

ANTH 1737 Special Topics in Cultural Anthropology Anthropology of Islam

David W. Montgomery, Ph.D.
Spring 2012

Course Meetings: Mondays & Wednesdays, 3:00 – 4:15
Location: 1700 W.W. Posvar Hall

Office Hours: Tuesdays 10:00-12:00 & by appointment Email Address: dwm@pitt.edu
Office Address: 3113 W.W. Posvar Hall Office Telephone: 412.624.3243

Course Description:

Islam has had a profound influence on a broad array of nations, ethnic groups and local expressions of culture. It has played a role in shaping societies, politics, economics, and law. Taking a broad, anthropological perspective on the study of religion, this course examines the many different ways in which culture and society have been influenced by Islam in different parts of the world. The objective of this course is to move beyond simplistic stereotypes in order to appreciate the lived complexities of Islam and the utility of anthropology for understanding Islam.

There are no pre-requisites for this course.

Office Hours:

In addition to the regularly scheduled office hours, I will be available by appointment.

Readings:

You are expected to undertake the readings for each session and encouraged (though not required) to prepare an outline of the material contained in the readings in a way that aids you in gaining an understanding of the topic. All readings are available on CourseWeb.

Required Texts:

Ruthven, Malise. 1997. *Islam: A Very Short Introduction*. Oxford: Oxford University Press.

*** (one of the following; come to class before purchasing) ***

*Barfield, Thomas. 2010. *Afghanistan: A Cultural and Political History*. Princeton: Princeton University Press.

*Louw, Maria Elisabeth. 2007. *Everyday Islam in Post-Soviet Central Asia*. London: Routledge.

*Marsden, Magnus. 2005. *Living Islam: Muslim Religious Experience in Pakistan's North-West Frontier*. Cambridge: Cambridge University Press.

Recommended Texts:

Shepard, William. 2009. *Introducing Islam*. London: Routledge.

Silverstein, Adam J. 2010. *Islamic History: A Very Short Introduction*. Oxford: Oxford University Press.

Strunk, William, Jr., and E.B. White. 2000. *The Elements of Style*. 4 ed. New York: Longman.

GRADUATE STUDENTS

Barth, Fredrik. 1993. *Balinese Worlds*. Chicago: University of Chicago Press.

- McIntosh, Janet. 2009. *The Edge of Islam: Power, Personhood, and Ethnoreligious Boundaries on the Kenya Coast*. Durham: Duke University Press.
- Rasanayagam, Johan. 2011. *Islam in Post-Soviet Uzbekistan: The Morality of Experience*. Cambridge: Cambridge University Press.
- Varisco, Daniel Martin. 2005. *Islam Obscured: The Rhetoric of Anthropological Representation*. New York: Palgrave Macmillan.
- Ghodsee, Kristen. 2010. *Muslim Lives in Eastern Europe: Gender, Ethnicity, and the Transformation of Islam in Postsocialist Bulgaria*. Princeton: Princeton University Press.
- Masquelier, Adeline. 2001. *Prayer has Spoiled Everything: Possession, Power, and Identity in an Islamic Town of Niger*. Durham: Duke University Press.
- Verkaaik, Oskar. 2004. *Migrants and Militants: Fun and Urban Violence in Pakistan*. Princeton: Princeton University Press.

Optional Texts:

These books are not required for purchase, but any of the below may be useful background / introductions for those less familiar with Islam.

- Esposito, John L. 2005. *Islam: The Straight Path*. 3rd, revised ed. Oxford: Oxford University Press.
- Murata, Sachiko, and William C. Chittick. 1994. *The Vision of Islam*. St. Paul, MN: Paragon House.
- Rahman, Fazlur. 1979. *Islam*. 2nd ed. Chicago: University of Chicago Press.
- Turner, Colin. 2006. *Islam: The Basics*. New York: Routledge.
- Waines, David. 2003. *An Introduction to Islam*. 2nd ed. Cambridge: Cambridge University Press.

Grades:

Participation	30%
Islam in Contemporary Events paper	20%
Short ethnographic paper	20%
Final project paper	30%

Course Requirements and Evaluation:

1. Participation:

Given the seminar nature of the course, regular attendance and active and appropriate participation in the class by every student is imperative. Attendance is expected and absences will adversely affect your class participation grade, which constitutes 30% of your grade.

