

Australian-based Studies on Islam and Muslim Societies

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Introduction

Studies of Islam and Muslim societies constitute a relatively new, but growing, field of research in Australia. Islam is the second largest world religion and Muslims are estimated number around 1.3 billion people, constituting around 20% of the world's population. Muslim communities are found in Africa, the Middle East, Asia and, increasingly, in Australia, Western Europe and North America. Australia's evolving religious composition and our geographical location on the edge of Asia make knowledge of Islam and Muslim cultures imperative. On the whole, the South East Asia and South Asia regions are home to over 600 million Muslims. Indonesia, our most immediate northern neighbour, has a population of just under 234 million, 190 million of whom are Muslim, making it the largest Muslim state in the world. This geographical proximity presents Australia with opportunities and challenges of relating to cultural traditions and histories that are distinct from those of Australia.

There has been an acknowledgment in the Australian policy-making circles of the increasing relevance of scholarly research into our region. The importance of research into Islam in South East Asia and its implications for Australian security have become even more salient in the wake of the September 11, 2001, attack in New York and the October 2002 attack in Bali. The growing trend in research activity in the past two years indicates a marked interest in various aspects of Islam, specifically its socio-political role. This interest also extends to a number of fields, such as the implications of the changed international context for Muslim residents in Australia and issues pertaining to citizenship; and the nature of Islamism and its impact on governance in Muslim states. There have also been research initiatives to explore Islam further afield in broader geographical and conceptual contexts. However, Australian-based research into Islam appears to be firmly grounded in the study of South East Asia.

Australian scholarship into South East Asia enjoys international respect and recognition. A cursory look at internationally published studies into the region, suggests that Australian scholars are at the forefront of research into various aspect of South East Asian affairs, including Islam. In the past, however, this South East Asian regional grounding of Islamic studies tended to neglect other aspects and regions, and under-emphasised the links between Muslim affairs in our neighbourhood and the rest of the Muslim world. The emergence of the threat of terrorism in the shape of the Jemaah Islamiyah in Indonesia, however, has highlighted the undeniable connection between South East Asia and the wider Muslim world. This presents a challenge to Australian scholarship as the breadth of our expertise in Muslim societies tends to decline in areas that are further away from Australian shores.

It may be stating the obvious, but it is important to note that studies of Islam and Muslim societies are not merely about the study of ideas and socio-political trends exogenous to Australia. The history of Muslim migration to Australia has resulted in the consolidation of various small but visible Muslim communities in this country over the last decades. At the present time Muslims constitute around 1.5% of Australia's total population. Natural growth, migration and conversion make Islam the fastest growing religion in Australia. As a result,

studies of Islam and Muslim affairs also involve studies of Australia. Research into the Muslim experience in Australia constitutes the second area of strength.¹

Research into Islam and Muslim societies has obvious national benefits. It allows us to learn more about a number of minority groups that contribute to the multi-cultural and multi-faith nature of contemporary Australia. It also enhances our knowledge of the values, spiritual points of reference, and practices of our Muslim neighbours. Knowledge is an essential ingredient of informed policy-making. It is not an exaggeration to say that our understating of Islam and Muslim practices and beliefs is critical to developing a strategy that protects Australia against threats that are wrongly ascribed to that religion.

Research into Islam and Muslim societies is multi-disciplinary, and this Report offers a snapshot of its wide spread. This Report is, in essence, a stock-taking exercise. Key indicators used here are research publications, grants and post-graduate training. The scope of this Report is limited primarily to a select number of scholars (from 11 universities in five states and the Australian Capital Territory), who have contributed to research excellence in Australia in the past few years.² The limited nature of this exercise was unavoidable, given the short time frame imposed by the Australian Research Council. Despite its limitations, however, this Report highlights our areas of strength in studies of Islam and Muslim societies, and should serve as a starting point for a Network initiative.

Research Grants

Australian scholars have relied primarily on the Australian Research Council to fund their research activity. In the 1997-2004 period, the ARC has provided nearly \$4 million to support a range of projects on Islam and aspects of Muslim experience overseas and in Australia. These range from the study of musical identity of Acehness to a historical survey of socio-cultural change and continuity in Syria. The importance of the study of Islam and Muslim affairs may be gleaned from the growing number of such projects funded by the ARC. In 2002, there was only one successful ARC project that dealt specifically with Islam. In 2003 this number grew to three and in 2004 there were six ARC projects with a focus on Islam. It is important to point out that in the great majority of these projects, Indonesia has provided the spatial terrain for researching Islam. In 2004, five of the six Islamic-related projects are focused on Indonesia, the remaining project aims to examine Islam in Australia. In 2003, from the total of three Islam-related projects, one was solely focused on Indonesia, while another used Indonesia in a comparative study. This sample may be too limited to demonstrate a sustained trend. However, once examined in conjunction with the level of Australian-base expertise in South East Asian studies and the publication record of our

¹ Among the pioneering publications are Michael Humphrey: *Family, Work and Unemployment: A Study of Lebanese Settlement in Sydney* (Canberra: Department of Immigration and Ethnic Affairs, Australian Government Publishing Service, 1984), Gary Bouma: *Mosques and Muslim Settlement in Australia* (Canberra: Bureau of Immigration, Population and Multicultural Studies, 1994), and Michael Humphrey: *Multiculturalism and Transnationalism: from the Lebanese Diaspora* (London: IB Tauris, 1998).

² See Appendix A for the list of scholars on the seed-funding application.

scholars, it seems logical to anticipate the continued growth of Australian research excellence in this field.

A cursory look at the Table of Grants (Appendix B) for the 1997-2004 timeframe suggests two noteworthy patterns:

- There is an almost equal spread of joint and sole projects funded by the ARC, attesting to the scholars' commitment to collaborate and share expertise. In this respect the results from 2004 may be an anomaly when only one from the six ARC funded projects was a joint initiative with two Chief Investigators.
- The Australian National University and Melbourne University attract nearly a third of ARC grants in this field of study. This pattern reflects the concentration of Australian scholars on Islam in these two institutions, with natural flow-on effects on post-graduate training and research output.

