

From *Middle East Studies for the New Millennium: Infrastructures of Knowledge* (Social Science Research Council), ed. Seteney Shami and Cynthia Miller-Idriss (New York: New York University Press, 2016)

"Islamic Studies in US Universities"

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The academic study of the Islamic religious tradition in US universities is an enterprise carried out across a variety of institutional frameworks, each of which presents certain limitations. As in Europe, Islamic studies in the United States originated in the tradition of Orientalist scholarship and Christian theology, with its strong textual emphasis, but it has gradually expanded to overlap with Middle East area studies as well as a number of humanistic and social science disciplines, especially religious studies. This brief overview of the institutional locations and political context of Islamic studies in American universities is intended to clarify the different kinds of research and teaching relevant to Islamic studies and how they relate to the contemporary political and cultural situation. We conclude with a discussion of some of the organizational challenges facing Islamic studies in US higher education (for a comparative international overview of the field, see Subject Centre for Languages et al. 2008).

The Boom in Islamic Studies

Over the past several decades, and especially since 9/11, scholarly interest in Islamic studies has mushroomed. "Everyone is interested in Islam now and in different topics related to Islam," as one scholar put it in an on-campus interview with the Social Science Research Council (SSRC).¹ We can track this rise in a variety of ways. First, let's look at the number of doctoral dissertations produced on Islam and Muslims over the past half-century. As a percentage of all dissertations in

the Proquest Dissertations and Theses Database, Islamic studies themes grew from less than 1 percent prior to the late 1970s, to 3 percent in the 1980s and 1990s, to over 4 percent since 2001 (see Figure 1).²

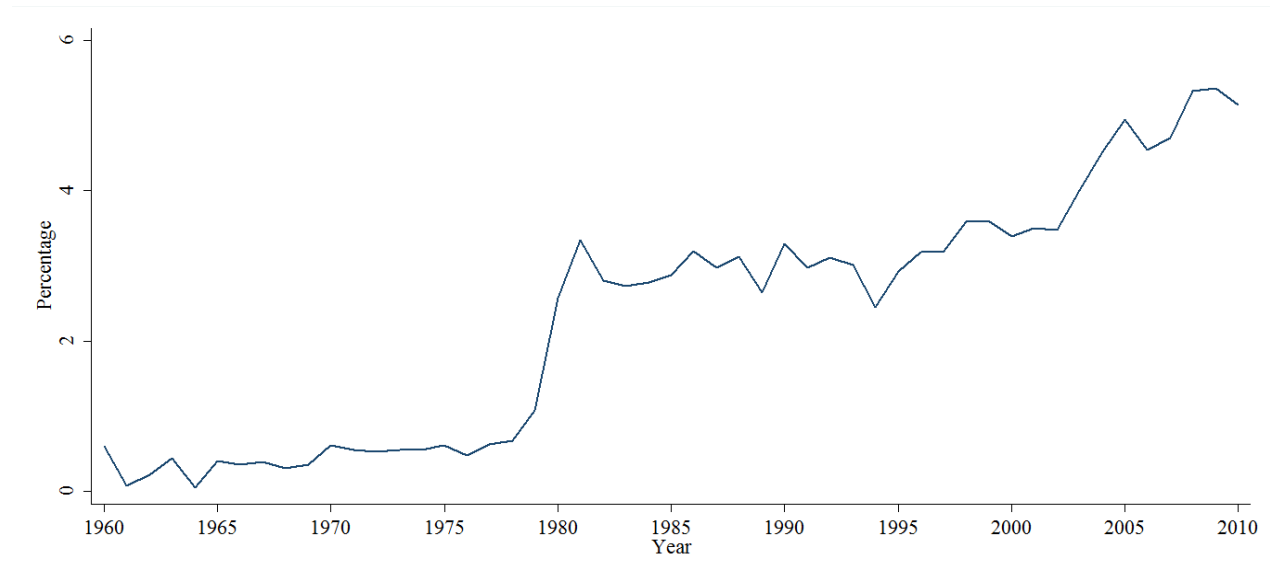


Figure 1. Percentage of dissertations with a focus on Islam and Muslims, 1960–2010

Another indicator of scholarly interest in Islamic subjects is the percentage of articles in the flagship journals of various academic disciplines. Figure 2 shows rolling five-year rates for eight such journals over the past half-century: the American Academy of Religion’s *Journal of the American Academy of Religion*, the American Anthropological Association’s *American Anthropologist*, the American Economics Association’s *American Economic Review*, the American Historical Association’s *American Historical Review*, the American Political Science Association’s *American Political Science Review*, the American Public Health Association’s

American Journal of Public Health, the American Psychological Association's *American Psychologist*, and the American Sociological Association's *American Sociological Review*.³

