

**46th Annual Conference on South Asia
Center for South Asian Studies
University of Wisconsin
Madison, Wisconsin, October 26-28, 2017**

***South Asian Muslim Studies Association
2017 Pre-Conference***

Thursday, October 26, 2017

***“Postcolonial Scholarship at 70:
Seven Decades of Research
on South Asian Muslims, 1947-2017”***

**The Madison Concourse Hotel and Governor's Club
1 West Dayton Street
Madison, WI 53703
www.concoursehotel.com
1-800 356-8293**

South Asian Muslim Studies Association (SAMSA)

southasianmuslimstudiesassociation.org

Fourth Pre-Conference

The Co-Chairs of the SAMSA Pre-Conference, Roger D. Long, M. Raisur Rahman, and Sanaa Riaz, and the Program Committee—the SAMSA Executive Officers and Board Members—invite you to the Fourth SAMSA Pre-Conference. The South Asian Muslim Studies Association was officially launched in 1974 at Villanova University by political scientist Professor Hafeez Malik (b. 1930) to promote research on Muslims of the Indian sub-continent. As a result, SAMSA, since its inception, has sponsored hundreds of scholars, without reference to seniority, gender, religious affiliation, or national origin, in panels covering topics dealing with any area of research pertaining to Muslims and Muslim life in any of the countries of South Asia, as well as in the South Asian diaspora. In 2014 SAMSA, in commemoration of its fortieth year, sponsored its First Pre-Conference: “Forty Years of South Asian Muslim Studies.” The theme of the 2015 Pre-Conference was “Interactions: National and Transnational Themes in South Asian Muslim Studies.” The 2016 Pre-Conference, “Modernity and Tradition in South Asian Muslim Thought: Contemporary and Historical Perspectives on the Modernist Legacy of Sir Syed Ahmed Khan,” was dedicated to the ideas of Sir Syed Ahmed (1817-1898) in celebration of the bi-centennial commemoration of his birth and the publication of a volume dedicated to his life and work edited by M. Raisur Rahman and Yasmin Saikia. The 2017 Pre-Conference acknowledges the seventieth anniversary of independence and assesses research conducted on South Asian Muslims during that period: “Postcolonial Scholarship at 70: Seven Decades of Research on South Asian Muslims, 1947-2017. The programs of all the Pre-Conferences are available at the SAMSA website. SAMSA plans to organize a Pre-Conference in 2018 with the theme of: “Insider/Outsider Perspectives in South Asian Muslim Studies.” SAMSA expresses its gratitude to the Center for South Asian Studies at the University of Wisconsin, Madison, for hosting the Pre-Conference.

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Program Summary

Thursday, October 26, 2017

Conference Room 3

8:30	Welcome
8:30-10:15	Panel 1
10:15-10:30	Coffee Break: Foyer
10:30-12:15	Panel 2
12:30-1:30	Box Lunch
1:45-3:30	Panel 3
3:30-3:45	Coffee Break: Foyer
3:45-5:30	Panel 4
6:00	SAMSA Pre-Conference Dinner: University Room C-D

Program

Thursday, October 26, 2017 (Morning Session) Conference Room 3

7:30-8:30 Coffee and Light Breakfast: Foyer

8:30 Welcome: Roger D. Long, Eastern Michigan University

8:30-10:15 Panel 1: Disentangling Ideologies and Movements

Chair: Laura Dudley Jenkins, University of Cincinnati

Taj Hashmi, Austin Peay State University

“*Awami-Hefazat* Rapprochement in Bangladesh: Crises of Democracy and Identity since 1947”

Bruce Lawrence, Duke University

“Expect the Unexpected from Hindustan”

Sana Haroon, University of Massachusetts Boston

“Mosque Defense Movements in the Twentieth Century”

10:15-10:30 Coffee Break: Foyer

10:30-12:15 Panel 2: Interactive Dynamics and Debates

Chair: Tilmann Kulke, History, Ilia State University, Tbilisa, Georgia

M. Raisur Rahman, Wake Forest University

“India’s Muslims: Chronicling Narratives and Experiences before and after Independence”