Australian researchers also rely on their home universities for modest funds to conduct small scale research or pilot studies which could expand into full ARC research applications. As a general rule, researchers on Islam have not relied on alternative sources of funding in Australia or overseas. The three non-ARC, non-University funded projects are: [Asylum Seekers in Australia](#) (funded by the Myer Foundation), migration in Asia [Migration in Asia](#) (funded by Ford Foundation), and women and industrialisation in Asia [Women and Industrialisation in Asia](#) (funded by the Wellcome Trust). Although the Ford Foundation has awarded a few grants to Australian researchers, international funding for Australian initiated projects remains rare. The three highly respected and widely known sources of international funding the [Ford Foundation](#), the [MacArthur Foundation](#) and the [US Institute of Peace](#) have been greatly under-utilised by Australian scholars of Islam and Muslim affairs. This is all the more perplexing because these US-based foundations have a broad interest in projects on Islam and contemporary Muslim affairs, with a brief that goes beyond South East Asia.

Limited international funding for Australian-based research may be related to the extent of collaborative research projects between Australian and international scholars. This is difficult to explain because a number of Australian scholars (especially in the field of Indonesian Islamic studies) are highly regarded internationally – some respected as leading authorities in their field. The appearance of Australian scholars in international conferences, and in the catalogues of leading scholarly publications attests to our pertinent contribution to this topical and sensitive field of study.

It must be acknowledged that whilst ARC funded projects have made a significant contribution to research excellence, having access to major funds is not an essential requirement for the production of first-class research for all scholars. A number of scholars surveyed for this Report did not hold large ARC grants for their internationally acclaimed publications. The most notable examples may be William Maley's *The Afghanistan Wars* (New York and London: Palgrave Macmillan, 2002), and Anthony C. Milner's *The Invention of Politics in Colonial Malaya* (Cambridge: Cambridge University Press, 2002).

There are a host of other grants which are not covered in this Report. Consultation fees for expert advice or commissioned studies and infrastructure funds which have been instrumental in bolstering a number of research institutes (such as the Monash Asia Institute) have not been included in this section. While these funds are pertinent to the long term survival of research centres and provide potential opportunities for DEST accredited research, their direct relationship with research output is tenuous.

Publications

Since 1998 Australian scholars of Islam and Muslim societies have published at least 55 books by commercial publishers and 106 refereed articles. Among the published books in the selected bibliography, 26 were produced by leading international academic publishers: 7 were published by Oxford University Press and Cambridge University Press, and a further 19 by such reputable publishers as Ashgate, Edward Elgar, I B Tauris, Palgrave/Macmillan, Routledge, RoutledgeCurzon and the United Nations University Press. The international impact of Australian scholarship may also be gleaned from the number of books that have been translated into other languages, primarily Indonesian.

Australian scholars have appeared in the pages of leading international journals such as *Asian Studies Review*, *Australian Journal of International Affairs*, *Contemporary South Asia*, *Journal of Asian Studies*, *Journal of South East Asian Studies*, *International Comparative Sociology*, *International Journal of Middle Eastern Studies*, *Middle East Studies*, *Sociology of Religion*, *South East Asia Research* and *Third World Quarterly*.

It is also noteworthy that Australian scholars have contributed to reference publications on Islam and Muslim societies, in many ways defining the area of inquiry for their peers internationally.

The general topics of research and publication revolve around socio-political and cultural affairs. Disciplines represented here are Anthropology, Arabic Studies, Asian Studies, Business And Commerce, Education, Gender Studies, History, International Relations, Islamic Law, Media Studies, Music, Politics, Religious Studies and Sociology. This wide representation, however, does not compensate for the relatively limited number of publications on such topics as Islamic theology and philosophy, and the contemporary and historical affairs of Central Asia and the Middle East.

Studies of Islam in Australia have grown in the last two-three years, largely as a result of the tragic terrorist attacks and the public debate on the alleged threat posed by Middle Eastern asylum seekers to Australia's national security. The emergence and proliferation of literature on these topics reflect the versatility of Australian scholars and their ability to respond to new challenges and apply their knowledge and analytical skills to fresh questions with immediate applied relevance. In the 1998-2004 time frame, five book-length publications and over 17 refereed journal articles have dealt with Islam/Muslims in Australia, most notably Abdullah Saeed's *Islam in Australia* (Sydney: Allen and Unwin, 2003) and Fethi Mansouri's forthcoming study on *Refugees under Temporary Protection in Australia* (Sydney: University

of New South Wales Press). Australian researchers' contribution also extends to media appearances and op-ed pieces which are widely accessible to the community. In this respect these academics act as public intellectuals by offering their expertise, and contributing to the public discourse on topical and sensitive issues which have far-reaching implications.

Contributions to Policy making

Australian scholars of Islam and Muslim affairs take their public responsibilities seriously. In addition to their academic research and publication, they take a proactive attitude to policy formation. There have been a number of submissions on urgent topics under examination by various parliamentary committees, reflecting this commitment to raising public awareness and contributing to the formation of responsible policy. The most recent of these submissions were presented to the Joint Standing Committee on Foreign Affairs, Defence and Trade inquiry into 'Building Australia's Relationship with Indonesia' (2002) and the Senate Legal and Constitutional Committee inquiry into 'Provisions of the Australian Human Rights Commission Legislation Bill' (2003).

