



The purpose of AALIMS is to promote analytic research of Muslim societies, with a focus on the roles of culture and religion in social, economic, and political trends in both the past and the present. It serves as a forum for the discussion and critical evaluation of relevant research that uses advanced descriptive, theoretical, and empirical methods of the modern social sciences. It puts a

premium on interdisciplinary exchanges as a means of fostering comprehensive analyses of Muslim societies and their institutions. Thus, it seeks to broaden contacts among economists, historians, legal scholars, political scientists, and sociologists working on the Muslim world. It reaches out also to humanists, especially specialists on Islam or a part of the Muslim world, who share an appreciation of applying empirical and theoretical methods of the social sciences to the social, political, historical, or economic study of Muslim societies. The association avoids political activism of all kinds. It shall have no political affiliation. Imposing no limits on the inferences made or conclusions reached, it considers unrestricted scholarly debate and discussion as essential to intellectual advancement and refinement.

<http://aalims.org>



Changing Structures of Islamic Authority and Consequences for Social Change: A Transnational Review is a five year research project funded by the European Research Council (ERC). It brings

together Islamic textual scholars, ethnographers and survey specialists to map the competing theological positions of today's leading Islamic authorities, to examine their real-life consequences, and to explore why young Muslims follow one authority over another. Seven institutions from across the globe that speak in the name of Islam today have been selected for study. Four are located in Muslim-majority countries with off-shoots in the West, and define Islam for the majority of Muslims in the world today: Al-Azhar University (Egypt); Dar-ul-Uloom Deoband (South Asia); Diyanet (Turkey); and Al-Medina University (Saudi Arabia). Three represent initiatives that have primarily emerged in the West: Alqueria de Rosales (Spain); The Research Center for Islamic Legislation and Ethics (CILE) (Qatar) [led by Tariq Ramadan, who is based in the West]; and Zaytuna College (USA).

www.csia-oxford.org

VENUE

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REGISTRATION REQUIRED

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THE POLITICAL ECONOMY OF ISLAM AND MUSLIM SOCIETIES

15-16 MAY 2015

**Department of International Development
University of Oxford**



FREE AND OPEN TO THE PUBLIC
(registration required)

FRIDAY 15 MAY

JUNIOR SCHOLARS' WORKSHOP

8.30–10.00: GOVERNANCE

Chair: Jean-Philippe Platteau (University of Oxford)

Michael Callen (Harvard University), **Saad Gulzar** (New York University), **Arman Rezaee** (University of California, San Diego) and **Jacob Shapiro** (Princeton University)

Living in Ungoverned Space: Pakistan's Frontier Crimes Regulation

Renard Sexton (New York University)

Aid, Insurgency and the Pivotal Role of Control: Evidence from Afghanistan

10.00–10.30: *Coffee Break*

10.30–12.45: INTER-GROUP CONFLICT

Chair: Amaney Jamal (Princeton University)

Avital Livny (Carlos III-Juan March Institute)

Ethnic Diversity and Inter-Group Trust in Turkey

Margaret Roberts (University of California, San Diego), **David Romney** (Harvard University) and

Paul Zachary (University of California, San Diego)

Covered Up: An Experiment on Censorship, Crowdsourcing, and Religion in Saudi Arabia

Chantal Berman (Princeton University) and **Elizabeth R. Nugent** (Princeton University)

Regionalism, Revolutionary Perceptions, or Real Preferences? Testing Determinants of Vote Choice in Tunisia's 2014 Parliamentary Election

12.45–2.00: *Lunch*

CONFERENCE

2.00–3.30: PUBLIC GOODS

Chair: Timur Kuran (Duke University)

Thomas Pepinsky (Cornell University)

Natural Resource Shocks and Public Goods Provision in Eastern Indonesia

Melani Cammett (Harvard University) and **Aytuğ Şaşmaz** (Harvard University)

Is There a Faith-Based Welfare Advantage? Preliminary Findings from a Pilot Study in Lebanon

3.30–3.45: *Coffee Break*

3.45–6.00: ECONOMIC AND POLITICAL PERFORMANCE OF THE ISLAMIC WORLD

Chair: Lisa Blaydes (Stanford University)

Eric Chaney (Harvard University)

Economic Growth in the Malthusian Era: Evidence from the 1609 Spanish Expulsion of the Moriscos

Timur Kuran (Duke University) and **Jared Rubin** (Chapman University)

The Financial Power of the Powerless: Socio-Economic Status and Interest Rates under Partial Rule of Law

Jean-Philippe Platteau (University of Oxford)

Laicist Reform in the Lands of Islam: Lessons from Enlightened Despotism

SATURDAY 16 MAY

CONFERENCE

9.00–11.15: GENDER AND FAMILY

Chair: Thomas Pepinsky (Cornell University)

Lisa Blaydes (Stanford University) and **Melina Platas Izama** (Stanford University)

Religion, Patriarchy and the Perpetuation of Harmful Social Conventions: The Case of Female Genital Cutting in Egypt

Imane Chaara (University of Oxford)

Women as Decision-Makers within Households: Does Religiosity Matter? Evidence from Morocco

Amaney Jamal (Princeton University) and **Helen Milner** (Princeton University)

Women, Patriarchy and Globalization in MENA: Evidence from Tunisia

11.15–1.00: *Coffee Break / Lunch*

1.00–3.15: RELIGION, IDEOLOGY AND ATTITUDES

Chair: Tahir Andrabi (Pomona College)

Ali Çarkoğlu (Koç University)

Ethnicity and Religion in Shaping Threat Perceptions: Evidence from a Survey Experiment in Turkey

Masooda Bano (University of Oxford)

Education and Aspirations: Results from Islamic and State Schools in Pakistan and Nigeria

Maya Tudor (University of Oxford) and **Dan Slater** (University of Chicago)

Ideological Origins of Dictatorship and Democracy in the Postcolonial World

3.15–3.45: *Coffee Break*

3.45–6.00: SHARIA

Chair: Denis Galligan (University of Oxford)

Nathan Brown (George Washington University)

Citizenship, Religious Rights and State Identity in Arab Constitutions: Who Is Free and What Are They Free to Do?

John Bowen (Washington University)

Muslim Divorce Tribunals in non-Muslim Lands

Matthew Nelson (SOAS, University of London)

Islamic Law in an Islamic State: What Role for Parliament?

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