Ruqayya Yasmine Khan, Claremont Graduate University

“An Indo-Muslim ‘Luther’ for Our Times: Three Theological Imperatives in Syed Ahmed Khan’s Oeuvre”

Mujeeb Ahmad, International Islamic University, Islamabad

“Violence for Heaven or Heaven through Violence: A Historical Account of Violence Between Bareilwis and Deobandis”

12:30-1:30 Box Lunch

Program (Con't)

Thursday, October 26, 2017 (Afternoon Session)
Conference Room 3

1:45-3:30 Panel 3: Political Trajectories and Experiments

Chair: Muhammad Iqbal Chawla, University of the Punjab, Lahore

Yaqoob Bangash, Information Technology University, Lahore
“Mohammad Ali Jinnah and the Question of the Islamic State”

Mariam Mufti, University of Waterloo
“Seventy Years of Scholarship on Pakistan’s Political Parties”

Nayma Qayum, Manhattanville College
“Engaging Spaces: Democracy, Legitimacy, and Engaging with Politics in Dhaka, Bangladesh”

3:30-3:45 Coffee Break: Foyer

3:45-5:30 Panel 4: Enduring Problematics and Quests

Chair: M. Raisur Rahman, Wake Forest University

Megan Adamson Sijapati, Gettysburg College
“Muslims and Islamicate Cultures of Nepal: Themes, Questions, and Directions for Future Research”

Sanjeevini Badigar Lokhande, Temple University
“Muslims in Hindu Nationalist India: The Search for a New Paradigm”

Theodore P. Wright, Jr., State University of New York, Albany
“Narendra Modi's Divide and Rule Policy Toward Muslims in and after the 2017 UP Legislative Assembly Elections”

6:00 SAMSA Pre-Conference Dinner: University Room C-D

Dinner Speaker: Muhammad Iqbal Chawla, University of the Punjab, Lahore
“Theorizing Plural Society: Sir Fazl-i-Husain in Colonial Punjab”

Abstracts

Ahmad, Mujeeb

“Violence for Heaven or Heaven through Violence: A Historical Account of the Faith-Based Violence Between Barelwis and Deobandis”

The history of violence in Modern South Asia was primarily focused on the pang of communal violence, occurred due to the partition of the British India in August 1947. After the creation of Pakistan, the ethnic and linguistic violence made inroads in the society. However, the sectarian and religious violence among different Muslim religious groups became endemic, which attracts social scientists to study in details. The most important course and origin of this kind of violence is *Deobandi-Shi'ah* conflict. This facet of violence is the most deadly and much researched one, so much so that it overlaps the other module of the religious violence. The doctrinal schism among the South Asian *Hanafis* is centuries old which is still in its full swing. However, its envelopment with violence is a relatively new phenomenon and thus little researched. The violence among these two most important religious groups of Pakistan needs to be studied through varied methodological perspectives, which will also help to explore the religio-political and socio-economic basis of violence.

Chawla, Muhammad Iqbal

“Theorizing Plural Society: Sir Mian Fazl-i-Husain’s Role in Colonial Punjab”

