

HIST 31205  
Fall 2024  
The Arab-Israeli Conflict

Place: BRNG 1268  
Day and Time: M-W-F, 4:30 pm to 5:20 pm

Instructor: Professor Holden

Student Hours: I have reserved our classroom until 6 pm and invite you to linger for  
“optional student hours” if you want to discuss ideas from class further

I am also available for one-on-one meetings via appointment as needed

Email: sholden@purdue.edu

### Course Summary

Since 7 October 2023, events in Israel and Palestine have become a fraught and politically charged topic. Many cast the present chapter of the Arab-Israeli conflict as an irreconcilable divide between Muslims and Jews, but tensions in this part of the world originated just a little over a century ago. This class traces the emergence of political fault lines we are seeing today from the late-nineteenth century until the present day. Students will assess conditions in Ottoman Palestine, the effects of World War I, the immigration of European Jews to the Middle East and the U.S. both before and after World War II, antisemitism in Europe and the U.S., the divisive policies implemented by the British in the Mandate era, the establishment of a Jewish state, the effects of Cold War rivalries, and four wars between Israel and surrounding Arab countries. As suggested in this list of historical conditions and events, religion is just one aspect of a long history of conflict and engagement. In assessing this complicated past, this class seeks to help students understand their present moment.

### Learning Outcomes

- To increase understandings of the political, economic and cultural forces that have shaped the emergence of an Arab-Israeli conflict in the past from about 1880 to the present day
- To develop skills necessary for the assessment of disparate narratives of the Arab-Israeli conflict in film, memoir, media, textbooks, historical documents and other primary sources
- To gain confidence in conducting self-directed study
- To communicate with clarity about events and conditions in the past or present day
- To enhance global fluency, meaning student knowledge about diverse cultures.

Class Preparations: I have listed the assignment for each class *underneath* each meeting. The class preparations are to be done *before* each class so that we can discuss assigned material.

You will find many readings and films on Brightspace or via a link on the syllabus.

Please acquire the following books:

- Martin Bunton, *The Palestinian-Israeli Conflict: A Very Short Introduction* (Oxford University Press, 2013).
- Gelvin, James L., *The Israel-Palestine Conflict: A History*, 4<sup>th</sup> edition (Cambridge University Press, 2021).
- Ari Shavit, *My Promised Land: The Triumph and Tragedy of Israel* (Random House, 2015)
- Rashid Khalidi, *The Hundred Years' War on Palestine: A History of Settler Colonialism and Resistance, 1917-2017* (Henry Holt & Co., 2020).
- Melani McAlister, *Promises, Then the Storm: Memory, US Politics, and the Israel-Gaza War* (MACK, forthcoming—will be available for purchase in September 2024).

### Course Requirements:

This course will be based on your [attendance and participation](#). You will be expected to attend every class--and to come prepared to contribute some ideas based on assigned materials.

Students at Purdue are thoughtful and enthusiastic participants in class discussions. However, we are all living through a particularly fraught moment in the history of the Arab-Israeli conflict and the history of the American politics. For this reason, your evaluation will be focused on the work you do in a [semester-long reflective journal](#). This journal will allow you to engage assigned materials, classroom discussions, and your own experiences or insights gleaned by events outside the classroom. The reflective journal—a *google document you will share with me*—will provide you with the opportunity to process your responses to reading materials and class discussion more meaningfully than a test. It also provides you the space to tangle with current events in Israel and Palestine from your perspective in West Lafayette, IN. I will provide detailed directions for this assignment during the first week of class, and entries will be weekly throughout the semester.

4 check-ups on your reflective journal	15% each
attendance tout court	10%
C-Span Archive Exercise	10%
polished and edited reflective journal	20%

You are expected to [read your Purdue](#) email daily, since I (and other professors) communicate through class emails. You can email me at [sholden@purdue.edu](mailto:sholden@purdue.edu). Please put HIST 31205 in the subject line and address the message as “Dear Professor Holden” while signing your name.

Your [presence in class is expected](#). I will take attendance consistently (probably every class). If you are unable to attend a class, as happens, please contact me so we can see if there is a way for you to engage the assigned materials in another way. A lot of class time will be devoted to discussion. Classroom discussions provide an opportunity to debate issues or to raise questions.

I have [listed prompts for many of the classes on the syllabus](#). These prompts are intended to help you to organize initial thoughts about the readings and films. If you will be absent, you can use these prompts at home to inform your readings. If you email when you expect an absence, I will allow you to submit this response via email for participation credit. If you are uncomfortable discussing issues in class, please email me with a summary of the material or any other thoughts.