Australian foreign policy making has benefited from the measured input of scholars, as the examples of Indonesia and Iran illustrate. In relation to Indonesia, Australian experts regularly act as external consultants to AusAID and the Department of Foreign Affairs and Trade. In December 2003 an international conference brought together scholarly expertise and policy-oriented objectives in Jakarta. This gathering was co-convened by Professor Anthony Milner of the Australian National University and co-sponsored by DFAT. The high level of participation at this conference included the Honourable MP Alexander Downer, Australia's Foreign Minister and a host of policy makers and academics from Australia, East and South East Asia. This meeting facilitated dialogue between security specialists and scholars on Islam and Muslim societies against the backdrop of the 'security concerns'.

In relation to Iran, the Australian government has benefited from the expertise of Professor Amin Saikal from the Australian National University to facilitated track-II type relations between the two states. The Australia-Iran Dialogue initiative was first launched in 2000 and subsequent meetings have been held on an annual basis. This initiative aims to deepen cultural understanding and offer a less formal venue for the discussion of topics of mutual interest.

Australian scholars' contribution is not confined to Australian national policy-making. A number of Australian experts have been closely involved with international agencies in their dealings with the Muslim world. The most notable organisation is the United Nations which has invited the expert advice of Professor William Maley (ANU) on Afghanistan and its difficult post-Taliban reconstruction.

Existing Networks

Scholars of Islam and Muslim societies are involved in two types of networks. The first is based on individual initiative and affiliation, and the second on institutional support and commitment which makes it more structured. Both types have made significant contributions to the development of links on three levels:

- a. within the academic community in Australia,
- b. between Australian based scholars and their colleagues overseas, and
- c. between scholars and community organisations and relevant government agencies.

Individual networks

- Australian scholars of Islam and Muslim societies often use academic conferences and workshops to establish and regenerate links with colleagues nationally and internationally. Although participation at these gatherings may vary from one conference to the next, academic conferences provide opportunities for the presentation of latest research projects and act as a venue for informal peer-review. This is a valuable stage in the preparation of research material for publication. At the same time, however, the unstructured and fluid nature of these meetings does not generate a conducive environment for long-term research collaboration or more systematic contacts.
- These conferences have traditionally been held under the rubric of geographically-specific initiatives. The Australasian Middle East Studies Association and the Asian Studies Association of Australia, for example, have included panels on Islam at their conferences. But there was little effort to encourage links between scholars of Islam in South East Asia and the Middle East. This geographical separation of academic inquiry, however, is beginning to be questioned. This may be attributed to a realisation that similar, but not identical, challenges and grievances affect Muslim societies of South East Asia and the Middle East. The first attempt to bridge this gap was a 2000 conference titled 'Islamic Perspectives on the New Millennium' held at the Australian National University which brought together scholars from the Middle East, South Asia and South East Asia. In 2003, two other initiatives were held to bridge this gap – giving primacy to studies of Islam regardless of their geographical groundings. The first was a conference on [Islam and the West](#), which was officially opened by the Minister for Foreign Affairs in Melbourne (15-16 August 2003). It was organised by Monash University and the University of Western Australia. The second initiative was the Perspectives on Islam workshop, held at the University of South Australia in Adelaide (28-29 November 2003) and sponsored by the Academy of Social Sciences in Australia. Both initiatives will result in book publications.
- There are no academic associations in Australia with a specific commitment to the study of Islam and Muslim affairs. Neither is there a refereed publication here to promote Australian scholarship in the field of Islamic studies. Instead, Scholars of Islam are generally affiliated with regional based initiatives. In the 1990s, the Australasian Middle East Studies Association and the Asian Studies Association of Australia were the most obvious points of convergence for

scholars of Islam. In 2000, however, the Australasian Middle East Studies Association ceased its activities, depriving Middle East regional experts from a natural venue for consultation, peer-review and collaboration. The timing could not have been more ironic as merely a year later the Middle Eastern version of Islamic militancy was thrown onto our TV screens as a force that could endanger international peace and stability, with direct repercussions for Australia.

- More systematically, there are a number of joint projects that involve two, sometimes three, researchers in Australia and overseas. Australian researchers have been involved in joint projects with colleagues in Bangladesh, China, Egypt, Indonesia, the Netherlands, Singapore, the United Kingdom and the United States to name a few. These collaborations have been especially significant in highlighting Australian-based expertise and contribution on the international level.
- On the national level, individual Australian experts have offered their services to, and benefited from collaboration with, a number of community organisations and government agencies. At the present time, Australian scholars have on-going links with Muslim community organisations (through ARC Linkage and other projects), relating to our domestic and external affairs. Established ties with the Attorney General's Office, AusAID, Council for Australian-Arab Relations, Australia-Indonesia Institute, Department of Foreign Affairs and Trade and Department of Immigration and Multicultural Affairs, have facilitated valuable opportunities for dialogue between scholars and policy-makers.

Institutional

The second type of networks may be called institutional collaborations. The best example of such links is provided by the Melbourne Institute of Asian Languages and Society (MIALS) at the University of Melbourne and the Faculty of Asian Studies at the Australian National University. These collaborations have involved joint post-graduate workshops on Islam in Indonesia and the Australia-Indonesia Muslim Exchange.

The Australia-Indonesia Muslim Exchange

In 2002 the University of Melbourne and The Australian National University, in consultation with Australian and Indonesian Islamic groups, launched the Australia-Indonesia Muslim Exchange program. This program is sponsored by the Australia-Indonesia Institute, a body of second track diplomacy associated with the Department of Foreign Affairs and Trade. The Australia-Indonesia Muslim Exchange is currently devised as a three-year project to allow Muslim leaders from both Indonesia and Australia to stay in each other's countries for at least two weeks. During these tours, visitors meet members of Islamic communities and representatives of religious, ethnic and community groups.

The Exchange aims to build links between the Muslim communities in both nations and promote greater understanding about Islam in Australia and Indonesia. Seventeen Indonesian leaders visited Australia in 2003 and four Australian Muslims visited Indonesia. During 2003-4 visiting Indonesians will tour Melbourne, Canberra, Wollongong and Sydney.