Participation will be evaluated by:

- Attendance
- Class discussion
- Engagement with the material
- Group contributions

Each student will be responsible for presenting a 1-2 page overview/discussion of the readings for one of the class periods. This summary should focus on the major issues addressed by the readings. It should be posted on CourseWeb by **6:00 PM, TWO DAYS BEFORE** the class for that particular set of readings. The remaining class members are expected to respond weekly to the readings—though this can be in a more succinct fashion—raising additional issues for discussion by **8:00 AM the day of class** for which it is due (usually on Wednesdays). Students will select the readings they want to review during the second week of class.

Note: *Late postings will receive, at best, only partial credit. Furthermore, single lines of commentary (e.g. "the readings made me think of this post which you guys might find interesting") or off-hand remarks (e.g. "wow, that's cool.") will not count towards your participation score. Any commentary that shows some reflection, insight, or poses interesting questions will count, no matter how brief.*

2. Islam in Contemporary Events:

Islam is in the news daily, yet much of what is reported fails to take an anthropological perspective into consideration. Each student is expected to write a 3 page analysis on Islam in the news/contemporary events, contextualizing the significance of the event and the anthropological contribution to understanding it. Furthermore, the student will give a short in-class presentation on the paper. This will comprise 20% of your grade.

3. Ethnographic Paper:

One argument made in the course is that Islam is anthropologically most rich in its lived setting. Books help us understand events, but the experience itself is of significant importance. As such, each student is expected to visit a local Islamic environment. This could be a mosque, regular Muslim meeting group, or social activity where Muslim identity plays a defining role. The student is to go as an ethnographic observer and write a 3-4 page ethnographic piece focusing on a particular aspect of the experience. This piece should engage with the material discussed in class and be both descriptive and analytical. It will comprise 20% of your grade.

4. Final Project:

Each student will produce a final project that explores, from an anthropological perspective, an issue in/aspect of Islam of the student's choosing. There will be three components of this project:

- a. A 1-2 page summary/outline of the project, with a thesis and a 1-2 page bibliography.
- b. A 10-minute presentation to the class about the project.
- c. A final paper of 10 pages. This will be 30% of your grade.

A portion of the final paper should connect the research to a theme developed/touched upon in class and/or the readings.

NOTE: All written work must be submitted electronically via "Turnitin." Hard copies are to be handed in as well. Failure to do both will result in your grade being lowered by a letter. Also, currently, no quizzes or exams are scheduled. This may change on short notice if it appears that students are not keeping up with the work.

Student Conduct:

At all times students are expected to conduct themselves in a manner consistent with the norms of the University of Pittsburgh's academic standards. This includes responding and behaving respectfully and civilly to all in the class. Students are expected to follow all formal university policies. In addition, by the act of submitting individual work for evaluation, students assert that the work is their own. Neither plagiarism nor dishonesty will be tolerated. With this publication students are on notice, both actual and constructive, that all University policies apply to every component of this course, including but not limited to those relating to academic misconduct.

Furthermore, although computers can be used for note-taking purposes, web surfing, emailing, chatting, texting and other forms of communication that distract from participation in the class will not be tolerated. Students who do this will be asked to leave the class.

Academic Integrity

All students are expected to adhere to the standards of academic honesty. Any work submitted by a student must represent his/her own intellectual contribution and efforts. Any student found to be engaged in cheating, plagiarism, or any other acts of academic dishonesty will be subject to a failing grade in the assignment and/or the course and to further disciplinary action.

Special Accommodations

If you have a disability for which you are or may be requesting accommodations, you are encouraged to contact both your instructor and Disability Resources and Services at www.drs.pitt.edu or call 648-7890 or 412-383-7355 (TTY) as early as possible in the term. The DRS office is located in 140 William Pitt Union.

Schedule:

Introduction and Overview of Islam in Practice

(Week 1)

W—4 Jan Introduction and Overview of Class

Readings:

Harper's Index Islam

President Obama's speech at Cairo University

Ruthven, Malise. 1997. *Islam: A Very Short Introduction*. Oxford: Oxford University Press.

(Week 2)

M—9 Jan Overview of Islam in Practice

Readings:

Bowen, John R. 1998. What is "Universal" and "Local" in Islam? *Ethos* 26 (2):258-261.Fluehr-Lobban, Carolyn. 2004. *Islamic Societies in Practice*. Second ed. Gainesville: University of Florida Press. pp. xi-59.