Seven decades since the creation of Pakistan and in the wake of a greater cognizance of the need for a polity of pluralism, it is imperative to revisit the role of leaders such as Sir Mian Fazl-i-Husain (1877-1936), who were, in most cases, relegated to the margins in colonial Punjab. By focusing on his leadership, we can study the emergence of a modern Muslim leader genuinely imbued with the need for communal harmony. While there has been some fine research on Muhammad Iqbal (1877-1938), Sikandar Hayat Khan (1892-1942), and Khizar Hayat Khan Tiwana (1900-75), Fazl-i-Husain remains neglected from serious scholarly discourse. He played an important role in creating awareness among the masses for the need to fight for the freedom of India through peaceful and constitutional means. He became a minister in both provincial and federal cabinets. At the center he helped extract rights from the colonial administration but his base remained in regional politics. In the Punjab, he advocated for communal harmony in a diverse cultural environment. He established a secular political party, the Unionist Party, which dominated provincial politics from 1923 until five months before Partition. This party comprised Muslims, Sikhs, and Hindus. He was the brainchild of the Party and worked hard to achieve his goal of establishing a true plural society in the Punjab. His thoughts and actions enabled the Unionist Party to carry out his secular approach until the party’s demise. With the Party’s downfall the division of the Punjab on communal grounds became a strong political argument for non-Muslims. Fazl-i-Husain kept the secular character of the Party intact until his death in spite of attracting strong criticism from leaders and intellectuals of other communities for his policies which they perceived as pro-Muslim. This study will develop the argument that Fazl-i-Husain, was, to a great extent, successful in creating a pluralistic political party in an atmosphere of religious separatism in India.

Abstracts (Cont'd)

Haroon, Sana

“Mosque Defense Movements in the Twentieth Century”

Twentieth -century efforts for the protection of the sanctity of the mosque were often at variance with public interests. Writings on and movements for the defense of mosques have received attention for the manner in which they supported Muslim political identity formation and organization; I focus here in the manner in which they first expressed concerns with local urban governance and the management of the built environment. In 1916, a group of petitioners in Bulandshahr put forward a suit to prevent a Shia religious procession from stopping outside the mosque to perform *matam*. These efforts were based on Islamic and local histories of waqf management and evidence of inter-community agreements about sound management to propose the sanctity of the mosque and mosque practice as a civic priority. The judgment in the Bulandshahr case, in favor of Shia rights to aural devotional practices on the street, created a legal differentiation of devotional practice and civic culture.

Hashmi, Taj

“*Awami-Hefazat* Rapprochement in Bangladesh: Crises of Democracy and Identity since 1947”

Since Pakistan is a “Muslim Homeland,” and many Pakistanis even consider their country to be the last bastion of Islam, Pakistanis playing the Islam card could be normal behavior; not a reflection of their identity crisis. By the same token, since Bangladesh came into being in the name of Bengali nationalism, Bangladeshis playing the Bengali card would be understandable. However, since the overthrow of the Awami League regime in 1975, Bangladesh is playing the Islam card. Interestingly, the Awami League does not shy away from using the Islam card. The latest rapprochement between the ruling Awami League party and the Hefazat-e-Islam (“Safeguarding of Islam”) on the one hand, affirms concerned politicians’ ambivalence and political opportunism; on the other, it also confirms Bangladeshi Muslims as suffering from an identity crisis. The primacy of Muslim identity was evident in the leading role Bengali Muslims played in the creation of Pakistan. By supporting the Bangladesh movement, they did not discard their Muslim identity and admiration for political Islam. Faltering and failing governance in the country since its emergence in 1971 has reinforced political Islam and Islamism both by default and by design. This paper appraises a) the meteoric rise of the Hefazat-e-Islam, which is not an Islamist party like the Jamaat-e-Islami or the Khilafat Majlis, but an “Islamist pressure group” of madrasa teachers and students, formed in 2010 to pressure the Bangladesh government to introduce Shariah and blasphemy laws, to defend the Islamic character of the Constitution and the polity of Bangladesh; and b) it is an appraisal of Hefazat’s confrontational and collaborative relationship with the ruling Awami League; and the apparent and actual reasons behind the Awami-Hefazat understanding. Finally, if the Awami-Hefazat rapprochement is mutually beneficial to the ruling party and the Islamists—the former getting the stamp of legitimacy as “Islam-loving” like its arch-rival BNP; and the latter replaces the Jamaat-e-Islami to become the most powerful Islamist party in the country—is the most important question to discuss.

