POL 372

Islam and the West

S2 Day 2016

Dept of Modern History, Politics & International Relations

Contents

Disclaimer

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General Information

Unit convenor and teaching staff
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W6A435
TBA

Credit points
3

Prerequisites
39cp or (6cp in HIST or MHIS or POL units at 200 level including 3cp in POL)

Corequisites

Co-badged status

Unit description
It is an understatement to say that relations between Islam and the West are a major source of political debate in the early 20th century. From September 11 to the London bombings of 2007 to a CIA 'rendition' of 'terror suspects' to dark East Eurpoean torture chambers - the politics of the West's response to Islam remains one of the central issues of our time. This unit sets these debates and conflicts in the proper historical context, going back as far as the Crusades of the early part of the 2nd milennia, and taking us right through to the present. What is behind the rise of islamaphobia? Is there an irreconicilable conflict between Western 'rules' and Islam around questions such as democracy, human rights, the law and science? How does the West compare with Islam in its treatment of women? Is the Western capitalist economy and its ritualistic emphasis on individual self-enrichment incompatible with the egalitarian spirit of Islam? If 'mainstream' Western values and 'mainstream' Islamic beliefs are not that different, then why the conflicts today?

Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at https://www.mq.edu.au/study/calendar-of-dates

Learning Outcomes

On successful completion of this unit, you will be able to:

> A. The ability to peer below the surface feature of media depictions of Muslims'

interaction with the Western world by understanding the historical background to contemporary conflicts

B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality

C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries

D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality

E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries

F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Assessment Tasks

Name	Weighting	Due
Tutorial Participation	15%	Ongoing
Major Essay	45%	Week 8
In-lecture Quizzes	40%	Ongoing

Tutorial Participation

Due: **Ongoing**
Weighting: **15%**

Students enrolling in an on-campus course are expected to attend lectures and tutorials. They should be prepared to commit approximately 10 hours per week for each course. These 10 hours include lecture and tutorial attendance, undertaking weekly readings, miscellaneous study activities and assignment preparation and completion.

Tutorial topics will follow one week after lectures. The emphasis in tutorials will be upon group discussion (advancing and defending arguments orally), exploration of current issues, and practical exercises. The tutorials provide an opportunity to make connections between the broad principles and theories covered in lectures and contemporary political issues and events.

Tutorials provide the opportunity to ask questions about things you do not understand and to challenge things with which you do not agree. In preparation for each tutorial you are expected to read as widely as possible and to keep abreast of current affairs in order to contribute meaningfully to weekly discussions. Remember, attendance is not a

synonym for participation, so you will be graded accordingly!

On successful completion you will be able to:
- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries
- F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Major Essay

Due: **Week 8**
Weighting: **45%**

The essay, approximately 2500 words in length, provides students with the opportunity to explore a topic of interest in depth. Students should develop a considered answer to a specific question based on reading a range of sources wider than simply the key readings. (Students must read and refer to a minimum of 15 substantive sources. See below for notes on sources.)

A high standard essay would draw upon a wide range of resources to support a well-organized argument in response to the set question. Remember, there is no necessarily 'correct' answer to each question: rather, there are arguments that are more persuasively made and intelligently constructed. Consider whether the arguments you read are logical and provide convincing evidence. The same criteria should apply to your own work.

On successful completion you will be able to:
- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
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such questions as violence, women, and homosexuality
- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
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In-lecture Quizzes

Due: **Ongoing**
Weighting: **40%**

These quizzes will be held in various lectures (8 quizzes worth 5% each) throughout the semester. They will be based on material covered in the key readings and lectures, and the details in relation to which lectures they will be held in will not be announced prior to each lecture, meaning that you will not know in advance whether a quiz will be held in a given lecture. This is designed to ensure maximum participation in the course and maximum achievement in the quizzes. It also replaces the traditional end-of-semester exam, a flawed form of assessment that encourages loafing throughout the semester and cramming at the last minute. More information about the quizzes will be provided during the lecture in Week 1.