## 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

## A Note on Class Discussions

I ask you to commit to civil discourse in classroom discussions. Class discussions are an opportunity to increase your confidence and/or skills in expressing informed analysis. Civil discourse means our discussion goal is not always to reach a particular conclusion or to generate consensus on any given issue. A successful discussion will lead you (and me) to consider fresh perspectives and to realize that seemingly black-and-white issues may be more complex than previously thought. The basic rule of civil discourse is to be respectful and to not make comments personal. This means you should **a.** stick to the issue, and **b.** use logic, persuasion, evidence, information, & argumentation to make a point or defend a position. You cannot engage in personal attack. Repeating someone's point and then asking for clarity can help move a contentious conversation forward because it shows that you are hearing what your interlocutor says & means.

## Week 1 -- Ottoman Palestine

### **8/19/24 (M) Introduction**

#### Class Preparations

*Discussion Prompt: What do you know about the Arab-Israeli conflict, and how do you know it?*

### **8/21/24 (W) Pedagogical Possibilities and Potential Problems**

#### Class Preparations

Gelvin, "Land and Its Lure," 1-14.

Ted Swedenburg, "Introduction," *Memories of Revolt: The 1936-1939 Rebellion and the Palestinian National Past* (University of Arkansas Press, 2003), xv-xxxiv.

*Discussion Prompt: Identify challenges experienced by anthropologist Ted Swedenburg in studying Israel/Palestine. What obstacles or opportunities do you foresee in taking this class?*

### **8/23/24 (F) Politics and Society in Ottoman Palestine**

### Class Preparations

Gelvin, “Cultures of Nationalism,” *The Israel-Palestine Conflict*, 15-35.

“The Hatt-I-Serif Decree Initiates the Tanzimat,” 3 November 1839, in Akram Fouad Khater, *Sources in the History of the Modern Middle East*, 2<sup>nd</sup> ed., 11-14.

Sultan Abdulmejid I, “The Privileges and Immunities of the Non-Muslim Communities (1856),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 449-450.

Ludwig August Frankl, “The Ottoman Chief Rabbi’s Ambivalent Response to the Proclamation of Jewish Equality (1856),” in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 121-123.

*Discussion Prompt: What reforms did the Ottoman Sultan enact? What did being Ottoman mean? What does it mean to be Jewish in the Ottoman Empire? Do the readings reveal conflict between the religious and political identities of Ottoman Jews? Why does the Chief Rabbi of the Ottoman Empire express “ambivalence” toward the reforms that the Ottoman Sultan enacted?*

### **Week 2 -- Political Identities**

#### **8/26/24 (M)                      What Is Nationalism?**

### Class Preparations

Gelvin, “Cultures of Nationalism,” *The Israel-Palestine Conflict*, 15-46.

Eric Hobsbawm, “The Nation as Invented Tradition,” in John Hutchison, ed., *Nationalism* (Oxford University Press, 1995), 76-82.

Benedict Anderson, “Imagined Communities,” in John Hutchison, ed., *Nationalism*, (Oxford University Press, 1995), 89-95.

*Discussion Prompt: What is nationalism? Who forms a nation, and how? How do the ideas of Hobsbawm and Anderson help to illuminate tensions in late-Ottoman Palestine...perhaps even until the present day? What did the 19<sup>th</sup>-century philosopher Ernest Renan mean when he said, “Getting history wrong is part of being a nation” (for citation, see Gelvin, p. 8)?*

#### **8/28/24 (W)                      Modern Jewish Politics**

### Class Preparations

“The Paths Jews Took,” in J. Efron, S. Weitzman, and M. Lehmann, *The Jews: A History*, 2<sup>nd</sup> ed. (Routledge, 2013), 345-358.

Osip Aronowich Rabinowich, “Russian Must Be Our Mother Tongue (1861),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 378.

Judah Leib Levin, “To America or to the Land of Israel? (1881),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 393-394.

Eliezer ben Yehuda, “The Revival of Hebrew (1880),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3<sup>rd</sup> ed. (Oxford University Press, 2010), 597-598.

*Discussion Prompt: What futures did Jewish leaders in Europe discuss in the late-nineteenth and early-twentieth centuries? Why did Jews immigrate from Europe to Ottoman Palestine? What were other political paths that Jewish communities in Europe might have taken (and did take)?*

### **8/30/24 (F)                      Zionist Immigration to Palestine**

#### Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 1-14.

