February 7, 2023

Curriculum Vitae

**Henry Munson**

Professor Emeritus of Anthropology, University of Maine

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**PRIMARY INTERESTS**: Theories of religion, religion and violence, religion and genocide.

**PERSONAL DATA**: Born Nov. 1, 1946 in New York City. Married 1971. Children born 1972, 1973, 1983, and 1984. U.S. citizen.

**EDUCATION**

1980 Ph.D., Social/Cultural Anthropology, University of Chicago. Dissertation: "Islam and Inequality in Northwest Morocco."

1976 Certificate in Literary Arabic (year program), Center for Arabic Study Abroad, American University in Cairo.

1973 M.A., Linguistics, University of Chicago.

1971-72 Graduate student, East Asian Languages, Columbia University. Transferred to Linguistics at the University of Chicago for 1972-73 year.

1970 B.A., Linguistics, Columbia University.

**TEACHING POSITIONS**

Professor Emeritus of Anthropology, U. of Maine (1-2 online courses taught every semester, including Religions of the World, Religion and Violence, Ethnic Conflict, and Civilization in South Asia).

1994-2016 Professor, Anthropology, U. of Maine.

2010- Cooperating Professor, School of Policy and International Affairs, U. of Maine

1988-94 Associate Professor, Anthropology, U. of Maine.

1982-88 Assistant Professor, Anthropology, U. of Maine.

1980-81 Visiting Lecturer, Anthropology, University of California, Santa Barbara.

1978 Lecturer, Anthropology, University of Chicago.

**HONORS**

1999-2000 University of Maine Trustee Professor for 1999-2000.

**RESEARCH POSITIONS**

2003- Affiliate in Research, Center for Middle Eastern Studies, Harvard University

2003-04 Visiting Scholar in Anthropology, Harvard University

* 1. Affiliate in Research, Center for Middle Eastern Studies, Harvard University.

**ADMINISTRATIVE POSITIONS**

2012-2016 Coordinator, Religious Studies Minor, University of Maine

1998-2003 Chair, Anthropology Department, University of Maine

1985-96 Coordinator, Interdisciplinary Linguistics Concentration, University of Maine

**GRANTS**

1996-97 Fellowship at the Woodrow Wilson International Center for Scholars in Washington, D.C.

1990-91 John D. and Catherine T. MacArthur Foundation, Program on Peace and International Cooperation Research and Writing Grant.

1988 University of Maine Faculty Summer Research Award to study relations between Moroccan Muslims and Jews. Research in Morocco, Israel, and Canada.

1988 University of Maine Canadian-American Center grant for research in Montreal concerning Muslim-Jewish relations in Morocco.

1987 Social Science Research Council fellowship to do research in Morocco on Jbalan social history (June through August).

1984 National Endowment for the Humanities Summer Stipend for study of Islamic fundamentalist movements.

1983 University of Maine Faculty Summer Research Award for comparative study of Islamic fundamentalist movements.

1976-78 Social Science Research Council Doctoral Dissertation Research Fellowship. Dissertation title: "Islam and Inequality in Northwest Morocco."

1976-77 Fulbright-Hays (Office of Education) Doctoral Dissertation Research Fellowship for a year of field work in Morocco (concurrent with SSRC fellowship).

1975-76 Center for Arabic Study Abroad Fellowship for a year of intensive study of advanced literary Arabic at the American University in Cairo.

1972-75 NDEA fellowships in Arabic at the University of Chicago.

**PUBLICATIONS**

**BOOKS**

1984 *The House of Si Abd Allah: The Oral History of a Moroccan Family*. New Haven: Yale University Press.

1988 *Islam and Revolution in the Middle East*. New Haven: Yale University Press.

1993 *Religion and Power in Morocco*. New Haven: Yale University Press.

**ARTICLES**  **AND BOOK CHAPTERS** (and responses to comments on articles)

1981 The Mountain People of Northwest Morocco: Tribesmen or Peasants? *Middle Eastern Studies* 17:249-55.

1986a Geertz on Religion: The Theory and the Practice. *Religion* 16:19-32.

1986b The Social Base of Islamic Militancy in Morocco. *Middle East Journal* 40:267-84.

1986c Islamic Revivalism in Morocco and Tunisia. *Muslim World* 76 (July/October 1986): 203-18.

1987 *Hayy al-Dradib bi'l-Tanja* (The al-Dradib Quarter of Tangier). Written with Jack LeCamus. *Abhath, Majallat al-`Ulum al-Ijtima`iyya* 4(14): 17-41. (This is a Moroccan journal.)