Film: PBS Frontline: Muslims

Exploring an Anthropology of Islam

W—11 Jan Classical Anthropology on Islam

Readings:

Geertz, Clifford. 1968. *Islam Observed: Religious Development in Morocco and Indonesia*. Chicago: University of Chicago Press. pp. v-22, 90-117.Gellner, Ernest. 1973. Post-Traditional Forms in Islam: The Turf and Trade, and Votes and Peanuts. *Daedalus* (Winter): 191-206.

(Week 3)

M—16 Jan No class; holiday schedule

W—18 Jan Classical Anthropology on Islam

Readings:

Ahmed, Akbar. 2002. *Discovering Islam: Making Sense of Muslim History and Society*. Revised ed. London: Routledge. Pp. 1-29.Mernissi, Fatima. 1987. *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*. Revised ed. Bloomington: Indiana University Press. pp. vii-xxx, 27-45.

(Week 4)

M—23 Jan Ethnographies of Islam

Readings:

Loeffler, Reinhold. 1988. *Islam in Practice: Religious Beliefs in a Persian Village*. Albany: SUNY Press. pp. 1-36, 71-117.

Gilsenan, Michael. 2000. *Recognizing Islam: Religion and Society in the Modern Middle East*. Revised ed. London: I.B. Tauris. pp. 1-54.

Film: An Oral History of Islam in Pittsburgh

W—25 Jan Critiquing an Anthropology of Islam

Readings:

Asad, Talal. 1986. The Idea of an Anthropology of Islam. Washington, DC: Center for Contemporary Arab Studies, Georgetown University.

el-Zein, Abdul Hamid. 1977. Beyond Ideology and Theology: The Search for the Anthropology of Islam. *Annual Review of Anthropology* 6: 227-254.

Tapper, Richard. 1995. "Islamic Anthropology" and the "Anthropology of Islam." *Anthropological Quarterly*, 68 (3):185-193.

Varisco, Daniel Martin. 2005. Introduction: Anthropology and Islam. In *Islam Obscured: The Rhetoric of Anthropological Representation*. New York: Palgrave Macmillan. pp. 1-20.

(Week 5)

M—30 Jan Islam in Pittsburgh

Visit, The Islamic Center of Pittsburgh

Islamic Variations and Ethnographic Encounters

W—1 Feb Sunnis and Shi'ites

Readings:

Brunner, Rainer. 2009. Shiism in the Modern Context: From Religious Quietism to Political Activism. *Religion Compass* 3 (1):136-153.

Canfield, Robert Leroy. 1973. *Faction and Conversion in a Plural Society: Religious Alignments in the Hindu Kush*. Ann Arbor: Museum of Anthropology, University of Michigan. 1-15; 113-119

Emadi, Hafizullah. 2005. "Nahzat-e-Nawin: Modernization of the Badakhshani Isma'ili Communities of Afghanistan." *Central Asian Survey* no. 24 (2):165-189.

Nigosian, N.A. 2004. *Islam: Its History, Teaching, and Practices*. Bloomington: Indiana University Press. pp. 44-64.

(Week 6)

M—6 Feb Sufis

Readings:

Heck, Paul L. 2007. Sufism—What Is It Exactly? *Religion Compass* 1 (1):148-164.

Peshkova, Svetlana. 2009. "Bringing the Mosque Home and Talking Politics: Women, Domestic Space, and the State in the Ferghana Valley (Uzbekistan)." *Contemporary Islam: Dynamics of Muslim Life* no. 3:251-273.

Trix, Frances. 2008. "The Seeing of Our Eyes:" An Albanian Sufi Baba. In *Muslim Voices and Lives in the Contemporary World*, edited by F. Trix, J. Walbridge, and L. Walbridge. New York: Palgrave. 17-30.

Werbner, Prina. 2003. *Pilgrims of Love: The Anthropology of a Global Sufi Cult*. Bloomington: Indiana University Press. pp. xiii-29

Yukleyen, Ahmet. 2010. "Production of Mystical Islam in Europe: Religious Authorization in the Süleymanli Sufi Community." *Contemporary Islam: Dynamics of Muslim Life* no. 4:269-288.