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.

David Isaac Florentin, “‘Our Duties as Jews and as Ottomans’: An Ottoman Zionist Vision for the Future (1909),” in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 215-222.

Assorted comments by members of Ottoman Parliament, “A Debate on Zionism in the Ottoman Parliament” (1911), in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 222-225.

*Discussion Prompt: What is Zionism? What were the goals of Zionists in the late-19<sup>th</sup> century? Why did Zionism emerge as a movement at that particular time (not 1760, not 1920, not 1540, etc.)? What were the goals of Zionists? What reservations did Ottoman Jews express about it?*

### **Week 3 -- The Origins of the Conflict**

**9/2/24 (M)                      Labor Day-No Class**

**9/4/24 (W)                      Palestine on the Eve of World War I**

#### Class Preparations

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

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

*Discussion Prompt: Does this film present conflict between Ottoman Arabs and Zionist immigrants as an inevitability? What forces and conditions promoted conflict? And engagement? As you reflect on this question, consider the film and previous materials or discussions. If you were the director, what aspect do the film would you have changed? Built on? And why?*

## **9/6/24 (F)                      Perspective and the Writing of History (Stakeholder, Insider?)**

### Class Preparations

Shavit, “Introduction: Question Marks” & “At First Sight, 1897,” in *My Promised Land*, ix-xiv & 3-22.

Khalidi, “Introduction” & “The First Declaration of War,” in *The Hundred Years’ War on Palestine*, 1-20 [note, you only need to read the first few pages of Khalidi’s first chapter].

*Discussion Prompt: What do the first pages of the books tell you about the authors? How do the authors present their reasons for writing a book? Why do both begin their book with a story about their grandfather? How do these books “converse” with each other (author’s perspective, credibility, knowledge)? What strikes you about HOW the authors write about the past?*

### **Week 4 & 5 -- World War I**

## **9/9/24 (M)                      World War I in the Middle East**

### Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 15-23.

Gelvin, “World War I and the Palestinian Mandate,” *The Israel-Palestine Conflict*, 81-89.

“[The New Middle East](#),” episode 3 of *Al Jazeera* documentary on “World War I through Arab Eyes,” *Al Jazeera*, 2016 (43 minutes).

*Discussion Prompt: How did World War I affect political, social, and economic developments in Palestine and the rest of the Middle East? What are its political and economic legacies?*

## **9/11/24 (W)                      Wartime Conditions in Palestine**

read excerpts from diary of Ihsan Turjman, *Year of the Locust: A Soldier’s Diary and the Erasure of Palestine’s Ottoman Past*, ed. Salim Tamari (University of California Press, 2011).

*Discussion Prompt: What do you learn about wartime Jerusalem in Turjman's diary? How does Turjman complement the information in the textbooks or the Al-Jazeera documentary on WWI? What information does his diary entries provide that textbooks or documentaries may neglect?*

## 9/13/24 (F)            **The Racial Logic of Balfour's Proclamation**

### Class Preparations



#### 'Britain Has Been All She Could Be To Jews', 1914

Published by the Parliamentary Recruiting Committee in December 1914, this recruiting poster features the Union Flag and the Star of David (Magen David). This direct appeal to British Jews repurposes an earlier quote from the 'Jewish Chronicle' (August 1914) reminding the Jewish community that Britain had provided a safe haven for around 140,000 Jewish migrants escaping persecution in continental Europe during the 19th century.

The militant message was echoed in synagogues where Rabbis encouraged enlistment in their sermons, and Jewish public notables drew parallels between the British war effort and the Jewish cause, to which British Jews responded enthusiastically. Many saw the war as a means to prove their loyalty and counter anti-Semitic charges of selfishness and cowardliness.

Over 50,000 British Jews responded to the call, and in 1917 an all-Jewish unit called the Jewish Legion was formed. Britain had also recruited the Zion Mule Corps from Jews living in the Middle East that had served in the Gallipoli campaign in 1915. After British Empire forces conquered the Ottoman territory of Palestine in 1917, Zionists in Britain used the loyal service of Jews as the basis for a call to establish a Jewish homeland within Palestine under the terms of the Balfour Declaration.

British Government, Parliamentary Recruiting Committee, "[Britain Has Been All She Could Be to Jews](#)," December 1914, National Army Museum, 1977-06-80-7.

