

Spring 2022
MIDDLE EAST 1000-90
INTRODUCTION TO THE MIDDLE EAST

SYLLABUS

Instructor: Dr. Ewa Wasilewska, Middle East Studies Program

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Website: www.ewas.us

Time: Online

Location: Online

Course Description:

This course is designed as a general introduction to the Middle East by using both modular and multidisciplinary approach. The purpose of this course is to help students with understanding of a variety of concepts and institutions that not only have originated in the Middle East but also have become the foundation of modern conceptualizations of the Middle Eastern identities shaped by collective memories of various regional communities. The connection between past and present will be emphasized. However, the focus will be on modern issues and processes of politics, economics and culture in order to provide students with the necessary background to formulate their own opinions about current events in the Middle East whose dynamics are of utmost importance in a globalized world. Each meeting discusses a different topic essential to understanding both similarities and differences between Middle Eastern and Western discourses about the region. Students will be introduced to such subjects as subsistence strategies (focus on tribal and urban communities); mélange of cultures (majorities and minorities); governmental institutions ("old" institutions, modern adjustments and transformations); religion (dominance of Islam but also poly-, heno- and monotheistic origin of all Abrahamic faiths); gender roles (perception and politics); origin of conflicts and their resolutions (legal foundations, traditional animosities, perceptions and realities); as well as often overlooked modern cultural contributions of this region (e.g., cinematography and fashion). This course is a combination of theoretical and practical knowledge that students would find very helpful in building their future careers as students as well as professionals.

Disclaimer:

Some of the writings, lectures, films, or presentations in this course may include material that conflicts with the core beliefs of some students. Please review the syllabus carefully to see if the course is one that you are committed to taking. Please remember that this course is not about current events but is designed to help you understand them.

Course objectives:

At the end of the course, the student will be able to:

1. Understand (to a degree) the complexity of the region whose definition is not only elusive but is also fluid, changing continuously depending on organizational principles prevailing at any time as the result of individual interests and/or world politics.
2. Appreciate a mélange of cultures, languages, religions, states, socio-economic forms, governmental structures, etc., of the region.

3. Begin to understand how important the so-called “history of mentalités” is on forming identities in the Middle East and how those identities are perceived outside the region.
4. Critically evaluate how local histories, customs, laws, traditions, etc., relate to national, regional, and global processes of culture, economics, politics, etc.
5. Understand that a variety of issues in the area within the boundaries of the virtual Middle East is more a matter of politics than of a scientific discourse.
6. Grasp the role of God(s) (past and present), in shaping daily realities as well as cultural, intellectual, economic and institutional dynamics of the Middle East and their affect on transnational, trans-regional, and global processes of politics, economics, and culture.
7. Critically evaluate archetypes and stereotypes associated with the Middle East and their discourse on perception and understanding of Orientalism, Occidentalism, and nationalism.
8. Answer the question whether Orientalism still matters in relation to politics and culture – from the so-called clash of civilizations to the catwalk of fashion shows in the Middle East.

Teaching and Learning Methods:

This course is an online course. Some students believe that online courses are much easier than classroom learning but... You should be well organized, have a lot of self-discipline, and often be self-directed in order to be successful in online learning. Remember, this is the 3 credit hours class at 1000 level so plan accordingly.

Course Communication:

The student-teacher communication will be mainly via the internal Canvas email and by phone. Please feel free and welcomed to call me at my private cell phone number: 801-560-4949. Please text me first to check if I am available at any given moment so I can answer your call or reschedule it for any other time. Check your email frequently – no less than three (3) times a week. You can also contact me via my personal email address, which is Mruczek@aol.com or, if I don't respond, try realtorewa@gmail.com. Remember, I don't use my U of U email address. It is YOUR responsibility to check the Canvas email as well as to provide the University of Utah with your private email address if you are not using the U email address. Sending me your private email address will not do you any good because it is very difficult and time consuming for me to keep and figure out all private addresses of many students whom I teach.

Communication with the Instructor:

I will check the class email as well as my personal email on regular basis. The response time will be no more than 48 hours but usually I respond within 12 hours. If you don't hear from me within 48 hours, it means that I didn't get your message so send it again or contact me through other means. Face-to-face interaction with me is also possible by scheduling an appointment on campus; live meetings can be arranged via phone.

Navigating Canvas:

Most of the information can be navigated by using the “Tabs”/navigation links on the left-hand side of the Canvas screen. **Most information and materials are found in the “MODULES” section**, and are also broken down into a convenient week-by-week format. If you do NOT see any readings, pdfs, or materials that are in the syllabus, contact me immediately so I can address the issue.

