

Amideast Education Abroad Programs

HIST 320: The Islamic World and the West

Program Location: Rabat, Morocco

Credit Hours: 3 Credit Hours

Term and Year:

Course Description:

In this course, students will examine the historical relations between the “Islamic World” and “the West” from the 7th century to the present. This course will explore the emergence of Islam in Arabia and the subsequent conquests of the Arabs to different areas in the Middle East, parts of Central Asia, North Africa, Spain, and Sicily. Students will learn about both moments of peaceful socio-cultural and economic interactions, as well as confrontations and ideological conflicts with the West. The course will take a political, social, and cultural history approach to understanding the nature of the relationship between Muslims and Europeans. In addition, a world history perspective will be employed to look at these complex and multilayered interactions. The course will also examine major epistemological questions that have framed the perceptions of these interactions over time and the ideological construction of the “other”. This course will also examine the history and impact of colonialism on the politics, culture, urbanism, and the society in the region. Finally, the course will look at the impact of recent events such as the rise of al-Qaeda, the September 11, 2001 attacks, and the Arab Spring on relations between the Islamic World and the West.

Learning Outcomes:

By the completion of this course, students will be able to:

- Raise historical, political, and epistemological questions regarding the history of the relationship between the Islamic World and the West.
- Identify the historical contexts and complexities this history from the 7th to the 21st centuries.
- Review the basic historical events and political forces that have shaped the modern history of the relationship between the Islamic World and the West.
- Explain the necessity to be aware of not only political and diplomatic events but also how these events are shaped by the concepts we have used and our ideological constructions of these events.
- Recognize that this history must be understood in an interdisciplinary way and that while the social sciences can help us overcome simplistic views about Islam and the West, they can as well be part of the problem.
- Develop a very good intellectual knowledge of concepts, conflicting theories, and notion to describe Islamic and European societies in their complexities.

Knowledge:

This course is designed to assist students to acquire and demonstrate knowledge about:

- Islamic history, Islam, politics, and European perceptions.
- Different anthropological, historical, cultural, and political theories about Islamic societies.
- Basic events that have shaped the history and politics of the Islamic societies and that are important for understanding the current problems that these societies are faced with.
- A better understanding of the history, politics, and economic conditions of the Islamic World.

Skills:

This course is designed to assist students in acquiring or enhancing the following skills:

- Developing a critical mind in the understanding of Muslim societies.
- Looking at political, economic, cultural, and social phenomena from different perspectives.
- Developing more complex, nuanced, and intelligent ways about understanding “self” and “other”.
- Evaluating the situation in the modern Muslim world that will be valuable for work in different institutions.

Attitudes:

This course is designed to encourage the development of the following attitudes:

- Cross cultural understanding.
- Cultural relativism.
- Respect of difference.
- Privilege social scientific method for evaluation our cultures and history.

Course Materials:

