



Course description: NISIS Spring School 2019

Theme	Patronage and Clientelism in the Muslim World
Academic year	2018-2019
Location	Granada, Spain
EC	5
Level	600
Language	English
Keynote speakers	Prof. Doris Behrens-Abouseif Dr. Mohamed Elshahed Prof. Maribel Fierro Dr. Eirik Hovden Prof. Giacomo Luciani Dr. Laura Ruiz de Elvira Dr. Christoph Schwarz Prof. Thijl Sunier
Hosted by	Escuela de Estudios Árabes

Admission requirements

PhD candidates and research master students active in the field of Islamic Studies may apply for admission and should contact NISIS at nisis@uu.nl.

[NISIS junior members](#) qualify automatically, but due to the limited number of participants, also need to apply for participation for the NISIS Spring School via nisis@uu.nl.

Description

The NISIS Spring School is usually organised in cooperation with several foreign research institutions and preferably takes place where these sister institutions are based. The programme consists of lectures by keynote speakers in the morning and parallel workshops in the afternoon. In the workshops, a selection of international PhD candidates and research master students present their research in relation to the general theme of the Spring School and act as discussants.

Participants (PhD candidates and research master students) are required to:

For 2 EC:

- read the prescribed literature in advance;
- give a presentation (15 minutes) in one of the afternoon workshops and act as **discussant*** for the presentations of one of the other participants.

For an additional 3 EC:

- write a paper in which own research is related to the theme of the Spring School (requirements can be found below).

*As a **discussant** during the Spring School, you are required to:

- carefully study the readings as prescribed by the keynote speakers in advance;
- prepare questions for discussion in advance in which you relate the topic of the presentation to the prescribed readings;
- pose the first question about the presentation;
- actively participate in and contribute to the discussion.

Theme

The *umma* is the imagined community par excellence in Islam, based on the principle that all Muslims are equal before God. However, this community is not homogeneous. Within the *umma*, there always were many hierarchies between the elites and the people, people of pens and swords, leaders and subjects, craftsmen and peasants, men and women, free persons and slaves. And in the contemporary world the *umma* is cut across by political, national, economic, social and ethnic loyalties. Despite the calls for the unity of the *umma*, there are numerous practices that reproduce internal hierarchies and loyalties. Sometimes these practices can be justified theologically by Koranic instructions to help the poor, the elderly and orphans, or by the proclaimed equality of the faithful. They also refer to a socio-economic or symbolic order that they reinforce. Patronage often enters into an economy of salvation and allows the patron to buy his place in Paradise and legitimize his earthly wealth. Patronage and reciprocity are adjacent concepts. Patron-client relationships are based on various modalities of exchange and reciprocity which imbue these relationships with moral undertones.

One of the modalities of the distinction is patronage, which can take various forms depending on the period and region. For the beginnings of Islam, the *walā'* system allowed the integration of non-Arabs as new converts or freed slaves to participate in the Arab-Muslim conquest and benefit from it, or even to exercise power. In pre-modern Islamic society, where the urban network was developed very early on, the social hierarchy was also manifested by evergetism —founding madrasas, building fountains, hospices, dispensaries or hospitals. It also includes the various expressions of Islamic charity —donations to the community of precious objects, books, land or businesses in the form of mortmain goods (*waqf* or *habūs*), which have played a major role in the social and economic organization of the Islamic Commonwealth up to the present time. The art market may be the most well-known example. Since ancient times, men of power and wealth considered it their duty to sponsor arts for various reasons, one motivation being the prestige they earned by showcasing art in their homes. Modern art is often based on the system of individual and institutional patronage as well which influences considerably the vision and structural foundation of artistic and cultural production today.

More recently, it is sponsorship or support for charitable NGOs that has taken over traditional forms of charity and has recently taken up ground abandoned by public services of state institutions. It is sometimes difficult, however, to distinguish the boundaries and

points of interference between evergetism, patronage and clientelism, which is one of its expressions. Patronage and clientelism have taken on new forms in present-day political and socio-economic practices behind the semblance of modernity and meritocracy. The discussions about moneyflows from rich Muslim countries to Muslims in Western Europe are often based on the assumption that it creates undesirable dependencies and leads to corruption and influence, thereby ignoring that political reciprocity and favouritism is not at all absent in 'modern' societies. Charismatic personalities, with their own network of personal ties, dominate political parties and state apparatuses. Likewise, logics of patronage always undergird the redistribution of services, power, and resources, not only in contemporary rentier states, but in all social formations across the globe.

Course objectives

- Enlarging and deepening the already existing knowledge of Islam and Muslim societies
- Providing insight and participation in the current academic debate
- Introducing the candidates to an international network of scholars in the field
- Creating an academic community in which research in the field of Islam and Muslim societies can be optimally pursued
- Mediating between a new generation of researchers and innovative disciplinary and interdisciplinary developments, theoretical and methodological initiatives and explorations in the field
- Training presentation, writing and reflection skills.

Timetable

To be announced. Please make sure to be informed about programme details and updates via our website: www.nisis.nl

Mode of instruction

- Lecture
- Workshop
- Research

Course load

Total course load for the course is 56 + 84 hours.