On successful completion you will be able to:
- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries
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Delivery and Resources

PART ONE: ISLAM AND THE WEST – THE HISTORICAL CONTEXT

Week 1 introduces the course and its key features. Weeks 2-6 deal with the historical and political contexts of the relationship between Islam and the West, including the rise of Islam and Islamophobia, and some of the latter's manifestations. We propose some hypotheses for how to understand why Muslims are under attack in the West. This part of the unit asks whether the forays into Iraq and Afghanistan are just a continuance of the Crusades of the early to second millennium. The challenges of being a Muslim living in a Western country are discussed in the same context of the apparent clash between Islam and Western modernity.

Lecture Topics

Week 1: Introduction to Islam and the West

Primary Readings

Mandaville, P. (2007) *Global Political Islam*, London and New York: Routledge, Chapters 1-2.

Week 2: Introduction to Islam

Primary Readings

Rane, H., Ewart, J. Martinkus, J. (2014) *Media Framing of the Muslim World: Conflicts, Crises and Contexts*, Palgrave, Ch.1.

Further Reading

Ahmed, A. (1999) *Islam Today: A Short Introduction to the Muslim World*, London.

Armstrong, K. (2002) *Islam: a Short History*, Sufi Books.

Esposito, John and Mogahed, Dalia (2008) *Who Speaks for Islam? What a Billion Muslims Really Think*, New York: Gallup Press.

Hassan, R. (2008) *Inside Muslim Minds*, Carlton: Melbourne University Press.

Rane, H. (2010) *Islam and Contemporary Civilization*, Melbourne: University Press.

Week 3: Islamophobia in the West

Primary Readings

Mahamdallie, H. (2015) 'Islamophobia: The Othering of Europe's Muslims', *International Socialism Journal*, No. 146, April, http://isj.org.uk/islamophobia-the-othering-of-europes-muslims/

Further Reading

Doyle, N.J. and Ahmada, I. (2013) 'Islamophobia, European Modernity and Contemporary Illiberalism', *Politics, Religion, and Ideology*, Special Issue, 14 (2).

Bunzl, M. (2005) 'Between anti-Semitism and Islamophobia: Some thoughts on the new Europe', *American Ethnologist*, 32 (4).

Fekete, L. (2008) *Integration, Islamophobia and Civil Rights in Europe*, London: Institute of Race Relations.

Jensen, M. (2010) *Islam, Islamism and Islamophobia in Europe*, Report, Council of Europe, Committee on Culture, http://assembly.coe.int/Main.asp?link=/Documents/WorkingDocs/Doc10/EDOC12304.htm

Werbner, P. (2005) 'Islamophobia: Incitement to Religious Hatred: Legislating for a New Fear?', *Anthropology Today*, Vol. 21, No. 1, February.

Week 4: The Crusades - Then and Now; 'Clash of Civilizations' or Old Bigotry?

Primary Reading

Qureshi, E. and Sells, M.A. (2003) 'Introduction: Constructing the Muslim Enemy', in Qureshi, E. and Sells, M.A. (Eds) *The New Crusades: Constructing the Muslim Enemy*, New York: Columbia University Press.

Further Reading

Armstrong, K. (2001) *Holy War: The Crusades and Their Impact on Today's World*, New York: Anchor Books.

Mahajan, R. (2007) *The New Crusade: America's War on Terrorism*, Aakar Books.

Said, E.W. (2003) 'The Clash of Definitions' in Qureshi, E. and Sells, M.A. (Eds) *The New Crusades: Constructing the Muslim Enemy*, New York: Columbia University Press.

Trumpbour, J. (2003) 'The Clash of Civilizations: Samuel P. Huntington, Bernard Lewis, and the Remaking of the Post-Cold War World Order', in Qureshi, E. and Sells, M.A. (Eds) *The New Crusades: Constructing the Muslim Enemy*, New York: Columbia University Press.

Journal of Ethnic and Racial Studies, Special Issue, 38 (11), 2015.

Week 5: Jihad in Europe?

Primary Reading

Switzer, T. (2015) 'The West Should Let the Middle East Settle its Own Differences', *The Sydney Morning Herald*, November 16, http://m.smh.com.au/comment/paris-attacks-the-west-should-let-the-middle-east-settle-its-own-differences-20151115-gkzqss.html

Further Reading

Afsaruddin, A. (2013) *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought,* Oxford University Press.

