窗体顶端

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**Radical Islam in Comparative Perspective**

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| --- | --- |
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本科生    硕士生

Undergraduate    Master

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English

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None

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Lectures and discussions

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Attendance and participation 20%;   
assignment and mini-papers 80%:  
• To be submitted electronically by e-mail as attachment to the course instructor, ab1061@columbia.edu  
• The subject line should be clearly marked: last name, first name, and course subject.   
• Must be double spaced and typed up on Word Processing software. Maximum length: 6-8 pages (including notes and bibliography).  
• The student should maintain a complete copy of the paper, including all appendixes for the student’s records.

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2 credits

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Prof. ALEXANDER BLIGH, PhD (Columbia University, 1981) – Acting Dean, Faculty of Social Sciences and Humanities, and Director, Middle East Research Center, Ariel University. Founding Chair of the Department of Political Science and Middle Eastern Studies at Ariel University, Israel, and visiting professor at Columbia University, University of Toronto, University of Notre Dame, Liberty University and others. President of Strategic Objects, an international strategic consulting firm dealing with risk analysis and civilian infrastructure projects. Served with the prime minister of Israel (1987-1992); during the last couple of years of his tenure as his advisor for Arab Affairs. Devised within the framework of NATO workshops a non-technological model of encountering terrorism. A leading authority on countering illicit trafficking of contraband, including: human trafficking, artifacts, nuclear materials etc.; has studied the field of ethnic relations within multi-cultural societies.  Currently researching the issue of mutual relations between Arab/ Muslim, Christian, and Druze- Jewish Israelis within the State of Israel.  
Author of several books and numerous articles on the political history of the Middle East.

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The appearance of radical Islamic movements is not a new phenomenon. The Wahhabi movement, which was the predecessor of modern-day Saudi Arabia, appeared as early as the 18th century. Notably, however, the last few decades had witnessed a very wide expansion of the phenomenon of using Islam as a means of achieving political goals. Many of the Islamic movements active today define themselves in terms of Muslim assembles, but operate as actors in national systems. From this position, these movements are forced to define their practical stances on purely political issues, such as participation in accepted state instruments (elections, parliament, cabinet) and the formation of coalitions with groups indifferent or hostile to their traditional Muslim viewpoints, as well as dealing with the overarching question of whether Islamic movements can accept upon themselves the rules of the democratic game therefore losing the legitimacy of their appeal for returning to the fundamentals of Islam. This course will analyze the different and varying processes that the numerous modern Islamic movements are currently undergoing, and also the formation of their unique paths of participation in the political systems of the Middle East. Some contemporary radical Islamic movements would also be analyzed using the studied theoretical approaches acquired during the course.

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Chapter 1 – Introduction; What is Radical Islam, current radical violent movements.  
Chapter 2 - Defining regional political systems and Islam’s role within these systems  
Chapter 3 - Outlining the historical background of national and fundamental Islam, with special emphasis on the Iranian Islamic Revolution.  
Chapter 4: The formation of perceptions on democracy in the context of the struggle between secularization and Islamism.  
Chapter 5: Notions in Islam and radical Islam regarding the principles of democracy.  
Chapter 6 – Pluralism and civil society in the Middle East.  
Chapter 7:  Perspectives in the Middle East and in radical Islam movements regarding the principle of representation.  
Chapter 8:  Women’s rights and the status of minority groups in Arab countries, in the context of the struggle between secular and Islamist movements.  
Chapter 9:  Radical Islam and the concept of constitutionality.  
Chapter 10:  Ideas of human rights from outside the Islamic world and Shari’a and their clash with radical Islam.  
Chapter 11: The Egyptian case: action and counteraction: radical Islam and the central government; The Muslim Brotherhood: Political activity from the 1920’s through the 1940’s, including organizational structure, modus operandi vis-à-vis the authorities, social base, mass mobilization, and participation in the 1948 War.  
Chapter 12: Radical Islam movements: Relations with the Egyptian republic, 1952 to the present.  
Chapter 13:  Radical Islam in Syria and Lebanon: pawn or local product?  
Chapter 14: Lebanon and fundamentalist Islam: Hezbollah following the Israeli withdrawal from southern Lebanon- a military, political, or parliamentary organization?  
Chapters 15:  
The former Mandatory Palestine: Hamas, Islamic Jihad, and the Muslim Brotherhood: Terrorist threat to peace?  
Chapter 16: TBA + Final paper guidelines handed out; conclusion of class.

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Ionita, L., & Ionita, A.,” Dynamics of worldwide jihad phenomenon, from al-Qaeda to Islamic state.” Strategic Impact 54 (2014), 151-159.   
Optional reading  
Armborst, A. “Radicalisation and de-radicalisation of social movements: The comeback of political Islam?”, Crime, Law and Social Change, 62, (no. 3, 2014), 235-255   
Mozaffari, Mehdi. "What is Islamism? History and Definition of a Concept." Totalitarian Movements & Political Religions 8:17-33 (no. 1, March 2007).  
Marin-Guzman, Roberto. "Fanaticism: A Major Obstacle in the Muslim---Christian Dialogue. The Case of Twentieth Century Islamic Fundamentalism." Arab Studies Quarterly 25, no. 3 (Summer 2003): 63-96.   
Shahrough, Akhavi. "Islam and the West in world history." Third World Quarterly 24, no. 3 (June 2003): 545-562.

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Allyson F. Shortle and Ronald Keith Gaddie, “Religious Nationalism and Perceptions of Muslims and Islam”, Politics and Religion Politics and Religion 8 (no. 03, September 2015), 435-457.  
Optional reading   
Kamrava, Mehran, "The Middle East's Democracy Deficit in Comparative Perspective", Perspectives on Global Development & Technology 6: 189-213 (no. 1-3, 2007).  
Ajami, Fouad, “The Arab Inheritance”, Foreign Affairs 76:133-148 (no. 5, 1997).

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