If you need support for learning Canvas, check this website:

http://support.instructure.com/index.php/Getting_Started_for_Students

Electronic or Equipment Failure:

Electronic or equipment failure is NOT an acceptable excuse for late or absent assignments. You must maintain a working computer/Internet needed to participate in this course. Keep your

flash-drive ready to back up your assignments BEFORE you lose any data as the result of a computer malfunction. Avoid submitting your assignments at the last minute – remember Murphy’s Law! Know your options in case of electronic or equipment failure – use campus lab computers, check public libraries, and have as many friends as possible with working computers/Internet. Remember, your urgency is not my emergency!

Technological Help Through the U of U:

Canvas support: http://support.instructure.com/index.php/Main_Page#

UOnline:

Email: info@uonline.utah.edu

Phone: 801-585-5959

Campus IT Help Desk:

Phone: 801-581-4000

Deadlines:

Deadlines will be strictly enforced. Late work will not be accepted. However, unexpected things happen so if you have a legitimate excuse, let me know in advance, if possible. Legitimate excuses must be documented and verifiable. In case you have one, I will accept the late assignment at *my discretion* after I verify your excuse. Depending on circumstances, I may or may not grant you full credit, limited credit or no credit at all. We will post course content and/or assignments in advance so you can plan accordingly.

Overview of Assignments:

This course is designed to maximize your learning experience by using different themes and approaches. You will be asked to be, for example, a journalist, an advisor, an activist, etc.

Assignments/papers: Students are provided with a theme for each assignment, including “hints.” Students are encouraged to call the instructor before writing each paper (but after completing your required readings) to discuss their ideas for the paper. Students are to analyze the theme as based on class readings and pdfs, as well as discussions (if any). Descriptive papers or “just” summaries of readings will receive “C” or less. A “perfect” paper will be analytical and written in precise and non-colloquial English, void of “empty” statements. Each assertion must be supported with specific examples from the class material (all sections that were already covered but focused on specific readings). Expected length: 2 to 3 pages but more pages are welcomed too (more is always better than less in my courses). For a basic guideline how to write a reflection paper check http://www.ehow.com/way_5184362_tips-writing-reflection-paper.html

Your papers must demonstrate not only acquired knowledge but also your ability to analyze, synthesize and think both critically and creatively. Always pay attention to organization of your answers, chronological outline, logic (make sure you understand the concept before you start “connecting” words), and your audience (pretend I know very little about the topic). The writing must be very clear.

Suggestions – before writing your final answer:

1. Study your notes and readings. Use stickers or yellow marker to mark points and information you want to use later. You may want to give them “titles.”
2. Prepare three or more points that you think will constitute a core of your answer.
3. Pull out all necessary dates that you will use in your answer to set up a sort of chronological outline.
4. Make sure that you know and understand all definitions.
5. Prepare an outline (general parts of your outline: introduction, discussion, conclusions).

6. Write your answer as you remember and understand it – don't worry about details at this point, just make sure that your answer makes sense and "flows."
7. Go back to your notes and readings – pull out all information that you can use and add it to your core making sure that your answer still makes sense. Correct any mistakes you might have made when doing #6. If you are getting lost – see if breaking your answer into sections would help.
8. Edit. Reading your answer loudly may help you to catch problems.
9. Turn it in and hope for the best.

Writing is a very important part of this course because this is the main communication between students and the instructor. You won't be graded on your writing skills but... Remember, if you don't use proper English (includes spelling, syntax, grammar, etc.), I will not be trying to guess what you are trying to say. You will have at least one week for each assignment so, if you need help, ask for it. The University of Utah offers a lot of assistance to all students so use its resources, especially the University Writing Center at <http://www.writingcenter.utah.edu/> (801-587-9122). It is for FREE! All assignments must be uploaded to Canvas as a file **in Microsoft Word format** (pdf, docx, doc - avoid any other formats for many different reasons) – **ON TIME.**

NO PLAGIARISM OR CHEATING IN ANY SHAPE OR FORM!!!

Discussions/Comments on your readings:

There is a discussion section under the *Introductions* module for your comments on readings, lectures, current affairs, etc., and questions regarding assignments.

All students are encouraged to participate in these discussions but such participation is not required. This would be your opportunity to communicate with other students, share ideas, and learn even more, this time from your peers. Since you will be sharing information and ideas, make sure that you will NEVER copy and paste anything from these discussions, either yours or somebody else's, because this will be classified as plagiarism by both plagiarism checking software and me. In simple terms, I don't want for students to have the same answers, or even the same sentences and phrases when submitting an assignment. This means you have to formulate your answers in as individualistic manner as possible that would reflect your, and your opinion only, written in your style of writing. This is VERY important.

I will be monitoring these discussions adding my comments, explanations, etc.

When participating in these discussions you must remain respectful of all classmates and the instructor at all times: no shouting, no swearing, no name calling, etc.

