



NEWSLETTER 2012

STANFORD UNIVERSITY

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DIRECTOR'S NOTE

Vincent Barletta

Associate Professor,
Department of Iberian and Latin American Cultures



As interim director of the Sohaib and Sara Abbasi Program in Islamic Studies, it is my pleasure to present the third issue of the program's newsletter. Our program strives to develop a better and richer understanding of the arts, cultures, histories, languages, literatures, politics, and religious thought of Muslim societies. We consider ourselves to be a mediator within a broader intellectual project – a project that engages Muslims and non-Muslims, scholars and the general public, and students and faculty in a constructive dialogue about contemporary political issues, cultural differences, and broadly held values. To this end, we bring scholars, policy makers, journalists, artists, and other people of learning from all over the world to the campus; facilitate development of Islamic Studies curriculum at Stanford; and support student as well as faculty research on Muslim societies and cultures.

In this issue of our newsletter, you will find actual examples of some of our activities. There are reports of some of the projects we sponsored in 2011 (pp. 2-3); an introduction to the research and courses of two of our new faculty affiliates (pp. 4-5); updates from our student grant recipients (p. 6); news about our affiliates' publications (p.7); and information about some of our forthcoming events (p. 8). Beyond what you find in the newsletter, we also invite you to view and/or listen to our lectures and seminars that are available via Stanford iTunes and Vimeo. To access these recordings, just visit our website. And if you have attended our events, please know how grateful we are for your interest and how happy we would be to receive your comments and suggestions. We also wish to expand our audiences, both at Stanford and in the larger community, so please do become a member of our mailing list and consider following us on Facebook and Twitter (p. 2). We look forward to welcoming you at our events.

PROGRAM ADMINISTRATION

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Burcak Keskin-Kozat
Associate Director

Kimberly Ambayec
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Tatiana Deogirikar
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AFFILIATED FACULTY**ANTHROPOLOGY**

James Ferguson
Thomas Blom Hansen
Ian Hodder
Alma Kunanbaeva
Lynn Meskel

ART & ART HISTORY

Bissera Pentcheva

COMPARATIVE LITERATURE

Elisabeth Boyi
Dominic Parviz Brookshaw
Burcu Karahan

HISTORY

Joel Beinin
Robert Crews
Sean Hanretta
Aishwary Kumar
Richard Roberts
Aron Rodrigue
Priya Satia
Ali Yaycıoğlu

**IBERIAN & LATIN
AMERICAN CULTURES**

Vincent Barletta

POLITICAL SCIENCE

Lisa Blaydes
David Laitin

RELIGIOUS STUDIES

Shahzad Bashir
Robert Gregg
Azim Nanji
Behnam Sadeghi

LANGUAGE CENTER

Salem Aweiss
Khalil Barhoum
Ebru Ergül
Shahla Fahimi
Khalid Obeid
Ramzi Salti

AFFILIATED SCHOLARS

Ayça Alemdaroğlu
John B. Dunlop
Donald Emmerson
Özgen Felek

David Gilmartin
Valerie Gonzalez
Gail Lapidus
Abbas Milani

**TURKISH FILM POSTER ART EXHIBIT**

In Fall 2011, twenty Turkish film posters from the collection of Stanford Libraries and Academic Information Resources (SULAIR) were showcased in H. Cecil Green Library and later at the Middle East Studies Association's Annual Conference in Washington DC. Featuring hand-drawn, highly sought-after film posters from the early 1950s, the exhibit aimed to illustrate the ways in which the Turkish film industry has been dealing with questions of identity, social change, and cultural transformation. The exhibit was curated by Dr. Burcu Karahan-Richardson (Department of Comparative Literature), John A. Elts (SULAIR), and David Giovacchini (SULAIR). The curators plan to launch a digital version of the exhibit soon on the SULAIR website and also on the SULAIR Island in Second Life. The exhibit was sponsored by the Sohaib and Sara Abbasi Program in Islamic Studies, the Mediterranean Studies Forum, the Stanford Arts Initiative, Stanford University Libraries and Academic Information Resources, Division of Literatures, Cultures, and Languages, and Center for Russian, East European and Eurasian Studies. Programming was partially made possible by a gift from the Turkish Cultural Foundation. *