- Textbook(s) (All of these are available in Amideast library)
 - Zachary Lockman, *Contending Visions of the Middle East: The History and Politics of Orientalism* (New York: Cambridge University Press, 2004).
 - Richard Fletcher, *Moorish Spain* (Berkeley and Los Angeles: University of California Press, 1992).
 - Other readings (these are the weekly readings to be covered).
- 1- Slavin, Henry D. 1998. "French Colonial Film before and after Itto: From Berber Myth to Race War." *French Historical Studies* 21 (1), 125-155.
 - 2- Ali A. Mazrui, "Islam and the United States: Streams of Convergence, Strands of Divergence" in *Third World Quarterly*, Vol. 25, No. 5, 793-820.
 - 3- Fawaz A. Gerges, "Islam and Muslims in the Mind of America" in *Annals of the American Academy of Political and Social Science*, Vol. 588 (July 2003), 73-89.
 - 4- Ervand Abrahamian, "The US Media, Huntington and September 11," *Third World Quarterly*, Vol. 24, No. 3 (June 2003), pp. 529-544.
 - 5- Ismael Hossein-Zadeh, "The Muslim World and the West: The Roots of Conflicts," *Arab Studies Quarterly*, Vol. 27, No. 3 (Summer 2005), pp. 1-20.
 - 6- Rebecca Joubin, "Islam and Arabs through the Eyes of the Encyclopédie: The 'Other' as a Case of French Cultural Self-Criticism", *International Journal of Middle East Studies*, Vol. 32, No. 2 (May 2000), pp. 197-217.
 - 7- Albert Hourani, "Islam and the Philosophers of History", *Middle Eastern Studies*, Vol. 3, No. 3 (Apr. 1967), pp. 206-268.
 - 8- Deborah Howard, "Venice and Islam in the Middle Ages: Some Observations on the Question of Architectural Influence", *Architectural History*, Vol. 34 (1991), pp. 59-74.
 - 9- Usama Makdisi, "Ottoman Orientalism," *The American Historical Review*, Vol. 107, No. 3 (Jan. 2002), pp. 768-796.
 - 10- Susan Gilson Miller, ed. and tr., *Disorienting Encounters, Travels of a Moroccan Scholar in France in 1845- 1846* (Berkeley: University of California Press, 1992), pp. 172-212.
 - 11- Carter Vaughn Findley, "An Ottoman Occidental in Europe: Ahmad Midhat meets Madame Gülnar, 1889," *The American Historical Review*, Vol. 103, No. 1 (Feb. 1998), pp. 15-49.
 - 12- Peter E. Pormann, "Classics and Islam: From Homer to al-Qā'idā", *International Journal of the Classical Tradition*, Vol. 16, No. 2 (June 2009), pp. 197-233.
 - 13- George Makdisi, "Scholasticism and Humanism in Classical Islam and the Christian West", *Journal of the American Oriental Society*, Vol. 109, No. 2 (Apr.-June 1989), pp. 175-182.
 - 14- Roxanne L. Euben, "Contingent Borders, Syncretic Perspectives: Globalization, Political Theory, and Islamizing Knowledge", *International Studies Review*, Vol. 4, No. 1 (Spring 2002), pp. 23-48.
 - 15- Marvin E. Gettleman and Stuart Schaar, "Introduction to Chapter III: Contradictions of Modernity, Imperialism, and Social Change," *The Middle East and Islamic World Reader* (Grove Press, 2012), pp. 69- 80.
 - 16- Dale F. Eickelman, "Islam and the Languages of Modernity", *Daedalus*, Vol. 129, No. 1, *Multiple Modernities* (Winter, 2000), pp. 119-135.
 - 17- Mohammed Ayoob, "Challenging Hegemony: Political Islam and the North-South Divide", *International Studies Review*, Vol. 9, No. 4 (Winter, 2007), pp. 629-643.
 - 18- Khaled Abou El Fadl, "Islam and the Challenge of Democratic Commitment", *Oriente Moderno, Nuova serie, Anno 87, Nr. 2*, (2007), pp. 247-300.
 - 19- Issam Aburaiya, "Islamism, Nationalism, and Western Modernity: The Case of Iran and Palestine", *International Journal of Politics, Culture, and Society*, Vol. 22, No. 1, Special Issue: The Culture of Conflict in Israel and Palestine (March 2009), pp. 57-68.
 - 20- Driss Maghraoui, "French Identity, Islam and North Africans, Colonial Legacies, Postcolonial Realities"
 - 21- Jane Freedman, "*The Affaire des Foulards: Islam, Integration and Secularism*"

- 22- Talal Assad, "Europe Against Islam: Islam in Europe"
- 23- Zafar Iqbal, "Islamophobia or Islamophobias: Towards Developing A Process Model", *Islamic Studies*, Vol. 49, No. 1 (Spring 2010), pp. 81-101.
- 24- Richard Cimino, "No God in Common: American Evangelical Discourse on Islam after 9/11", *Review of Religious Research*, Vol. 47, No. 2 (Dec. 2005), pp. 162-174.
- 25- Susan L. Douglas and Ross E. Dunn, "Interpreting Islam in American Schools" in *Annals of the American Academy of Political and Social Science*, Vol. 588 (July 2003), 52-72.
- 26- Nathan C. Funk, "Transforming Islamic-Western Identity: A Framework for Strategic Engagement", *International Journal of Peace Studies*, Vol. 12, No. 1 (Spring/Summer 2007), pp. 23-51.

Evaluation and Assessment:

Description	Weight	Due Date
Engagement	10%	Continuous
Reading Summaries	10%	Continuous
In-Class Individual Presentations	10%	Varies by Student
Midterm Exam	25%	TBD
Research Paper	20%	TBD
Final Exam	25%	TBD

Attendance and Engagement:

Students are expected to attend all regularly scheduled classes and come prepared to participate fully in class activities. Students are further expected to be on time for all classes. Arriving late for class is disrespectful of both the instructor and fellow students.

Beyond being in class on time, expectations of student engagement that are accounted for in this portion of the grade include both quality and quantity: full involvement in in-class exercises, class discussions, active listening and asking questions, and proactively seeking additional help during office hours if needed. Throughout the semester, there are a number and variety of program activities that are mandatory for all students. They are announced in advance and reminders are sent. They have an Arabic language component and are tied to activities in Arabic classes.

For more on the attendance policy, please see the policy posted in the online course and on the Absence request site on the Student Portal.