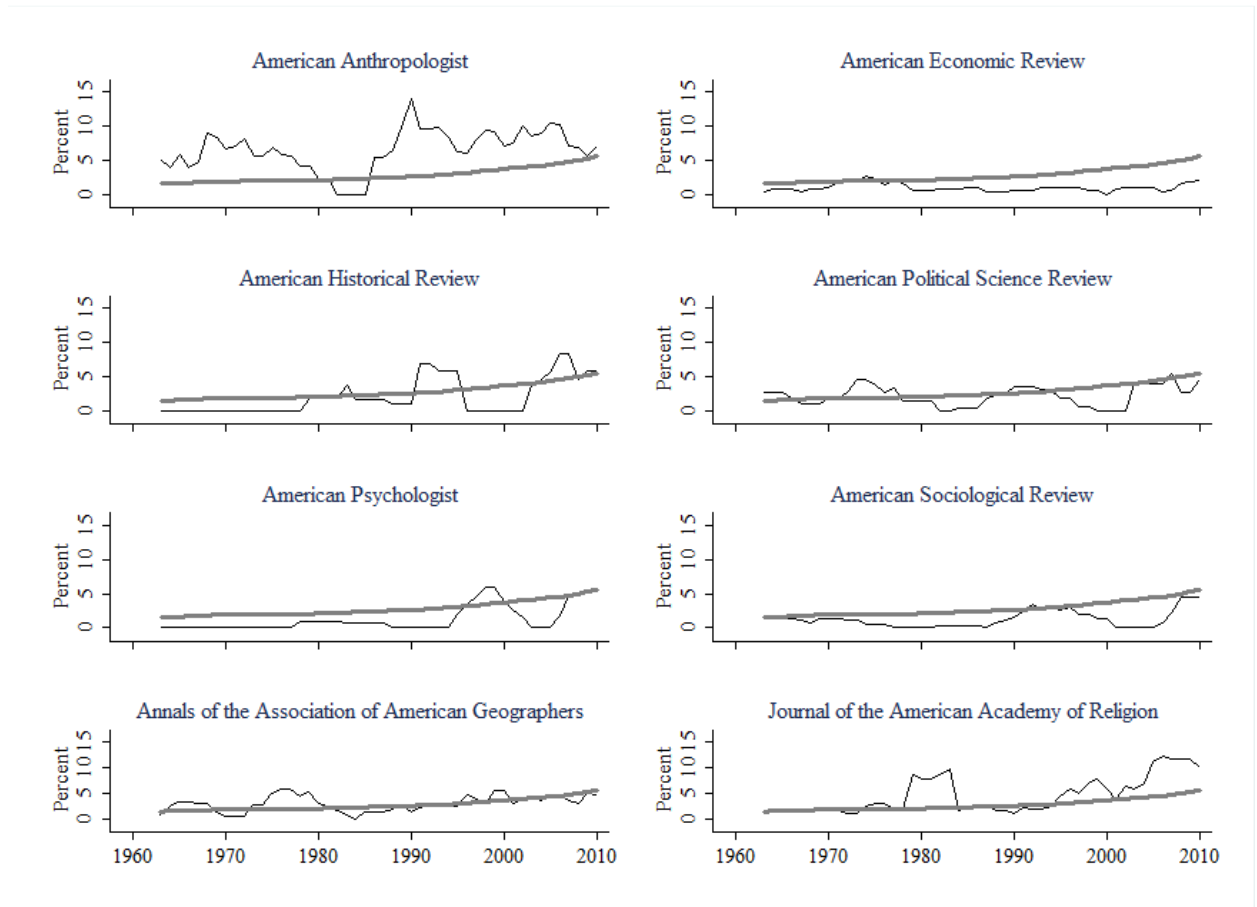


Figure 2. Percentage of articles with a focus on Islam and Muslims in eight flagship journals, 1960–2010. The thick line is the average for the eight journals; the thin lines represent five-year moving averages.

The numbers jump around considerably, and we do not know if these patterns hold for other journals but we can draw several preliminary conclusions:

- The rates of scholarly attention to Islam and Muslims remain low—under 10 percent of articles for all but a handful of five-year periods. The eight journals published 252 articles on these subjects, out of a total of 11,172 articles, or 2.3 percent.
- The rates differ by discipline—psychology and public health are consistently among the lowest, anthropology and religious studies are generally among the highest.
- These rates are affected significantly by special issues, such as the eight articles in the thematic supplement on the Qur’an and Qur’anic exegesis in the *Journal of the American Academy of Religion (JAAR)* in 1979 and the five articles on the historiography of the Middle East *American Historical Review (AHR)* in December 1991, each of which accounts for the jumps in the five-year rates for the *JAAR* in the early 1980s and the *AHR* in the early 1990s (Welch 1979; “Modern Middle East” 1991, iv).
- The average rate rose throughout the past half-century but accelerated after 2001. This is particularly clear when the time periods are dichotomized, as in Table 1—seven of the eight journals devoted more coverage to Islam and Muslims since 2002 than before and five of eight more than doubled their coverage.

Table 1.

| Period | Percentage of articles in each journal with a focus on Islam or Muslims, before and after 9/11 | | | | | | | |
|-----------|--|------------|------------|-------------|-----------|-------------|------------|-------------|
| | <i>AA</i> | <i>AER</i> | <i>AHR</i> | <i>AJPH</i> | <i>AP</i> | <i>APSR</i> | <i>ASR</i> | <i>JAAR</i> |
| 1959–2001 | 4.7 | 0.7 | 2.2 | 1.3 | 0.3 | 2.2 | 0.9 | 4.7 |
| 2002–2008 | 15.1 | 0.9 | 8.8 | 0.6 | 1.3 | 3.8 | 3.2 | 10.4 |

This jump in attention to Islamic studies has spurred an “avalanche” of books and articles intended “to give us a crash course in, as the phrase goes, ‘understanding Islam’” (Geertz 2003, 27). Those of us who chose to study Islamic subjects prior to 2001 suffer from mixed feelings toward the sudden surge of interest. Naturally, we are gratified to be taken seriously and we welcome the improved career prospects. At the same time, it is disconcerting that this attention derives in large part from overblown fears of security threats. “It’s not just that the field benefits from Muslims committing atrocities, but that it benefits also from non-Muslims’ ignorance and paranoia. As a result, Islamic studies scholars spend much of their time in the limelight trying to dispel the very stereotypes that helped bring them to prominence” (Kurzman 2007b, 519-20).

The rise in attention to Islamic studies also raises the question of how to organize this sort of work in the context of American academia. Over the past century, universities have experimented with several institutional formats for this field, and none of them has proved entirely satisfactory.

The Organization of Islamic Studies in the United States

The first professor of Islamic studies in the United States may have been Duncan Black

Macdonald, a professor of Semitic languages at the Hartford Theological Seminary, who was appointed director of the “Mohammedan department” at the Kennedy School of Missions when the seminary established the school in 1911. However, interest in Islam was noticeable among intellectuals in America as early as the eighteenth century. Thomas Jefferson owned a translation of the Qur’an, and there were a number of American subscribers to the publications of the Asiatic Society of Bengal in the 1790s (*Asiatick Researches*, etc.). This interest began to be institutionalized with the formation of the American Oriental Society in New Haven in 1843. Arabic language was taught first at Yale University in 1841, though it was only available at half a dozen universities by 1900 (Starkey 1965).

In the early twentieth century, several departments of Oriental studies were established at the older American universities, typically including within their purview everything from China and Japan to India and the Near East. By the 1960s, “Oriental Studies” was typically split into different sections, with departments of Near Eastern languages and civilizations emerging as the home for research on Islam and Muslim societies, alongside study of the ancient Near East (for a brief overview, see Mahdi 1997). Near Eastern studies departments were found primarily in the older universities of the Ivy League (Harvard, Yale, Princeton, and Columbia) along with Chicago and Michigan, eventually joined by a dozen or so other leading universities, both public and private. In a 1976 review of the field, Charles Adams distinguished four main approaches to the study of the Islamic religious tradition: 1) normative or religious approaches, whether by Christian missionaries, Muslim apologists, or advocates of interfaith dialogue; 2) philological and historical approaches; 3) social scientific approaches; 4) the phenomenological approach associated with the history of religions. Nevertheless, he concluded that “the study of Islam as a

religion is grossly underdeveloped in the centers of higher learning in North America” (Adams 1976, 53, see also pp. 34-54).