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Grading:

There are 7 (seven) assignments in this class. All assignments are already revealed in the first module (**Week 0: Introductions**). I will grade all 7 (seven) assignments with letter grades. However, considering current circumstances (pandemic, etc.), I will only count your 6 (six) best ones because I understand that many of you can be really stressed, depressed, emotionally fragile and even grieving (please use numerous U of U services to help you through these difficult times). Furthermore, your best assignment will count for 25% percent of your final grade while the remaining 5 (five) assignments will be counted as 15% each.

I will grade all assignments on a curve.

<u>Letter</u>	<u>4 Point</u>
<u>Scale</u>	<u>Scale</u>

A	4
A-	3.7
B+	3.3
B	3
B-	2.7
C+	2.3
C	2
C-	1.7
D+	1.3
D	1
D-	0.7
E	0

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Required Readings:

All required articles, chapters from different books, etc., are listed under specific topics discussed during the semester. All of them are available through electronic reserve, or as hard copies. All electronic copies will be online and linked to or provided via Canvas. Hard copies are available only Level 3 of the Library in the Open Reserve collection, Marriott Library (assuming the Library is open).

The only exception to the above is the following book, which is not really required but would be helpful:

Wasilewska, E.: *Creation Stories of the Middle East*. Jessica Kingsley Press, London. 2000. This book is out of print so two hard copies will be available on reserve. A lot of information included in this book is also outlined in pdfs. You can get a used copy via Amazon for \$13.00 to \$14.00.

Required – Instructor’s Lectures:

Each week is associated with a specific lecture/PDF (see your modules). The content of these lectures is copyrighted so, please, do not share them and/or publish them anywhere. These lectures are very inclusive and detailed – use them wisely since they provide you with both an outline and content of specific “meetings.” Under no circumstances plagiarize any part of them. I remember them very well and will disqualify your assignment immediately (for more about plagiarism see the end of this syllabus). I am very strict with students who plagiarize. This is the reason why the red warning is repeated throughout the whole syllabus.

Disclaimer: *The selected readings are basis for understanding of general issues in the area, not an update on its politics, etc. I am trying to provide you with a very solid background, which is designed to help you formulate your own opinions on rapidly changing events in the Middle East. This class is a starting point, not the ending one.*

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WEEKLY SCHEDULE OF TOPICS:

Week # 1 – starting with January 10, 2022

Introduction to the course.

Geography: Is there a Middle East? Is there the U.S.A.? Is there ISIS?

Such issues as: How to define the Middle East? What are underlying organizational principles behind the term “Middle East?” One Middle East or many? ISIS as a territorial “state.” Minorities and majorities in the Middle East and U.S.A. – a quick overview.

Readings for Week #1:

Bonine, M., Amanat, A. and M. Gasper (2011):
Preface. Pp. XVII-XIX.

Introduction: Is there a Middle East? Problematizing a Virtual Space. Pp.1-7

Part I (1): The Eastern Question and the Ottoman Empire: The Genesis of the Near and the Middle East in the Nineteenth Century. Pp. 11-35.

Conclusion: There is a Middle East! Pp. 231-240.

In *Is There a Middle East?* Stanford University Press.

Islamic State and the crisis in Iraq and Syria in maps. *BBC news*. Updated on March 28, 2018. Interactive. <http://www.bbc.com/news/world-middle-east-27838034>

Frantzman, S. J. (2019): The Fight for ISIS’s Old Territory Is Just Beginning. In *Foreign Policy Dispatch*. December 4. <https://foreignpolicy.com/2019/12/04/syria-iraq-fight-for-isis-old-territory-just-beginning/#>

Update/Misc.:

Tristam, Pierre: *What is the Middle East?* ThoughtCo. <https://www.thoughtco.com/what-is-the-middle-east-2353342>

This is a very interesting and important website prepared by Pierre Tristam, a very educated journalist, editor and lecturer. This website will direct you to other contemporary readings about the Middle East.

Fisher, M. (2015): 40 maps that explain the Middle East. *Vox*. March 26, 2015. <https://www.vox.com/a/maps-explain-the-middle-east>

There are some mistakes but this approach to explaining the Middle East is actually pretty cool and informative.

Murphy, E. (2020): Crisis in Syria reaches “horrifying new level” as UN warns of “biggest humanitarian horror story of 21st Century.” A video report *ITV News*. Feb. 17, 2020. <https://www.itv.com/news/2020-02-17/crisis-in-syria-reaches-horrifying-new-level-as-un-warns-of-biggest-humanitarian-horror-story-of-21st-century/>

Wasilewska, Ewa: Lecture #1.

Assignment #1

Submission time: Open at 11:59 p.m. on Wednesday, January 12, 2022. Due on 11:59 p.m., Saturday, January 22, 2022.

Week # 2 – starting with January 27, 2022

Modes of subsistence: From nomads and farmers to urbanites.

Such issues as: Fantasy and reality: from camel riders, through hamlets to skyscrapers. Politics of sociability and tourists to hassle.