1988 Morocco. In *The Politics of Islamic Revivalism: Diversity and Unity*, ed. Shireen Hunter. Pp. 133-47. Bloomington: Indiana University Press.

1989 On the Irrelevance of the Segmentary Lineage Model in the Moroccan Rif. *American Anthropologist* 91:386-400. Spanish version: Sobre la irrelevancia de la segmentariedad por linaje en el Rif (Marruecos). In *La Sociedad bereber del Rif marroqui*, edited by David M. Hart and Rachid Ahmed. Granada: Universidad de Granada, 1999.

1990 Slash-and-Burn Cultivation, Charcoalmaking, and Emigration from the Highlands of Northwest Morocco. In *Anthropology and Rural Development in North Africa and the Middle East*, ed. Muneera Salem-Murdock and Michael Horowitz. Pp. 30-46. Boulder: Westview.

1991a Explaining the Iranian Revolution. *Explorations* 6:10-13, 24.

1991b Morocco's Fundamentalists. *Government and Opposition* 26:331-44.

1991c The Segmentary Lineage Model in the Jbalan Highlands. In *Tribe and State: Essays in Honour of David Montgomery Hart*, ed. E.G.H. Joffé and C. R. Pennell. Pp. 48-68. London: Middle East and North African Studies Press.

1993a Rethinking Gellner's Segmentary Analysis of Morocco's Ait `Atta. *Man* (now *Journal of the Royal Anthropological Institute*) 28:267-80.

1993b The Political Role of Islam in Independent Morocco. In *North Africa: Nation, State, and Region*, ed. George Joffé. Pp. 187-202. London: Routledge.

1995a Morocco. In *The Oxford Encyclopedia of the Modern Islamic World*, ed. John Esposito. New York: Oxford University Press.

1995b Not All Crustaceans Are Crabs: Reflections on the Comparative Study of Fundamentalism and Politics. *Contention* 4 (Spring 1995): 151-66.

1995c Response to Appleby. *Contention* 4 (Spring 1995): 207-09.

1995d Response to Gellner. *Journal of the Royal Anthropological Institute* (N.S.) 1 (December 1995): 829-831.

1996a Intolerable Tolerance: Western Academia and Islamic Fundamentalism. *Contention* 5 (Spring 1996): 99-117.

1996b Response to Baron and Juergensmeyer. *Contention* 5 (Spring 1996): 133-34.

1996c Islamic Fundamentalism in Comparative Perspective. *Digest of Middle East Studies* 5 (Summer 1996): 6-11.

1996d Muslim and Jew in Morocco: Reflections on the Distinction between Belief and Behavior. In *The Social Philosophy of Ernest Gellner*, ed. John A. Hall and Ian C. Jarvie. Pp. 357-379. Amsterdam: Editions Rodopi (Poznan Studies of the Sciences and the Humanities).

1998a Les élections de 1993 et la démocratisation au Maroc. *Cahiers pédagogiques de l’ICN*, No. 27, March 1998.

1998b International Election Monitoring: A Critique Based on One Monitor's Experience in Morocco. *Middle East Report* 28 (Winter 1998): 37-39.

1999 The Elections of 1993 and Democratization in Morocco. In *In the Shadow of the Sultan: Culture, Power, and Politics in Morocco*, ed. Rahma Bourqia and Susan G. Miller. Cambridge: Harvard University, Center for Middle Eastern Studies.

2000a Islamism and Nationalism. *International Institute for the Study of Islam in the Modern World (ISIM) Newsletter*, June 2000: 48.

2000b The Ideologization of Religion in Response to Western Domination: The Cases of Hinduism, Islam, and Theravada Buddhism. In *Iran and Beyond: Essays in Middle Eastern History in Honor of Nikki Keddie*, ed. Rudolph Mathee and Beth Baron. Costa Mesa: Mazda Press.

2002 Between Pipes and Esposito. *International Institute for the Study of Islam in the Modern World (ISIM) Newsletter*, July 2002: 8.

2003a Islam, Nationalism, and Resentment of Foreign Domination. *Middle East Policy* 10/2 (Summer 2003): 40-53.

2003b `Fundamentalism’ Ancient and Modern. *Daedalus: Journal of the American Academy of Arts & Sciences* 132/3 (Summer 2003): 31-41.

2003c Fundamentalism: A Review Essay. *Religion* 33/4(October 2003):381-85.