Reading Summaries:

All students are required to do short two-page summaries of the readings either as a narrative or in bullet point format. These summaries will be very useful in preparation for the in-class midterm and final exams. The reading summaries are worth 10% of the final grade for the course.

Presentations:

Each student is required to make an in-class presentation on one of the assigned readings. Presenters are to give a clear and concise summary of what is in the article/chapter. The presenter should state the author's theme or thesis and assess how s/he proved her/his point(s). Some highlights or the argument should be presented. The presenter should not read her/his findings to the class, but rather attempt to be spontaneous in handling the material. Good presentations should last between 20 and 25 minutes. The in-class presentation is worth 10% of the final grade for the course.

Midterm Exam:

There will be an in-class midterm exam on ... It will cover the material up to that point in the semester. The midterm exam is worth 25% of the final grade for the course.

Research Paper:

Each student is required to write a research paper of at least 3,500 words on a topic approved by the instructor that is relevant to the topics covered in the course. The paper is worth 20% of the final grade for the course.

Final Exam:

The type of exam is an in-class exam on ... and it is worth 25% of the final grade for the course.

Course Schedule:

Week	Class Work	Homework	Exams, Trips, and Holidays
	<i>Orientation Week</i>		
Week 1	Introduction to the Course	Start reading next week's readings. Reading summaries due every week.	
Week 2	<u>A Historical Look at the Problems of Perceptions of Islam in the US</u> Ali A. Mazrui, Islam and the United States: Streams of Convergence, Strands of Divergence, Third World Quarterly, Vol.25, No. 5 (2004), pp. 793-820. Fawaz A. Gerges, Islam and Muslims in the Mind of America, Annals of the American Academy of Political and Social Science, Vol. 588, Islam: Enduring Myths and Realities (Jul. 2003), pp. 73-89. Ervand Abrahamian, "The US Media, Huntington and September 11," Third World Quarterly, Vol. 24, No. 3 (June 2003), pp. 529-544. Learning outcomes: Students will have reference points for the contemporary debate on this significant topic. They should understand the problems of representation of Islam in the US.		

Week 3	<p><u>The Roots of the Problems for the Study of Islam</u></p> <p>Zachary Lockman, Contending Visions of the Middle East: The History and Politics of Orientalism (New York: Cambridge University Press, 2004), pp. 8-37.</p> <p>Ismael Hossein-Zadeh, "The Muslim World and the West: The Roots of Conflicts," Arab Studies Quarterly, Vol. 27, No. 3 (Summer 2005), pp. 1-20.</p> <p>Rebecca Joubin, "Islam and Arabs through the Eyes of the Encyclopédie: The 'Other' as a Case of French Cultural Self-Criticism", International Journal of Middle East Studies, Vol. 32, No. 2 (May 2000), pp. 197-217.</p> <p>Albert Hourani, "Islam and the Philosophers of History", Middle Eastern Studies, Vol. 3, No. 3 (Apr. 1967), pp. 206-268.</p> <p>Learning outcomes: Students should understand the historical, political, and intellectual basis for a particular understanding Islam as well as the weight of Greek and Roman and as Enlightenment thought on the formation of the idea of Muslims as the other.</p>		
Week 4	<i>No Class</i>		
Week 5	<p><u>Muslim Spain</u></p> <p>Richard Fletcher, Moorish Spain (Berkeley and Los Angeles: University of California Press, 1992), pp. 35-169.</p> <p>Deborah Howard, "Venice and Islam in the Middle Ages: Some Observations on the Question of Architectural Influence", Architectural History, Vol. 34 (1991), pp. 59-74.</p> <p>Learning Outcomes: A case study of Muslim rule and interaction with Christians and Jewish people in Medieval Spain. Students should understand these interactions as well as the blossoming of culture that the West later expropriated.</p>		