Arthur Balfour, British Foreign Minister, "The Balfour Declaration, November 2, 1917

Khalidi, *The Hundred Years' War on Palestine*, 20-39.

*Discussion Prompt: The Balfour Declaration dates to November 1917, but this recruiting poster suggests the British government had begun to consider the future of refugees from central and eastern Europe early in the war. (Please read description of poster at link in citation.) What do you make of this poster, and what correlation or connections might you see to the later issuance of the Balfour Declaration? How do Khalidi and Shavit discuss the Balfour Proclamation?*

## 9/16/24 (M)            **First American Effort to Resolve Middle East Tensions**

### Class Preparations

Grossi et. al, "Restoring Lost Voices of Self-Determination: King-Crane Commission Digital Archival Collection," <https://www2.oberlin.edu/library/digital/king-crane/intro.html>

"The Zionist Organization's Memorandum to the Peace Conference in Versailles," 3 February 1919, in Akram Fouad Khater, *Sources in the History of the Modern Middle East*, 2<sup>nd</sup> ed., 150-158

"The Resolution of the General Syrian Congress at Damascus," 2 July 1919, in Akram Fouad Khater, *Sources in the History of the Modern Middle East*, 2<sup>nd</sup> ed., 158-160.

“The American King-Crane-Commission Report,” 1919, in Akram Fouad Khater, *Sources in the History of the Modern Middle East*, 2<sup>nd</sup> ed., 160-167.

*Discussion Prompt: What are the competing claims made by the Zionist Organization and the General Syrian Congress, and how do these claims affect the conclusion of the King-Crane Commission? How might the historical trajectory of Palestine and the world have changed if the US Congress had embraced the recommendations of the King-Crane Commission in fall 1919?*

## **9/18/24 (W)            The British Mandate**

### Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 23-35.

Gelvin, “The Mandate,” *The Israel-Palestine Conflict*, 89-97.

Shavit, “Into the Valley, 1921,” in *My Promised Land*, 25-47 (ch. 2).

*Discussion Prompt: Why is 1921 as an important year in the history of Israel, Palestine, and the Arab-Israeli conflict (see Gelvin & Shavit)? How did the Mandate complicate &/or otherwise affect life in Palestine? How/why does Shavit unpack the term ‘activism’ in this chapter?*

## **9/20/24 (F)            Ending Immigration in the Postwar US**

### Class Preparations

David C. Atkinson, “[What History Can Tell Us about the Fallout from Restricting Immigration](#),” *Time Magazine*, 3 February 2017.

House of Representatives, “Report on Temporary Suspension of Immigration,” 6 December 1920, [https://www.govinfo.gov/content/pkg/SERIALSET-07776\\_00\\_00-002-1109-0000/pdf/SERIALSET-07776\\_00\\_00-002-1109-0000.pdf](https://www.govinfo.gov/content/pkg/SERIALSET-07776_00_00-002-1109-0000/pdf/SERIALSET-07776_00_00-002-1109-0000.pdf)

*Discussion Prompt: What arguments and language does the Majority Report of the Committee of Immigration use to persuade its readers to put up legal roadblocks to immigration to the US? What counterargument are used in the Minority Report? How does this report expand our understanding of the history of the Arab-Israeli Conflict as we move into the interwar era?*

## **Week 6 -- The Interwar Era**

### **9/23/24 (M)            Jewish Experiences in Interwar Europe --Guest Lecture, Dr. Klein Pejsova**

### Class Preparations



Annemarie Sammartino's review of Jan Rybak. *Everyday Zionism in East Central Europe: Nation-Building in War and Revolution, 1914–1920*, *The American Historical Review*, V. 129, no. 1, March 2024, 335–336, <https://doi-org.ezproxy.lib.purdue.edu/10.1093/ahr/rhad512>

*Discussion Prompt: How does this review of this Rybak's book on Everyday Zionism raise questions about the conditions in East Central Europe and the lives of Jewish peoples there?*

## 9/25/24 (W)                    **The Great Revolt, 1936-1939**

### Class Preparations

Gelvin, "From Nationalism in Palestine to Palestinian Nationalism," *The Israel-Palestine Conflict*, 99-123.

Shavit, "Orange Grove, 1936," in *My Promised Land*, 49-68 (ch. 3).

Khalidi, *The Hundred Years' War on Palestine*, 39-54.