Australia- Indonesia Academic Collaboration

Griffith University has been a key player in initiating a number of joint workshops, seminars and an international conference in collaboration with the Indonesian Agency for Religious Research and Development and the State Islamic University. The first of these meetings was held in Jakarta in January 2000 and brought together Australian and Indonesian experts on Sufism. The success of this initiative is evident in the follow up sessions and the organisers' attraction of external sponsorship and support. Under the leadership of Dr Julia D Howell from Griffith Asia Pacific Research Institute, the 2003 conference on [Sufism and the 'Modern' in Islam](#) was sponsored by the Ford Foundation, the International Institute for the Study of Islam in the Modern World (the Netherlands), the International Institute for Asian Studies (the Netherlands), and the Melbourne Institute of Asian Languages and Societies. This support facilitated the participation of 15 scholars from North America, Europe, North Africa, South Asia and Australia in addition to five local experts. A refereed conference publication is being prepared for publication in English with plans for their translation and publication in Indonesia.

Post-Graduate Workshop on Islam in Indonesia

In 2002 the Australian National University and the University of Melbourne initiated a joint post-graduate workshop. It brought together research students from both Universities, which together have the largest numbers of graduate students working on Islam in Indonesia. The second workshop was held in 2003 and this collaboration looks set to continue.

At the 2003 workshop, institutional support from the Universities allowed eleven post-graduate students and six academic staff from both Universities to participate in an intensive week of research presentation and exchange of ideas. The high level of staff commitment to these workshops in a collaborative environment has made this initiative a very successful model. This innovative approach allows post-graduate students to benefit from the expertise of academics who would have not been accessible to them in the normal course of their graduate studies. In addition to the practical value in sharing knowledge, the joint mentoring approach fosters a sense of community and facilitates future collaboration.

The joint workshop initiative has been reported in the Jakarta-based journal *Studia Islamika*, including abstracts of papers and a list of potential doctoral topics.

This joint post-graduate workshop clearly benefits from the concentration of academic staff and post-graduate students with a focused research interest: Islam in Indonesia. The 'critical mass' is an important factor in its success. Nonetheless, this approach offers a model that could be extended to other universities and research topics.

Post-graduate training

An important indicator of the vibrancy of the research field covered in the present Report is the sustained training of research post-graduate scholars. The academic community is committed to the promotion of scholarship in studies of Islam and Muslim societies. Post-graduate researchers in this field are spread at various Australian universities. A number of research centres focus on the Middle East and North Africa. They include the [Macquarie University Centre for Middle East and North African Studies](#), the [Sydney University Department of Arabic and Islamic Studies](#), Deakin University's disciplines of Arabic and Middle Eastern Language and Culture Studies, and the [ANU Centre for Arab and Islamic Studies \(the Middle East and Central Asia\)](#).

Graduate researchers of Islam and Muslim societies are dispersed in various disciplines and schools within arts and humanities, with the largest concentration in Asian studies. Two of Australia's leading universities have successfully managed to attract a number of scholars on Islam and Muslim societies to create a critical intellectual mass which in turn translates into a broad supervision base for post-graduate researchers. The Australian National University and the University of Melbourne have built on their academic foundations to attract post-graduate researchers in this field. In addition, Deakin University has been actively promoting studies of Islam, within the context of Arabic language and cultural studies. The present survey of post-graduate training is focused on these three institutions and their efforts to consolidate this field of study.

In addition, studies of Islam and Muslim affairs have gained urgency and relevance in recent times and there are a number of universities that offer taught degrees in this field. The University of New England, for example, offers correspondent Graduate Diploma and Masters degrees in Islamic studies which do not fall within the purview of this Report.

Melbourne University

Islamic studies at Melbourne University may be traced back to early 1960s, carried out in the Department of Middle Eastern Studies. With the closure of that Department in 1987, Islamic studies suffered a loss of institutional infrastructure but began to grow extensively after the establishment of the [Melbourne Institute of Asian Languages and Societies \(MIALS\)](#) in 1998. MIALS original brief had four major foci, one of which was Islamic studies – promoted through a combination of taught, research and distant education higher degree courses. MIALS currently provides supervision and mentoring to 11 PhD candidates, and has led to graduation a further five PhD candidates in 2002-2003. Combined with the research supervision provided at the Asian Law Centre and the History Department, Melbourne University has at least 20 PhD candidates.

The University has attracted external support in the area of Islamic studies. In 1996 the al-Tajir endowment funds facilitated the establishment of a lectureship position in Middle Eastern/Islamic studies. The main library has received a gift of 7000 volumes on Islamic thought and related themes from Saudi Arabia, and in 2003 MIALS received an endowment of A\$2.5m from Oman's Sultan Qaboos to establish a Chair in Arab and Islamic Studies. With this expansion, it is safe to assume that MIALS will attract more post-graduate researchers in Islamic studies.

The Australian National University

Research on Islam and Muslim communities at the Australian National University is carried out at two institutions: the Faculty of Asian Studies and the Centre for Arab & Islamic Studies (The Middle East and Central Asia).

Faculty of Asian Studies

Asian Studies have been a present at the ANU since the early 1950s. Under its present title since 1970, the Faculty has incorporated a broad range of disciplines and regions. Research on Islam and Muslim communities is predominantly carried out in the Faculty Centre for South and South East Asia. At the present time 20 research post-graduates work in both the Faculty of Asian Studies and Research School of Pacific Asian Studies (RSPAS). The overwhelming majority of these are firmly grounded in the context of Indonesian studies with research topics ranging from Indonesian Sufism to Muslim women and politics.

Centre for Arab & Islamic Studies (The Middle East and Central Asia)

The Centre for Middle East and Central Asian Studies was established in 1994 to promote the study of this region, and was renamed as the Centre for Arab & Islamic Studies (The Middle East and Central Asia) in 1999. The Centre has a history of collaboration with the Faculty of Asian Studies in projects concerning Islamic studies. The most notable example was the Islamic Perspectives on the New Millennium conference (November 2000), the proceedings of which are being published by the Institute of Southeast Asian Studies in Singapore.