2004 Lifting the Veil: Understanding the Roots of Islamic Militancy. *Harvard International Review* 25/4 (Winter 2004): 20-23. Reprinted in the following readers published by McGraw-Hill: *American Foreign Policy 07/08* (2007), *World Politics 05/06*, *Global Issues 05/06*, *Islam and the Muslim World* (2006), and *Global Studies: Middle East*, 11th and 12th ed. (2007 and 2008).

2005a Fundamentalism. In *Companion to the Study of Religion*, ed. John Hinnells. London: Routledge.

2005b Religion and Violence: A Review Essay. *Religion* 35/4 (October 2005)**:**223-246*.*

2006a Fundamentalism. In *The Blackwell Companion to the Study of Religion*, ed. Robert A. Segal. Oxford: Wiley-Blackwell.

2006b Islamic Militancy. In ***The Iraq War: Causes and Consequences,* ed*.***spacerRick Fawn and Raymond Hinnebusch. Boulder: Lynne Rienner.

2006c Fundamentalism. In *Britannica Online/Encyclopaedia Britannica.*

2006d Comparing the Culture Wars in Israel and the Muslim Middle East. In *Middle Eastern Societies and the West: Accommodation or Clash of Civilizations*, ed. Meir Litvak. Tel Aviv: Moshe Dayan Center for Middle Eastern and African Studies.

2008 Fundamentalisms Compared. *Religion Compass* 2 (June 2008) (This is a revised version of my chapter in *The Blackwell Companion to the Study of Religion*, ed. Robert A. Segal (2006). Oxford: Wiley-Blackwell.

2010 Fundamentalism. In *The Routledge Companion to the Study of Religion*, revised edition, ed. John Hinnells. London: Routledge. This is a revised version of my chapter in the 2005 edition.

2015 Fundamentalism. In *Vocabulary for the Study of Religion*, ed. Robert Segal & Kocku von Stuckrad. Leiden: Brill Academic Publishers.

2018 Christianity, Antisemitism, and the Holocaust. *Religions* 9 (1).

2020 The Permeable Boundary between Christian Anti-Judaism and Secular Antisemitism. In *Interpretation and Explanation in Religion and Myth: Contributions in Honor of Robert A. Segal*, ed.Nickolas P. Roubekas and Thomas Ryba. Leiden and Boston: E.J. Brill.

2021 Fundamentalism. In *The Wiley Blackwell Companion to the Study of Religion*, 2d ed. Edited by Robert A. Segal and Nickolas P. Roubekas. Oxford: Wiley Blackwell.

**BOOK REVIEWS**

1981 Review of *Iran: From Religious Dispute to Revolution*, by Michael Fischer. *Middle East Research in Anthropology* 5:3-6.

1982 Review of *Honneur et baraka: les structures sociales dans le Rif*, by Raymond Jamous. *American Anthropologist* 84:484-85.

1983 Review of *Behind the Veil in Arabia*, by Unni Wikan. *American Anthropologist* 85:213-14.

1985 Review of *Knowledge and Power in Morocco*, by Dale Eickelman. *Middle East Studies Association Bulletin* 19:205-07.

1986a Review of *Enjeux urbains au Maghreb: crises, pouvoirs, et mouvements sociaux*, by Claude Liauzu et al. *Middle East Journal* 40:252-53.

1986b Review of *Patience and Power: Women's Lives in a Moroccan Village*, by Susan S. Davis. *International Journal of Middle East Studies* 18:74-75.

1988 Review of *The Political Economy of Morocco*, ed. I. William Zartman. *International Journal of African Historical Studies* 21 (3):565-66.

1989 Review of *Merchants of Essaouira: Urban Society and Imperialism in Southwestern Morocco, 1844-1886*, by Daniel J. Schroeter. *Middle East Journal* 43:521-22.

1990 Review of *The Mellah Society: Jewish Community Life in Sherifian Morocco*, by Shlomo Deshen. *American Ethnologist* 17:806.

1991 Review of *Enigmatic Saint: Ahmad Ibn Idris and the Idrisi Tradition*, by R.S. O'Fahey. *Middle East Journal* 45:691-92.

1994 Review of *The Islamic Movement in North Africa*, by François Burgat and William Dowell. *Middle East Studies Association Bulletin* 28:78-79.

1995a Review of *The New Cold War? Religious Nationalism Confronts the Secular State*, by Mark Juergensmeyer. *International Journal of Middle East Studies* 27:341-401.

1995b Review of *Islam and Modernization: A Comparative Analysis of Pakistan, Egypt, and Turkey*, by Javaid Saeed. *International Journal of Middle East Studies* 27:352-53.