**WORKSHOP ON LANGUAGE, LITERACY AND THE SOCIAL
CONSTRUCTION OF AUTHORITY IN ISLAMIC SOCIETIES**

Organized in collaboration with the Kuwait Program at Institut d'Études Politiques de Paris (France), the workshop was convened in Stanford on March 3-4, 2011 with the participation of twenty scholars from the United States and abroad. The program was comprised of six panels: Contemporary Struggles for Authority; Language, Literacy and the Nation; Literature and the Nation; Literature and Performance; The Ulema in Modern Times; Visuality. Presentations focused on the processes

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frequent updates about our forthcoming activities,
information about funding and publication opportunities,
and much more...

QUESTIONS?:

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underlying the social construction of authority in Islamic societies and the ways in which those processes have been affected by issues of language and the development of literacy since the seventeenth century in the context of peripheries as well as the core regions. *

HIGHER EDUCATION, DEMOCRACY, AND ISLAM IN INDONESIA

Dr. Anies Baswedan, a prominent public intellectual and president of Paramadina University in Indonesia, was in residence in May 2011 through the International Visitors Program sponsored by the Stanford Humanities Center and the Freeman Spogli Institute for International Studies. During his stay, Dr. Baswedan delivered two lectures, exploring the connections between higher education, democracy, and Islam in the context of Southeast Asia. Drawing on his experiences as an advisor to the Indonesian government, he emphasized the significance of higher education for the economic, social, and political transformations in Indonesia since the 1950s. Dr. Baswedan also discussed how and why the increasing religiosity in Indonesia has not translated into significant popular support for Islamic political parties. The lectures were co-sponsored by the Sohaib and Sara Abbasi Program in Islamic Studies, the Stanford Humanities Center, and the Southeast Asia Forum in Shorenstein Asia-Pacific Research Center. *

WORLDS OF DUBAI: CULTURAL PERSPECTIVES ON A NEW METROPOLIS

During the 2010-11 academic year, the Sohaib and Sara Abbasi Program in Islamic Studies organized a lecture series that approached Dubai as a unique modern city and as a symptomatic representation of larger social, economic and cultural patterns in the Middle East and elsewhere. Three lectures were delivered as part of the series. Prof. Pardis Mahdavi (Pomona College) explored the issues of labor, gender, migration, and statehood through the lens of Dubai's unskilled foreign migrant workers. Prof. Kishwar Rizvi (Yale University) discussed the ways in which Dubai's public architecture projects surpass geographic and national boundaries while maintaining a local significance. Focusing on the trajectory of Dubai's economic development, Prof. Christopher Davidson (Durham University) examined the role of state formation, social contracts and personalities played in circumventing the demands for economic and political reform. *



POPULAR UPRISINGS IN THE MIDDLE EAST AND NORTH AFRICA (MENA)

As multiple popular uprisings emerged across MENA in 2011, the Abbasi Program sponsored three major events to assess the complex history and uncertain future of these diverse and interconnected upheavals. Affiliated faculty members Prof. Joel Beinin (Department of History, Stanford University) and Prof. Lisa Blaydes (Department of Political Science, Stanford University) spoke at a panel discussion on February 8, 2011. Moderated by Prof. Robert Crews (Department of History, Stanford University), the discussion focused on the role of historical, economic and demographic factors in the social unrest in Egypt and Tunisia. On April 29, 2011, twelve scholars from American, Egyptian and European universities and think tanks participated in a one-day conference titled "Democratic Transition in Egypt." Presenters discussed the role of opposition parties and civil society in the ongoing transition and also evaluated the challenges and prospects of political reform. On October 19, 2011, Prof. Gilbert Achcar (University of London) delivered a public lecture, exploring how and why the upheavals should be examined as expressions of the contradiction between the development of productive forces, the mode of production, and the political structure. The events were co-sponsored by the the Sohaib and Sara Abbasi Program in Islamic Studies, Arab Reform and Democracy Program in the Center for Democracy, Development and Rule of Law (CDDRL), and Stanford Humanities Center. *