The discipline of Islamic studies, as a rubric for a field of study, emerged in the mid-twentieth century (Hitti 1941, 292-4). The first entity in North America to take on this title was the Institute of Islamic Studies founded at McGill in 1952. In the United States, the field of Islamic studies was popularized by the writings of Gustave E. von Grunebaum, who had joined UCLA in 1949, although the center he founded there in 1957 was called the Center for Near Eastern Studies (von Grunebaum 1954; Laroui 1973; Banani 1975). The first Islamic studies center in the United States was the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations at the Hartford Theological Seminary in 1973—and this was a somewhat specialized center at a seminary rather than a university (see Bijlefeld 1993).⁴ Villanova established its Center for Arab and Islamic Studies in 1983 but a listing of Islamic studies centers in the United States in 1992 identified only two more centers based at colleges and universities: the American Institute for Islamic Affairs at American University and the Institute for Islamic-Judaic Studies at the University of Denver (Koszegi and Melton 1992, 303-5). Both are now defunct, as are the Institutes for Muslim Studies at two Christian schools—Wheaton College and William Tyndale College. Since then, at least a dozen more centers have emerged, most since 9/11: Georgetown’s Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding (1993), Youngstown State University’s Center for Islamic Studies (1995), the Caroline-Duke-Emory Institute for the Study of Islam (1997), the University of Arkansas’ King Fahd Center for Middle East and Islamic Studies (2000), Columbia International University’s Zwemer Center for Muslim Studies (2000), the University of North Carolina at Chapel Hill’s

Carolina Center for the Study of the Middle East and Muslim Civilizations (2003), the United States Naval Academy's Center for Middle East and Islamic Studies (2005), the Duke Islamic Studies Center (2006), the Lutheran School of Theology at Chicago's Center of Christian-Muslim Engagement for Peace and Justice (2006), the Graduate Theological Union's Center for Islamic Studies (2007), Merrimack College's Center for Jewish-Christian-Muslim Relations (2008), the University of Southern California and the Hebrew Union College-Jewish Institute of Religion's Center for Muslim-Jewish Engagement (2008), and Lehigh University's Center for Global Islamic Studies (2009). It is worth noting that few of these centers focus exclusively on Islamic studies; the others combine Islamic studies with an area studies or interfaith focus.

A similar pattern emerges with interdisciplinary programs and departments in Islamic studies. This is difficult to pin down with accuracy but it appears that the first such program in the United States was established in the 1960s by von Grunebaum's Center for Near Eastern Studies at the University of California, Los Angeles. Ohio State University founded an Islamic Studies program in the mid-1980s, separate from the campus' Center for Middle East Studies. Texas' Department of Middle Eastern Studies and Berkeley's Center for Middle Eastern Studies started Islamic studies programs in the 1990s, and at least nine schools—in addition to several of the centers already mentioned—have established interdisciplinary Islamic studies programs since 2001, most of them offering undergraduate majors or minors. These new programs include George Mason (2003), Stanford (2003), the University of North Carolina at Charlotte (2004), Harvard (2005), Michigan State (Muslim Studies, 2005), the University of Washington (added to their Arabic program in 2006), San Francisco State (2007), and Lake Forest College (2008). At least two area studies departments have added Islamic studies to their titles: Georgetown's

Department of Arabic and Islamic Studies and New York University's Department of Middle East and Islamic Studies, both of which changed their names in 2004.

The institutional arrangements for Islamic studies programs vary tremendously. Some are hosted within a Middle East studies department (such as Texas and Washington) or a Middle East center (such as Berkeley). Some are hosted by on-campus international centers (such as Michigan State and UCLA). At Columbia University, the School of General Studies has offered a Liberal Studies MA Program in Islamic Studies since 1987, administratively separate from Columbia's Middle East Institute and its Department of Middle Eastern and Asian Languages and Cultures. At schools without Middle East departments or centers, the programs are housed in a particular department (such as religious studies at University of North Carolina-Charlotte) or in the college of arts and sciences (such as George Mason, Ohio State, and San Francisco State).

Similarly, universities and donors have begun to establish endowed chairs in Islamic studies, most of them open to a variety of disciplines, not just religious studies. The first ones in the United States appears to have been the Ibn Khaldun Chair in Islamic Studies at American University (1981), the King Abdul Aziz Ibn Saud Chair in Islamic Studies at the University of California-Santa Barbara (1990), the King Fahd Chair for Islamic Shariah Studies at Harvard Law School (1993), and the Avalon Foundation Distinguished Service Professor of Islamic Studies at Chicago (1997). At least a half-dozen chairs have been founded since 9/11: the Humphrey Distinguished Visiting Chair in Islamic World Studies at Macalester College (2003), the Nursi Chair in Islamic Studies at John Carroll (2003), the Imam Khattab Endowed Chair of Islamic Studies at Toledo (2006), the Gorter Chair in Islamic Studies at Duke (2007), the Gorter Chair of Islamic World Studies at Lake Forest College (2007), and the IIIT Chair at George

Mason (2008).

These developments suggest a variety of avenues for the institutionalization of Islamic studies in US universities. In the following pages, we discuss several of these in turn, and address some of the uncomfortable limitations that they present.

Near Eastern Languages and Civilizations

The first academic units to house Islamic studies in the United States were departments of Near Eastern Languages and Civilizations, sometimes known by the abbreviation NELC. Since the range of these departments extended from the cuneiform civilizations of ancient Mesopotamia to medieval Islam and Judaism, and eventually to the contemporary literatures of the Middle East, they were really to be seen as loose collections of linguistic and textual expertise, housed together for convenience because of their geographic association. If Near Eastern studies departments shared any intellectual perspective, it was the Orientalism that was fostered by a reliance on philological methods and a nearly exclusive focus on texts. Much has been written on this subject, particularly since the 1978 publication of Edward Said's *Orientalism*, which may be said to have overstated the case by painting all Orientalist scholars with the same brush, suggesting active collusion with colonialism or, at best, bad faith as a standard characteristic of the profession. Nevertheless, it may be observed that many Orientalist scholars shared basic presuppositions of European (and by implication American) superiority to the African and Asian peoples whom they colonized. The scientific West was opposed to the superstitious mystic East, and scientific racial theory and the consequent widely accepted racism supported these generalizations. But the philological method encouraged the notion that, armed with a dictionary

and a grammar, the armchair scholar of Oriental languages could decipher all that was important about the culture and character of Orientals. For many European and American intellectuals, nineteenth-century ideas of culture and religion included the widespread notion that religion could be defined in terms of an unchanging essence determined by scriptural texts (the Protestant underpinnings of this presupposition often went unchallenged). Religion could thus in principle be detached from history and understood from texts alone (Ernst and Martin, 2010).