Haenni, P. and Amghar, S. (2012) 'The Myth of Islamic Conquest', in Kristianasen, W. (Ed.) *The Best of* Le Monde Diplomatique *2012*, London: Pluto Press.

Nesser, P. (2006) 'Jihadism in Western Europe After the Invasion of Iraq: Tracing Motivational Influences from the Iraq War on Jihadist Terrorism in Western Europe', *Studies in Conflict & Terrorism*, 29:4.

Pargeter, A. (2008) *The New Frontiers of Jihad: Radical Islam in Europe*, London: IB Tauris.

Sendagorta, F. (2005) 'Jihad in Europe: The wider context', *Survival: Global Politics and Strategy*, 47:3.

Week 6: Life Out West – Being a Muslim in a Western Country

Primary Reading

El Alaoui, Hicham Ben Abdallah (2012) 'The Arab World's Cultural Challenge', in Kristianasen, W. (Ed.) *The Best of* Le Monde Diplomatique *2012*, London: Pluto Press.

Further Reading

Afsaruddin, A. (2015) *Contemporary Issues in Islam*, Edinburgh University Press.

Brouwer, L. (2004) 'Dutch-Muslims on the Internet: a New Discussion Platform', *Journal of Muslim Minority Affairs*, 24:1.

Peach, C. & Glebe, G. (1995) 'Muslim minorities in Western Europe', *Ethnic and Racial Studies*, 18:1.

Peucker, M. and Akbarzadeh, S. (2012) 'The Vicious Cycle of Stereotyping: Muslims in Europe and Australia', in Mansouri, F. and Marotta, V. (Eds) *Muslims in the West and the Challenges of Belonging*, Carlton: Melbourne University Press.

Rodenbeck, M. (2015) 'How She Wants to Modify Muslims, Review of *Heretic: Why Islam Needs a Reformation Now*, by Ayaan Hirsi Ali', *The New York Review of Books*, December 3, http://www.nybooks.com/articles/2015/12/03/ayaan-hirsi-ali-wants-modify-muslims/

PART TWO: CONTEMPORARY THEMES AND DEBATES IN ISLAM AND THE WEST

Weeks 7-12 examine contemporary themes and debates in the interaction between Europe – and Western societies more broadly – and Islam. These include the potential clash between Islam and modernity around democracy, the rule of law, science, and human rights. This part of the course also discusses the relationship between Islam and liberation movements such as the struggle to end women's oppression and the homosexual rights movement. In addition, it is asked where Islam sits on more political-economic questions that have divided Western European societies over the past two centuries, including the orientation taken towards

capitalism – how, for instance, do Muslims approach class conflict – and how Islam can be understood in relation to radical and conservative political movements more generally. We round off the course with a discussion of the politics of the family, whose centrality to Islamic culture is often assumed without the necessary delineation of different family forms and structures throughout history and across different societies: is there a distinctive 'Islamic family', or do most Muslims aspire to the same nuclear family idealised by many westerners?

Week 7: Islam and Modernity

Primary Reading

Esposito, John and Mogahed, Dalia (2008) *Who Speaks for Islam? What a Billion Muslims Really Think*, New York: Gallup Press, Chapter 2.

Further Reading

Achcar, G. (2012) 'The Muslim Brothers in Egypt's "Orderly Transition"', in Kristianasen, W. (Ed.) *The Best of* Le Monde Diplomatique *2012*, London: Pluto Press.

Malik, I.H. (2004) *Islam and Modernity: Muslims in Europe and the United States*, London: Pluto Press.

Rutherford, B.K. (2008) *Egypt after Mubarak: Liberalism, Islam, and Democracy in the Arab World*, Princeton: Princeton University Press.

Southgate, C. (1999) *God, Humanity and the Cosmos: a Textbook in Science and Religion*, Harrisburg: Trinity Press International, Chapter 9.

Week 8: No Lectures or Tutorials - Assignment Preparation Week

Week 9: Economics for Muslims – Capitalism or Socialism, Reform or Revolution?