DOMINIC PARVIZ BROOKSHAW

Dominic Parviz Brookshaw is Assistant Professor of Comparative Literature and Persian Literature at Stanford University. He received his B.A. and D.Phil. in Oriental Studies from the University of Oxford. Before arriving at Stanford,

he taught medieval and modern Persian literature and Persian language at the University of Manchester, McGill University, and the University of Oxford. Since 2004, he has served as Assistant Editor for Iranian Studies. He is a member of the Board of the International Society for Iranian Studies, and a member of the Governing Council of the British Institute of Persian Studies.

Please tell us about your research.

My research focuses on pre-modern Persian and Arabic poetry, women's poetry in the early Qajar period (circa 1797-1848), and the interplay between the classical poetic canon and modernist Persian poetry in twentieth-century Iran. I am currently working on a book manuscript, *Hafiz and His Contemporaries: A Study of Fourteenth-century Persian Lyric Poetry*, which explores the intersection between performance, patronage, and desire in the work of three fourteenth-century poets. This monograph locates Hafiz (d. 1390) within the socio-political, cultural, and literary context of mid- to late fourteenth-century Shiraz by comparing his ghazals with lyric poems produced by two of his most accomplished contemporaries, namely the famed satirist 'Ubayd-i Zakani (d. 1371), and the poet-princess Jahan-Malik Khatun (d. after 1389). I am also working on a series of articles which explore the emergence and genesis of Persian wine poetry in the early Islamic period, its relationship to earlier and contemporaneous Arabic wine poetry, and the connection of the genre in both literatures to homoeroticism. In addition to these projects, I am also conducting research on literature of the Iranian diaspora, non-Muslim religious minorities in nineteenth- and early twentieth-century Iran, and Persian language learning.

What courses are you teaching at Stanford?

I am teaching a wide range of courses dealing with pre-modern, modern, and contemporary Persian literature.

In Autumn 2011, I taught COMPLIT 118 *Women Poets of Iran: 1797-1967*, which explored the emergence of a female voice in Persian poetry in the nineteenth and twentieth centuries and women's contribution to the wider poetic scene in Iran. In Winter 2012, I am teaching COMPLIT 121 *The Ghazal: The Origins, Evolution, and Migration of a World Poetic Genre*. This course explores the ghazal's origins as an Arabic poetic mood in the late pre-Islamic and early Islamic periods, its emergence and development as a Persian genre, and its subsequent migration into the literatures of Ottoman Turkish, Urdu, Hebrew, and English through adaptation, translation and diasporic writing. In Spring 2012, I will teach two courses: COMPLIT 130A *Of Wine, Women, and Boys: Re-visiting Medieval Islamic Culture Through Texts* will examine cultural elements that were technically at odds with a strict understanding of Islamic law but were nonetheless integral to the majority of medieval Muslim societies. COMPLIT 340 *Literature of the Iranian Diaspora* will examine poetry and prose produced by authors of Iranian descent living outside of Iran since the 1978-79 Revolution, and will locate these works within the broader context of the diasporic literary scene in the United States, Britain, and France.

Why is studying Persian language and literature important for Islamic Studies?

I would argue that studying Persian to the advanced level enables students to access the rich and diverse literary and cultural landscape not only of contemporary Iran and Afghanistan, but also of the pre-modern Persianate world, stretching from the Ottoman Empire to Iran, Central Asia, and the Indian Subcontinent. *

CONGRATULATIONS TO THE 2010-11 ABBASI PROGRAM STUDENT GRANT RECIPIENTS!

