

HIST 246  
Fall 2020  
Modern Middle East and North Africa

Place: PHYS 203  
Day and Time: M-W-F, 9:30 am – 10: 20 am

Instructor: Professor Holden  
Office: UNIV 127  
Office Hours: M-W-F 8:30 am – 9:15 am  
Email: sholden@purdue.edu

This course analyzes events and conditions in Middle East and North Africa from the early-nineteenth century to the present day. For 200 years, peoples in the Arab-Islamic world have been grappling with issues of democracy, religion and national identity as well as conflicting reactions toward Western intervention in a variety of forms. In this class, students will explore the political, social and cultural factors that have contributed to the formation of the Middle East and North Africa. They will assess issues that shape everyday life, such as the environment, food provisioning, social justice, a desire for upward mobility, and a desire to control national resources.

#### Learning Outcomes

- *Topical*
  - To generate a deeper understanding of the political and social life of the Arab world.
  - To increase student knowledge about the forces that shape social and political conditions in the Middle East and North Africa, beyond common interpretations of religious identity.
  - To consider how the conditions and activities that effect women and marginalized populations, who live within male-dominated formal political institutions.
- *Analytical*
  - To improve your writing skills.
  - To stimulate consideration of complex issues in order to improve skills of analysis.
  - To converse about ideas in a group and so improve verbal communication.

This class will help you develop skills identified by many experts as necessary to long-term career success. According to David Deming, a professor at Harvard University's Kennedy School (<https://www.nytimes.com/2019/09/20/business/liberal-arts-stem-salaries.html>): "...although liberal arts majors start slow, they gradually catch up to their careers in STEM fields...A liberal arts education fosters valuable 'soft skills' like problem-solving, critical thinking and adaptability. Such skills are hard to quantify...But they have long-run value in a wide variety of careers."

Class Preparations: The assignment for each class is listed *underneath* the specific day and lecture. Students are expected to prepare the assignments for each topic *before* each class meeting.

I am requesting that you acquire two books:

- a) William L. Cleveland and Martin Bunton, *A History of the Modern Middle East*, 6th Edition (Westview Press, 2016).

- b) Karnig Panian, *Goodbye Antoura: A Memoir of the Armenian Genocide* (Stanford University Press, 2015).

Course Requirements:

Take Home Exam #1 25%  
 Take Home Exam #2 25%  
 Take Home Exam #3 25%  
 Book Review 15%  
 Engagement 10%

You are expected to read your @purdue.edu email on a daily basis, since I (and other professors) communicate to you through class emails. You can email me at sholden@purdue.edu.

Students will have *three take home exams*. Each exam will consist of 3 essay questions. I will provide a review sheet one week before the exam. I will email the exam the night before the exam. Your responses—as will be described on the review sheet—should evaluate material for class preparations, and you should respond with an answer appropriate to a fifty minute exam (i.e. what you could write in 17 minutes, per question). You must email ([sholden@purdue.edu](mailto:sholden@purdue.edu)) me your completed exam by 11 am on the day it is scheduled. I will deduct five points for each hour that the exam is late. After 5 pm I will not accept the exam, and the student will receive a 0.

Students will write an *analytical review of a memoir about World War I*. This semester, we will examine the First World War in the Middle East and North Africa. Between 1914 and 1918, the war caused the death of 25% of the population. It also led to the destruction of regional infrastructure (roads, trains) and institutions (various government offices), and the forced resettlement or displacement of countless millions. In reading Karnig Panian's *Goodbye Antoura: A Memoir of the Armenian Genocide* (Stanford University Press, 2016), you will have a firsthand account of the war's devastating effects. Your review of this book must be between 750 and 1,000 words (not more, not less). You will have a week to read this book, and we will devote an entire class period to discussing it. I will provide guidelines to help you write the review. You must write it in 12-point type-face, double-spaced, with one-inch margins. I will expect you to upload your review by 12 noon on 15 October. I will take off five points for each day this essay is late.