The Centre celebrated its first PhD graduate in 1997. At the present time 14 PhD researchers with interest in Islamic affairs and Muslim communities work at the Centre. As may be expected, the overwhelming majority of these research projects are focused on the Middle East.

In 2000 the Centre attracted a donation of A\$2.5m from the [Al-Maktoum Foundation](#) in the United Arab Emirates, matched by University Endowment Funds. This boost allowed for the

- Inauguration of a Chair in Arab and Islamic Studies,
- Post-graduate scholarships and a visiting fellowship program, and
- a new building for the Centre

In the same year a US\$350k contribution from Iran and a US\$235k contribution from Turkey, matched by University Endowment Funds, facilitated the creation of two continuing lectureship positions in Persian and Turkish languages and cultures.

Deakin University

Deakin University has also attracted a solid number of doctoral researchers on Islam and Muslim communities. The total number of PhD researchers in this field is 17, spread in various departments within the School of Social and International Studies. An important asset that contributes to first-class research training at Deakin University is education in the language and culture of Muslim societies, from the Middle East to South East Asia. Deakin University is one of five institutions that offer Arabic language teaching.

The establishment of the Arabic and Middle Eastern Studies department in 1991 indicated the university's commitment to the promotion of research in this region. In 1995 the refereed *Journal of Arabic, Islamic and Middle Eastern Studies* was launched under the general editorship of Mr Abdel-Hakeem Kasem - the only academic journal of its kind in Australia. But the journal was forced to discontinue in 2000 as a result of financial difficulties, reflecting broader fiscal pressures on the department.

Language Skills

The acquisition of relevant language skills to facilitate primary research is a pivotal component of the post-graduate experience. But not all universities that offer research supervision have the resources to provide language training. This is especially true for Arabic language teaching and other languages of lesser demand (Persian, Turkish and Urdu). Only five universities offer Arabic: The Australian National University, Deakin University, Melbourne University, the University of Sydney, and the University of Western Sydney. Fluctuations in student enrolments and federal funding rules have placed considerable strain on these universities and their ability to provide Arabic language teaching in the long term. Against this background of budgetary constraints, the attraction of endowment funds from the Middle East has injected a considerable measure of stability and confidence to the Australian National University and Melbourne University.

Persian and Turkish are only taught at the Australian National University and seem secure, due to outside funding.

Indonesian/Malay language teaching, on the other hand, has enjoyed remarkable growth in the past few years. According to *Maximising Asia's Knowledge*, produced by the Asian Studies Association of Australia, 28 universities offer Indonesian/Malay. This suggests a notable shift in favour of Indonesian/Malay teaching since 1997, when 24 universities offered it.³

³ Asian Studies Association of Australia Inc, *Maximising Asia's Knowledge* (ASAA, 2002), p.30.

Limited opportunities for the study of Arabic language and society present a challenge to scholars of Islam. It is clear that Australian-based research into Islam is predominantly geared toward South East Asia. This is an area of international strength. Restrictions in preparatory studies on the Middle East, however, do not contribute to the training of a new class of broad-based scholars who would see the Muslim world in its entirety, and their ability to bridge the spatial barrier which tends to restrict our conceptualisation of Islam. Limited training in Arabic language and society tends to perpetuate the notion that research into Islam in South East Asia need not be extended to the study of the Middle Eastern interpretations of Islam.

Conclusion

Scholars of Islam and Muslim societies have a working relationship with various community organisations and government agencies. These contacts contribute to the dissemination of research findings to relevant organisations, giving scholars a welcome opportunity to contribute to policy-making at various local, state and federal levels. This has been most evident in relation to migration/settlement issues of Muslims in Australia, and foreign relations with a number of Muslim states.

Australian-based research on South East Asian Islam is at the cutting edge of international scholarship. Australian scholars on Indonesian Islam and its characteristics are published by elite international publishers and are widely respected. The high level of contacts between Australian scholars and their counterparts in South East Asia reflects the recognition of our scholarship in the region. This is an area of strength and Australian universities seem aware of it. Opportunities for the study of South East Asia and the wide availability of Indonesian/Malay language teaching which facilitates primary research reflect a strategic acknowledgment of the relevance and importance of research into this region.

The same may not be asserted for studies of Islamic philosophy and law, or studies of Islam in the Middle East and Central Asia. This preliminary survey has found that Australian-based research into Middle Eastern society and culture has remained underdeveloped. With a few significant exceptions, Australian scholarship on the Middle East and Islam in that region has limited international impact. This is despite the establishment of a number of research centres at various universities, most notably the centre at the Australian National University but also at Deakin University, the Macquarie University and Sydney University. Limited opportunities to attract new researchers to these centres, however, has meant that doctoral graduates have been forced to look for academic positions in other fields, or move overseas. This pattern contradicts the recommendations made by the National Advisory Committee on Arabic and Middle Eastern Studies in its 1994 report.⁴ In spite of the highlighted relevance and importance of research into the Middle Eastern society and culture, no concerted federally-sponsored effort has been made to remedy this short-fall.

⁴ Cited in Amin Saikal, 'Middle Eastern Studies', in *Knowing Ourselves and Others, the Humanities in Australia into the 21st Century*, Vol.2 (Australian Academy of the Humanities, Commonwealth of Australia 1998), pp.199-207.

As a general rule, the most critical issue for researchers is the severe time constraints due to heavy teaching loads and various administrative responsibilities. This generic problem does not appear to be easily surmountable in the current environment of fiscal austerity and restrictions on new academic appointments. These restrictions, which are not exclusive to scholars of Islam and affect other fields of inquiry in humanities and social sciences, do not contribute to a conducive research-oriented environment.