Film: Habiba: A Sufi Saint from Uzbekistan

W—8 Feb Pilgrimage, Missionaries, and Conversion

Readings:

Balci, Bayram. 2003. Fethullah Gülen's Missionary Schools in Central Asia and their Role in the Spreading of Turkism and Islam. *Religion, State & Society* 31 (2):151-177.

Janson, Marloes. 2005. "Roaming about for God's Sake: The Upsurge of the *Tabligh Jama'at* in the Gambia." *Journal of Religion in Africa* 35(4):450-481

Kehl-Bodrogi, Krisztina. 2006. Who Owns the Shrine? Competing Meanings and Authorities at a Pilgrimage Site in Khorezm. *Central Asian Survey* 25 (3):235-250.

Ways of Learning Islam

(Week 7)

M—13 Feb Gender

Readings:

Abu-Lughod, Lila. 2002. Do Muslim Women Really Need Saving? *American Anthropologist*. 104(3): 783-790.

Delaney, Carol. 1991. *The Seed and the Soil: Gender and Cosmology in Turkish Village Society*. Berkeley: University of California Press. pp. 283-323. (The Embracing Context of Islam)

Mahmood, Saba. 2005. Agency, Gender, and Embodiment. In *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press. pp. 153-188.

Watson, Helen. 1994. Women and the Veil. In *Islam, Globalization and Postmodernity*. London: Routledge. Pp. 141-159.

Film: (Un)Veiled: Muslim Women Talk About Hijab

W—15 Feb Gender, Sex, and Family

Readings:

Ali, Kecia. 2006. Marriage, Money, and Sex. In *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*. Oxford: Oneworld Publications. pp. 1-23.

Regis, Helen A. 2003. On Cheap Cloth, Bad Sauce, and the Fragility of Marriage. In *Fulbe Voices: Marriage, Islam, and Medicine in Northern Cameroon*. Boulder: Westview Press. pp. 41-68.

Shalinsky, Audrey C. 1980. Learning Sexual Identity: Parents and Children in Northern Afghanistan *Anthropology & Education Quarterly*, 11 (4):254-265.

Snajdr, Edward. 2005. Gender, power, and the performance of justice: Muslim women's responses to domestic violence in Kazakhstan. *American Ethnologist*. 32(2):294-311

White, Jenny B. 2002. Two Weddings. In *Everyday Life in the Muslim Middle East*, edited by D.L. Bowen and E.A. Early. 2nd ed. Bloomington: Indiana University Press. pp. 63-77.

(Week 8)

M—20 Feb Rituals and What Muslims Do

Readings:

Bowen, John. 1992. "On Scriptural Essentialism and Ritual Variation: Muslim Sacrifice in Sumatra and Morocco." *American Ethnologist* 19(4): 656-671

Chylinski, Ewa A. 1991. Ritualism of Family Life in Soviet Central Asia: The *Sunnat* (Circumcision). In *Cultural Change and Continuity in Central Asia*, edited by S. Akiner. London: Kegan Paul International. pp. 160-170.

- Hirschkind, Charles. 2001. Passionate Preaching, Aural Sensibility, and the Islamic Revival in Cairo. *American Ethnologist*. 28(2): 536-554.
- Mahmood, Saba. 2001. "Rehearsed spontaneity and the conventionality of ritual: disciplines of *salāt*." *American Ethnologist* 28(4):827-853
- Nelson, Kristina. 2002. The Sound of the Divine in Daily Life. In *Everyday Life in the Muslim Middle East*, edited by D.L. Bowen and E.A. Early. 2nd ed. Bloomington: Indiana University Press. pp. 257-261.

W—22 Feb Learning Islam

****Ethnographic Paper DUE****

Readings:

- Azra, Azyumardi, Dina Afrianty, and Robert W. Hefner. 2007. Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia. In *Schooling Islam: The Culture and Politics of Modern Muslim Education*, edited by R.W. Hefner and M.Q. Zaman. Princeton: Princeton University Press. pp. 172-198.
- Eickelman, Dale F. 1978. The Art of Memory: Islamic Education and Its Social Reproduction. *Comparative Studies in Society and History* 20 (4):485-516.
- Lambek, Michael. 1990. Certain Knowledge, Contestable Authority: Power and Practice on the Islamic Periphery. *American Ethnologist* 17 (1):23-40.
- Messick, Brinkley. 1986. The Mufti, the Text and the World: Legal Interpretation in Yemen. *Man* 21: 102-119.