Week 6	<p><u>Views of the West from the East</u></p> <p>Usama Makdisi, "Ottoman Orientalism," The American Historical Review, Vol. 107, No. 3 (Jan. 2002), pp. 768-796.</p> <p>Susan Gilson Miller, ed. and tr., Disorienting Encounters, Travels of a Moroccan Scholar in France in 1845- 1846 (Berkeley: University of California Press, 1992), pp. 172-212.</p> <p>Carter Vaughn Findley, "An Ottoman Occidental in Europe: Ahmad Midhat meets Madame Gülnar, 1889," The American Historical Review, Vol. 103, No. 1 (Feb. 1998), pp. 15-49.</p> <p>Learning Outcomes: Students will understand how North Africans learned about European transformations by reading significant Muslim travelogues of the 19th century.</p>		
Week 7	Midterm Exam		Midterm
Week 8	<i>No class</i>		
Week 9	<p><u>Islam and Knowledge</u></p> <p>Peter E. Pormann, "Classics and Islam: From Homer to al-Qā'idā", International Journal of the Classical Tradition, Vol. 16 No. 2 (June 2009), pp. 197-233.</p> <p>George Makdisi, "Scholasticism and Humanism in Classical Islam and the Christian West", Journal of the American Oriental Society, Vol. 109, No. 2 (Apr.-Ju 1989), pp. 175-182.</p> <p>Roxanne L. Euben, "Contingent Borders, Syncretic Perspectives: Globalization, Political Theory, and Islamizing Knowledge", International Studies Review Vol. 4, No. 1 (Spring 2002), pp. 23-48.</p> <p>Learning Outcomes: Students should look at the complex and problematic nature to produce knowledge as well as the production of knowledge because of syncretic relations and shared values.</p>		

<p>Week 10</p>	<p><u>Imperial Distortions</u></p> <p>Marvin E. Gettleman and Stuart Schaar, "Introduction to Chapter III: Contradictions of Modernity, Imperialism, and Social Change," The Middle East and Islamic World Reader (Grove Press, 2012), pp. 69-80.</p> <p>Zachary Lockman, Contending Visions of the Middle East, pp. 66-98.</p> <p>Learning Outcomes: Students should understand the weight of Imperial expansion in the age of industrialization.</p>		
<p>Week 11</p>	<p><u>Islam, Political Islam and Democracy</u></p> <p>Dale F. Eickelman, "Islam and the Languages of Modernity", Daedalus, Vol. 129, No. 1, Multiple Modernities (Winter, 2000), pp. 119-135.</p> <p>Mohammed Ayoob, "Challenging Hegemony: Political Islam and the North-South Divide", International Studies Review, Vol. 9, No. 4 (Winter, 2007), pp. 629-643.</p> <p>Khaled Abou El Fadl, "Islam and the Challenge of Democratic Commitment", Oriente Moderno, Nuova serie, Anno 87, Nr. 2, (2007), pp. 247-300.</p> <p>Issam Aburaiya, "Islamism, Nationalism, and Western Modernity: The Case of Iran and Palestine", International Journal of Politics, Culture, and Society, Vol. 22, No. 1, Special Issue: The Culture of Conflict in Israel and Palestine (March 2009), pp. 57-68.</p> <p>Learning Outcomes: Deal in complex ways with problems in Islam, political Islam and modernity, and alternative conceptions of democracy.</p>		

Week 12	<p><u>Islam in Europe</u></p> <p>Driss Maghraoui, "French Identity, Islam and North Africans, Colonial Legacies, Postcolonial Realities"</p> <p>Jane Freedman, "The Affaire des Foulards: Islam, Integration and Secularism"</p> <p>Talal Assad "Europe Against Islam: Islam in Europe"</p> <p>Learning outcomes: Students should understand the problems of perceptions of Islam and the presence of Muslims in Europe for comparative purposes</p>		
Week 13	<p><u>Islamophobia in the US: Current Issues, Part I</u></p> <p>Zafar Iqbal, "Islamophobia or Islamophobias: Towards Developing a Process Model", Islamic Studies, Vol. 49, No. 1 (Spring 2010), pp. 81-101.</p> <p>Richard Cimino, "No God in Common: American Evangelical Discourse on Islam after 9/11", Review of Religious Research Vol. 47, No. 2 (Dec. 2005), pp. 162-174.</p> <p>Learning Outcomes: Students should understand the persistence of the problem of mass culture and in the minds of many policy makers as well as be aware of Islamophobia in the US.</p>		<i>Research Paper Due</i>
Week 14	<p><u>Islamophobia in the US: Current Issues, Part II</u></p> <p>Susan L. Douglass and Ross E. Dunn, "Interpreting Islam in American Schools", Annals of the American Academy of Political and Social Science, Vol. 588, Islam: Enduring Myths and Changing Realities. (Jul. 2003), pp. 52-72.</p> <p>Nathan C. Funk, "Transforming Islamic-Western Identity: A framework for Strategic Engagement" International Journal of Peace Studies, Vol. 12, No. 1 (Spring/Summer 2007), pp. 23-51.</p> <p>Learning Outcomes: Students will look at how the educational system is an important aspect of the problems of perceptions of Islam. In addition, these educational issues have ultimately an effect on more serious ramification on the international scene. But the problems are clearly solvable if we rethink our conceptual framework.</p>		
Week 15	Final Exam		Final Exam
Week 16	<i>Reflection Week</i>		