**Engagement** is a small but important component of your final grade. This class meets on campus. I will take attendance consistently, but not on set days. If you are unable to attend a specific class in person, please contact me. For that class, we can figure out via email a way for you to engage outside of class. Some class time will be devoted to discussion. A college education should foster a strong ability to communicate in both written and verbal forms! Class discussions provide students with an opportunity to debate issues and to raise questions about them. Students will be expected to come to class prepared to discuss a topic and will be evaluated according to their ability to demonstrate knowledge of the assigned material and so to participate in a discussion. There will be a few assignments for which I will ask you to fill out a worksheet responding to questions on a film. This informal worksheet is not graded, but turning it in demonstrates your engagement.

**Disclaimer:** *In case of a major campus emergency, the requirements on this syllabus are subject to changes required by a revised semester calendar. Any changes will be posted, once the course resumes, on the course website. It may also be obtained by contacting the instructor via email.*

### **Classroom Guidance Regarding Protect Purdue:**

The [Protect Purdue Plan](#) includes the [Protect Purdue Pledge](#), and it is campus policy. All members of the Purdue community must comply with its guidelines. Required behaviors in your classes include: staying home and contacting the Protect Purdue Health Center (765 496-INFO) if you feel ill or know you have been exposed to the virus; wearing a mask [in classrooms and campus building](#), at all times (so no eating or drinking in the classroom); disinfecting your workspace prior to and after use; maintaining proper social distancing with peers and instructors (including when entering and exiting classrooms); refraining from moving furniture; avoiding shared use of personal items; maintaining robust hygiene (e.g., handwashing, disposal of tissues) prior to, during and after class; and following the instructor's safety directions.

Students who are not engaging in these behaviors (e.g., wearing a mask) will be offered the opportunity to comply. If non-compliance continues, possible results include instructors asking the student to leave class and instructors dismissing the whole class. Students who do not comply with the required health behaviors are violating the University Code of Conduct and will be reported to the Dean of Students Office. Sanctions may include dismissal from the university.

Any student who has substantial reason to believe that another person in the classroom) is threatening the safety of others by not complying (e.g., not wearing a mask) may leave the room without consequence. The student is encouraged to report the behavior to and discuss next steps with their instructor. Students also have the option of reporting the behavior to the [Office of the Student Rights and Responsibilities](#). See also [Purdue University Bill of Student Rights](#).

If you are quarantined or isolated at any point in time during the semester, in addition to support from the Protect Purdue Health Center, you will also have access to an Academic Case Manager who can provide you academic support during this time. Your Academic Case Manager can be reached at [acmq@purdue.edu](mailto:acmq@purdue.edu) and will provide you with general guidelines/resources around communicating with your instructors, be available for academic support, and offer suggestions for how to be successful when learning remotely. Importantly, if you find yourself too sick to progress in the course, notify your academic case manager and notify me via email or Brightspace. We will make arrangements based on your particular situation. The Office of the Dean of Students ([odos@purdue.edu](mailto:odos@purdue.edu)) is also available to support you should this situation occur.

### **Here is the University's policy on Attendance during COVID-19:**

Students should stay home and contact the Protect Purdue Health Center (765 496 INFO) if they feel ill, have any symptoms During COVID-19, in-person attendance will not be a factor in the final grades. However, a student still needs to inform the instructor of any conflict that can be anticipated and will affect the submission of an assignment or the ability to take an exam. If a student isolates in this class, your engagement can be modified so that you assess the readings at home and communicate a summary of your thoughts via email to me ([sholden@purdue.edu](mailto:sholden@purdue.edu)). Only the instructor can excuse a student from a course requirement or responsibility. When conflicts can

be anticipated, such as for many University-sponsored activities and religious observations, the student should inform the instructor of the situation as far in advance as possible. For unanticipated or emergency conflict, when advance notification to an instructor is not possible, the student should contact the instructor as soon as possible by email (sholden@purdue.edu). When the student is unable to make direct contact with the instructor and is unable to leave word with the instructor's department because of circumstances beyond the student's control, and in cases of bereavement, quarantine, or isolation, the student or the student's representative should contact the Office of the Dean of Students via email (odos@purdue.edu) or phone (765-494-1747).

### Grading

A	= 94-100
A-	= 90-93
B+	= 87-89
B	= 84-86
B-	= 80-83
C+	= 77-79
C	= 74-76
C-	= 70-73

### Class Guidelines

- Prepare (i.e. read or watch assigned material) before class beforehand!
- Turn in papers and exams on time, or suffer a grading penalty!
- Be considerate! It may be a distraction to your neighbors if you come late to class, etc.!