*Discussion Prompt: What was (were) the principal cause(s) of interwar tensions? How so? Gelvin writes, "religious imagery and vocabulary so readily lend itself to adoption by nationalism" (117)? Why does the author make this statement? And what reasons does he give? What was the Peel Commission, and what did its members identify as the cause of unrest in 1936? What solutions did the members propose to attenuate tensions in Palestinian Mandate?*

## 9/27/24 (F)                    **Symbols of Interwar Political Identities in British Palestine**

### Class Preparations

Linah Mohammad, "[What is a keffiyeh, who wears it, and how did it become a symbol for Palestinians](https://www.npr.org/2023/12/06/1216150515/keffiyeh-amas-palestinians-israel-gaza)," 6 December 2023, NPR, <https://www.npr.org/2023/12/06/1216150515/keffiyeh-amas-palestinians-israel-gaza>

"Sartorial Patriotism" and "Epilogue," in Ted Swedenburg, *Memories of Revolt: The 1936-1939 Rebellion and the Palestinian National Past* (University of Arkansas Press, 2003), 30-37 & 202-209.

Shavit, "Masada, 1942," in *My Promised Land*, 71-98 (ch. 4).

Rabbi Delphine Horvilleur, "Zionism Is about Strength," Haaretz Podcast, only min. 15-32, <https://podcasts.apple.com/us/podcast/haaretz-podcast/id1440719849?i=1000657069846>

*Discussion Prompt: Masada and the keffiyeh became symbols of national identity in the interwar era. How did Masada visually manifest Israeli nationalism? How does Shavit's chapter on its origins as nationalist symbol illuminate earlier readings and discussions? Would Shavit agree with Ernest Renan? Is the nationalist ethos embodied in Masada innate or acquired? How so? Identify the ways the interview with Rabbi Horvilleur complements or contradicts Shavit? In a*

*like manner, how did the keffiyeh scarf come to manifest Palestinian identity? What ethos did it represent? And how do you see it comparing and/or contrasting with the Masada ethos?*

### **Week 7 -- The Arab-Israeli War of 1948**

#### **09/30/24 (M) Israeli Statehood, a Traditional Narrative**

##### Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 44-62.

Watch “Above and Beyond,” Roberta Grossman and Nancy Spielberg, 2014 (1 hr., 30 min.)

*Discussion Prompt: What are strengths & weaknesses of “Above and Beyond?” Compare the narrative style and information provided by the historian and the film’s directors? Where and how do they deviate or conform in recounting the 1948 war? What did you like about the film? What would you change or add or take out if you were the director of this documentary?*

#### **10/2/24 (W) Conflict and Dispossession in Europe**

##### Class Preparations

Peter Gatrell, “‘Nothing but Commas’: Jews, Palestinians, and the Torment of Displacement,” in *The Making of the Modern Refugee* (Oxford University Press, 2013), 118-124.

Gelvin, “From the Great Revolt through the 1948 War,” *The Israel-Palestine Conflict*, 125-135.

Natalie Walker, “The Displaced Persons Act of 1948,” Truman Library Institute, <https://www.trumanlibraryinstitute.org/the-displaced-persons-act-of-1948/>.

President Harry S. Truman, “[Statement by the President on Signing the Displaced Persons Act](#),” 7 June 1948, Harry S. Truman Library and Museum.

Andrew Keen, “[David Nasaw on the Million Refugees Left Behind in Germany after WWII](#),” Keen On Podcast, 16 September 2020.

*Discussion Prompt: How did World War II, the Holocaust, and the postwar policies of the Allies affect life in Palestinian Mandate? What role did the Americans play in the formation of Israel?*

#### **10/4/24 (F) New Historians, Reassessing the Arab-Israeli War of 1948**

##### Class Preparations

Gelvin, “From the Great Revolt through the 1948 War,” *The Israel-Palestine Conflict*, 135-152.

Benny Morris, “The New Historiography: Israel Confronts Its Past,” in *Making Israel*, ed. Benny Morris, 11-28. [This essay was originally published in *Tikkun*, 3, no. 6 (Nov./Dec. 1988)]

Shavit, “Lydda, 1948,” in *My Promised Land*, 99-132 (ch. 5.)

*Discussion Prompt: How have New Historians changed the traditional narrative represented in the film “Above and Beyond”? With what effect? How do conclusions of two schools differ?*

### **Week 8 -- Arab Jews in Israel**

**10/7/24 (M)                      October Break—No Class**

**10/9/24 (W)                      Oriental Israelis (Mizrahi Jews, Sephardic Jews)**

#### **Class Preparations**

Bunton, *The Palestinian-Israeli Conflict*, 62-64.

watch film, “Forget Baghdad” Samir, 2003 (1 hr., 51 min.)