(Week 9)

M—27 Feb Learning Islam

Readings:

- Anderson, Jon W. 2003. The Internet and Islam's New Interpreters. In *New Media in the Muslim World: The Emerging Public Sphere*, edited by D.F. Eickelman and J.W. Anderson. Bloomington: Indiana University Press. pp. 45-60.
- Eickelman, Dale F., and Jon W. Anderson. 2003. Redefining Muslim Publics. In *New Media in the Muslim World: The Emerging Public Sphere*, edited by D.F. Eickelman and J.W. Anderson. Bloomington: Indiana University Press. pp. 1-18.
- Horvatic, Patricia. 1994. Ways of Knowing Islam. *American Ethnologist* 21 (4):811-826.
- Mandaville, Peter. 2007. Islamic Education in Britain: Approaches to Religious Knowledge in a Pluralistic Society. In *Schooling Islam: The Culture and Politics of Modern Muslim Education*, edited by R.W. Hefner and M.Q. Zaman. Princeton: Princeton University Press. pp. 224-241.

Islam in the Everyday: Negotiating Muslimness

W—29 Feb Negotiating Muslimness

Readings:

- Louw, Maria. 2006. Pursuing 'Muslimness': Shrines as Sites for Moralities in the Making in Post-Soviet Bukhara. *Central Asian Survey* 25 (3):319-339.
- McBrien, Julie. 2006. Listening to the Wedding Speaker: Discussing Religion and Culture in Southern Kyrgyzstan. *Central Asian Survey* 25 (3):341-357.
- Montgomery, David W. 2007. *Namaz, Wishing Trees, and Vodka: The Diversity of Everyday Religious Life in Central Asia*. In *Everyday Life in Central Asia: Past and Present*, edited by J. Sahadeo and R. Zanca. Bloomington: Indiana University Press. pp. 355-370.
- Rasanayagam, Johan. 2006. 'I Am Not a Wahhabi': State Power and Muslim Orthodoxy in Uzbekistan. In *The Postsocialist Religious Question: Faith and Power in Central Asia and East-Central Europe*, edited by C. Hann. Berlin: Lit Verlag. Pp. 99-124.

4-11 Mar No class; holiday schedule

(Week 10)

M—12 Mar Negotiating Muslimness

Readings:

Attar, Farid Ud-Din. 1984. *The Conference of the Birds*. Translated by A. Darbandi and D. Davis. New York: Penguin. Pp. 9-45.

Knight, Michael Muhammad. 2004. *The Taqwacores*. Brooklyn: Soft Skull Press. pp. 5-45.

Film: New Muslim Cool

W—14 Mar Negotiating Muslimness

Proposal for Final Project DUE

Readings:

Rumi, Jelaluddin. 2001. *The Soul of Rumi: A New Collection of Ecstatic Poems*. Translated by C. Barks, J. Moyne, N. Ergin, A. J. Arberry, R. Nicholson and M. G. Gupta. San Francisco: Harper Collins. Pp. 3-14, 19-27.

Saleh, Nabil A. 2008. *The Qadi and the Fortune Teller*. Northampton, MA: Interlink Publishing. pp. 1-53.

(Week 11)

M—19 Mar Globalization, Modernity, and Tradition

Readings:

Bruce Lawrence. 2008. Islam in the Age of Globalization. *Religion Compass*. 2(3): 331-339.

Mahmoud, Mamdani. 2002. Good Muslim, Bad Muslim. *American Anthropologist*, 194(3):766-775.

Meneley, Anne. 2007. "Fashions and Fundamentalisms in fin-de-siècle Yemen: Chador Barbie and Islamic Socks." *Cultural Anthropology* 22(2): 214-243

Wikan, Unni. 2000. Citizenship on Trial: Nadia's Case. *Daedalus* 29 (4):55-76.

Islamic Groups, Islamic Movements, and the State

W—21 Mar Islamic Groups and Islamic Movements

Readings:

Beeman, William. 2002. "Fighting the Good Fight: Fundamentalism and Religious Revival." In J. MacClancy, ed. *Exotic No More: Anthropology on the Front Lines*. Chicago: University of Chicago Press. pp.129-144.

Devji, Faisal. 2008. *The Terrorist in Search of Humanity: Militant Islam and Global Politics*. New York: Columbia University Press. pp. viii-23.