In a lengthy review article written in 1978, Marilyn Robinson Waldman remarked that “[i]n Islamic studies, interdisciplinary research is still in its prehistory, as full of hazards as it is of potential. . . [because] linguistic, not theoretical, expertise has continued to be the sine qua non for writing Islamic history” (545-6). This legacy of Orientalist scholarship is very much alive in departments of Near Eastern languages and civilizations today, in terms of the persistence of the philological approach and a disinterest in applying other disciplinary approaches, although to be sure there have been notable contributions in these areas of textual study and in the study of modern history. Many dissertations in Islamic studies coming out of these departments focus nearly exclusively on primary texts from the eighth to twelfth centuries, with emphasis on normative disciplines like Islamic law. These studies are often unrelieved by anything more than a modicum of reference to theoretical studies of modern authors in fields like literary theory or moral philosophy; in other words, they focus on replicating medieval texts rather than interpreting them in terms of contemporary disciplinary and interdisciplinary issues. Such an approach has very little to do with the kind of teaching and research that goes on in the vast majority of jobs available in liberal arts colleges, since few graduates of NELC departments will find placement in the kind of department in which they were trained. The occasional students

who attempt to go outside the narrow framework of Near Eastern texts—and there are a few—have to overcome significant institutional obstacles in order to include, for example, an examination field in Buddhism as a comparative tonic to alleviate the monotony of the standard diet.

The traditional NELC approach to Islamic studies has faced increasing challenges from post-Orientalist Islamic studies, which has sought to address not only the canon of classical texts but also the recent history of Muslims and non-Muslims in the traditional homelands of Islam as well as in Europe and America. Increasing attention has been paid to stereotypes and negative images of Muslims, from medieval times to the colonial and postcolonial contexts. Media and popular culture representations of Islam, which for many Americans are the only source of information about Muslims, themselves have become the subject of analysis. Feminism and gender studies brought valuable new perspectives, particularly concerning the roles of women, but also in terms of reconsidering all aspects of gender. Ethnography and anthropology focused on small-scale societies with intensive study of the actual practices found in particular locations, providing an important corrective to the often idealized pictures to be found in classical texts. The new ideologies of the late twentieth century, including fundamentalism, Salafism, and Wahhabi movements, claimed attention as legitimate subjects of inquiry. And while there was much superficial instant analysis of terrorism by journalistic “experts,” the nature of jihadist movements also became a subject of serious academic research.

Also spurring these changes was the changing demographics of North America, which brought increasing numbers of Muslims—and Hindus, Buddhists, and others—into college classrooms, and eventually into the professoriate as well. The presence of Muslims in Europe

and North America, though the focus of strident anti-immigrant sentiment, has also contributed to a rethinking of colonial oppositions, including the increasingly threadbare binary of “the West and Islam” as articulated by ideologues promoting or predicting a clash of civilizations. It is increasingly accepted that there is no separate “Muslim world” that is unconnected from “the West.” Scholars have had to acknowledge that there is no society that is hundred percent Muslim, therefore any concrete social situation of Muslims will include interactions with members of other religious traditions. The comparative dimension is also enriched by regional and cross-regional studies, which not only examine distinctive and rich local traditions that intersect with Islamic scriptural resources but also permit examination of different Muslim regions in terms of a single category or variable. Other disciplines such as literary theory, alongside social science analyses, help to provide a needed depth and breadth of thought to take Islamic studies research outside of the Orientalist framework. Most of these developments were already taking place well before 2001 (Hermansen 1991, 1993; Wheeler 1998; Ernst 1998).

Religious Studies

A second academic home for Islamic studies on American campuses has been found in departments of religious studies, which are located in over 1,400 undergraduate colleges and universities throughout North America (this figure does not include predominantly religious institutions such as seminaries, Bible colleges, yeshivas, or Islamic academies).⁵ Religious studies played an important role in the establishment of American private universities, beginning with the foundation of Harvard in 1636 for the training of ministers. Gradually, most church-related colleges and universities severed their formal connections with the religious

organizations that sponsored their beginnings. By the 1960s, the discipline of religious studies was seen as playing an important role in the American understanding of religious pluralism and the legal doctrine of separation of church and state. Intellectually speaking, religious studies therefore took a descriptive and analytical perspective rather than performing a prescriptive or authoritative function in the public regulation of religion. Legally speaking, the US Supreme Court described “teaching about religion” as an academic activity taking place in schools and universities, while it distinguished “teaching religion” as the inculcation of doctrines and habits appropriate for the formation of particular religious communities. These court decisions not only authorized “teaching about religion” in public schools but also confirmed the importance of the comparative study of religion in public universities as an appropriate method for educating citizens in a pluralistic society.⁶

From its original typical concentration on Biblical studies and Protestant theology, which reflected the religious origins of many American colleges, the curriculum in these departments of religious studies began to expand in the 1960s (for overviews of the development of religious studies as a discipline, see Sharpe 1986; de Vries 1967). It was not long before Judaism, Catholicism, and the Asian traditions of Hinduism, Buddhism, Taoism, and Shinto began to be commonly encountered as academic subjects. Islamic studies has also been incorporated into religious studies curricula.

However, the number of specialists in this field remains very low, according to the faculty listings in the *Directory of Departments and Programs of Religious Studies in North America*, which was published annually from the late 1970s until 2002. These directories had to be counted by hand, so we picked three years to check for change during this period: 1981, 1991,

and 2001 (see Table 2).⁷ Among all departments in the directory in these years, the percentage with an Islamic studies specialist on their faculty almost doubled, though it was still under 10 percent in 2001. Among the religious studies departments with graduate programs—the approximately two dozen members of the Council of Graduate Studies in Religion—the ratio rose from 36 to 58 percent, though even among these departments the commitment to Islamic studies varies considerably.⁸

Table 2.

| Year | Percentage of US departments of religious studies with an Islamic studies specialist on their faculty | |
|------|---|-----------------|
| | Council on Graduate Studies in Religion | All departments |
| 1981 | 36.0 | 4.6 |
| 1991 | 48.0 | 5.7 |
| 2001 | 57.9 | 9.0 |

Some of this increase is due to the growing number of scholars who have been trained in Islamic studies (as shown in Figure 1) and the increasing number of jobs in this field (to be discussed below). In addition, part of the change may be due to scholars who were trained in Islamic studies and were hired and listed under the category “history of religions,” a broad field that includes many traditions from around the world, and later changed their profile to refer specifically to Islam. John L. Esposito, for example, was listed in 1981 and 1991 as a scholar of “history of religions (Islam, Hinduism, and Buddhism)”; in 2001, he was listed as a professor of “religion and international affairs, Islamic studies.” Others appear to have added Islamic studies

to their profiles, despite a lack of formal training in the field, as student interest has increased the demand for courses in this area.