Readings for Week # 2:

Bloch, R. (2010): Dubai's Long Goodbye. In *International Journal of Urban and Regional Research*. Vol. 34.4. Dec. Pp. 943-951.

Dundar, C. (2019): Turkey's new Islamist elite has acquired a taste for conspicuous consumption. In *Washington Post*. Dec. 23.

<https://www.washingtonpost.com/opinions/2019/12/23/turkeys-new-islamist-elite-has-acquired-taste-conspicuous-consumption/>

Jasin, A. (2017): Agriculture and Food Sovereignty in Syria. In *Heinrich Böll Stiftung Middle East*. October 4, 2017. <https://lb.boell.org/en/2017/10/04/agriculture-and-food-sovereignty-syria>

Khalaf, R. (2019): Dubai's message to its people: be tolerant, or else. In *Financial Times*. March 20, 2019 <https://www.ft.com/content/a8742862-4988-11e9-8b7f-d49067e0f50d>

Marx, E. (1977): The Tribe as a Unit of Subsistence: Nomadic Pastoralism in the Middle East. In *American Anthropologist, New Series*, Vol. 79, No. 2: 343-363.

Tugal, C. (2009). The Urban Dynamism of Islamic Hegemony: Absorbing Squatter Creativity in Istanbul. In *Comparative Studies of South Asia, Africa and the Middle East*, 29 (3). Pp. 423-437.

Worth, R.F. (2020): Mohammed bin Zayed's Dark Vision of the Middle East's Future. In *The New York Times Magazine*. Jan. 9, 2020.

<https://www.nytimes.com/2020/01/09/magazine/united-arab-emirates-mohammed-bin-zayed.html>

World Bank Report: Forced Displacement to Cities Demands an Urban Development Approach to the Crisis. Press release. Feb. 10, 2018. <https://www.worldbank.org/en/news/press-release/2018/02/10/world-bank-report-forced-displacement-to-cities-demands-an-urban-development-approach-to-the-crisis>

Wasilewska, Ewa: Lecture # 2.

Assignment #2

Submission time: Open at 11:59 p.m. on Tuesday, January 18, 2022. Due at 11:59 p.m., Saturday, January 29, 2022.

Week # 3 – starting with January 24, 2022

Governments, political entities, regional order: Theocracy, monarchy, oligarchy, and democracy. Past and present but what is the future? Part 1.

Discussion: My order or yours? Kings and paupers; holy and ungodly; the old, the new and all is blue... "If it ain't broke, don't fix it." You break it but you don't own it!

Readings for Weeks #3 & #4:

Abdo, G. (2017): Egypt: The Religious Root of Conflicts in the Middle East. In *Pulitzer Center*. <https://pulitzercenter.org/reporting/egypt-religious-root-conflicts-middle-east>

Caryl, C. (2011): On God and Government In the Middle East. In *RadioFreeEurope RadioLiberty*. July 7. <http://www.rferl.org/articleprintview/24258963.html>

Dodge, T. (2012): Conclusion: The Middle East After the Arab Spring. In *After the Arab Spring: Power Shift in the Middle East?* LSE Ideas. Special Report. Pp. 64-68. <http://eprints.lse.ac.uk/43469/>

Wehry, F. (2020): Will the Virus Trigger a Second Arab Spring? In *The New York Times*. April 6, 2020. <https://www.nytimes.com/2020/04/06/opinion/middleeast-coronavirus.html>

Updates/Misc.:

Blakemore, E. (2019); What was the Arab Spring and how did it spread? In the National Geographic. March 2019. <https://www.nationalgeographic.com/culture/topics/reference/arab-spring-cause/>

Chataou, M. (2018): Reflections on the Libyan predicament. In *Morocco World News*. July 11, 2018. <https://www.morocoworldnews.com/2018/07/250403/reflections-the-libyan-predicament/>

England, A. and H. Saleh (2018): Is A Second Arab Spring Bubbling In The Middle East? In OZY Financial Times. March 7, 2018. <https://www.ozy.com/fast-forward/is-a-second-arab-spring-bubbling-in-the-middle-east/85306>

Fetouri, M. (2018): Italian-French competition over Libya pushing country toward more chaos. In Al-Monitor. July 26, 2018. <https://www.al-monitor.com/pulse/originals/2018/07/libya-elections-france-italy-control-competition.html>

Micallef, Joseph V (2017): *The Arab Spring: Six Years Later*. January 29, 2017. Updated January 29, 2018. http://www.huffingtonpost.com/joseph-v-micallef/the-arab-spring-six-years_b_14461896.html

Robinson, Kali (2020): The Arab Spring at 10 Years: What's the Legacy of the Uprisings. Council on Foreign Affairs. <https://www.cfr.org/article/arab-spring-ten-years-whats-legacy-uprisings>

Shadi, H., McCants, W. and Rashid Dar (2017): *Islamism after the Arab Spring: Between the Islamic State and the nation-state*. The Brookings Project on U.S. Relations with the Islamic World. U.S. – Islamic World Forum Papers 2015. https://www.brookings.edu/wp-content/uploads/2017/01/islamism-after-the-arab-spring_english_web_final.pdf

This is a very important study but you don't need to remember all names, etc. – just make sure that you understand main points of these readings.