Abstracts (Cont'd)

Khan, Ruqayya Yasmine

“An Indo-Muslim ‘Luther’ for Our Times: Three Theological Imperatives in Syed Ahmed Khan’s Oeuvre”

Syed Ahmed Khan’s ideas and writings are relatively unknown in the Western Academy, including in Religious Studies’ and/or Islamic Studies scholarship. This year marks the 200th anniversary of Syed Ahmed Khan’s birth and the 500th anniversary of the Protestant Reformation. Straddling theology and religious studies, this paper teases out three core imperatives and concepts in his oeuvre for the purposes of drawing out and bolstering progressive Islamic theologies of change and reformation among Muslim communities in the United States. The three core theological imperatives concern: 1) scriptural pluralism and a comparative hermeneutics of scriptures; 2) the notion of continuous prophecy and its implications of an ‘open canon’; and 3) ‘rational naturalism’ (i.e., *nature*) and an Islamic ethics of the environment. A variety of Syed Ahmed Khan’s writings will be drawn upon for this elaboration and stocktaking.

Lawrence, Bruce

“Expect the Unexpected from Hindustan”

I have been toiling on topics that relate to Islam in the Indian subcontinent, or Hindustan, for over 40 years, from the publication of my first monograph, *Shahrastani on Indian Religions* (The Hague: Mouton, 1975) to my just published, *The Koran in English – a Biography* (Princeton, NJ: Princeton University Press, 2017). Much of this scholarship relates to Sufism, institutional Sufism and, above all, the Chishti order, but it also encompasses other themes and topics. I will present an autobiographical survey that connects my own scholarly trajectory with events, persons and places that reflect the deep history of Islam in South Asia or Hindustan. There are now two further books that address my evolution as a scholar of Asian Islam. One is a reader being edited by Ali Mian of Seattle University due to be published by Duke University Press in 2019: *The Bruce B. Lawrence Reader*. The other has already been published, a work of creative non-fiction by Meher Murshed, *Song of the Dervish – Nizamuddin Awliya: The Saint of Hope and Tolerance* (New Delhi: Bloomsbury India, 2017). It retells the relationship of Amir Khusrau to Shaykh Nizamuddin Awliya, with sidebars on many, including myself, who have been influenced by the resident of that tomb in Tughluqabad, now part of Delhi near the Lodi Gardens. When I began teaching in 1971, I could never have imagined that my life would have taken such a turn toward South Asia, nor that today I would be looking back with gratitude at the support and inspiration I have received from so many South Asian Muslims, both in the subcontinent and abroad.

Abstracts (Cont'd)

Lokhande, Sanjeevini Badigar

“Muslims in Hindu Nationalist India: The Search for a New Paradigm”

Among scholarship that studies the aftermath of the anti-Muslim violence in Gujarat, India in 2002 Muslim reconstruction efforts have been interpreted as substituting the state, resistance, and an intrepid claim to human rights. In less than a decade after the violence in 2002, however, a few voices in the community expressed support for the same administration that was in power at the time of the violence, the Bharatiya Janta Party (BJP) led by Narendra Modi who went on to become India's current Prime Minister in 2014. A Muslim advocate from an upmarket locality in Ahmedabad reasoned that rather than waste his vote on the Congress Party that Muslims traditionally voted for, he would vote for the BJP despite its anti-Muslim reputation because he was certain it was going to win and he would at least benefit from a few sops like a park bench. In the 2012 state assembly elections where the BJP won clear majorities an increasing number of Muslims showed vocal support for the party. Narendra Modi claimed that over 30 per cent Muslims had voted for him and so did feminist scholar Madhu Purnima Kishwar in *Modinama: Work in Progress*. This paper examines these years after the violence to examine political processes of Muslims' interactions with a Hindu nationalist state that do not lend themselves easily to categorizations of either resistance or patronage politics.