Primary Reading

Harman, C. (1994) 'The Prophet and the Proletariat', *International Socialism*, 64.

Further Reading

Enayat, H. (1968) 'Islam and Socialism in Egypt',

Middle Eastern Studies, 4:2.

Muhammad, Y.K. (n.d.) *The Principles of the Islamic Economic System*, Cairo: Islamic Inc.

Rodinson, M. (1974) *Islam and Capitalism*, New York: Pantheon Books.

Tripp, C. (2006) *Islam and the Moral Economy: the Challenge of Capitalism*, Cambridge: Cambridge University Press.

Today's Zaman (2014) 'A Look Inside the Anti-Capitalist Muslims', *Today's Zaman*, August 16.

Week 10: Islam and Radical Politics: the Case of Malcolm X

Primary Reading

Myers, W.D. (1993) *Malcolm X: By Any Means Necessary*, New York: Scholastic, pp. 63-102.

Further Reading

DeCaro, L.A. (1998) *Malcolm and the Cross: The Nation of Islam, Malcolm X, and Christianity*, New York: New York University Press.

Esposito, J.L. (1997) *Political Islam: Revolution, Radicalism, or Reform?*, Boulder: Lynne Rienner.

Haley, A. (1973) *The Autobiography of Malcolm X*, Harmondsworth: Penguin.

Week 11: Islam, Feminism and Women's Liberation

Primary Reading

Roded, R. (2008), Ed., *Women in Islam and the Middle East: a Reader*, London: I.B. Tauris, Introduction.

Further Reading

Ahmed, L. (1992) *Women and Gender in Islam: Historical Roots of a Modern Debate*, New Haven: Yale University Press.

al-Hibri, A. (1982) *Women and Islam*, Oxford: Pergamon Press.

Halverson, J.R. and Way, A.K. (2011) 'Islamist Feminism: Constructing

Gender Identities in Postcolonial Muslim Societies', *Politics and Religion*, 4.

Khalid, M. (2009) 'Women's Rights in the Middle East: Feminism and the Struggle for Recognition', *Centre for Middle East and North African Studies Newsletter*, Issue 9, www.mq.edu.au/pubstatic/research/centres_and_groups/centre_for_middle_east_north_african_studies/newsletter/issue_9-2009/

Wadud, A. (1999) *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, Oxford: Oxford University Press.

Week 12: Islam and Homosexuality

Primary Reading

Beckers, T. (2010) 'Islam and the Acceptance of Homosexuality: the Shortage of Socioeconomic Well-Being and Responsive Democracy', in Habib, S. (Ed.) *Islam and Homosexuality*, Volume 1, Santa Barbara: Praeger.

Further Reading

Kelly, C.G. (2010) 'Is There a "Gay-Friendly" Islam? Synthesizing Tradition and Modernity in the Question of Homosexuality in Islam', in Habib, S. (Ed.) *Islam and Homosexuality*, Volume 2, Santa Barbara: Praeger.

Hamilton, R. (2014) 'How Morocco became a haven for gay Westerners in the 1950s', *BBC News*, 12 October, http://www.bbc.com/news/magazine-29566539

Hekma, G. (2002) 'Imams and Homosexuality: A Post-gay Debate in the Netherlands', *Sexualities*, 5 (2).

Helie, A. (2004) 'Holy Hatred', *Reproductive Health Matters*, 12 (23), Sexuality, Rights and Social Justice, May.

Jamal, A. (2001) 'The Story of Lot and the Qur'an's Perception of the Morality of Same-Sex Sexuality', *Journal of Homosexuality*, 41 (1).

Patané, V. (2006) 'Homosexuality in the Middle East and North Africa', in Aldrich, R. (Ed.) *Gay Life and Culture: A World History*, New York: Universe.

Wesley J., Griffiths, B. & Pedersen, A. (2011) "The "Making and Unmaking" of Prejudice Against Australian Muslims and Gay Men and Lesbians: The Role of Religious Development and Fundamentalism," *The International Journal for the Psychology of Religion*, Vol. 21(3): 212-227.