### The Ottoman Empire

**August 24 (M)**

**The Peoples of the MENA**

**August 26 (W)**

**Reform in the Ottoman Empire**

### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 73-86, 111-114 and 125-134.

“Decrees from the Ottoman Tanzimat,” in in Marvin E. Gettleman and Stuart Schaar, *The Middle East and Islamic World Reader* (Grove Press, 2003): 80-84.

*Reflection: What reforms did the Ottomans implement in the nineteenth century? How might this have contributed to a new sense of political identity among Ottoman subjects?*

**August 28 (F)**

**Ottoman Baghdad**

### Class Preparations

Charles Tripp, “The Ottoman Provinces of Baghdad, Basra and Mosul,” in *A History of Iraq*, 3<sup>rd</sup> ed. (Cambridge University Press, 2007), 8-29.

“The Wedding of Regina, 1903,” in *A Documentary History of Modern Iraq*, Stacy E. Holden, ed. (University Press of Florida, 2012), 18-21.

A. Franco, “Baghdadi Jews React to the Modernization of the Ottoman Empire, 28 May 1908,” in Akram Fouad Khater, *Sources in the History of the Modern Middle East* (Houghton Mifflin, 2004), 35-37.

*Reflection: If you were walking the streets of Baghdad in the early-twentieth century, what would you see? How would you describe this Ottoman city in the early twentieth century? And what were the elements of political and cultural change expressed in these readings?*

### **Colonial Encroachment**

#### **August 31 (M)                      Napoleon’s Egypt, 1798**

##### Class Preparations

Juan Cole, “The Genius of Liberty” in *Napoleon’s Egypt* (Griffin, 2008), 1-20.

“Napoleon in Egypt,” in Julia Clancy-Smith and Charles D. Smith, *The Modern Middle East and North Africa: A History in Documents* (Oxford University Press, 2014), 22-29.

*Reflection: What reasons does Napoleon provide troops who are invading Egypt? Did he seek to bring a new and better government to Egypt? To extract resources? To accumulate personal power? Why would France send Napoleon to conquer a key Ottoman province in 1798?*

#### **September 2 (W)                      Mehmet (Mohammed) Ali’s Modernization**

##### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 61-70 and 87-95.

Rifa’a Tahtawi, “Rifa’a Tahtawi Reflects on Paris, Its People, Their Ideas, and Lives in the 1820s,” in Akram Fouad Khater, *Sources in the History of the Modern Middle East* (Houghton Mifflin, 2004), 67-70.

*Reflection: What does the term “modernization” signify in Mehmet’s Ali Egypt (and, in fact, other reform-oriented states of the time)? How did Tahtawi’s comments about Paris illuminate conditions in Egypt and possible Egyptian attitudes toward modernization? How so?*

#### **September 4 (F)                      The Suez Canal and British Colonialism**

##### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 84-95 and 96-102.

“Lord Cromer on British Imperialism” in Julia Clancy-Smith & Charles D. Smith, *The Modern Middle East and North Africa: A History in Documents* (Oxford University Press, 2014), 41-43.

*Reflection: Why did the British colonize Egypt in 1882? How does Lord Cromer illuminate British decision-making? What were the preconceived notions that he expresses about Egypt and Egyptians? And how did the colonization of Egypt serve British interests?*

**September 7 (M)                      No Class**

**September 9 (W)                      The French Conquest of Algiers, 1830-1880**

Class Preparations

Phillip C. Naylor, *North Africa: A History from Antiquity to Present* (University of Texas Press, 2015), 152-155.

Assia Djebar, “Women, Children, Oxen Dying in Caves,” *Fantasia: An Algerian Cavalcade* (1993; reprint, Heineman, 2003), 64-79.

Anonymous, “O regret times gone by!,” in Julia Clancy-Smith & Charles D. Smith, *The Modern Middle East and North Africa: A History in Documents* (Oxford University Press, 2014), 30-31.

**September 11 (F)                      Alienation and Assimilation in Colonial Algeria**

Class Preparations

Phillip C. Naylor, *North Africa: A History from Antiquity to Present* (University of Texas Press, 2015), 155-157.