Mufti, Mariam

“Seventy Years of Scholarship on Pakistan's Political Parties”

This presentation, by providing an overview of how political parties in Pakistan have been studied over the last seven decades, reveals major gaps in our understanding of the contemporary state of political parties. There has been a disproportionate emphasis in the scholarship on the military and the role that it has played in shaping the country's political trajectory. As a result our understanding of political parties that have been viable contenders for political power in Pakistan is limited. In fact, the most comprehensive works to be written on political parties in Pakistan have focused on how parties responded to and shaped major events in the political system rather than providing an in-depth look at the inner mechanisms of political parties. Since the end of military rule in 1988, few attempts have been made to study the dynamics of political parties with scholars focusing mostly on the dynamics of general elections. I argue that recognizing the shortcomings of the extant scholarship enables one to identify the vital areas of research on political parties that need to be undertaken to advance a holistic understanding of Pakistan's politics and regime development. I have broken these down into three sets of questions to do with form, function, and the survival of political parties: 1) why does party organization not correlate with electoral success in Pakistan? 2) How do political parties reflect the interests of the voters belonging to different ethnic, sectarian, and class backgrounds? 3) What explains the resilience and the relatively unrestrained operation of political parties in the face of military-led regimes?

Abstracts (Cont'd)

Qayum, Nayma

“Engaging Spaces: Democracy, Legitimacy, and Engaging with Politics in Dhaka, Bangladesh”

This presentation explores the multiple spaces that urban middle-class Bangladeshis engage in so they can pursue their political goals. It draws on 65 structural, open-ended, and key informant interviews, and two focus group discussions conducted between 2009 and 2011 in Bashabo, Ward 27 of Dhaka. I argue that Bashabo’s predominantly Muslim citizens engage with politics in formal and informal spaces simultaneously. As formal governing institutions lack legitimacy, citizens refrain from engaging in most formal political spaces, and instead pursue their objectives in associational and informal avenues. They reconcile their Muslim identities with a secular mainstream politics as they pursue their faith in communal spaces. At the same time, they vote in high numbers—elections being the only formal space that they engage in—as they find democracy to be legitimate.

Rahman, M. Raisur

“India’s Muslims: Chronicling Narratives and Experiences before and after Independence”

Studies on Muslim life in modern India have evolved from a pan-Indian and macroscopic understanding to the gradual unfolding of histories surrounding communities, regions, cultures, and groups. As the attention moved from a preoccupation with the religious life and social practices of Muslims—as seen in the writings of the French oriental scholar Garcin de Tassy (1794-1878) and the British lady Mrs. Meer Hasan Ali who was married to a Muslim from Lucknow—to the social and the political, further studies probed Muslim economic and social standing as well as Muslims’ political stance. This is well evidenced from the writings of W.W. Hunter (1840-1900) to M. Mujeeb (1902-85) who queried the “Indian Muslim” question that more recent studies have critiqued and advanced. This paper takes up a thematic approach to examine certain key issues facing Muslims immediately preceding and after India’s independence. By touching upon concepts such as cosmopolitanism, minorityism, political representation, and social progression, or their lack thereof, it explores issues such as the urban turn, political trajectories, and the social conditions of India’s Muslims in small towns and large cities.

Abstracts (Cont'd)

Sijapati, Megan Adamson

“Muslims and Islamicate Cultures of Nepal: Themes, Questions, and Directions for Future Research”

In this paper I will present the broad features of Muslim and Islamicate Cultures of Nepal and discuss the research methods and research findings produced by scholars on the subject from the mid-twentieth century forward. I will then assess the current state of the field and suggest several possible new directions of research into this part of Muslim South Asia.

Wright, Jr., Theodore P.

“Narendra Modi's Divide and Rule Policy Toward Muslims in and after the 2017 UP Legislative Assembly Elections”