Australian scholars of Islam have links with a number of research centres overseas and frequently take part in international conferences and workshops. The most effective ties appear to be forged with a number of institutes in Indonesia, as well as the International Institute for the Study of Islam in the Modern World, in the Netherlands.

Australian-based research on Islam is multi-disciplinary, but fragmented along geographical areas of inquiry. Despite recent steps to bridge that gap, scholars of Islam in the Middle East and South East Asia have little opportunity to engage each other. The limited nature of research contact between regional experts has resulted in limited opportunities for cross-pollination and collaboration.

Recommendations

In acknowledgement of the current status of research into Islam and Muslim societies, the following measures are recommended to build on the high level of expertise, as well as addressing other developing areas of inquiry. They are listed in order of priority:

- Annual national workshops to rotate around capital cities - open to international colleagues associated with the Network and special funds to be allocated for the participation of post-graduate researchers.
- Annual joint post-graduate workshops.
- A visiting fellowship scheme to attract international scholars – rotating around participating universities.
- Building links and strengthening collaboration with academic institutions in the Muslim world (especially Brunei, Egypt, Indonesia, Lebanon, Malaysia and the Philippines), through workshops, conferences and visiting fellowship schemes.
- Exchange lecture series to encourage intellectual stimulation and collaboration – accessible to post-graduate researchers.
- A refereed working paper publication series to promote Islamic studies in Australia (to be produced in association with the Monash Asia Institute).
- A publication series of conference proceedings (in one or two volumes, depending on the number of papers and themes) – to be negotiated with a leading publisher.
- An on-line news bulletin to offer an outlet for research reports and updates on research activity – initially covering Australian-based research but expanded in due course to cover international initiatives.

Appendix A

Scholars named on the Seed-funding application

The ARC digital form allowed for 29 researchers to be listed. This Report has primarily focused on this list. It is clear, however, that research and publication on Islam and Muslim societies is not confined to those named below and, where possible, this Report goes beyond the present list.

Eleven universities from five states and the Australian Capital Territory are represented here, reflecting the national importance of the studies of Islam and Muslim communities.

Family name	Title and First name	Organisation
Akbarzadeh	Dr Shahram	Monash University
Barton	Dr Greg J	Deakin University
Blackburn	Dr Susan	Monash University
Brasted	Prof Howard V	The University of New England
Budiman	Prof Arief	The University of Melbourne
Copland	Assoc Prof Ian F	Monash University
Elson	Prof Robert E	The University of Queensland
Fealy	Dr Greg J	The Australian National University
Hage	Assoc Prof Ghassan J	The University of Sydney
Hassan	Prof Riaz	The Flinders University of South Australia
Hooker	Prof Virginia G	The Australian National University
Humphrey	Assoc Prof Michael N	The University of New South Wales
Kartomi	Prof Margaret J	Monash University
Kessler	Prof Clive S	The University of New South Wales
Kingsbury	Dr Damien	Deakin University
Lentini	Dr Peter N	Monash University
Lindsey	Dr Timothy C	The University of Melbourne
Maley	Prof William	The Australian National University
Mansouri	Dr Fethi	Deakin University
McCulloch	Dr Lesley	Deakin University
Milner	Prof Anthony C	The Australian National University
Pokrant	Assoc Prof Robert J	Curtin University of Technology
Saeed	Prof Abdullah	The University of Melbourne
Saikal	Prof Amin	The Australian National University
Sen	Prof Krishna	Curtin University of Technology
Skully	Prof Michael	Monash University
Smith	Dr Wendy Anne	Monash University
Vicziany	Prof Marika A	Monash University
Yasmeen	Dr Samina	The University of Western Australia

Appendix B: Table of Grants

Grants awarded by the Australian Research Council, as well as other national and international agencies to facilitate research into Islam and Muslim societies.

Research Grants on Islam and Muslim Societies (1997-2004)

Year	Researcher & Project Title	ARC Grants	Other Australian Grants	Other International Grants
1997	Barton, G (Deakin) with Saeed, A. <i>The Influence of Islamic Neo-Modernism on Islamic Thought and Social Attitudes in Indonesia</i> (1997-1999).	\$90,000		
1997	Howell, JD (Griffith Uni). <i>Sufism as an Alternate Path to Liberalism in Modernising Islam</i>		\$15,000 (Griffith Uni)	
1998	Bouma, G. (MonashUni). <i>Gender and the Management of Religious Diversity: The Case of Chinese Women's Mosques.</i>		\$25,000 (Monash Uni)	
1998	Humphrey, M (UNSW). <i>Violence, Voice, and National Reconciliation</i> (1998-2000)	\$110,000		
1998	Rozario, S (UniNewcastle). <i>Childbirth in South India and Sri Lanka: A Preliminary Study of Ideas and Practice</i>	\$8,000		
1998	Saeed, A (UniMelb). <i>Rethinking Interpretation of the Qur'an: A critical study of the contribution of the Islamisation of Knowledge Movement</i> (1998-1999).	\$90,300		
1998	Shboul, AM (UniSyd). <i>Socio-Cultural Change and Continuity in Damascus and Syria in the Early Islamic Period (7th-10th Century CE)</i> (1998-2000)	\$109,400		
1999	Rozario, S (UniNewcastle). Iredale, R., Guo, F., Luo, K., and others. <i>Skilled Return Migrants and Development in Bangladesh, China, Taiwan and Vietnam.</i>			US\$75,000 (Ford Foundation)
1999	Asmar, C (UniSyd). <i>The course experience of Muslim students in Australian universities</i> (1999-2000).		\$15,000 (UniSyd)	
1999	Ebied, RY (UniSyd) & Thomas, DR. <i>A Muslim theologian's response to Christianity: al-Dimashqi's letter to the people of Cyprus</i> (1999-2001).	\$83,000		
1999	Barton, G (Deakin) Budiman, A, & Hefner, R. <i>Islam and Civil Society in Indonesia: Muslim NGOs, public intellectuals and generational change in a society in crisis</i> (1999-2001).	\$117,985		