Since 9/11, the demand for Islamic studies has grown considerably within the field of religious studies. The number of advertised academic positions in Islamic studies, which averaged about five per year before 2001, jumped to twenty-two jobs per year in 2002–2005 and thirty-two in 2006–2009, according to statistics maintained by professor Omid Safi of the Islam Section of the American Academy of Religion.⁹ Three quarters of these jobs were in departments of religious studies and many were in private liberal arts colleges.

A similar pattern is visible at the annual conference of the American Academy of Religion (AAR), the major national academic organization in the field of religious studies. Formed in 1964 as a transformation of the National Association of Biblical Instructors, the AAR conference had only a single paper on the topic of Islamic studies in 1973 (Adams 1974). There are now six different academic sections devoted to Islamic studies at the AAR's annual conference with over a hundred papers presented annually on Islamic topics.

One drawback to the hosting of Islamic studies efforts within departments of religious studies is the perception that this site limits the interdisciplinarity of the field. To the extent that religious studies is seen as a single discipline, rather than an interdisciplinary home for studies related to religion, placing Islamic studies within this department may generate jealousies among Islamic studies scholars whose primary appointments are in other disciplines. These scholars may feel that any program in religious studies necessarily privileges the religious aspects of Muslim societies and undervalues other aspects, such as culture, demography, history, or politics, despite the broadened self-understandings of religious studies in recent years.

Middle East Studies

If Islamic studies in the United States grew out of Arabic language study and Orientalist textual analysis, Middle East studies (MES) emerged from contemporary geopolitical concerns. The term “Middle East,” as a region of the world, first came into use just over a century ago. The earliest usage we have located, using newly available digital databases of nineteenth century periodicals, is from *Harper’s Bazaar* in 1883: “Locusts and wild honey were the food of John the Baptist in the wilderness; Aristotle gives advice about eating grasshoppers; and the Persians, Arabians, and other people of the dry Middle East have always included them, and do yet, in their bill of fare” (“Curiosities of Diet” 154). By the end of the century, the term had migrated eastward from Arab lands toward Iran and Afghanistan and was used specifically with reference to the Great Game being played in this region by the United Kingdom and Russia:

[Y]ears ago there was a Pennsylvania man, said to have been born a Quaker, who plunged into the Middle East among the Afghans, became a soldier there, and wrote a strange book detailing his adventures. (“Strange Career” 1898, BR462)

Now that the country has done its crying over spilt milk in the Far East, we venture to put to Downing Street the question in regard to the Middle East which we asked some weeks since: Has it taken advantage of Sir Mortimer Durand’s trip home to formulate a British policy in Persia? If nothing has been settled, it is as certain as there are Cossacks in Turkestan that we shall have a Port Arthur “surprise” in the Land of the Lion and the Sun one of these days. (D. L. 1898, 455-6)

It may be assumed that the most sensitive part of our external policy in the Middle East is the preservation of the independence and integrity of Persia and Afghanistan. (Gordon 1900, 413; see also Koppes 1976, 95-8)

The most famous early usage of the term can be traced to Alfred Thayer Mahan, an American naval strategist (and namesake of the building that now houses the Naval Academy's Center for Middle East and Islamic Studies) who envisioned the region as crucial territory that commanded the sea routes in the Red Sea and the Indian Ocean: "The Middle East, if I may adopt a term which I have not seen, will some day need its Malta, as well as its Gibraltar"—that is, colonized docking stations for imperial fleets (Mahan 1902, 27-45; see also Davison 1960; Keddie 1973; Adelson 1995).

The region we refer to today as the Middle East came to be institutionalized in British and US government bodies during and after World War II. It remained a foreign-policy category, even as it was exported to university structures as part of the area studies framework of the Cold War, along with South Asia, East Asia, and other "regions" that were the chief theaters for the political dramas of the time. In academic circles the term Middle East came to be applied primarily to North Africa, the Eastern Mediterranean, and regions to the east as far as Afghanistan and Pakistan (Kurzman 2007a). The Middle East Studies Association of North America (MESA), for example, includes in its coverage Spain, India, and Central Asia in connection with the periods of Islamicate civilization in those areas. Middle East threw together disparate ethnolinguistic communities that had no sense of themselves as a single region. A half-century later, however, the phrase "Middle East" has been translated word for word in the region,

though the term is used more widely in some languages than others: *al-sharq al-awsat* in Arabic, *mizrah ha-tikhon* in Hebrew, *khavar-i miyanah* in Persian, and *orta doğu* in Turkish.

By the 1960s, area studies emerged as a new academic category, supported by the US Department of Education under its Title VI program (named after the authorizing legislation). Currently there are over 120 Title VI National Resource Centers devoted to different fields of area studies, of which presently eighteen are devoted to MES. From a practical point of view, it is important to note that the centers receiving support from the Department of Education frequently benefit from graduate fellowships that can be offered to students specializing in the study of relevant languages; formerly these were known as National Defense Foreign Language fellowships, a name evidently designed to stress the connection to national security, though they were later retitled Foreign Language Area Studies fellowships. Area studies as a field by its very nature emphasizes contemporary policy issues and encourages a multidisciplinary approach to a particular region. While some universities offer academic degrees in Middle Eastern studies at different levels ranging from BA to MA and PhD, it is more common for students to receive degrees from other disciplines (anthropology, history, political science) with a specialization in a particular area such as the Middle East.

The scholars who led MES were hostile to Orientalist modes of inquiry, which they saw as antiquarian and unsuited to contemporary, policy-relevant research. Leonard Binder, a pioneer in MES, expressed this view respectfully but forcefully in an assessment of the field in the 1970s: “We are nearly all agreed now that we wish to study Islamic civilization as related to the living societies of the Middle East today. This goal leads us beyond the possibilities of Orientalism and must naturally subvert the orientalist’s notion of good scholarship” (1976, 10).

Several years later, Edward Said famously denounced Binder and MES as the “new American Orientalism,” for the assumption that their object of study existed objectively, outside of their efforts to conjure it up (1979, 300).