Michelle Moore Apotsos (Art & Art History)
 Jessica Chen (Religious Studies)
 Aisha Ghani (Anthropology)
 Maron Greenleaf (Anthropology)
 Brian Johnsrud (Modern Thought and Literature)
 Annette Mullaney (Political Science)
 Eda Pepi (Anthropology)
 Lauren Prather (Political Science)
 Yan Slobodkin (History)
 Elizabeth Spragins (Iberian and Latin American Cultures)
 Anna West (Anthropology)

MORE INFORMATION:

<http://islamicstudies.stanford.edu/for-students/student-grant/grant-description/>



ALI YAYICIOĞLU

Ali Yayicioğlu is Assistant Professor of History at Stanford University. He received his B.S. in International Relations from Middle East Technical University (Ankara, Turkey), his M.A. in Ottoman History from Bilkent University (Ankara, Turkey), and his

Ph.D. in History and Middle Eastern Studies from Harvard University. Before arriving at Stanford, Ali worked and taught as Postdoctoral Fellow in the Program of Hellenic Studies at Princeton University, and as Assistant Professor in History at Eastern Illinois University and Fairfield University.

Please tell us about your research.

My research explores the transformation of Ottoman political and economic institutions from the seventeenth to the early nineteenth century with a specific focus on the role of provincial elites and communities in the Empire, and also on the consolidation of the trans-regional networks and connections between the Ottoman Empire and other polities. My book manuscript, *Partners of the Empire: The Rise of Provincial Notables and the Crisis of the Ottoman Order (1760-1820)*, analyzes the rise of the provincial notables in different parts of the Ottoman World and their challenge to the imperial system. I specifically explore how the provincial formations were integrated into the imperial establishment in the eighteenth and early nineteenth centuries as a result of an institutional restructuring of the Ottoman Order.

I am currently working on two projects. The first one examines capital accumulation and imperial confiscations in the Ottoman Empire roughly from sixteenth to the early eighteenth century. Focusing on economic and social implications of imperial confiscations, I explore how certain individuals and families developed strategies both to maintain their accumulated wealth and power and also to escape from the constant threat of imperial seizure. I analyze how this instability of property rights affected attitudes towards inheritance, life and mortality in Ottoman society.

The second project focuses on the imaginations of the imperial space in the Ottoman World and beyond. I investigate the ways in which individuals from different backgrounds

imagined and experienced the Ottoman space constituted by diverse regions, cultures and climates but integrated under an imperial umbrella in the early modern times.

What courses are you teaching at Stanford?

I am teaching a number of undergraduate and graduate courses on the history, political economy and culture of the Islamic World and the Ottoman Empire from the seventh century to the twentieth century. During the 2011-12 academic year, I am offering HISTORY 82C/182C *The Making of the Islamic World, 600-1300*, HISTORY 284F/384F *Empires, Markets and Networks: Early Modern Islamic World and Beyond, 1500-1800*, and HISTORY 486 *Research Seminar in History of the Ottoman Empire*. In September 2012, I will lead a Bing Overseas Seminar, titled *Istanbul: History, Memory and Global Experience*. Next academic year I will teach two history courses, specifically, *The Ottoman World: The Middle East and Southeast Europe under the Ottoman Empire (1300-1920)*, and *Empire and Communities: Jews, Christians and Muslims in the Ottoman World*.

Why is studying Ottoman history important for Islamic Studies?

The Ottoman Empire covered a very large space, from the Balkans to the Middle East (except Iran) and North Africa, roughly from the fifteenth to the early twentieth century. In other words, the majority of the Muslim peoples, as well as of the Orthodox Christians and the Jews lived in the Ottoman world for the last six hundred years before the twentieth century. Most of the early modern and modern institutions and cultures of these peoples developed within the Ottoman context. Conventionally, the Ottoman Empire has been associated with Turkey and Turkish history. This association is very misleading. Although Turkish and Turks were an important component of the Ottoman Empire, the Ottoman world was a collective experience of several ethno-religious communities, cultures, languages, and institutions. In this respect, the Ottoman experience is critical to understand the debates in Islamic Studies and institutions and cultural formations in the Islamic world and beyond. *