PREDICTING THE FUTURE OR NOT?

Salem, P. et al (2020): 2020 Middle East preview: Uncertainty, turbulence, and escalation with Iran. Jan. 6, 2020. Middle East Institute. <https://www.mei.edu/blog/2020-middle-east-preview-uncertainty-turbulence-and-escalation-iran>

Disclaimer: The “lecture” provides you with basic information about different types of governments with some examples. Readings focus on possible modern outcomes.

Wasilewska, Ewa: Lecture #3 & #4.

Week # 4 – starting with January 31, 2022

Governments, political entities, regional orders: Theocracy, monarchy, oligarchy, and democracy. Past and present but what is the future? Part 2.

Readings for Week #4: See Week #3

Wasilewska, Ewa: Lecture #3 & #4.

Assignment #3

Submission time: Open at 11:59 p.m. on Tuesday, February 1, 2022. Due at 11:59 p.m., Saturday, February 12, 2022.

Week # 5 – starting with February 7, 2022

Majorities and minorities: ethnic, national, and linguistic. Part 1.

Discussion: Defining oneself or being defined? Politics of division or the history of mentalités?

Readings for Weeks #5 & #6:

Fahmi, G. (2018): The Future of Syrian Christians After The Arab Spring. In *Politics of Recognition and Denial. Minorities in the MENA Region*. Edited by S. Kawakibi. EuroMesco Joint Policy Study 11. May 2018. Pp. 48-67.

Kumaraswamy P. R. (2007): Islam and Minorities: Need for a Liberal Framework. In *Mediterranean Quarterly* 18:3. Pp. 94-109.

Maggiolini, P. (2018): The Origin and Development of the Idea of “Minority” in the MENA Region: A Multilevel Analysis. In *Politics of Recognition and Denial. Minorities in the MENA Region*. Edited by S. Kawakibi. EuroMesco Joint Policy Study 11. May 2018. Pp. 10-46.

Ma’oz, M. (2002): Middle Eastern Minorities: Between Integration and Conflict – An Overview. In *Middle Eastern Diasporas and Minorities*. Edited by Moshe Ma’oz & Gabriel Sheffer. Sussex: Academic Press. Pp. 29-40.

Quraishi-Landes, A. (2016): Five Myths About Sharia. In *The Washington Post*. June 24, 2016. https://www.washingtonpost.com/opinions/five-myths-about-sharia/2016/06/24/7e3efb7a-31ef-11e6-8758-d58e76e11b12_story.html?utm_term=.731ff9a6f7b4

Rosen, L. (2003): Have the Arabs Changed Their Mind? In *The Culture of Islam: Changing Aspects of Contemporary Muslim Life*. The University of Chicago Press. Pp. 108-129.

Update:

Abdo, G. & A.L. Jacobs (2020): Are COVID-19 restrictions inflaming religious tensions? In *Brookings*. April 13, 2020. <https://www.brookings.edu/blog/order-from-chaos/2020/04/13/are-covid-19-restrictions-inflaming-religious-tensions/>

Weitz, L. (2015): *Religious Minorities in the Modern Middle East*. Foreign Policy Research Institute. Footnotes. http://www.fpri.org/wp-content/uploads/2016/01/weitz_-_hi_-_religious_minorities.pdf

Wasilewska, Ewa: Lecture #5 & #6.

Week # 6 – starting with February 14, 2022

Majorities and minorities: ethnic, national, and linguistic. Part 2.

Readings for Week #6: See Week #5

Wasilewska, Ewa: Lecture #5 & #6

Assignment #4

Submission time: Open at 11:59 p.m. on Tuesday, February 15, 2022. Due at 11:59 p.m., Saturday, February 26, 2022.

Week # 7 – starting with February 21, 2022

Religions: From the birth of gods, through polytheism, henotheism to monotheism. The birth and sustenance of Judaism, Christianity and Islam. Part 1.

Discussion: One god or many? In search of the origins of Abrahamic faiths: from drunken deities to holier believers.

Readings for Weeks #7 & #8:

Esposito, J. L. (2002): Faith and Practice. In *What Everyone Needs to Know About Islam*. Oxford University Press. Pp. 4-68.