“Jules Ferry on French Imperialism” in Julia Clancy-Smith and Charles D. Smith, *The Modern Middle East and North Africa: A History in Documents* (Oxford University Press, 2014), 39-41.

“Case Studies in Colonialism: Algeria and Morocco,”

<https://www.youtube.com/watch?v=zwBM3HgLjDI>

*Reflection: How does Jules Ferry promote French colonialism in his 1884 speech to the Chamber of Deputies? What are the arguments he provides for extending French empire?*

**September 14 (M)                      The Origins of the Arab-Israeli Conflict**

James L. Gelvin, “Zionism and the Colonization of Palestine,” in *The Israel-Palestine Conflict: One Hundred Years of War*, 3<sup>rd</sup> ed. (Cambridge University Press, 2016), 46-71.

Theodore Herzl, “The Uganda Plan (1903),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 618-622.

David Fresco, “An Anti-Zionist Appeal from Istanbul (1909),” in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 213-215.

Menahem S. Daniel, “An Iraqi Jewish Notable Expresses His Reservations on Zionism (1922),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 488-489.

*Reflection: What is Zionism? What were political goals of late-nineteenth century Zionists? Why did it emerge as a movement in the late-nineteenth century? What were the political goals of Zionists? And what reservations did some Jews in the Ottoman Empire express?*

### **September 16 (W)                      Zionist Immigration to Palestine**

#### Class Preparations

Watch “1913: Seeds of Conflict,” PBS, 2015 (53 minutes)

Cleveland and Bunton, *A History of the Modern Middle East*, 226-231.

This website reviews the historical personalities or commentators in the film: <http://1913seedsofconflict.com/>. See also, <https://www.pbs.org/show/1913-seeds-conflict/>.

*Reflection: What were the so-called ‘seeds of conflict’ presented in the PBS film? Does the film argue that conflict in Palestine was inevitable? What do you think as you reflect on this issue?*

### **September 18 (F)                      Take Home Exam #1**

#### World War I

### **September 21 (M)                      The Ottoman Front**

#### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 139-163.

### **September 23 (W)                      Wartime Conditions in Baghdad**

#### Class Preparations

Violette Shamash, *Memories of Eden: A Journey through Jewish Baghdad* (Forum Books, 2008), in Stacy E. Holden, ed., *A Documentary History of Modern Iraq* (University Press of Florida, 2011), 47-50.

Tamara Chalabi, "Café Chantant: The British in Baghdad (1918)," *Late for Tea at the Deer Palace: The Lost Dreams of My Iraqi Family* (Harper Collins, 2011), 77-85.

Kermit Roosevelt, "Baghdad Sketches," *War in the Garden of Eden*, (1919; reprint, BiblioBazaar, 2009), 86-94.

*Reflection: What are the strengths and weaknesses of these accounts of World War I in Baghdad? Who wrote them? And why? What perspective on WWI does each source provide?*

## **September 25 (F)                      Wartime Conditions in Jerusalem**

### Class Preparations

Stafanie Wichhart, "The 1915 Locust Plague in Palestine," *The Jerusalem Quarterly*, 56 & 57 (Winter 2013/Spring 2014): 29-39.

"29 March 1915," Turjman, *Year of the Locust*, 92-94. See also, 102-103; (17 April 1915); 107-108 (23 April 1915); 118 (9 May 1915).

*Reflection: How did World War I effect political, social and economic developments in Palestine and the rest of the Middle East? What would you deem its long-lasting legacy?*

## **September 28 (M)                      The Armenian Genocide (\*\*\*work at home\*\*\*)**

### Class Preparations

"Battle Over History," *60 Minutes*, 2010 (12 min.) <https://video-alexanderstreet-com.ezproxy.lib.purdue.edu/watch/battle-over-history/details?context=channel:60-minutes>

Panian, *Goodbye Antoura*, 1-75.

Quiz on *Goodbye Antoura* reading, p. 1-75

## **September 30 (W)                      The Armenian Genocide (\*\*\*work at home\*\*\*)**

### Class Preparations

Panian, *Goodbye Antoura*, 75-150.