1999	Bouma, G (MonashUni) & Jaschok, M. <i>Gender and Religious Diversity: Negotiating Catholic Lifeworlds in Central China</i> duration	\$9,500		
1999	Brasted, VH (Associate Investigator, Uni New England) <i>Women Workers in Industrialising Asia</i> (1999-2001).			\$167, 000 (Wellcome Trust - UK)
1999	Copland, I (Monash Uni). <i>Hindu-Muslim Communalism In Princely North India</i> (1999-2000)..	\$77,500		
1999	Hooker, V (ANU) & Hooker, MB. <i>Islam and Civil Society in Indonesia</i> (1999-2001).	\$138,000		
1999	Hooker, V (ANU) and Madjid, N. <i>Islam and Indonesia's Transition to Democracy</i> (1999-2001).		\$48,000 (Australia-Indonesia Institute)	
1999	Lindsey, T (UniMelb), Hooker, MB, Taylor, V and Wu, Min Aun. <i>Asian Laws in Transition: 1945-1995</i> (1999-2001).	\$128,000		
1999	Smith, W (Monash Uni). <i>Islamic Identity and Work in Malaysia: Islamic Work Ethics in a Japanese Joint Venture in Malaysia</i>		\$4,000 (Monash Uni)	
1999	Vicziany, M (Monash Uni) shared with Management Department. <i>The Contemporary Business Environment of Malaysia</i> .		\$70,000 (Monash Uni)	
1999	Vicziany, M (Monash Uni)		\$6,000 (Monash Uni)	
1999	Vicziany, M (Monash Uni)		\$2,000 (Monash Uni)	
1999	Vicziany, M (Monash Uni) for the group, <i>Macroeconomic trends in Malaysia</i>		\$8,000 (Monash Uni)	
2000	Brasted, VH (Uni New England). (Chief Investigator) <i>Islamic Challenges in Asia</i> .	\$3000		
2000	Rozario, S (Uni Newcastle). <i>Is Microcredit the Answer to the Bangladeshi Poverty Trap? Women and Development</i>		\$6,000 (Uni Newcastle)	
2000	Smith, W (Monash Uni) & Nyland, C. <i>Social safety nets in Malaysia</i>		\$3,921 (Monash Uni)	
2001	Blackburn, Susan, (Chief Investigator, Monash Uni) <i>Women in Post-Conflict Situations: Preliminary Investigation</i> .		\$7,000 (Monash Uni)	
2001	Bouma, G (Monash Uni) <i>Comparing Religious Rituals of Purification</i> (2001-2002).		\$40,000 (Church of Scientology)	
2001	Brasted, VH (Uni New England. (Institutional Partner Investigator) with Jeffery, R. McGuire, J & Vicziany, M. <i>Internationalising South Asian Scholarly Data</i> (2001-2002).	\$100,000	\$50,000 (Uni New England, La Trobe Uni, Curtin Uni, Monash Uni)	.

			\$10,000 (Australia-India Council)	
2001	Copland, I (Monash Uni). <i>The History of the Mahabodhi Temple Dispute.</i>		\$5,250 (Monash Uni)	
2001	Elson, E Robert (UQ). <i>The idea of Indonesia: a history.</i>	\$102,500		
2001	Fealy, G (ANU) For fieldwork on <i>Campus-based Islamic Neo-Revivalism in Indonesia.</i>		\$4,400 (ANU)	
2001	Howell, JD (Griffith Uni). <i>Sufism and the 'Modern' in Islam: Revisiting the Sociology of Islam.</i>		\$15,000 (Griffith Uni)	
2001	Pokrant, B (Curtin Uni), (Chief investigator). <i>Globalising production and local impacts: changing business practices, Labour organisation and local environments in export-oriented aquaculture in Bangladesh (2001-2003).</i>	\$93,000		
2001	Ricklefs, MC (UniMelb). <i>Islam and identity in Java: the emergence of conflicting social categories c.1830-1920 (2001-2003).</i>	\$157,200		
2001	Saeed, A (UniMelb) and Turner, B. <i>Negotiating Religious Change in Australian Muslim Communities (2001-2003).</i>	\$94,900		
2001	Smith, W (Monash Uni) in collaboration with Nyland, C, Ramanie, S, & Zhu, C. <i>Social Safety Nets in Sri Lanka, China and Malaysia.</i>		\$15,000 (Monash Uni)	
2002	Akbarzadeh, S (Monash Uni). <i>Islamic radicalism, strategic alliances and democratic governance in Uzbekistan (2002).</i>		\$8,000 (Monash Uni)	
2002	Bouma, G (Monash Uni) Cahill, D. <i>Religion, Cultural Diversity and Social Cohesion in Contemporary Australia (2001-2002).</i>		\$105,000 (Department of Immigration, Multicultural and Indigenous Affairs)	
2002	Hassan, R (Flinders Uni). <i>Institutional Configurations, Religiosity and Public Influence of Religious Institutions Muslim Societies: A Comparative Study (2002-2004).</i>	\$140,000		
2002	Lentini, P (Monash Uni). <i>Politics, Religion and Culture in an Age of Terrorism.</i>		\$140,000 (Monash Uni)	
2002	Lindsey, T (UniMelb) and Hooker, M. <i>Islamic Law in Contemporary Indonesia (2002-2004).</i>	\$139,270		
2002	Lindsey, T (UniMelb). Asian Law research projects.		\$36,000 (Australian law firms ⁵)	

⁵ Sponsored by Allens Arthur Robinson, Commonwealth Attorney-General's Department, Baker & McKenzie, Blake Dawson Waldron, Corrs Chambers Westgarth, Freehills, Maddocks, Mallesons Stephen Jaques, and Young Ha Kim Lawyers.