Week 13: Conclusion

No Readings

Policies and Procedures

Macquarie University policies and procedures are accessible from Policy Central. Students should be aware of the following policies in particular with regard to Learning and Teaching:

Academic Honesty Policy http://mq.edu.au/policy/docs/academic_honesty/policy.html

New Assessment Policy in effect from Session 2 2016 http://mq.edu.au/policy/docs/assessment/policy_2016.html. For more information visit http://students.mq.edu.au/events/2016/07/19/ne

w_assessment_policy_in_place_from_session_2/

Assessment Policy prior to Session 2 2016 http://mq.edu.au/policy/docs/assessment/policy.html

Grading Policy prior to Session 2 2016 http://mq.edu.au/policy/docs/grading/policy.html

Grade Appeal Policy http://mq.edu.au/policy/docs/gradeappeal/policy.html

Complaint Management Procedure for Students and Members of the Public http://www.mq.edu.au/policy/docs/complaint_management/procedure.html

Disruption to Studies Policy http://www.mq.edu.au/policy/docs/disruption_studies/policy.html *The Disruption to Studies Policy is effective from March 3 2014 and replaces the Special Consideration Policy.*

In addition, a number of other policies can be found in the Learning and Teaching Category of Policy Central.

Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: https://students.mq.edu.au/support/student_conduct/

Results

Results shown in *iLearn*, or released directly by your Unit Convenor, are not confirmed as they are subject to final approval by the University. Once approved, final results will be sent to your student email address and will be made available in eStudent. For more information visit ask.mq.edu.au.

Student Support

Macquarie University provides a range of support services for students. For details, visit http://students.mq.edu.au/support/

Learning Skills

Learning Skills (mq.edu.au/learningskills) provides academic writing resources and study strategies to improve your marks and take control of your study.

- Workshops
- StudyWise
- Academic Integrity Module for Students
- Ask a Learning Adviser

Student Services and Support

Students with a disability are encouraged to contact the Disability Service who can provide appropriate help with any issues that arise during their studies.

Student Enquiries

For all student enquiries, visit Student Connect at ask.mq.edu.au

IT Help

For help with University computer systems and technology, visit http://www.mq.edu.au/about_us/ offices_and_units/information_technology/help/.

When using the University's IT, you must adhere to the Acceptable Use of IT Resources Policy. The policy applies to all who connect to the MQ network including students.

Graduate Capabilities

Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts

- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality

- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries

- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality

- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries

- F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Assessment tasks

- Tutorial Participation
- Major Essay
- In-lecture Quizzes

Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to

demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
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Assessment tasks

- Tutorial Participation
- Major Essay
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Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to

contemporary conflicts

- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
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- Tutorial Participation
- Major Essay
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Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
- C.The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries

- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality

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Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts

- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality

- C. The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries

- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality

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Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
- C. The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries
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Assessment tasks

- Tutorial Participation
- In-lecture Quizzes

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts

- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality

- C. The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries

- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality

- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries

- F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Assessment tasks

- Tutorial Participation
- Major Essay
- In-lecture Quizzes

Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts

- B. An appreciation of the different interpretations of Islam and the Quran in relation to

such questions as violence, women, and homosexuality

- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries
- F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Assessment tasks

- Tutorial Participation
- Major Essay
- In-lecture Quizzes

Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

Learning outcomes

- A. The ability to peer below the surface feature of media depictions of Muslims' interaction with the Western world by understanding the historical background to contemporary conflicts
- B. An appreciation of the different interpretations of Islam and the Quran in relation to such questions as violence, women, and homosexuality
- C. The ability to critically assess self-righteous and self-serving claims about what it is to be European in the 21st century, and to identify the continuities between European societies and majority-Muslim countries
- D. Knowledge of the limited, contingent, and transient nature of many institutions and debates, including the family, women, and homosexuality
- E. Knowledge of the extent to which new media, new economic technologies, and the increasing pervasiveness of Western culture impact – if at all – on the identity and religiosity of Muslims, particularly those residing in Western countries
- F. The capacity to determine the interplay, if any, between discourse, ideology, structures and agency in shaping the interaction between Islam and the west

Assessment tasks

- Tutorial Participation
- Major Essay
- In-lecture Quizzes