“Interview with Sami Michael,” in *Iraq’s Last Jews: Stories of Daily Life, Upheaval, and Escape from Modern Babylon*, T. Morad, D. Shasha, R. Shasha, ed.s (Palgrave Macmillan, 2008), 63-73.

*Discussion Prompt: How do the stories here—a documentary film about a handful of Iraqi Jews alongside an in-depth interview with Sami Michael—complicate and clarify the story of Israel’s foundation? What were the experiences of these men as Iraqi-raised Jews settling in Israel?*

**10/11/24 (F)                      Intra-Israel Conflicts**

#### **Class Preparations**

Clyde Haberman, “[David Levy, Ex-Laborer Who Became a Top Israeli Leader, Dies at 86](#),” *The New York Times* (2 June 2024).

Ariel Sabar, *My Father’s Paradise: A Son’s Search for His Jewish Past in Kurdish Iraq* (Algonquin Books, 2008), 109-124.

Shavit, “J’accuse, 1999,” in *My Promised Land*, 271-295 (ch. 11).

*Discussion Prompt: How does Shavit build on your understanding of “Oriental Jews”? What are the cultural, economic, and political implications of being Mizrahi? How did their origins in the Arab world help and hurt their assimilation into Israeli society? How did Ariel Sabar’s father compare/contrast with Sami Michael (who is presented in documentary and interview)?*

**Week 9 & 10 -- Israel and the Arab States during the Cold War**

**10/14/24 (M)            The Suez Canal Crisis**

Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 64-69

Gelvin, "The Arab Israeli Conflict," *The Israel-Palestine Conflict*, 175-207.

Gamal Abdel Nasser, "On Zionism and Israel (1960-1963)," in *The Israel-Arab Reader: A Documentary History of the Middle East Conflict*, 7<sup>th</sup> ed., Walter Laqueur and Dan Schueftan ed. (Penguin Books, 2016), 89-91.

*Discussion Prompt: What are the words or terms that stand out in Nasser's speeches and writings to you? How does it help you consider Nasser's primary objection to Israel?*

**10/16/24 (W)            The Six Day War**

Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 70-76

Shavit, "The Project, 1967," *My Promised Land*, 177-198 (ch. 7).

UN Resolution 242 of 22 November 1967,

<https://unispal.un.org/unispal.nsf/0/7D35E1F729DF491C85256EE700686136>

**10/18/24 (F)            No Class [Teddy Roosevelt Conference in Indy]**

**10/21/24 (M)            The Ramadan/Yom Kippur War**

Class Preparations

Khalidi, *The Hundred Years' War on Palestine*, 96-137.

*Discussion Prompt: How does Khalidi contribute to understandings of the Israel-Palestine and/or Arab-Israeli conflict during the Cold War? What prism does Khalidi use for explaining the life of Palestinians between 1967 and 1982? Whose voices are privileged in his account?*

**10/23/24 (W)            The Camp David Accords**

Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 76-86

Shavit, “Settlement, 1975,” *My Promised Land*, 201-225 (ch. 8)

Anwar Sadat, “Speech to the Knesset, 1977,” in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 268-270.

“The Camp David Accords, 1978,” in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 270-273.

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

*Discussion Prompt: Why do you think Sadat chose to make peace with Israel? How does his historic speech at the Israeli Knesset extend the olive branch? 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 still rages nearly fifty years later. Why did the Camp David Accords fail to bring peace to the Middle East? What could signees have done differently (better) in enunciating an agreement intended as a foundation for lasting peace?*

## **10/25/24 (F)            Israeli Occupation of (Colonization in?) the West Bank and Gaza**

### Class Preparations

Shavit, “Gaza Beach, 1991,” *My Promised Land*, 227-236 (ch. 9).

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

*Discussion Prompt: What point does Alexandrwicz make in “The Law in These Parts”? How does the filmmaker muster evidence and establish his authority in making this point? How does he weave reason and emotion in his portrayal of life in the West Bank and Gaza after 1967?*

### **Week 11 and 12 -- The Intifada(s)**

## **10/28/24 (M)            Lebanon**

### Class Preparations

Khalidi, “The Fourth Declaration of War, 1982,” *The Hundred Years’ War on Palestine*, 139-167.

watch “Waltz with Bashir” Ari Folman, 2008 (1 hr. 30 min.)