Quiz on *Goodbye Antoura* reading, p. 75-150

## **October 2 (F)                              Remembering the Armenian Genocide**

### Class Preparations

Panian, *Goodbye Antoura*, 150-216.

Quiz on *Goodbye Antoura* reading, p. 150-216

**October 5 (M)                      The Promised Land(s)**

Cleveland and Bunton, *A History of the Modern Middle East*, 230-231.

British Foreign Minister Arthur Balfour, "The Balfour Declaration (November 2, 1917)," *The Arab-Israeli Reader: A Documentary History of the Middle East Conflict*, 8<sup>th</sup> ed., ed. Walter Laqueur and Dan Schueftan (Penguin Books, 2016), 12.

"The Balfour Declaration," in Efraim Karsh and Inari Karsh, *Empires of the Sand: the Struggle for Mastery in the Middle East, 1789-1923* (Harvard University Press, 2001), 247-258.

Ishaan Tharoor, "The 100-Year Old Letter that Still Divides the Middle East," *The Washington Post* (2 November 2017),  
[https://www.washingtonpost.com/news/worldviews/wp/2017/11/02/the-balfour-declaration-still-divides-the-middle-east-100-years-later/?utm\\_term=.728c1566d284](https://www.washingtonpost.com/news/worldviews/wp/2017/11/02/the-balfour-declaration-still-divides-the-middle-east-100-years-later/?utm_term=.728c1566d284).

Salma Yaqoob, "Balfour 100 Years On: Britain's Colonial Legacy," *Al Jazeera* (1 November 2017), <http://www.aljazeera.com/indepth/opinion/balfour-100-years-britain-colonial-legacy-171026095954067.html>.

*Reflection: What is the Balfour Declaration? And how did it shape the Middle East after the war and up until the present day? What responses to this question do various pundits provide?*

**October 7 (W)                      The Legacy of World War I**

Class Preparations

"The New Middle East," episode 3 of "World War I through Arab Eyes," *Al Jazeera*, 2016 (47 minutes), <https://www.aljazeera.com/programmes/specialseries/2014/11/world-war-one-through-arab-eyes-20141114133936678600.html>.

Winston Churchill, "Winston Churchill Outlines Middle East Policy," in Stacy E. Holden, *A Documentary History of Modern Iraq* (University Press of Florida, 2012), 69-74.

*Reflection: Why did France and Great Britain establish a Mandates in the Middle East? What domestic and global conditions shaped their understanding of their role in the Middle East after WWI (and the role of the Middle East in global affairs)? Could European policymakers have generated different policies? What would \*you\* have done in the Middle East? If you were Churchill, how could you enunciate a foreign policy that reflected the political aspirations of peoples in the Middle East as well as the post-war anxieties of British subjects?*

**October 9 (F)                      Exam #2**

## **Nationalism**

### **October 12 (M) Ataturk's Turkey**

#### **Class Preparations**

Cleveland and Bunton, *A History of the Modern Middle East*, 166-175.

Watch “Mustapha Kamal Ataturk,” Séverine Labat, Icarus Films, 2008 (53 min.)

Mustafa Kemal (Ataturk) Outlines His Vision of the Recent Nationalist Past of Turkey and the Future of the Country, 1927,” in Akram Fouad Khater, ed., *Sources in the History of the Modern Middle East* (Houghton Mifflin, 2004), 145-152.

*Reflection: Why did Mustafa Kemal emerge from World War I as a military leader capable of reorganizing the Ottoman heartland as a modern state? What was his vision for the state? And how did his vision of a modern state compare and contrast with ideas of the Ottoman era?*

### **October 13 (W) Neo-Ottomanism in Present-Day Turkey**

#### **Class Preparations**

Jenny B. White, “The Turkish Complex,” *The American Interest* 10, no. 4 (2 February 2015), 15-23. (<https://www.the-american-interest.com/2015/02/02/the-turkish-complex/>)

M. Hakan Yavuz, “Erdogan’s Neo-Ottomanism,” in *Nostalgia for the Empire: The Politics of Neo-Ottomanism* (Oxford University Press, 2020), 144-178.

