The general view seems to be that in many countries of the Muslim world the cultural space shaped by Islamic discourses poses a challenge for Max Weber’s thesis that the world is becoming increasingly secularized and disenchanted. Islam is not only a vital religion attracting more and more followers, it has also undergone a number of adaptations to modernity in the course of the past 100 years. In countries with laical or pluralist political traditions, scores of young people join Islamist organizations. Islamic lifestyles are immensely popular, and Islamic utopias are serving as models for social reform. In many countries of the Muslim World, recent political developments have opened a political space to transform utopian Islamic political visions into policy, developments that seem to support some scholars’ assertions of a crisis of liberal democracy and the coming of a post-secular age.

Yet, the political and civic landscapes in which the actors are (re-)negotiating socio-political orders are far more varied and not in the least limited to purely secularist or post-secular Islamist visions. In practice, Islamic and Islamist discourses as well as reform efforts are characterized by a great deal of diversity, as well as by ambiguities and paradoxes that touch on all fields of social, economic, political, and cultural activity. Not least among the ambiguities and paradoxes is how Islamist movements have been and currently are positioning themselves à-vis central principles of liberal democracy, such as pluralism, gender justice and unconditional equality before the law. This has led several scholars to suggest that Islamist movements are not necessarily anti-democratic. Rather, such movements may figure as important forces in the political transformation of regimes in the Muslim World from authoritarian to democratic, a development that identify as a “post-Islamist” turn, the most prominent cases of which are presently Tunisia and Egypt following the “Arab Spring”.

At the same time, polysemic signifiers such as “democracy”, “justice” and “pluralism” are in practice interpreted in highly contrastive ways, with competing actors ascribing substantially different meanings to them in their struggles for social hegemony and political power. The conference seeks to link empirical research with theoretical debates about contemporary social, political and legal changes in the Muslim World, including developments not only in the Middle East and North Africa, but also in Central and South Asia, the Muslim-majority countries of the ASEAN region as well as in Sub-Saharan Africa, and Europe.

Organization
Prof. Dr. Susanne Schröter
Institute of Anthropology
Cluster of Excellence “Formation of normative orders”
Grüneburgplatz 1 • 60323 Frankfurt, Germany
Telephone +49 (0)69-798-33063 • Secretariat / 33062
S.Schroeter@em.uni-frankfurt.de

Contact for further information and registration:
Katja Riek M.A.
Katja.Rieck@normativeorders.net
Gunnar Stange Dipl.
Phone: +49-(0)69-798-33061
gunnar.stange@normativeorders.net
Oliver Bertrand M.A.
Phone: +49-(0)69-798-33062
Fax: +49-(0)69-798-33077
o.bertrand@em.uni-frankfurt.de

www.normativeorders.net/en/events/allevents
FRIDAY, 13 DECEMBER 2013

11.00 Opening remarks

**Keynote I**

11.30 Katajun Amirpur (Hamburg): A New Generation of Post-Islamist Thinkers. Occidentosis left behind

12.15 Discussion

12.30 Lunch

**Europe**

Chair: Oliver Bertrand

13.30 Susanne Schröter (Frankfurt): Longing for a Simple Life. Salafism in Germany

14.00 Armina Omerika (Frankfurt): The Ethnic Turn? Tradition and ethnicity in the gender discourses of the Salafiya in the Western Balkans

14.30 Kirsten Wesselhoeft (Harvard): "The Day of Beauty and Well-being": Islamic leisure in urban France and the "post-secular" family

15.00 Discussion

15.30 Coffee

**Turkey**

Chair: Katja Rieck

16.00 Fabio Vicini (Istanbul): Rethinking Solidarity and Justice in Contemporary Turkey. The case of Muslim civil society organizations

16.30 Pierre Hecker (Marburg): Hegemony and Resistance. Turkey’s post-Islamist turn and the meaning of style

17.00 Discussion

17.30 Dana Fennert (Marburg) film (60 min.): Musawah (Equality). The Fight for Gender Equality in Islam.

18.30 Standing dinner reception

SATURDAY, 14 DECEMBER 2013

**Keynote II**

10.00 Gudrun Krämer (Berlin): Islam and the Principles of Secularism

10.45 Discussion

11.00 Coffee

**Sub-Saharan Africa**

Chair: Katja Rieck

11.30 Dorthea Schulz (Cologne): Muslim Activism, Mass Media and the Making of Religious Attachment in Southern Mali

12.00 Rüdiger Seesemann (Bayreuth): Post-Islamism, Post-secularism, and the Politics of Islamic Knowledge. Insights from Africa

12.30 Discussion

13.00 Lunch

**North Africa I – Egypt**

Chair: Susanne Schröter


15.00 Emin Poljarevic (Edinburgh): Is there a Post-Islamist Turn? Differences between the linear and organic progressions of Islamism in Egypt

15.30 Discussion

16.00 Coffee

**North Africa II – Tunisia**

Chair: Sonia Zayed

16.30 Robert Bianchi (Singapore): The Social Bases of the An-Nahdha Party’s Support in Tunisia

17.00 Karima El Ouazghari (Frankfurt): Islamism in Action. The Tunisian An-Nahdha party within changing contexts

17.30 Discussion

18.00 Dinner reception for invited speakers at the faculty lounge

SUNDAY, 15 DECEMBER 2013

**Southeast Asia I**

10.00 Dominik Müller (Frankfurt): Resisting the Post-Islamist Evolution: Pop-Islamist youth politics in Malaysia

10.30 Kristina Großmann (Passau): Totalizing Visions of the Shari’a in Everyday Life. Enforcement, re-production and transgression of the Islamic dress code for women in Aceh, Indonesia

11.00 Monika Arnez (Hamburg): Islamism or Post-Islamism in Indonesia? A critical analysis

11.30 Discussion

12.00 Lunch

**Southeast Asia II**

Chair: Dominik Müller

13.30 Norshahril Saat (Canberra): Ideological and Utopian Islamism. The official ‘Ulama’ in post-authoritarian Indonesia and Malaysia

14.00 Frederike Trottier (Frankfurt): Sports and Islam: Muslim sportswomen in the Islamic Solidarity Games

14.30 Discussion

15.00 Conference ends. Optional visit to Frankfurt Christmas market

**Registration:**

The registration fee is € 90.00 and includes all meals and coffee breaks. It is to be made payable to Goethe-University Frankfurt.

For payments made from a German bank account:

Bank: Helaba

Sort code (BLZ): 500 500 00

Account number: 100 641 0

Reference (Verwendungszweck):

Sachkonto 640 806 00 Prof. Dr. Schröter

For payments made from a foreign bank account:

IBAN: DE 955 005 000 000 010 064 10

BIC: HELADEFF

Reference: Sachkonto 640 806 00 Prof. Dr. Schroeter