## **10/30/24 (W)            The Intifada, 1987-1993**

### Class Preparations

Gelvin, “The Palestinian Movement Comes of Age,” *The Israel-Palestine Conflict*, 225-242.

Hanan Ashrawi, “The Meaning of the Intifada,” 1989, in Akram Fouad Khater, *Sources in the History of the Modern Middle East*, 2<sup>nd</sup> ed., 252-254.

“Stories from the Intifada, Part 2” *Al Jazeera*, 2014 (45 min.),  
<https://www.aljazeera.com/program/al-jazeera-world/2014/12/17/stories-from-the-intifada>

“Umm Abdullah” in *Three Mothers and Three Daughters: Palestinian Women’s Stories*, Michael Gorkin and Rafiqa Othman (Other Press, 1996), 143-155.

*Discussion Prompt: Who participated in the Intifada and how? Why did The Intifada begin in 1987? How did it both express and ultimately shape Palestinian nationalism? Assess the role of women in the Intifada: How did women of different generations participate in this uprising?*

**11/1/24 (F) Nationalist Culture**



“The Village Awakens,” Sliman Mansour, 1987

Class Preparations

assess painting “The Village Awakens,” Sliman Mansour, 1987

Ammiel Alcalay, “Who’s Afraid of Mahmoud Darwish,” *MERIP*, no. 154 (September/October 1988), <https://merip.org/1988/09/whos-afraid-of-mahmoud-darwish/>.

Mahmoud Darwish, “Those Who Pass Between Fleeting Words” (1987)

Mahmoud Darwish, “To My Mother” (1966)

*Discussion Prompt: What does Sliman Mansour’s “The Village Awakens” depict, and why? What symbols does he use to represent Palestinian nationalism? How does Mansour’s painting converse with Mahmoud Darwish’s poem “To My Mother.” How did the poem “Those Who Pass Between Fleeting Words” help to capture & catalyze the First Intifada? Why would Israelis—even those on the Left, as discussed in MERIP—find the poem provocative?*

**11/4/24 (M)                    The Second Intifada**Class Preparations

Bunton, *The Palestinian-Israeli Conflict*, 91-105.

watch “Rana’s Wedding” Hany Abu-Assad, 2003 (1 hr., 30 min.)

*Discussion Prompt: What is the central message of “Rana’s Wedding”? What are the strengths and weaknesses of the film in communicating this message? Where does Rana live, and how is the city represented in the film? When do viewers see the Dome of the Rock? And why do you think it appears regularly in this film? How does “Rana’s Wedding” end, and what do you think the director wants viewers to feel as the movie ends? Is there a thesis to this love story?*

**11/6/24 (W)                    Post-Election Analysis**Class Preparations

Come to class prepared to discuss how Israeli and Arab news venues (OR any country’s newspapers BESIDES those published in the US) to see what sorts of insights, information, interpretations they provide as to how the results of the US presidential elections of 5 November will affect futures of Israelis and Palestinians (and even the so-called Middle East in general).

**11/8/24 (F)                    The End of Oslo Optimism**Class Preparations

Khalidi, *The Hundred Years’ War on Palestine*, 207-236.

Gelvin, *The Israel-Palestine Conflict*, 269-281.

**Week 13 & 14 -- After 10/7: Where Do We Go From Here?**

**11/11/24 (M) Oslo and Its Aftermath**  
**--In-Class Workshop on C-Span w/ Andrea Langrish**

Class Preparations

consult “How-To Guide for C-Span Archives” on Brightspace and set up account w/ archive

**11/13/24 (W) After Oslo**  
**--Use C-Span Archive to Find/Examine a Primary Source**

**11/15/24 (F) After Oslo**  
**--Use C-Span Archive to Find/Examine a Primary Source**

***\*\*\*your C-Span Archival Literacy Project Is Due on Brightspace on 25 November by 5 pm***

**11/18/24 (M) Israel, Palestine, and the Future of American Universities**  
**--guest discussant, Dr. Kory Cooper**

Class Preparations

“Palestinian American’s Art Exhibition in Indiana Canceled after Criticizing Gaza Bombings,” NPR Newshour, 29 February 2024, 9 min., 22 sec. (see [here](#)).

Max Bury, “S.B. 202 Slated for Wednesday House Hearing,” *The Exponent*, 18 February 2024.