In the 17th Uttar Pradesh Legislative Assembly election campaign leading to the elections held between February 11 and to 8 March 8, 2017, right-wing Prime Minister of the BJP, Narendra Modi, attempted to split the Muslim vote by gender, appealing to Muslim women by pressing the Supreme Court to abolish the triple *talaq* or divorce. The preservation of the triple *talaq* has been one of the rallying cries of Muslim males, religious or secular, on the grounds that the court's decision amounts to interference in the religious rights of Muslims, India's largest minority. Secondly, the BJP has attempted to split Muslims by sect through favoring the Shia minority over the majority Sunnis. Thirdly, the BJP tried to recruit Hindu supporters in the northeast by supporting the expulsion of Rohingya Muslims from Myanmar and discouraging their entry as refugees into Bangladesh. The election saw voter turnout of 61.04% compared to 59.40% in the previous election and the BJP won this election by an overwhelming three-quarter majority of 325 seats despite not projecting a chief ministerial candidate before the election. As part of its election strategy the BJP contested the election under the umbrella of collective leadership and relied on the political influence and “brand” of its leader, Narendra Modi.

Participants (with Select Publications)

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“The Rise of Militancy among Pakistan Barelwis: The Case of the Sunni Tehrik”, in Roger D. Long, Yunas Samad, Gurharpal Singh, and Ian Talbot (eds), *State and Nation-Building in Pakistan: Beyond Islam and Security* (London: Routledge, 2015), pp. 166-79

“The Decline of the Ottoman Empire and the South Asian Barelwis: A Case Study of the Khilafat Movement (1918-1924),” *Journal of the Pakistan Historical Society*, 62, 3 (July-September 2014): 41-52

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“Mountbatten’s Response to the Communal Riots in the Punjab, 20 March to 15 August 1947: An Overview,” *Journal of the Royal Asiatic Society*, 26, 4 (2016): 1-24

Socio-Economic Cooperation Between India and Pakistan: Challenges and Prospects, (ed) (Lahore: Research Society of Pakistan, 2016)

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“Competing Views of Pashtun Tribalism, Islam, and Society in the Indo-Afghan Borderlands” (in) Nile Green (ed.) *Afghanistan’s Islam: From Conversion to the Taliban* (Berkeley: University of California Press, 2017), pp. 145-62

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“Custodianship of Shahidganj in Colonial Lahore: Land, Land Use and the Formation of Religious Community,” *Indian Economic and Social History Review*, 54, 2 (2017): 183-220

“Pakistan Between Iran and Saudi Arabia: Islam in the Politics and Economics of Western Asia” (in) Christophe Jaffrolet (ed), *Pakistan at the Crossroads: Domestic Dynamics and External Pressures* (New York: Columbia University Press, 2016), pp. 301-35

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Participants (Cont'd)

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Global Jihad and America: The Hundred-Year War Beyond Iraq and Afghanistan (New Delhi: Sage, 2014)

Women and Islam in Bangladesh: Beyond Subjection and Tyranny (New York: Palgrave Macmillan, 2000)

Islam, Muslims and the Modern State: Case-Studies of Muslims in Thirteen Countries, co-edited with Hussin Mutalib (New York: St. Martin's Press, 1994)

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Jenkins, Laura Dudley, Laura.Jenkins@uc.edu, Political Science Department, University of Cincinnati

Affirmative Action Matters: Creating Opportunities for Students Around the World, edited with Michel S. Moses (London: Routledge, 2014)

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Participants (Cont'd)

- Khan, Yasmine Ruqayya**, Ruqayya.khan@cgu.edu, **Claremont Graduate University**
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“Religion & Youth Identity in Post-War Bosnia-Herzegovina,” in Susan Ridgley Bales (ed.) *Children and Religion: A Methods Handbook* (New York: NYU Press, 2011), pp. 172-88
- Kulke, Tilmann**, Tilmann.kulke@eui.eu, **History, Ilia State University, Tbilisa, Georgia**
An Early 18th-Century Mughal Munshī at Work. Conflicts and Emotions in Musta‘idd Hān's Ma‘āsir-i ‘Ālamgīrī. A Narratological Investigation (forthcoming)
The Art of Compilation in Mustaid Hān's Maātir-i Ālamgīrī, in: Cromohs - Cyber Review of Modern Historiography (forthcoming, 2017)
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- Lawrence, Bruce**, brucebennettlawrence@gmail.com, **Religious Studies, Duke University**
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Participants (Cont'd)

