

Dear Students,

For Assignment Six, you are asked to chart out a detailed roadmap for the articles that you are reading. You can choose two articles out of three. I gave an example of a roadmap for “Islamism and Politics of Fun”. You do not need to do the roadmap for this article.

Your emphasis should be on the connection among the points in the articles. This is an exercise in learning about the structure of writing a coherent, well-argued, and well-supported essay.

### Islamism and the Politics of Fun (Roadmap)

1. Starts with a description of an incidence that causes the author to ask a certain question
2. The question: “why puritan Islamists express such hostility towards fun and joy”.
3. Elaboration of the question: What is the irony?
4. Lays out the issue that he or she explores in the article. (further elaborates the question)
5. Defines some important terms that he uses (i.e. fun)
6. Presents his argument (“...rather than simply a doctrinal question, anti-fundamentalism is a historical matter, one that has to do significantly with the preservation of power. ...At stake is not ...the disruption of the moral order,... but rather the undermining of the hegemony, the regime of power on which certain strands of moral political authority rests.” The adversaries fear the loss of their “paradigm power.” (435)
7. Provides a historical context (Explains why and how certain Islamist groups suppressed fun in the past).
8. Further analyses the material by asking the following: So does the fact that Islamists rejected fun means that they did not have it themselves? Instead of spontaneous activities of fun with unpredictable outcomes, the Islamists were more open with concept of pleasure. The kind of pleasure that they proposed was controlled and planned, and directed toward male passion.
9. Pious pleasure and the image of an “ideal man.”
10. Compares Iran’s puritans with popular Islamists – deepens the analysis.
11. Cultural politics of young people in post-war Iran in the 1990s. Shows another paradox: the globalizing Iranian youth, however, did not abandon their religion. They reinvented their religiosity in a new way that suited their interests and aspirations, but also redefined and subverted the constraints of the existing codes and norms. (The author calls this *subversive accommodation*).
12. Fun vs. “hooliganism” and such...(the negative side of fun in an absence of authorities in general within and outside Islamic context).
13. Where does the anti-fundamentalism come from? (historical and comparative analysis)
14. The basis for the fear of and battles against fun in contemporary times. This smoothly shifts into the conclusion.
15. Conclusion – concentrates on the meaning of the fun and answers the question that has been posed in the beginning of the article.

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