Meshel, Ze'ev: Did Yahweh Have a Consort? In *Biblical Archaeology Review*. 1979. March/April. Pp. 24-36. Also: <http://www.bible.ca/archeology/bible-archeology-exodus-kadesh-barnea-did-yahweh-have-a-consort-kuntillet-ajrud-zeev-meshel-1979ad.htm>

Wasilewska, E. (2000): In Search of One God: Biblical and Quranic Attempts on Reconciling Realities. In *Creation Stories of the Middle East*. Jessica Kingsley Publishers: London & Philadelphia. Pp. 38-42.

Update:

Wright, R. (2015): *A Short History of Islamism*. Opinion. Newsweek. <http://www.newsweek.com/short-history-islamism-298235>

Comments: Some basic knowledge of monotheistic religions originating in the Middle East is assumed and will be enhanced during this week's lecture. However, if you feel lost, you can do a quick review using, for example, the following sources:

Christianity: <http://www.religioustolerance.org/christ.htm> that starts with an interesting quote: "Christianity started out in Palestine as a fellowship; it moved to Greece and became a philosophy; it moved to Italy and became an institution; it moved to Europe and became a culture; it came to America and became an enterprise." Sam Pascoe.

Judaism: <http://www.religioustolerance.org/judaism.htm> that starts with factual information, which is often overlooked by people of other faiths who believe in the so-called "Jewish conspiracy." "Although Jews comprise only about 0.2% of the human race, Jewish influence on the world has been vast -- far more than their numbers would indicate."

Islam: <http://www.religioustolerance.org/islam.htm> that starts with the statements from the Qu'ran and hadiths focusing on peace. The last quotation is the one that we all have to remember: "Jim Jones, David Koresh and Meir Kahane do not typify Christianity and Judaism in the eyes of the civilized West, but those same eyes are prone to see Osama bin Laden and Mullah Muhammad Omar as typifying Islam," Richard Bulliet.

Not required but helpful:

Wasilewska, Ewa (2000): *Creation Stories of the Middle East*. Jessica Kingsley Press. London. There are two copies on Reserve in the Marriott library because the book is out of print. You can get used copies on Amazon from \$13.40.

[Wasilewska, Ewa: Lecture #7 & #8.](#)

Week # 8 – starting with February 28, 2022

Religions: From the birth of gods, through polytheism, henotheism to monotheism. The birth and sustenance of Judaism, Christianity and Islam. Part 2.

Readings for Week #8: See Week #7

[Wasilewska, Ewa: Lecture #7 & #8.](#)

Assignment #5

Submission time: Open at 11:59 p.m. on Tuesday, March 1, 2022. Due at 11:59 p.m., Saturday, March 19, 2022.

Week # 9 – starting with March 7, 2022

SPRING BREAK!

Week # 10 – starting with March 14, 2022

Legal foundations: legal codices and customary laws.

Discussion: From ancient justice to modern law: what would Hammurabi do? Local, national or international – choices to make, lupos to be found.

Readings for Week # 10:

Galchinsky, M. (2004): The Jewish Settlements in the West Bank: International Law and Israeli Jurisprudence. In *Israel Studies*, 9 (3) Pp. 115-136.

Mallat, C. (2003): From Islamic to Middle Eastern Law. A Restatement of the Field. (Part I). In *The American Journal of Comparative Law*. Vol. 51 (4). Pp. 699-750. (Focus on the first 25 pages).

[Wasilewska, Ewa: Lecture #9.](#)

Week # 11 – starting with March 21, 2022

Family, gender and gender roles. Part 1.

Discussion: Taking the veil off or putting it on? Politics of gender.

Readings for Weeks #11 & 12:

Haeri, S. (1992): Temporary Marriage and the State of Iran: An Islamic Discourse on Female Sexuality. In *Social Research*, Vo. 59, No. 1. Religion and Politics (Spring 1992). Pp. 201-223.

Labidi, Lilia (2008): From sexual submission to voluntary commitment. The Transformation of family ties in contemporary Tunisia. In *Family in the Middle East: Ideational Change in Egypt, Iran and Tunisia*. Edited by Kathryn M. Yount & Hoda Rashad. Routledge. Pp. 236-250.

Tønnessen, L. (2010). Is Islam a Threshold for Escape or an Insurmountable Barrier? Women Bargaining with Patriarchy in Post-Islamist Sudan. In *Comparative Studies of South Asia, Africa and the Middle East*, 30 (3). Pp. 583-594.

Wikan, Unni (1977): Man Becomes Woman: Transsexualism in Oman as a Key to Gender Roles. In *Man, New Series*, Vol. 12, No. 2. Pp. 304-319.