Musharbash, Yassin. 2008. "What al-Qaida Really Wants: The Future of Terrorism." In *The Theory and Practice of Islamic Terrorism: An Anthology*, edited by M. Perry and H.E. Negrin. New York: Palgrave. Pp. 77-85.

Norton, Augustus Richard. 2007. *Hezbollah: A Short History*. Princeton: Princeton University Press. pp. 9-46.

(Week 12)

M—26 Mar Islam in Politics and the Politics of Islam

Readings:

- Hefner, Robert W. 2005. Modernity and the Remaking of Muslim Politics. In *Remaking Muslim Politics: Pluralism, Contestation, Democratization*, edited by R.W. Hefner. Princeton: Princeton University Press. pp. 1-36.
- White, Jenny B. 2002. *Islamist Mobilization in Turkey: A Study in Vernacular Politics*. Seattle: University of Washington Press. pp. 77-102 (Religion and Politics in the Everyday); 103-130 (The Institutional Expression of Islam)
- Voll, John O. 2007. Islam and Democracy: Is Modernization a Barrier? *Religion Compass* 1 (1):170-178.

W—28 Mar Islam, Ethics, Politics, and Anthropology

Readings:

- Eickelman, Dale F., and James Piscatori. 1996. *Muslim Politics*. Princeton: Princeton University Press. 3-45.
- Euben, Roxanne L., and Muhammad Qasim Zaman. 2009. *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*. Princeton: Princeton University Press. Sayyid Qutb 129-152.
- Kurzman, Charles. 2011. *The Missing Martyrs: Why There Are So Few Muslim Terrorists*. New York: Oxford University Press. 3-24
- Soares, Benjamin, and Filippo Osella. 2010. Islam, Politics, Anthropology. In *Islam, Politics, Anthropology*, edited by F. Osella and B. Soares. Malden, MA: Wiley-Blackwell. 1-22.

(Week 13)

M—2 Apr Secular and Islamic States

Readings:

- An-Na'im, Abdullahi Ahmed. 2008. Introduction: Why Muslims Need a Secular State. In *Islam and the Secular State: Negotiating the Future of Shari'a*. Cambridge: Harvard University Press. pp. 1-44.
- Bowen, John R. 2004. Does French Islam Have Borders?: Dilemmas of Domestication in a Global Religious Field. *American Anthropologist* 106(1):43-55
- Zaman, Muhammad Qasim. 2002. The 'Ulama in the Twenty-First Century. In *The Ulama in Contemporary Islam: Custodians of Change*. Princeton: Princeton University Press. pp. 181-191.

Case Study: Afghanistan and Surroundings

W—4 Apr Afghanistan and Surroundings

Readings: [NOTE: select one of the following books to read with group]

- Barfield, Thomas. 2010. *Afghanistan: A Cultural and Political History*. Princeton: Princeton University Press.
- Louw, Maria Elisabeth. 2007. *Everyday Islam in Post-Soviet Central Asia*. London: Routledge.
- Marsden, Magnus. 2005. *Living Islam: Muslim Religious Experience in Pakistan's North-West Frontier*. Cambridge: Cambridge University Press.

Film: Kabul Transit

(Week 14)

M—9 Apr Afghanistan and surroundings

Readings:

- Barfield, Thomas. 2005. An Islamic State Is a State Run by Good Muslims: Religion as a Way of Life and Not an Ideology in Afghanistan. In *Remaking Muslim Politics: Pluralism,*

- Contestation, Democratization*, edited by R.W. Hefner. Princeton: Princeton University Press. pp. 213-239.
- Crews, Robert D. and Amin Tarzi. 2009. Introduction. In *The Taliban and the Crisis of Afghanistan*, edited by R.D. Crews and A. Tarzi. Cambridge: Harvard University Press. pp. 1-58.
- Sinno, Abdulkader. 2009. Explaining the Taliban's Ability to Mobilize the Pashtuns. In *The Taliban and the Crisis of Afghanistan*, edited by R.D. Crews and A. Tarzi. Cambridge: Harvard University Press. pp. 59-89.
- Hafvenstein, Joel. 2007. *Opium Season: A Year on the Afghan Frontier*. Guilford, CT: Lyons Press. pp. 1-3, 255-289.

Class Presentations

W—11 Apr Class presentations

(Week 15)

M—16 Apr Class presentations, continued

Summary

W—18 Apr Summary, Wrap Up

****FINAL PAPER DUE****