QUARTERLY WORKSHOP SERIES

Workshops take place on Thursdays
from 12:15 pm to 1:30 pm in Encina Hall West, Room 208

Papers are available to Stanford affiliates upon request by
email to abbasiprogram@stanford.edu

Michelle Moore Apotsos

(Department of Art and Art History)

I spent December 2011 researching the arrival and evolution of Islam in Larabanga, Ghana. Conducting oral history interviews with local imams and members of a local non-profit agency, I compiled a tentative origin story for the Kamara people, the primary residents of the village of Larabanga, who often act as spiritual mediators for the Muslims of Gonjaland in Ghana's Northern Region. I was also able to photographically document the Larabanga mosque, one of the oldest, traditional style mud mosques in West Africa that fuses Sahelian style architecture with pre-Islamic indigenous building styles and indicates the directional influence of early trans-Saharan trade routes between the forest regions of the Gold Coast and the ancient Ghana and Mali empires. I plan to return to Larabanga next summer and continue my research on Islam and vernacular architecture in Northern Ghana and the larger West African region.

Jessica Chen

(Department of Religious Studies)

When people ask me what I did last summer, I tell them I went to "Arabic language boot camp" in Oakland, California. Spending two months at the Middlebury Arabic Summer School was

by far the most successful language learning program I have experienced. I entered the program speaking absolutely no Arabic, and left with the ability to make small talk and understand basic texts. I have also noticed an improvement in my Persian reading due to my increased retention of Arabic vocabulary and ability to notice three-letter stems. Now that I have such a solid foundation in Arabic, I am better able to read the Islamic texts so crucial to the completion of my dissertation.

Eda Pepi

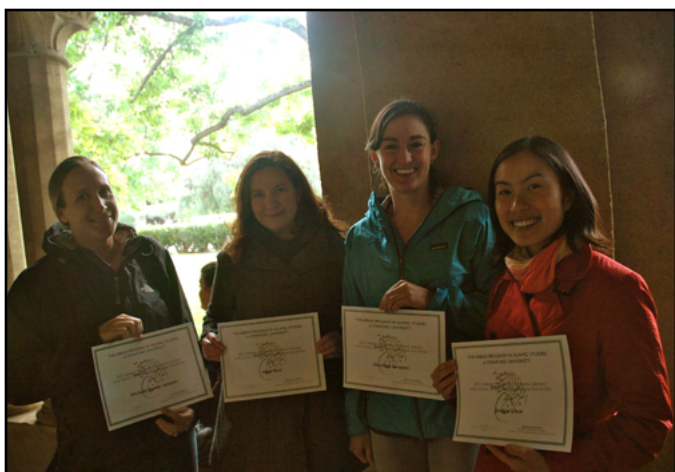
(Department of Anthropology)

In Summer 2011, I conducted ethnographic research on how mobility, kinship and gender inform, regulate and produce statelessness in Amman, Jordan. Through participant observation in mixed-income neighborhoods such as Al-Weibdeh and the Marka Refugee Camp, I realized that a thorough analysis of intermarriages between Jordanians and Palestinians is key to understand the modes of political inclusion and exclusion in post-colonial Middle Eastern nation-states. In my dissertation, I plan to further explore this issue and specifically examine how the transfer of citizenship through intermarriages shapes collective action and political discourse on the "Palestinian issue" in contemporary Jordan.

Lauren Prather

(Department of Political Science)

I spent summer 2011 in Rabat, Morocco, studying classical Arabic and also conducting interviews for my research on the determinants of public opinion on foreign aid. I interviewed development professionals and contractors working in Morocco for the USAID, the United Nations Development Program, the National Democratic Institute, and the Millennium Challenge Corporation. I also had ample opportunities to explore how local Moroccans viewed foreign economic engagement. People I met on my commute to the school, at public lectures about the Arab Spring, and during my excursions to historical sites were very enthusiastic to chime in about the effects of globalization and their country's economic interactions with the West. All these thought-provoking conversations reinforced my commitment to learning Arabic and to conducting a nationally representative survey in order to reach a larger portion of Moroccan citizens. The contacts I made this summer will be very helpful as I develop and implement this project in Morocco over the next few years. *



Congratulations to the following Abbasi Program affiliates for their accomplishments!