*Reflection: How does Reycip Erdogan compare with Mustafa Kemal? How does Erdogan offer glaring differences and similarities with Ataturk? What is Erdogan’s vision of a modern state, and how does this vision engage Ottoman imperialism? And towards what end?*

### **October 15 (F) The Hagia Sophia**

#### **Class Preparations**

Watch “Hagia Sophia: A Matter of Sovereignty or a Narrow-Minded Act?,” *Al Jazeera*, 11 July 2020 (25 min.), (<https://www.aljazeera.com/programmes/insidestory/2020/07/hagia-sophia-matter-sovereignty-narrow-minded-act-200711195332236.html>).

Heghnar Zeitlan Wattenpaugh, “Hagia Sophia’s Status Change Threatens Cultural Rights, Berkeley Center for Religion, Peace and World Affairs at Georgetown University, 30 July 2020 (<https://berkeleycenter.georgetown.edu/responses/hagia-sophia-s-status-change-threatens-cultural-rights>).



### Class Preparations

“Veterans: The French in Algeria,” *Al Jazeera*, 20 December 2010 (24 min.), <https://www.aljazeera.com/programmes/general/2010/12/20101220861561674.html>

“How Algerians Who Fought for France Faced Execution,” *BBC News*, 30 October 2019 (5 min.), <https://www.bbc.com/news/av/stories-50211455>

Marnia Lazreg, “Nationalism, Decolonization and Gender” *The Eloquence of Silence: Algerian Women in Question* (1994; reprint, Routledge, 2014), 118-141.

*Reflection: How do the source material for today complicate the narrative of The Battle of Algiers and the Algerian War for Independence? How do the discussions of who can and cannot claim the status of veterans force us to think more deeply about decolonization in Algeria?*

### **October 26 (M) Nationalist Dress Codes in Secular Iran**

#### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 102-110, 134-138, 273-285.

Ayatollah Ruhollah Khomeini, “Ayatollah Ruhollah Khomeini Denounces the Rule of the Shah of Iran, 1975,” in Akram Fouad Khater, ed., *Sources in the History of the Modern Middle East* (Houghton Mifflin, 2004), 286-289.

*Reflection: How did the Pahlavi Shahs construct a modern state in Iran? What were the principles of this modern state? And why did Ayatollah Khomeini oppose their rule?*

### **October 28 (W) Nationalist Dress Codes in the Islamic Republic**

#### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 355-377.

Arang Keshavarzian, “How Islamic Was the Revolution,” *Middle East Report* 250 (spring 2009):

Azar Tabari, “The Enigma of Veiled Iranian Women,” *Feminist Review* 5 (1980), 18-31.

*Reflection: How did Iranian nationalism play out on women’s dress codes during the Pahlavi regime and then during the Islamic Revolution? What did the headscarf come to symbolize in the 1970s? And how does that help understand “how Islamic was the Revolution?”*

**October 30 (F)                      The Legal Rights of Women**

Class Preparations

Watch “Divorce, Iranian Style,” Kim Longinotto and Ziba Mir Hosseini, 1998 (1 hr., 20 min.)

*Reflection: How does the Iranian judge’s court operate? Why do the women in this film go to his courtroom? Do their legal petitions necessarily reflect their stated goals? How does the judge implement the law in his Iranian court system? How do women use the court system to gain individual objectives? And how does the court system favor women and also constrain them?*

**(M)                                      Israeli Statehood**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 246-256.

**October 28 (W)                      The Suez Crisis of 1952**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 286-305.

**October 30 (F)                      Egyptian Nationalism in the Era of Nasser**

Class Preparations

Watch “Umm Kulthum, A Voice Like Egypt,” Michael Goldman, 1996 (1996)

**The Quandaries of Statehood**

**November 2 (M)                      The Six Day War**

Class Preparations

UN Resolution 242 of 22 November 1967,  
<https://unispal.un.org/unispal.nsf/0/7D35E1F729DF491C85256EE700686136>

Cleveland and Bunton, *A History of the Modern Middle East*, 320-327.

**November 4 (W)                      The Arab-Israeli War of 1973**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 378-389

**November 6 (F)                      The Camp David Accords**

### Class Preparations

Cleveland and Bunton, “Egypt under Sadat: Domestic and Diplomatic Realignment,” in *A History of the Modern Middle East*, 6<sup>th</sup> ed. (Westview Press, 2016), 379-389.