In keeping with modernizationist theories of secularization, which were popular at the time when area studies was founded, the first decades of MES treated Islam as a premodern phenomenon that was projected to recede in importance as the region “entered history” (Lerner 1958). The Iranian Revolution of 1978–79 caused some in the field to rethink this position but the real rise in interest in Islamic studies within Middle East area studies came in the 1990s, as shown in the MESA Roster of Members, which has been published almost every other year since 1968. Since 1984, the Roster has included an open-field list of each member’s research interests. We looked at the rosters for every eight years since that time (see Table 3). The word “Islam” appeared in the research interests of 24 percent of MESA members in 1984 and 1992, then jumped to 34 percent in 2000 and 38 percent in 2008.

Table 3.

| Year | Percentage of Middle East Studies Association members who list Islam among their research interests in the MESA directory |
|------|---|
| 1984 | 23.8 |
| 1992 | 24.0 |
| 2000 | 33.8 |
| 2008 | 37.6 |

By 2000, this increased interest in Islam had found its way into the pages of *The International Journal of Middle East Studies (IJMES)*, MESA’s flagship journal. Figure 3 uses

the Historical Abstracts database to count every research article with “Islam*” in its title or abstract each year from *IJMES*’s founding in 1970 through 2007.¹⁰ From the 1970s through the 1990s, 17 percent of the titles and abstracts made some reference to Islam; in 2000, this rate jumped to 44 percent and it has averaged at 33 percent since then.

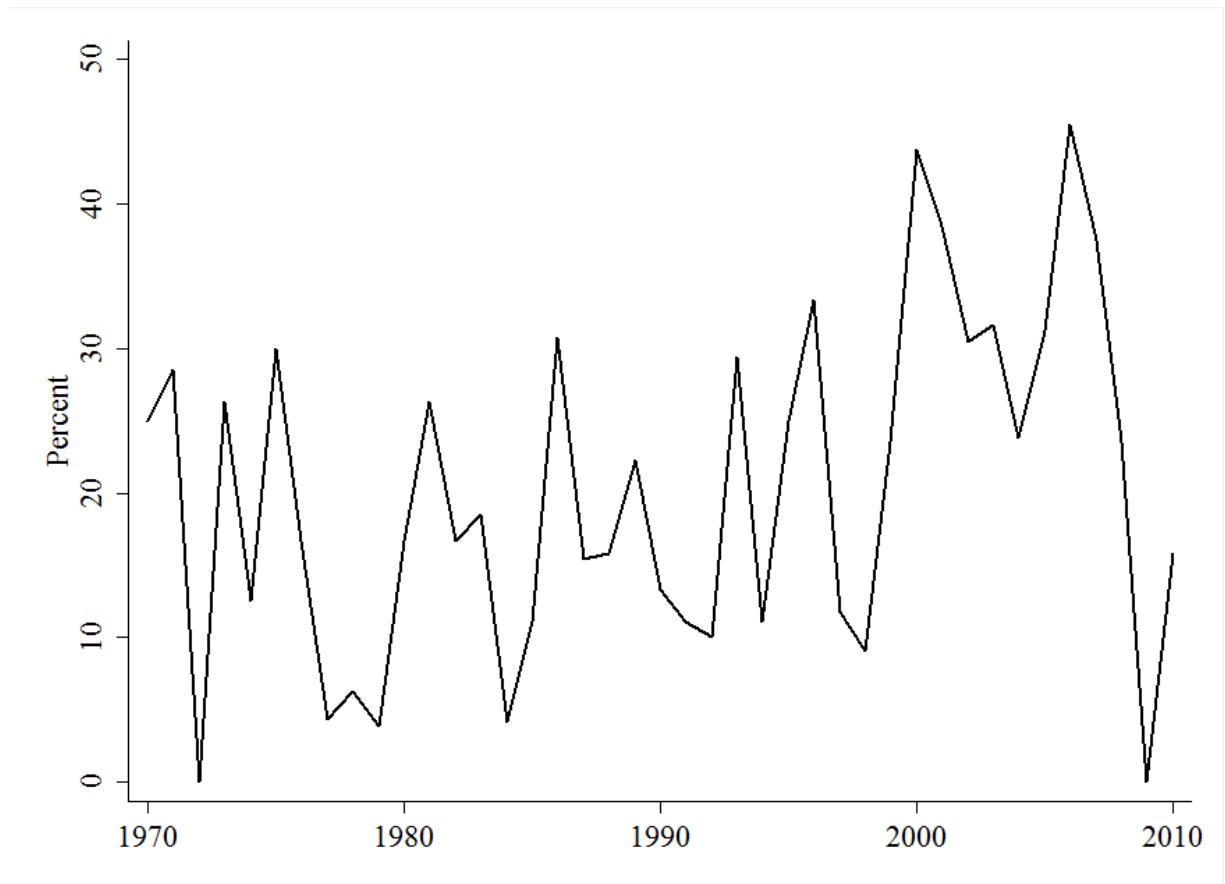


Figure 3. *IJMES* articles with a focus on Islam, 1970–2010

The Challenge of Crossing Regional Boundaries

Any regional boundary divides neighbors from neighbors.¹¹ The Middle East, like all geographic regions, imposes constraints on research subjects that cross over regional boundaries, such as:

- Migration has flowed for centuries in and out of the region. Several societies of the Middle East are composed heavily of immigrants from outside of the region—large communities of laborers from South and Southeast Asia in the Gulf, for example, or Russian Jews in Israel, and return migrants from the Americas and Europe throughout the region. Migration of Hadhramautis to and from Yemen has marked Indian Ocean populations for centuries (Ho 2006).
- Religious movements reverberate between the Middle East and Muslim communities across the globe. One dramatic image of this phenomenon is ripped from the headlines: If al-Qaeda terrorists move from Saudi Arabia or Yemen to Pakistan or Malaysia, must Middle East studies stop studying them? Less hyperbolically, but involving far larger numbers, the transregional character is crucial to some Sufi orders (Ernst and Lawrence 2002).
- Educational centers such as al-Azhar in Cairo and Islamic colleges in Mecca and Medina attract students from around the world, drawing on Islamic traditions of traveling for studies that date back more than a millennium. Indonesian nationalism, for example, emerged in large part in the dormitories of Cairo and Arabia (Laffan 2003).
- Global communications are actively consumed via the Internet and satellite television in many parts of the Middle East. In Iran, for example, despite the government's periodic attempts to crack down on satellite dishes, contraband DVDs, and Internet usage, many young people are more familiar with the oeuvre of Jean-Claude Van Damme and other Hollywood immigrants than US-based academics are.