AFFILIATED FACULTY & SCHOLARS

VINCENT BARLETTA (Iberian & Latin American Cultures) published “Pulsações do império: aljama portuguesa e a nova filologia” in the journal *Tágides* (São Paulo) and “Aljamiado Literatur: Vier Annäherungen” in the volume *Latenz: Blinde Passagiere in den Geisteswissenschaften* (Vandenhoeck and Ruprecht, 2011). He also presented “Aljamiado, Translation, and the Question of Minor Literature” at the Translational Thresholds in Medieval Iberia conference at Princeton University.

SHAHZAD BASHIR (Religious Studies) published *Sufi Bodies: Religion and Society in Medieval Islam* (Columbia University Press, 2011).

SHAHZAD BASHIR (Religious Studies) and **ROBERT CREWS** (History) co-edited *Under the Drones: Modern Lives in the Afghanistan-Pakistan Borderlands* (Harvard University Press, 2012).

JOEL BEININ (History) co-edited *Social Movements, Mobilization, and Contestation in the Middle East and North Africa* (Stanford University Press, 2011). He also published “Workers and Egypt’s January 25th Revolution” (*International Labor and Working Class History*, 2011) and “The Working Class and the Popular Movement in Egypt” (in J. Sowers, *Revolution and Social Change in Egypt, 1999-2011*, Verso: 2012).

LISA BLAYDES (Political Science)’s article “How Does Islamist Local Governance Affect the Lives of Women?: A Comparative Study of Two Cairo Neighborhoods” received 2011 Paul J. Weber Award from APSA Section on Religion and Politics and 2011 Best Paper

Award from APSA Section on Women & Politics. She also co-authored “Counting Calories: Democracy and Distribution in the Developing World” (*International Studies Quarterly*, 2011).

DOMINIC PARVIZ BROOKSHAW (Comparative Literature) is one of the guest editors for *Iranian Studies*’ 2012 special issue on “Wine in Pre-modern Persian Poetry”. He also presented “Retelling the Shahnameh: Fourteenth-century Poetic Reconfigurations of Jamshid” at the 2011 Annual MESA Meeting.

ROBERT CREWS (History) published “Muslim Networks, Imperial Power, and the Local Politics of Qajar Iran” (in U. Tomohiko (ed.) *Asiatic Russia: Imperial Power in Regional and International Contexts*, Routledge: 2011). His “The Taliban and Nationalist Militancy in Afghanistan” (in J. Deol & Z. Kazemi (eds.) *Contextualizing Jihadi Thought*, Hurst and Co.), and “Russian Conquest and Administration in Inner Asia (1865-1884)” (in E. Herzig & A. Bohr (eds.) *Cambridge History of Inner Asia: The Modern Period*, Cambridge University Press) are forthcoming in 2012.

ÖZGEN FELEK (Mellon Postdoctoral Fellow in the Humanities) co-edited *Dreams and Visions in Islamic Societies* (SUNY Press, 2012).

ALMA KUNANBAEVA (Anthropology) published “Homo Lyricus, or Lyric Songs in the Ethnomusicological Stratification of Folk Culture” (*Classic Folklore Today*) and “Kazakh Folklore: Others and Ourselves” (*Folklore and Ourselves: Traditional Culture in the Mirror of Its Perceptions*).

DAVID LAITIN (Political Science) received a Kluge Fellowship from the U.S. Library of Congress, and published “Rational Islamophobia” in *European Journal of Sociology*, 2011.

ALI YAYCIOĞLU (History)’s article “Provincial Elites and the Empire in the Late Ottoman World: Conflict or Partnership?” is forthcoming in C. Woodhead (ed.) *In The Ottoman World*, Routledge Press).