Updates:

Dewan, A., et al (2020): European envoys urge Saudi Arabia to release women's rights activists. In CNN. Sunday, Nov. 29, 2020. <https://www.cnn.com/2020/11/29/middleeast/saudi-arabia-loujain-hathloul-activist-court-intl/index.html>

Goldstein, E. & A. Braunschweiger (2020): When Health Care Is Decimated By War: COVID-19 in the Middle East and North Africa. In *Human Rights Watch*. April 16, 2020. <https://www.hrw.org/news/2020/04/16/when-health-care-decimated-war-covid-19-middle-east-and-north-africa#>

Perper, R. (2018): Saudi Arabian Women can now drive – here are the biggest changes they've seen in just over a year. In *Business Insider*. 06.27.2018. <https://www.businessinsider.com/womens-rights-in-saudi-arabia-driving-ban-2018-3#but-despite-all-these-advances-women-are-far-from-reaching-equality-12>

Wasilewska, Ewa: Lecture #11 & #12.

Week # 12 – starting with March 28, 2022

Family, gender and gender roles. Part 2.

Readings for Week #12: See Week #11.

Assignment #6

Submission time: Open at 11:59 p.m. on Tuesday, March 29, 2022. Due at 11:59 p.m., Saturday, April 9, 2022.

Week # 13 – starting with April 4, 2022

Jihad vs Crusades: similar concepts, different times, and their legacy. Orientalism, Occidentalism and Nationalism: searching for identity.

Discussion: Can we all get along? Images of the past through the broken glass.

Readings for Week #13:

Behdad, A. (2010): Orientalism Matters. In *MFS Modern Fiction Studies*. Vol. 56(4). Pp. 709-728.

Chevedden, Paul E.: *The Islamic View and the Christian View of the Crusades: A New Synthesis*. © The Author. Journal compilation © the Historical Association and Blackwell Published. Pp. 181-200.

Ford, P. (2001): Europe cringes at Bush "crusade" against terrorists. In *The Christian Science Monitor*. September 19, 2001. <https://www.csmonitor.com/2001/0919/p12s2-woeu.html>

Gabriele, M. & D. Perry (2020): Donald Trump Jr.'s rifle shows how obsessed the right still is with the Crusades. In *The Washington Post*. Jan. 7, 2020. <https://www.washingtonpost.com/outlook/2020/01/07/donald-trump-jrs-rifle-shows-how-obsessed-right-still-is-with-crusades/>

Gosztola, K. (2017): Trump's Inaugural Address: A Call for Holy War. In *Common Dreams*. 01.21.2017. <https://www.commondreams.org/views/2017/01/21/trumps-inaugural-address-call-holy-war>

Update:

"Orientalism." <http://home.zcu.cz/~dkrizek/WEWS/Orientalism.pdf> An author is not mentioned but, in all probability, this presentation was prepared by Dr. Daniel Krizek of the University of West Bohemia.

Comments: An outline of different views from 1963 until late 1990s.

Irwin, Robert (2012): *Popular Culture, Orientalism, and Edward Said*. Middle East Institute. <http://www.mei.edu/content/popular-culture-orientalism-and-edward-said>

Comments: An interesting critique of Said and his work.

Wasilewska, Ewa: Lecture #13.

Week # 14 – starting with April 11, 2022

Conflict and resolution: the foundations of conflicts and their resolutions or hope for. Part 1.

Readings for Week #14 & #15:

Huntington, S. (1993): The Clash of Civilizations? In *Foreign Affairs*. Vol. 72 (3). Pp. 22-49.

Masalha, Nur & M. Hayes (2006): Research Notes: A Comparative Study of Jewish, Christian and Islamic Fundamentalist Perspectives on Jerusalem: Implications for Inter-faith Relations. In *Holy Land Studies: A Multidisciplinary Journal*. Vol. 5 (1). Pp. 97-112.

Susser, A. (2009). Partition and the Arab Palestinian Minority in Israel. In *Israel Studies*, 14 (2). Pp. 105-119.

Update:

Collins, L. (2018): Nation-state Law and Disorder. In *The Jerusalem Post*. 08.02.2018. <https://www.jpost.com/Opinion/Nation-State-Law-and-disorder-564059>

Eglash, R. (2018): Contentious nation-state law declaring Israel the Jewish homeland approved by lawmakers. In *The Washington Post*. 07.19.2018.

https://www.washingtonpost.com/world/lawmakers-approve-nationalistic-bill-declaring-israel-the-jewish-homeland/2018/07/19/0ef9410e-8ac0-11e8-9d59-dccc2c0cabcf_story.html?utm_term=.8cf19fb7d4f0

Lis, J. & N. Landau (2018): Israel Passes Controversial Jewish Nation-state Bill After Stormy Debate. In *Haaretz*, 07.19.2018. <https://www.haaretz.com/israel-news/israel-passes-controversial-nation-state-bill-1.6291048>

Jewish nation state: Israel approves controversial bill. In *BBC News*. 07.19.2018. <https://www.bbc.com/news/world-middle-east-44881554>

Israel passes controversial “Jewish nation-state” law. In **Al-Jazeera**. 07.19.2018. <https://www.aljazeera.com/news/middleeast/2018/07/israel-passes-controversial-jewish-nation-state-law-180719050559316.html>

Shalev, Ch. (2018): Analysis//Netanyahu’s Hyper-nationalist Israel Is Now Part of Trump’s Legacy. In *Haaretz*, 08.05.2018. <https://www.haaretz.com/israel-news/.premium-netanyahu-s-hyper-nationalist-israel-is-now-part-of-trump-s-legacy-1.6342731>

PREDICTING THE FUTURE OR NOT?