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Communal Violence, Forced Migration and the State: Gujarat since 2002 (New Delhi: Cambridge University Press, 2015)

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Long, Roger D., rlong@emich.edu, **Department of History and Philosophy, Eastern Michigan University**

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The SAMSA Pre-Conference is held at:

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www.concoursehotel.com
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There is no registration fee charged by SAMSA for participation or attendance at the Pre-Conference but the Center for South Asian Studies requires that all participants and attendees be registered. Registration is available by logging on to the Conference website at:

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The conference venue offers accommodation at a special rate and a block of rooms has been reserved for conference attendees. Reservations should be made as early as possible and in making reservations you should mention that you are attending the Annual Conference on South Asia, Center for South Asian Studies, University of Wisconsin, Madison.

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Call for Papers

47th Annual Conference on South Asia
Madison, Wisconsin, October 11-14, 2018
Southasiaconference.wisc.edu

South Asian Muslim Studies Association
2018 Pre-Conference

*“Insider/Outsider Perspectives
in South Asian Muslim Studies”*

Concourse Hotel, Madison, Wisconsin
Thursday, October 11, 2018

The preoccupation with authenticity that has characterized social science research since the turn of the century has inevitably led to giving ever more attention to the boundaries defining insider/outsider status in a number of categories. Thus, issues of identity with reference to generational, gender-specific, socio-economic, ethno-racial, regional, religious, ideological, and intellectual membership have increasingly become the focus of both analysis and debate. But the effort at avoiding "othering" any particular group has concealed the value inherent in exploring the differences between insider and outsider perspectives on any issues for which membership defines identity. The 2018 SAMSA Pre-Conference invites contributions addressing the tension between insider and outsider interpretations in South Asian Muslim history, politics, and intellectual/ideological expressions of all kinds. Contrasting and comparing various approaches to one issue, or focusing instead on the process by which boundaries emerge, or how one particular perspective gets privileged, are all equally valuable, and are welcome. These can include such issues as the conflict between modernity and tradition, different concepts of nationalism and minority status, the clash between rival interpretations of Islamic law and practice, evolving views of the role of women in the family and in society, the debate among educationists over curriculum, Middle Eastern and South Asian concepts of religious practice, diversity in electoral rules and political behavior, and regional variations in social and cultural mores. We also invite participation in a pedagogical panel or roundtable on insider/outsider issues in teaching South Asian Muslim studies.

Call for Papers (Con't)

We invite scholars without reference to seniority, gender, religious affiliation, or national origin to contribute their research findings.

Individual papers or panel proposals are welcome in any area of South Asian Muslim studies in any of the countries of South Asia and in the South Asian Muslim diaspora, and in any academic discipline.