GRADUATE STUDENTS

ELIF BABÜL (Anthropology)’s article “Smells Like Translation: Pedagogies of Human Rights and Transnational Standardization in Turkey” received the 2011 Student Paper Award from the American Anthropological Association’s Middle East Section.

MEGAN DEAN (History) received Geballe Dissertation Fellowship from the Stanford Humanities Center, and will publish “Autocratic Abolitionists: Tsarist Russian Anti-Slavery Campaigns in the Caucasus and Central Asia” in W. Mulligan & M. Bric (eds.) *Abolition and Empire: A Global History of Anti-slavery in the Nineteenth Century* (Palgrave: 2012).

ERIN PETTIGREW (History) received a Fulbright Hays Dissertation Fellowship and an American Institute of Maghrib Studies Long-term Research Grant for her research in Senegal, Mauritania, and France.

JENNA RICE (Anthropology) was awarded a Doctoral Dissertation Improvement Grant by the National Science Foundation, and a Dissertation Fieldwork Grant by the Wenner-Gren Foundation. *

ABBASI PROGRAM –

**AALIMS CONFERENCE ON ECONOMIC AND POLITICAL
DEVELOPMENT OF THE MUSLIM WORLD**

APRIL 6-7, 2012

8:30 AM - 5:30 PM

**John A. and Cynthia Fry Gunn Building,
Koret-Taube Conference Center, Room 120**

Presentations will explore a variety of issues concerning political economy of Islam and the Muslim World, including Islamic beliefs and financial markets, political participation and competition in modern Islam, conflict in the Muslim world, and Islam and institutional change.

Seven Ağır (Yale University), Mohamad Al-Ississ (American University of Cairo), Lisa Blaydes (Stanford University), Jean-Paul Carvalho (University of California- Irvine), Eric Chaney (Harvard University), Mahmoud El-Gamal (Rice University), Steve Fish (University of California- Berkeley), Arya Gaduh (University of Southern California), Rachel Gillum (Stanford University), Murat Iyigün (University of Colorado- Boulder), Asim Khwaja (Harvard University), Timur Kuran (Duke University), Saumitra Jha (Stanford University), David Laitin (Stanford University), Avital Livny (Stanford University), Tarek Masoud (Harvard University), Erik Meyersson (Stockholm School of Economics), Rich Nielsen (Harvard University), Jean-Philippe Platteau (University of Namur), Jared Rubin (Chapman University), Mohamed Saleh (University of Southern California), Ali Yaycıoğlu (Stanford University), Basit Zafar (New York Fed)

[Co-sponsored by the Sohaib and Sara Abbasi Program in Islamic Studies, the Association for Analytic Learning about Islam and Muslim Societies (AALIMS), Stanford Institute for Economic Policy Research, and Stanford Center for International Development]



FAITH & DEMOCRACY:

A PANEL DISCUSSION WITH

Mohammad Fadel (University of Toronto)
Robert Gregg (Stanford University)
Rebecca Lyman (University of California, Berkeley)
Richard Madsen (University of California, San Diego)
Steven Weitzman (Stanford University)

APRIL 12, 2012, 6:00 PM

**Stanford Humanities Center, Levinthal Hall
424 Santa Teresa, Stanford**

The panel discussion will focus on the historical, philosophical, theological, jurisprudential links between democracy and Islam, Christianity, Judaism and Buddhism. The event is the third installment in the Abbasi Program's "We the People: Islam and U.S. Politics" event series. Bringing together academics, artists, and public intellectuals, the series provides a forum for deep, critical conversations about America as much as about Muslims and Islam in America.

[Co-sponsored by the Sohaib and Sara Abbasi Program in Islamic Studies, Taube Center for Jewish Studies, Ho Center for Buddhist Studies, and Stanford Humanities Center]

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**Your support of our activities at Stanford
will enhance genuine understanding of the histories, cultures,
and languages of Islam and Muslim Societies.**

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or

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