As Islamic studies continues its evolution from ancient texts to contemporary religious developments, these sorts of region-busting themes are increasingly important, as described by a three-year Thematic Conversation on Cross-Regional Approaches to Middle East Studies held at MESA's annual meetings for 2005–2007:

- Studying flows and linkages across regional boundaries. Research that focuses on the movement of ideas, cultures, people, and goods in and out of the territory defined as the “Middle East” follows the subject of study wherever it may lead.
- Studying our subjects' geographic visions, whether these may be regional, network-based, diasporic, or religious.
- Regional boundaries as a subject of study. The construction and maintenance of regional definitions are themselves worthy of research, especially the ways in which places and peoples come to be included and excluded.
- Redefining regions as cores without boundaries. In practice, MESA is moving in this direction, embracing work that is tangential to the core areas of the Middle East while maintaining its primary focus on the lands and peoples that are central to the post-World War II definition of the region.
- Comparison of cases in different regions. The particularities of any single place can only be identified by contrast with other places. Collaboration teams of scholars may be necessary in order to explore such contrasts systematically.
- Exploring questions of interest to multiple regions. Rather than research subjects of interest exclusively or primarily to Middle East specialists, scholars may engage in

disciplinary and interdisciplinary debates that are central to broader intellectual circles.

Yet scholars who wish to explore these approaches frequently face institutional challenges of various sorts, as reported by participants in the Thematic Conversation:

- Language skills. It is hard enough to learn one or more Middle Eastern language, must we learn the languages of all the regions we study? And how should language instruction be organized if not along regional lines?
- Job definitions. Disciplines such as anthropology, history, political science, and languages and literatures often create positions based on regional boundaries, creating “Middle East” job openings that may be a poor fit for specialists working across regions.
- Disciplinary priorities. Middle East-based cases may not be considered important to the discipline at large; or the only Middle East-based issues that are considered important have to do with oil or violence.
- Funding agencies. Especially the regional definitions used by the US Department of Education’s Title VI National Resource Center competition (more on this below).
- Book publishing. Editors and librarians often develop their book lists along region-based lines, creating constituencies for work that fits these categories.
- Professional associations. MESA and other area studies associations are invaluable settings for expertise and training but they necessarily limit scholarly interactions along regional boundaries.

- Flawed alternative geographic conceptualizations. The “Muslim world,” for example, is as much an invention as the “Middle East,” since it suggests that Muslims live apart from members of other faith traditions and that Muslims are to be defined primarily by their faith.

The SSRC’s interviews with area studies faculty and administrators show a variety of academic attitudes toward collaboration across regional lines. Some schools appear to be committed to the area studies model to the point that collaboration seems unnecessary or at least not imminent:

So, there’s been no need [at our campus] for something that you see happening at other universities that suddenly has to become a center of Middle Eastern *and* Islamic studies. . . .

Several people and the provost office also were as involved in various quadrants of the university, the divinity school obviously, public policy, South Asian, Middle East, Central Asia, all of that not only faculty and students with interest in Islam but also I think, internationally recognized expertise, and yet those components haven’t come together in a coherent kind of way or we haven’t seen what might be all of a benefit for intellectual programs by pulling these elements together.

At many schools, various efforts have been taken to improve cross-regional collaboration—for example, running joint outreach programs to train high-school teachers in Islamic studies and other world affairs or jointly funding thematic conferences on aspects of Islam that address multiple area studies regions.

A few schools have pushed hard to promote cross-regional approaches to the study of Islam, notwithstanding the traditional turfs of the area studies centers. One respondent reported to the SSRC interviews that the school's "new Islamic studies initiative that I mentioned, it's a fairly significant commitment by the university and it's research, it's public affairs programming, it's some visibility conferences and it's developing the curriculum." Another school that has decided to make an investment in Islamic studies across regional lines is San Francisco State, which announced a cluster of faculty hires in 2002 and has created an exciting hybrid Middle East and Islamic studies program that offers courses and organizes conferences both on area studies themes and on Islamic subjects in the Middle East, South Asia, and elsewhere.

Our own school, the University of North Carolina-Chapel Hill (UNC), has also pushed hard to insert a cross-regional center as a strong complement to its existing area studies centers, thus forging collaborations without stepping on toes. Over the past several decades, a handful of exceptional scholars at UNC have generated a long and fruitful cross-regional approach to Middle East and Islamic Studies. In the Department of History, professor Herbert Bodman did not stick solely to Middle East history courses. In 1958, he developed and taught for years a course on Islamic Civilizations that ranged beyond the Middle East region, and continues to be offered at UNC every year. On a national scale, professor Bodman directed the American Council of Learned Societies' Islamic Teaching Materials Project, which produced a variety of resources, including a set of primary texts that spanned "Islamic life and culture in countries from Spain to Indonesia and from Central Asia to India and Africa" (Graham, Waldman, and Rozen 1983, i) as well as a set of photographic slides that cover "not only the old Islamic lands of the Middle East and North Africa, but also those vast areas where Islam has established itself

only in early modern and recent times—Sub-Saharan Africa, central and eastern India, Indonesia, etc.” (i, see also Bodman and Humphreys 1987). The Ellen-Fairbanks D. Bodman collection has the largest holding of films from the Middle East and the Islamic world in the United States. Julio Cortes, who developed UNC’s Arabic program after it was founded more than half a century ago, worked in the Department of Romance Languages and explored literary linkages between Arab and Iberian societies.

By 2001, there was a good framework in place at UNC for envisioning Islamic studies as a field. The attacks of September 2001 galvanized scholars engaged with the study of Islam to respond to a nearly overwhelming demand for information from a public that felt it had little grasp on the subject despite the efforts of earlier scholars. In the months after 9/11, a UNC faculty and graduate student working group met to begin planning for a new center that would build on the school’s heritage of cross-regional approaches to Middle East and Islamic studies. The enthusiasm for collaboration and the sense of purpose that we felt in addressing the urgent policy issues of the day helped us through difficult negotiations about the focus and scope of the center that we wanted to establish. Spirited debates took place on the proper terminology for such a center, eventually resulting in a lengthy title—the Carolina Center for the Study of the Middle East and Muslim Civilizations. The majority opinion reflected in this title emphasized a combination of Middle East area studies and a transregional emphasis on the theme of Muslim societies and civilizations. A number of compromises had to be made in order to secure agreement on this hybrid title, although some of the debates remain in a sense unresolved. Some Middle East experts were concerned that cross-regional approaches would dilute Mideast focus and training, and some also opined that an emphatic connection with “Islam” would exclude or

deemphasize the study of non-Muslims in the Middle East. At the same time, social scientists were worried that the term “Islamic studies” focused too heavily on Muslims’ religious identities and on the discipline of religious studies, which they regarded as being excessively theological. In addition, scholars who studied Islam or Muslims outside of the Middle East worried that their fields were portrayed as a somewhat irrelevant add-on to MES.