For 2 EC

Lectures during the school: 27 hours

Preparation presentation: 27 hours

Preparation discussant: 2 hours

For an additional 3 EC

Paper: 84 hours

Assessment method

PhD candidates and research master students will be judged on the basis of:

- attendance and active participation at the keynote lectures and workshops
- presentation in a workshop and discussant for one of the presentations of others
- a paper afterwards in the form of a reflexive essay (see next section for requirements)

Paper requirements

The objective of the reflexive essay to conclude the Spring School, is to relate the theme of the Spring School as presented in the keynote lectures to your own research. To this purpose, you choose at least one keynote lecture and follow these instructions:

A. As a first step, you write a short introductory section. In the first subsection of the introduction you present the objectives, research question, and subject matter of you own research in max. 200 words. In the next subsection (max. 300-600 words) you explain to what purpose you have selected this/these key note lecture(s) from the Spring school to apply to your own research.

B. The next section of 1500 to 2000 words consists of a few paragraphs in which you answer for each of the key note lecture(s) the following questions:

- Which key theories, concepts and ideas are addressed?
- What are the main questions and problems that are addressed?
- What is the nature and content of the empirical data/sources that are analysed and how is (the analysis)of the data organised?

C. The next section of 1500 to 2000 words is dedicated to a two-step ‘what if’ exercise in creativity:

1. for each of the selected key note lecture(s) you ask yourself: If you were to apply the approach/ line of argument, etc. to your own research, what new questions would you ask of your data, what kind of data would you have to collect alternatively or additionally? If you were to adopt the approach, focus etc. of the lecture to develop an argument along similar lines on the basis your own material, what might that argument look like?
2. For each of the possibilities that you can come up with, you reflect on the pro’s and con’s and take stock of and explain which options are interesting and feasible to follow up on.

D. In the concluding section you take stock of how the theme of the Spring School, most concretely how the key note lecture(s) selected shed new light on and/or have been helpful for your own research.

In total, the length your essay should be **between 3500 to 5000 words**.

The paper can be submitted via e-mail to nisis@uu.nl. **The deadline is 1 May, 2019.**

Reading list

Maribel Fierro:

Juda, Jamal (2005), “The economic status of the mawali”, in Monique Bernardts and John Nawas (eds.), Patronate and patronage in early and classical Islam, Leiden: Brill, 263-277.

Maribel Fierro (2005), "Mawālī and muwalladūn in al-Andalus (second/eighth-fourth/tenth centuries)", in Monique Bernardts and John Nawas (eds.), Patronate and patronage in early and classical Islam, Leiden: Brill, 195-245.

Chase F. Robinson, “Slavery in the Conquest Period”, *IJMES* 49/1 (2017), pp. 158-163.

Eirik Hovden:

Brinkley Messick "Textual Properties: Writing and Wealth in a Shari'a Case",
Anthropological Quarterly, Vol. 68, No. 3, Anthropological Analysis and Islamic Texts.
(Jul., 1995), pp. 157-170.

Giacomo Luciani:

Luciani, G. "From Private Sector to National Bourgeoisie: Saudi Arabian Business" in Aarts,
P. and G. Nonneman eds. Saudi Arabia in the Balance Hurst 2005.

Luciani, G. "Linking Economic and Political Reform: The Role of the Bourgeoisie" in
Schlumberger, O. Debating Arab Authoritarianism, Stanford 2007.

Hertog, S. "Introduction" in Hertog, S. G. Luciani and M. Valeri Business Politics in the Middle
East Hurst 2013.

Luciani, G. The Arab Gulf Bourgeoisie in the Context of Globalization, unpublished
conference paper November 2017.

Laura de Ruiz Elvira and Christoph Schwarz:

L. Ruiz de Elvira, C.H. Schwarz, I. Weipert-Fenner (eds), Clientelism and Patronage in the Middle
East and North Africa. Networks of Dependency, Abington, UK and New York,
NY: Routledge, 2018.

J. Clark, "Social Movement Theory and Patron-Clientelism: Islamic Social Institutions and
the Middle Class in Egypt, Jordan, and Yemen", Comparative Political Studies, 2004, 37,
941.

Thijl Sunier:

Sunier, T. 2018. 'The Making of Islamic Authority in Europe' in: M. Hashas, N. Valdemar
Vinding, K. Hajji and J.J. de Ruiter (eds.) The Imamate in Western Europe.
Developments, Transformations, and Institutional Challenges. Amsterdam: AUP, pp. 49-67.

Sunier, T., H. van der Linden & E. van de Bovenkamp 2016. 'The long arm of the State?
Transnationalism, Islam, and nation-building: the case of Turkey and Morocco'
Contemporary Islam Vol. 10(3): 401-420.

Pitt-Rivers, J. 2011. 'The Place of Grace in Anthropology' HAU. Journal of Ethnographic Theory
Vol 1(1): 423-450.

Blok, A. 1969. 'Variations in Patronage' Sociologische Gids Vol. 16(6): 365-378.

Application

You can apply for participation in the NISIS Spring School 2018 as soon as a call for application has
been opened. This will be announced on the NISIS website (www.nisis.nl). Please note that the
number of available places is restricted.

NISIS junior members qualify automatically, but due to the limited number of participants, also
need to apply for participation for the NISIS Spring School via nisis@hum.leidenuniv.nl.

Website

www.nisis.nl