Kory Cooper, “Who Made Who? [With Apologies to AC/DC],” *The Exponent*, 2 May 2024.

*Discussion Prompt: Why Israel and Palestine, and why now (spring 2024)? Is the university campus the right place for political activism on the part of administrators or students? If not, where? If so, why? What role should college play in the lives of the students who enroll there?*

**11/20/24 (W) The Reflective Journal of an American Academic**

Class Preparations

Melani McAlister, *Promises, Then the Storm: Memory, US Politics, and the Israel-Gaza War* (MACK, forthcoming).

*Discussion Prompt: What do you find most effective in the reflective journal of McAlister? What entry do you find the most interesting? Why? What interventions (changes, additions, subtractions, considerations, etc.) would you suggest to the author if you were reviewing this*



*manuscript before publication? Why? How did reading McAlister's reflections shape the ideas about your final project, which requires editing your journal entries as if for publication?*

**11/22/24 (F) Moving Forward, Completing YOUR Reflection Journal**

Class Preparations

come to class with a working title for the final draft of your reflective journal as well as two entries that you think are most important in what you want to convey about your learning journey

**11/25/24 (M) No Class**

**11/27/24 (W) Thanksgiving Week**

**11/29/24 (F) Thanksgiving Week**

**12/2/24 (M) class meeting to discuss final project**

**12/4/24 (W) class meeting to discuss final project**

**12/6/24 (F) No Class**

**\*\*\*\*\*Revised Draft of Reflective Journal Due on 9 December by 5 pm\*\*\*\*\***

Other University Policies:

**Plagiarism Will Not Be Tolerated at Purdue University:** *Plagiarism is a crime, and students can be expelled for turning in a paper that they did not write. Copying a person's work verbatim is not the only form of plagiarism. In some cases, plagiarism involves paraphrasing the idea of another without a footnote or the repetition of another author's phrase. Students are advised to consult Purdue University's Guide to Academic Integrity for guidelines at: <http://www.purdue.edu/ODOS/osrr/integrity.htm>. Plagiarized work will receive a 0, and the professor reserves the right to forward the case to the administration for further review by a dean.*

**Here Is the Purdue University Policy for Academic Dishonesty:** *Purdue prohibits "dishonesty in connection with any University activity. Cheating, plagiarism, or knowingly furnishing false information to the University are examples of dishonesty." [Part 5, Section III-B-2-a, Student Regulations] Furthermore, the University Senate has stipulated that "the commitment of acts of cheating, lying, and deceit in any of their diverse forms (such as the use of substitutes for taking examinations, the use of illegal cribs, plagiarism, and copying during examinations) is dishonest and must not be tolerated. Moreover, knowingly to aid and abet, directly or indirectly, other parties in committing dishonest acts is in itself dishonest." [University Senate Document 72-18, December 15, 1972] <https://www.purdue.edu/odos/academic-integrity/>*

**Here Is the Purdue University Policy Prohibiting Discrimination:** *Purdue University is committed to maintaining a community which recognizes and values the inherent worth and dignity of every person; fosters tolerance, sensitivity, understanding, and mutual respect among its members; and encourages each individual to strive to reach his or her own potential. In pursuit of its goal of academic excellence, the University seeks to develop and nurture diversity. The University believes that diversity among its many members strengthens the institution, stimulates creativity, promotes the exchange of ideas, and enriches campus life. Purdue University prohibits discrimination against any member of the University community on the basis of race, religion, color, sex, age, national origin or ancestry, genetic information, marital status, parental status, sexual orientation, gender identity and expression, disability, or status as a veteran. The University will conduct its programs, services and activities consistent with applicable federal, state and local laws, regulations and orders and in conformance with the procedures and limitations as set forth in [Executive Memorandum No. D-1](#), which provides specific contractual rights and remedies. Any student who believes they have been discriminated against may visit [www.purdue.edu/report-hate](http://www.purdue.edu/report-hate) to submit a complaint to the Office of Institutional Equity. Information may be reported anonymously. [http://www.purdue.edu/purdue/ea\\_eou\\_statement.html](http://www.purdue.edu/purdue/ea_eou_statement.html)*

**Accessibility and Accommodation:** *Purdue University strives to make learning experiences as accessible as possible. If you anticipate or experience physical or academic barriers based on disability, you are welcome to let me know so that we can discuss options. You are also encouraged to contact the Disability Resource Center at: [drc@purdue.edu](mailto:drc@purdue.edu) or by phone: 765-494-1247.*

**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.*