2002	Mansouri, F (Deakin), Kenny, S, Brown, K, and Smiley, D. <i>Economic and Social Rights of Asylum Seekers in Australia: Challenges for Community Associations</i> (2002-2004).	\$75,000	\$36,000 (Vic Arabic Social Services).	
2002	Mansouri, F (Deakin) and Leach, M. <i>Voices Behind the Wire: Personal Narratives of Asylum Seekers in Australia</i> (2002-2003).		\$23,700 (Myer Foundation)	
2002	Mansouri, F (Deakin). <i>Building a Resilient Australian-Arabic Community</i> .		\$27,000 (Vic State Govt)	
2002	Sen, K (Curtin Uni). <i>Media in a Post Authoritarian state: crisis and democratisation in Indonesia</i> (2002-2005).	\$210,000		
2002	Smith, W (Monash Uni) with Baker, C, & Johnson, H. <i>Work, consumerism, leisure, tourism: impact of technological change in Australia, Malaysia and Singapore</i>		\$10,000 (Monash Uni)	
2003	Akbarzadeh, S (Monash Uni). <i>Muslim response to 'Clash of Civilizations'</i> (2003-2004).		\$9,500 (Monash Uni)	
2003	Akbarzadeh, S (Monash Uni) and Camilleri, J. (La Trobe Uni) and <i>Central Asia between Islam and the Great Powers: The Implications of September 11</i> . (2003-2005)	\$180,000		
2003	Brasted, VH (Uni New England) Institutional Partner Investigator with Jeffrey, R. McGuire, J. & Allender, T. <i>Digitising seminal colonial texts</i> (2003-2004).	\$100,000	\$50,000 (Uni New England, La Trobe Uni, Curtin Uni, UniSydney)	
2003	Copland, I (Monash Uni) <i>Hindu-Muslim Communalism In Princely North India</i> (completion grant).		\$3,500 (Monash Uni)	
2003	Elson, R (UQ). <i>hajj in Indonesia</i> .		\$37,000 (UQ)	
2003	Fealy, G (ANU) and Jackson P. <i>Religion, Power and Crisis in Indonesia and Thailand: Islamic and Buddhist Responses to Globalising Markets and Cultures</i> (2003-2005).	\$90,000		
2003	Howell, JD (Griffith Uni). <i>Shaping Cosmopolitan Piety: Celebrity Preaching and Religious Networks among Indonesia's New Muslim Elites</i> .		\$5,000 (Griffith Uni)	
2003	Kartomi, M (Monash Uni). <i>Islam and Ideologies of war, gender and class as determinant of musical identity in Twentieth Century Aceh, Indonesia</i> (2003-2005).	\$176, 584		
2003	Kingsbury, D (Deakin) and McCulloch, L. <i>The Political Economy of Military Reform in Indonesia: Opportunities and Challenges for Civil Control of the TNI</i> (2003-2005).	\$225,000		
2003	Lentini, P (Monash Uni). <i>Networks and Netwars in the Asia-Pacific</i> .		\$120,000 (Monash Uni)	

2003	Mansouri, F (Deakin) and S Kenny. <i>Cultural diversity and educational outcomes in multi-cultural schools.</i>		\$30,000 (Telstra and Vic Arabic Social Services)	
2003	Mansouri, F (Deakin) and S Kenny. <i>Managing Cultural Diversity in Ethnic Schools (2003-2004).</i>		\$50,000 (Brencorp Foundation and Vic Arabic Social Services)	
2003	Mansouri, F (Deakin). <i>Investigating the cultural and pedagogic dimensions of multicultural education.</i>		\$20,000 (Deakin)	
2003	Mansouri, F (Deakin) and MP Leach. <i>Cultural Indicators of Successful Settlement of Refugees.</i>		\$17,000 (Deakin)	
2003	Mansouri, F (Deakin) and S. Kenny and L. Kerr. <i>Arabic communities and well-being: supports and barriers to social connectedness.</i>		\$24,000 (VicHealth)	
2003	Smith, W (Monash Uni) & Edwards, R. <i>Foreign ownership: A determinant of strategic response to economic difficulty – the case of Thailand.</i>		\$4,600 (Monash Uni)	
2004	Aspinall, D (UniSyd). <i>Islam, Nationalism and Secession in Aceh, Indonesia (2004-2006).</i>	\$190,000		
2004	Barton, G (Deakin) and Kenny, SM. <i>Capacity-building in Indonesian Islamic NGOs (2004-2007).</i>	\$200,000		
2004	Budiman, A (UniMelb). <i>Radical Islam in Indonesia: Latent External Threats for Australia (2004-2005).</i>	\$161,248		
2004	Howell, JD (Griffith Uni). <i>Modernising Islam through Indonesia's New Media: Celebrity Preachers and the Shaping of Cosmopolitan Values (2004-2006).</i>	\$133,000		
2004	Lentini, P (Monash Uni). <i>John Walker Lindh, David Hicks and the Struggle over National Identity and Islam.</i>		\$7,800 (Monash Uni)	
2004	Ricklefs, MC (UniMelb). <i>Islam and identity in Java: the violent culmination and subsequent decline of communal conflict, c. 1920- present (2004-2006).</i>	\$193,535		
2004	Saeed, A (Uni Melb). <i>Reconfiguration of Islam by Muslims in Australia (2004-2006)</i>	\$164,000		
2004	Vickers, AH (Wollongong Uni). <i>Re-Writing the Nation: The Politics of Indonesian History since Suharto (2004-2006).</i>	\$89,000		
	TOTAL	\$ 3,978,922	\$2,598,671	

Appendix C

Selected Bibliography

The following list was compiled primarily from the publication output of the 29 researchers named on the Seed-funding application. A number of additional authors have also been included to reflect the extent of Australian-based scholarship which goes beyond the restrictions of the application format.

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