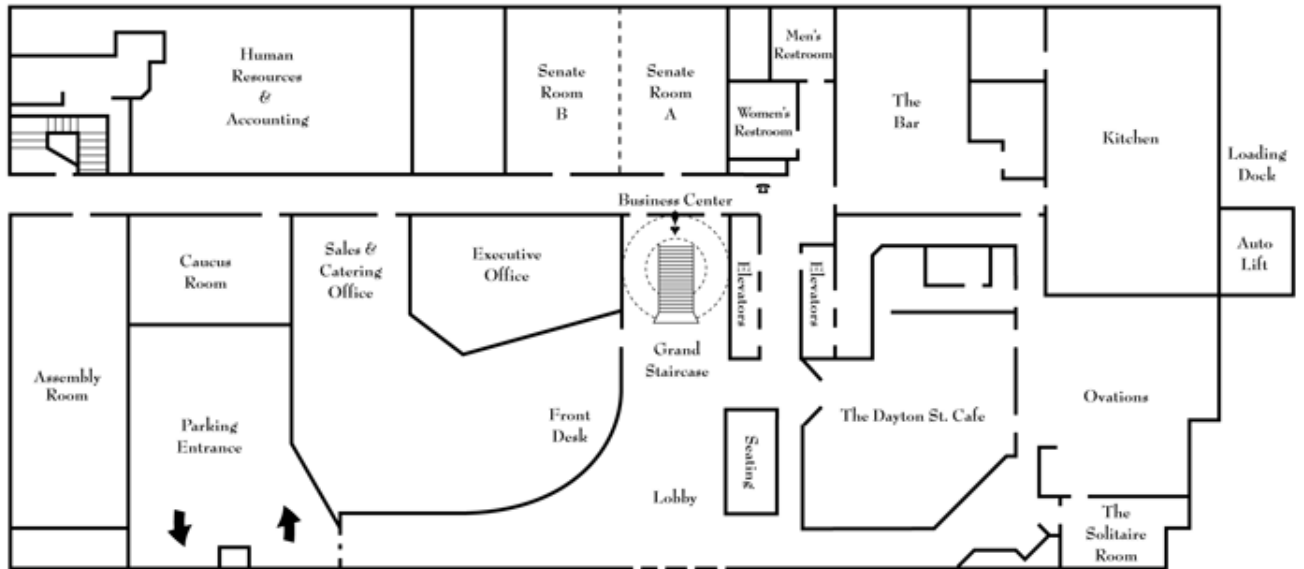
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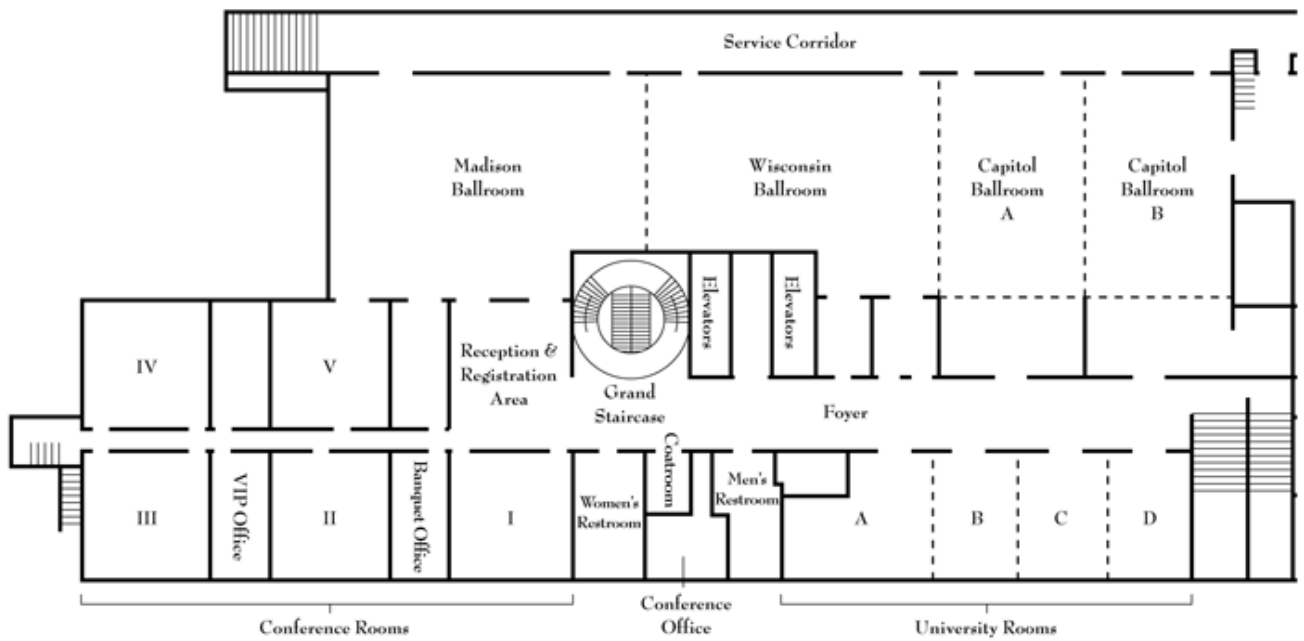
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