1995c Review of *Islam in the Balkans: Religion and Society between Europe and the Arab World*, by H.T. Norris. *Religion* 25 (April): 187-88.

1995d Review of *An Introduction to Islam*, by David Waines. *Religion* 25 (October): 394-95.

1995e Review of *Soumis et rebelles: les jeunes au Maroc*, by Mounia Bennani-Chraïbi. Paris: CNRS, 1994. *Middle East Studies Association Bulletin* 29 (Dec. 1995): 193-94.

1996a Review of *Iran and the Muslim World: Resistance and Revolution*, by Nikki R. Keddie. *CIRA Newsletter* 11 (Winter 1996): 8-9.

1996b Review of *The Islamic Movement in Egypt: Perceptions of International Relations, 1967-1981*, by Walid M. Abdelnasser. *International Journal of Middle East Studies* 28 (February 1996):109-10.

1996c Review of *The Vanguard of the Islamic Revolution: The Jama`at-i Islami of Pakistan*, by Seyyed Vali Reza Nasr. *International Journal of Middle East Studies* 28 (November 1996): 633-34.

1996d Review of *After Tylor: British Social Anthropology 1888-1951*, by George W. Stocking, Jr. *Religion* 26 (October 1996): 393-96.

1997a Review of *Islam and the Myth of Confrontation: Religion and Politics in the Middle East*, by Fred Halliday. *International History Review* 19 (February 1997): 241-44.

1997b Review of *Anthropology and Politics* by Ernest Gellner. *Journal of the Royal Anthropological Institute* 3 (June 1997): 385.

1997c Review of *Muslim Politics*, by Dale Eickelman and James Piscatori. Princeton: Princeton University Press. *Religion* 27 (July 1997): 289-291.

1997d Review of *Second Coming: The New Christian Right in Virginia Politics*, by Mark J. Rozell and Clyde Wilcox. *Religion* 27 (July 1997): 291-295.

1998a Review of *Marriage on Trial: A Study of Islamic Family Law*, by Ziba Mir-Hosseini. *Digest of Middle East Studies* 7 (Summer 1998): 72-75.

1998b Review of *Political Ascent: Contemporary Islamic Movements in North Africa*, by Emad Eldin Shahin. *International Journal of Middle East Studies* 30 (November 1998): 617-619.

1998c Review of *The Anti-Gay Agenda: Orthodox Vision and the Christian Right*, by Didi Herman. *Religion* 28 (October 1998): 433-435.

1999 Review of *Theories of Myth*, ed. Robert A. Segal. *Method and Theory in the Study of Religion* 11: 160-163.

2000 Review of *Divine Enterprise: Gurus and the Hindu Nationalist Movement*. *Religion* by Lise McKean 30/2 (April 2000): 202-204.

2000 Review of *The Battle for God* by Karen Armstrong. *Religion* 30/3 (July 2000): 302-304.

2001 Review of *The Book of Jerry Falwell: Fundamentalist Language and Politics* by Susan F. Harding. *Religion* 31/3 (July 2001): 288-290.

2001 Review of *Religion and State: The Muslim Approach to Politics* by Leon Carl Brown and *Islam and Secularism in the Middle East* edited by John L. Esposito and Azzam Tamimi. *The Middle East Journal* Summer 2001 55/3 (Summer 2001): 520-21.

2002 Review of *Winning the Modern World for Islam* by Abdessalam Yassine. *The Journal of North African Studie*s 6/4 (Winter 2001): 98-100.

2003 Review of *Why Muslims Rebel* by Mohammed Hafez. *Middle East Journal* 57/3 (Summer 2003): 522-23.

2005 Review of *Globalized Islam* by Olivier Roy. *Middle East Journal* 59/1 (Winter): 161-63.

2009a Review of *Remaking Israeli Judaism: The Challenge of Shas* by David Lehmann and Batia Siebzehner. *Religion* 39:86-87.

2009b Review of *The 9/11 Handbook: Annotated Translation and Interpretation of the Attackers’ Spiritual Manual* edited by Hans G. Kippenberg and Tilman Seidensticker. *Religion* 39:89-90.

2009c Review of *Millennial Dreams and Apocalyptic Nightmares: The Cold War Origins of Political Evangelicalism* by A.M. Lahr. *Religion* 39: 299–315.

2011 Review of *Religion and Violence: An Encyclopedia of Faith and Conflict from Antiquity to the Present*, edited by Jeffrey Ian Ross. *Politics, Religion & Ideology*

12:1, 101-03.

2012 Review of *Iraq's Dysfunctional Democracy* by David Ghanim, *Politics, Religion & Ideology*, 13:3, 416-19.

2013 Review of *Foreigners and their Food: Constructing Otherness in Jewish, Christian, and Islamic Law* by David M. Freidenreich. *Politics, Religion, & Ideology* 14:1, 154-57.

2013 Review of *Messianic Religious Zionism Confronts Israeli Territorial*

*Compromises* by Motti Inbari. *Politics, Religion & Ideology*, 14:4, 584-587.

2014a Review of *The Oxford Handbook of Religion and Violence,* edited by MarkJuergensmeyer, Margo Kitts, and Michael K. Jerryson. *Politics, Religion & Ideology,* 15:1,180-82.

2014b Review of *The Blackwell Companion to Religion and Violence*, edited by Andrew R. Murphy. *Politics, Religion, & Ideology*, 15:4, 626-628.

2014c Review of *The Routledge Handbook on the Israeli-Palestinian Conflict*, edited by Joel Peters and David Newman. *Politics, Religion & Ideology*, 15:4, 632-634.

2020 Review of *The Reality of Religious Violence: From Biblical to Modern Times.* By Hector Avalos. *Journal of the American Academy of Religion* 88 (3): 900–902. <https://doi.org/10.1093/jaarel/lfaa033>.

2022 Review of *When Politics are Sacralized: Comparative Perspectives on Religious Claims and Nationalism*. *Journal of the American Academy of Religion*, 90(1), 311–314. <https://doi.org/10.1093/jaarel/lfac015>.

2023 Review of *A Cultural History of Genocide*, edited by Paul R. Bartrop. *Religion*. <https://doi.org/10.1080/0048721X.2023.2175299>.

**COURSES TAUGHT ON A REGULAR BASIS**

Religions of the World, Religion and Violence, Ethnic Conflict, Civilization in South Asia, Islamic Fundamentalism.

**LANGUAGES**

French spoken, read, and written well (thanks in part to Belgian mother). Literary Arabic read and Moroccan dialect spoken well (thanks in part to Moroccan wife). Spanish read with frequent recourse to a dictionary. Chinese studied for six years, but largely forgotten.

**SELECTED INVITED LECTURES**

“To Compare Is Not to Equate: On the importance of distinguishing the various social, nationalistic, and religious causes of fundamentalism.” Robert L. Bernstein Symposium on Fundamentalism and Modernity at Yale School on April 13, 2002.

“Religion and Nationalism.” Ithaca College Center for the Study of Culture, Race, and Ethnicity, Oct. 9, 2002.

“Comparing the Culture Wars in the United States, Israel, and the Muslim Middle East.”

Paper presented at the panel on “A Clash of Civilizations or within Civilizations?” at the Moshe Dayan Center (Tel Aviv University) conference on “Middle Eastern Societies and the West: Accommodation or Clash of Civilizations?” Dec. 16, 2002.

“The Rage of Osama Bin Laden.” Weatherhead Center for International Affairs, Harvard University, October 16, 2003. (Co-sponsored by the Weatherhead Center and Harvard’s Center for Middle Eastern Studies)*.* I gave this same lecture on Nov. 6, 2003 at Yale University’s Genocide Studies Program.

“Can Iraq's Militant Islamists Become Moderate Islamist parties? Lessons Learned from the Evolution of Hizb Allah in Lebanon*.*” Center for Middle Eastern Studies, Harvard University, Feb. 8, 2005.

“Hamas, the Palestinian Authority, and the Altalena Analogy.” Center for Near East Studies, UCLA. Nov. 8, 2005.

“The Role of Religion in the Israeli-Palestinian Conflict. Zoom lecture, The Middle East Forum of Falmouth, Aug. 2, 2020.

"How the US Turned Iraq into Iran’s Client State: The Unintended Consequences of a Myopic Foreign Policy.” Zoom lecture, the Middle East Seminar sponsored by the Weatherhead Center for International Affairs and the Center for Middle Eastern Studies at Harvard. Nov. 5, 2020.

**CONSULTING EXPERIENCE**

1992 Participant in the "Workshop on Political Islam" organized by Management Systems, International for the Agency for International Development's Governance and Democracy Program.

1993 Member of the delegation sent by the International Foundation for Electoral Systems and A.I.D. to monitor the Moroccan legislative elections of June 25, 1993.

1993 Briefed the American ambassador-designate to Morocco, Marc Ginsburg, on the political situation in that country.

1997 Briefed the American ambassador-designate to Morocco, Edward Gabriel, on the political situation in that country.