In practice, this hybrid approach has proved to be fruitful. It has spawned numerous courses, faculty-graduate student seminars and workshops, and campus and community events that bring together MES, as commonly practiced around the United States, with explicit attention to comparisons and connections outside of the region. Many of these events are organized jointly with UNC’s neighbor and frequent collaborator, Duke University—notwithstanding the basketball rivalry between the two schools—indeed, pooling scholarly resources in this area has generated a critical mass for the new approach that would not otherwise have existed, especially in the early years. UNC has sought to build on its comparative advantage in this area through faculty hires and graduate student recruitment in Middle East and Islamic studies that treat cross-regional research interests as a special strength rather than a bureaucratic problem or an irrelevant curiosity. The UNC center sponsored a three-year thematic conversation at MESA’s annual meeting (2005–2007) on cross-regional approaches to MES. Most recently, after another debate mirroring the concerns outlined above, faculty members approved a new minor in Middle Eastern and Islamic Studies (housed in the Department of Religious Studies) with a variable set of course requirements—two courses in MES, plus three from Islamic studies or vice versa. Conversations over this minor demonstrate that there is still some debate about what is the most appropriate form of training in this hybrid field.

Yet UNC and other programs that seek to move Islamic studies beyond regional and disciplinary boundaries face a serious disadvantage with regard to federal funding through the Department of Education's Title VI National Resource Center program. Islamic studies is primarily located in the eighteen Title VI MES centers, although it is obvious that Muslim societies figure prominently in the Title VI regions of South, Southeast, and Central Asia, and Africa. Conversations with staff in the International Programs Office of the Department of Education have yielded inconclusive results regarding the desirability of presenting an application focus on Islamic studies rather than the Middle East region. While there is wide acknowledgment that a broad focus on Islamic studies would have merit, it has been pointed out that reviews of Title VI Middle East applications are typically done by the standard combination of area studies and language specialists from universities that do not have Title VI program in that field (for conflict of interest reasons). Therefore, unless the applicant university is willing to take a chance on defining its proposal outside of standard categories, it is necessary to formulate the proposal rather strictly in terms of the Middle East region as commonly understood. Thus the premier program that supports research in Islamic studies is itself tilted against the recognition of that field as an autonomous subject of study. Here again, if possible, an interdisciplinary approach to Muslim societies in the Title VI program could have a beneficial effect on the entire field.

Beyond the reorganization of university programs, Islamic studies also faces a larger challenge in the United States, one that cannot be so easily resolved through administrative reforms. This challenge involves politicized attempts to associate Islam with security threats. While this sense of threat accounts in large part for the rise of Islamic studies since 9/11, it also

binds the hands of scholars who work in this field and universities that wish to promote this work. Specialists in Islamic studies are under pressure from hostile political movements to predict al-Qaeda's next terrorist attack and to expose the unchanging "essence" of Islam but neither of these tasks is achievable. Islamic studies as an academic field is not designed for intelligence work and the state of the art has long since abandoned the notion of religious "essences." Like other scholarly endeavors that happen to come under public scrutiny, including various area studies programs, Islamic studies is searching for institutional buffers that will protect academic freedoms from politicized demands. The most attractive course of action for securing a successful future for Islamic studies will be to solidify the intellectual basis of the field through authentic interdisciplinary engagements in order to make Islamic studies a significant contributor to meeting the genuine needs of the humanities and social sciences in the American academy.

Notes

1. This and later interviews are quoted from transcripts generated by the Social Science Research Council's project "Evaluation of Title VI Funded Middle East Studies Centers" (2004–2009), which interviewed scholars and administrators at eighteen area studies centers at six universities. To maintain confidentiality, the respondents' identities have not been disclosed.

2. We searched the ProQuest's Dissertations and Theses Database with the terms PhD dissertations only, Islam* or Muslim* in title, abstract, subject, or keyword. The results include a few non-US dissertations.

3. Geographic focus is determined from article titles and, where available, abstracts.

Articles whose geographic focus could not be determined were excluded from this analysis, as were articles shorter than six pages in length. We thank Ilyse Morgenstein Fuerst, James Knable, and Katherine Locke for their assistance with this coding.

4. W. A. Bijlefeld divided the century-long history of the study of Islam at the Hartford seminary into three periods: 1) The “Muslim Lands” Department, 1892–1966; 2) Islamic studies within the history-of-religions context, 1967–1973; 3) The Duncan Black McDonald Center for the Study of Islam and Christian-Muslim Relations, 1973–present.

5. A. M. Mohamed Mackeen, in a 1965 essay on the design of an Islamic University, demonstrated a theological trend toward establishing Islamic studies as a normative discipline within Muslim societies, and we note in passing that there are numerous such institutions in majority Muslim countries today (see Mackeen 1965, 246-60, 297-303).

6. The Supreme Court’s distinction between “teaching religion” and “teaching about religion,” spelled out in the case of *School District of Abington Township v. Schempp* (1963), is discussed in Haynes and Thomas (2001).

7. *Directory of Departments and Programs of Religious Studies in North America* was published by the Council of Societies for the Study of Religion. It has apparently not been updated since 2002. Not all departments paid to be included in the directory.

8. For a list of PhD programs in Islamic studies in religious studies departments, see <http://www.unc.edu/~cernst/reliprograms.htm> (accessed June 7, 2013).

9. For a list of current job openings in Islamic studies, see the Job Postings website of the Carolina Center for the Study of the Middle East and Muslim Civilizations, <http://mideast.unc.edu/jobs/> (accessed June 7, 2013).

10. These abstracts are written by the Historical Abstracts staff, not by the articles' authors; *IJMES* does not run abstracts. An alternative method, counting articles with the word "Islam" in the full text of *IJMES* articles, shows no trend over the period 1970–2003. However, this method, using JSTOR's Data for Research service (<http://dfr.jstor.org>), does not allow for truncation (a search would have to be run separately for the word "Islamic," for example), and picks up a large number of articles that do not focus primarily on Islam.

11. The following discussion draws on Kurzman (2007a).

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