Westmont In Istanbul 2014
IS122: Contested Identities in Modern Turkey
(Understanding Society GE)
Supervising Westmont instructors: Prof. Heather Keaney & Prof. Jim Wright

BIG PICTURE
Students will engage with debates about whether Turks see themselves as Eastern or Western, religious or secular, loyal to the state or distrustful of it, authoritarian or democratic. They will also consider how these identities intersect with youth culture, family, national memory, state policies and institutions, gender, ethnicity, social class, religious minorities and civil society.

We will seek to take full advantage of the varied physical locations and access to multiple voices that our off campus program affords us. Students will hear from Turkish academics, but also Turkish journalists, activists, politicians and religious leaders. Students will principally be located in the über-urban setting of Istanbul, but will also travel to the South East of the country, home to large communities of both Kurds and Arabs.

Cautionary Note: this course is an introduction to further inquiry...
Much of the learning that occurs this semester will not become clear, if it does at all, until students return to America and have time to process and to follow-up on what they have learned while in the region.

Students may have the understandable expectation that during the semester they will gain an in-depth knowledge of the culture of Turkey and the Middle East. However noble this ambition, it is neither respectful nor realistic. While students will certainly learn and experience more than they ever expected, much more study and experience is necessary just to begin to appreciate, much less understand, the cultures of the region. In order that students do not over/underestimate the potential for learning, students should:

- Understand the complexity of the region and accept a certain ambiguity of knowledge—a willingness to recognise, think about, and write with a sense of intellectual and spiritual ambiguity. For those wondering how spiritual truths can be deciphered in a context of ambiguity or uncertainty, remember St. Paul’s remarks: "Now we see through a glass darkly, but then we shall see Him face to face." Until then, appreciate the ambiguity of life and learning.
- Not oversimplify by imposing a contrived order, organization, conceptual framework, or religious bias to the data. Instead, attention should be given to appreciating the nuanced nature of personal and social realities across the region. As with any country or region, no simple answer exists to any serious question regarding Turkish identities. Any conclusions about the status of
women in Turkey, for example, will depend on any number of factors not easily reducible to a simple formula. Instead, students are expected to consider how women interact, behave, and think within different contexts—economic, social, political, religious and geographical.

- Accept that *experience is a necessary yet insufficient guide*, since both subjective understanding and numerous differences both between and within cases do not allow for simplistic, neatly packaged conclusions about any particular issue area. For example, don’t make the mistake of assuming that you understand Turkish culture because you strike up a friendship or take tea with a Turkish individual or family, even though you are in fact learning something about the culture by doing so.

- