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The Muslim woman question in Bosnia and Herzegovina: between Islamic tradition and global modernity

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Propositions

[Subject related propositions:]

1. The rethinking of Islam in early 20th century Bosnia and Herzegovina did not occur in abstract theological terms, but through the contested and symbolic figure of the Muslim woman.
2. Public education for women was one of the most contentious and symbolically charged issues within the Muslim intellectual community in early 20th century Bosnia and Herzegovina.
3. In interwar Bosnia, debates on face veiling served as arenas in which cultural boundaries and communal identity were negotiated, contested, and redefined.
4. Bosnian intra-Muslim debates from the early 20th century challenge the conventional binary portrayal of reformists as westernized modernizers and religious scholars as uniformly conservative.
5. The rapid expansion of the Muslim public sphere in early 20th century Bosnia and Herzegovina contributed significantly to the fragmentation of traditional religious authority and the pluralization of Islamic discourse.

[Field related propositions:]

6. A global perspective in intellectual history challenges entrenched centre–periphery models.
7. The study of women as discursive figures offers insight into how symbolic representations of femininity serve to construct broader ideological, religious, and national narratives.
8. Religious traditions evolve not only in response to external pressures but through ongoing internal negotiations.
9. Recognizing the plurality and adaptability within Islamic thought challenges static or monolithic representations of Islam in both historical and contemporary scholarship.

[Personal propositions:]

10. No academic perspective is truly neutral, and believing otherwise prevents necessary self-reflection.
11. Having a dog during a PhD may not help with the interpretation of sources, but it greatly supports psychological well-being of the interpreter.