Salem, P. et al (2020): 2020 Middle East preview: Uncertainty, turbulence, and escalation with Iran. Jan. 6, 2020. Middle East Institute. <https://www.mei.edu/blog/2020-middle-east-preview-uncertainty-turbulence-and-escalation-iran>

Wasilewska, Ewa: Lecture #14 & #15.

Week # 15 – starting with April 18, 2022

Conflict and resolution: the foundations of conflicts and their resolutions or hope for. Part 2.

Readings for Week #15: See Week #14.

Wasilewska, Ewa: Lecture #14 & #15.

Week # 16 – starting with April 25, 2022

EXAM WEEK!

Assignment #7

Submission time: Open at 11:59 p.m. on Tuesday, April 19, 2022. Due at 11:59 p.m., Saturday, April 30, 2022.

ADA Statement:

“The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the Center for Disability Services, 162 Union Building, 581-5020 (V/TDD). CDS will work with you and the instructor to make arrangements for accommodations.” (www.hr.utah.edu/oeo/ada/guide/faculty)

Faculty Responsibilities:

“All students are expected to maintain professional behavior in the classroom setting,

according to the Student Code, spelled out in the Student Handbook. Students have specific rights in the classroom as detailed in Article III of the Code. The Code also specifies proscribed conduct (Article XI) that involves cheating on tests, plagiarism, and/or collusion, as well as fraud, theft, etc. Students should read the Code carefully and know they are responsible for the content. According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors, and I will do so, beginning with verbal warnings and progressing to dismissal from and class and a failing grade. Students have the right to appeal such action to the Student Behavior Committee.” (www.admin.utah.edu/ppmanual/8/8-12-4.html)

Academic Misconduct:

Please familiarize yourself with the University of Utah CODE OF STUDENT RIGHTS AND RESPONSIBILITIES (“STUDENT CODE”) at

<http://www.admin.utah.edu/ppmanual//8/8-10.html>

The following is an excerpt from this CODE explaining specific actions that won’t be tolerated in this class.

“2. ‘Academic misconduct’ includes, but is not limited to, cheating, misrepresenting one's work, inappropriately collaborating, plagiarism, and fabrication or falsification of information, as defined further below. It also includes facilitating academic misconduct by intentionally helping or attempting to help another to commit an act of academic misconduct. ^[L]_[SEP]

a. ‘Cheating’ involves the unauthorized possession or use of information, materials, notes, study aids, or other devices in any academic exercise, or the unauthorized communication with another person during such an exercise. Common examples of cheating include, but are not limited to, copying from another student's examination, submitting work for an in-class exam that has been prepared in advance, violating rules governing the administration of exams, having another person take an exam, altering one's work after the work has been returned and before resubmitting it, or violating any rules relating to academic conduct of a course or program. ^[L]_[SEP]

b. Misrepresenting one's work includes, but is not limited to, representing material prepared by another as one's own work, or submitting the same work in more than one course without prior permission of both faculty members. ^[L]_[SEP]

c. ‘Plagiarism’ means the intentional unacknowledged use or incorporation of any other person's work in, or as a basis for, one's own work offered for academic consideration or credit or for public presentation. Plagiarism includes, but is not limited to, representing as one's own, without attribution, any other individual's words, phrasing, ideas, sequence of ideas, information or any other mode or content of expression. ^[L]_[SEP]

d. ‘Fabrication’ or ‘falsification’ includes reporting experiments or measurements or statistical analyses never performed; manipulating or altering data or other manifestations of research to achieve a desired result; falsifying or misrepresenting background information, credentials or other academically relevant information; or selective reporting, including the deliberate suppression of conflicting or unwanted data. It does not include honest error or honest differences in interpretations or judgments of data and/or results.”

So: NO PLAGIARISM OR CHEATING IN ANY SHAPE OR FORM!!!

Remember, four (4) or more words in the same **order of someone** else’s work, without providing references to the original work, constitute plagiarism.

It doesn’t matter whether you plagiarize 1% or 20% of your assignment – the outcome will be the same.

The first (proven) offense: an “E” for the assignment.

The second offense is your last in this class: an “E” for a semester and report to the U of U authorities that make decision about any action to be taken.

Non-Contract Note:

This syllabus is not a binding legal contract. It may be modified by the instructor when the student is given a reasonable notice of the modification.