Anwar Sadat, “Speech to the Knesset, 1977,” in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 182.

“The Camp David Accords, 1978,” in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 183.

Walter Laqueur and Dan Schueftan, *The Israel-Arab Reader*, 8<sup>th</sup> ed. (Penguin Books, 2016), 229-230 (Soviet Prime Minister Andrei Gromyko), 230 (PLO Chairman Yasser Arafat), 235-237 (West Bank Palestinians).

*Reflection: Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat would win the Nobel Prize for signing the Camp David Accords in 1978, and yet the Arab-Israeli conflict rages forty years later. Looking back, what might leaders have done differently (better) in their hammering out of an agreement that was supposed to be a foundation for peace?*

### **November 9 (M)                      The Occupied Territories**

Cleveland and Bunton, *A History of the Modern Middle East*, 328-349.

Watch “The Law in These Parts” Ra’anan Alexandrowicz, 2011 (1 hr. 21 min.)

*Reflection: Can a modern state retain its identity as both Jewish and democratic? Can it impose a prolonged military occupation on another people while retaining its core democratic values?*

### **November 11 (W)                      The Intifada, 1987-1993**

#### Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 451-456.

Watch “Stories from the Intifada, Part 1” *Al Jazeera*, 2014 (45 min.),  
<https://www.aljazeera.com/programmes/aljazeeraeworld/2014/12/stories-from-intifada-2014129113635479595.html>

“Samira” in *Three Mothers and Three Daughters: Palestinian Women’s Stories*, Michael Gorkin and Rafiq Othman (Other Press, 1996), 125-142.

*Reflection: Who organized the Intifada? Who participated, and how? Why did The Intifada begin in 1987? And how would you evaluate the effects the Intifada on Palestinian conditions?*

**November 13 (F) Political Privilege in Baathist Iraq**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 310-313, 433-446.

“The Jewish Exodus under the Ba’ath,” in *A Documentary History of Modern Iraq*, Stacy E. Holden, ed. (University Press of Florida, 2012), 198-206.

“Ba’athist Response to Shi’i Protests,” in *A Documentary History of Modern Iraq*, Stacy E. Holden, ed. (University Press of Florida, 2012), 223-227.

*Reflection: What people did the Baathist regime privilege? And what repercussions did the unequal access to formal institutions of power have in terms of Iraq’s evolution as a state?*

**Global Conflicts**

**November 16 (M) The Persian Gulf War, 1990-1991**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 456-473.

Nuha al-Radi, “The Persian Gulf War Experienced in Baghdad,” in Stacy E. Holden, ed., *A Documentary History of Modern Iraq* (University Press of Florida, 2011), 273-278.

Queen Noor of Jordan, “The Persian Gulf War Wreaks Regional Havoc,” in Stacy E. Holden, ed., *A Documentary History of Modern Iraq* (University Press of Florida, 2011), 278-281.

Hadani Ditmars, “The Deleterious Effects of Sanctions on Iraqi Women,” in Stacy E. Holden, ed., *A Documentary History of Modern Iraq* (University Press of Florida, 2011), 288-298.

*Reflection: What leads military experts to define the war as a successful military operation? And what were the unintended consequences that led to a long and deep regional instability?*

**November 18 (W) The Iraq War, 2003**

Class Preparations

Cleveland and Bunton, *A History of the Modern Middle East*, 522-532.

Riverbend, “Women during the Iraq War,” in Stacy E. Holden, ed., *A Documentary History of Modern Iraq* (University Press of Florida, 2011), 343-347.

*Reflection: How did The Iraq War effect ordinary people, like Riverbend? What were the unintended consequences of the US decision to invade Iraq in 2003?*

**November 20 (F)**

**The Surge**

--Guest Lecture, Professor Keith Shimko

Class Preparations

LTC Jim Crider, *Inside the Surge: One Commander's Lesson in Counterinsurgency* (Center for New American Security, 2009).

**November 23 (M)**

**Take Home Exam #3**

Other University Policies:

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**Disclaimer:** In case of a major campus emergency, the requirements on this syllabus are subject to changes required by a revised semester calendar. Any changes will be posted, once the course resumes, on the course website. It may also be obtained by contacting the instructor via email.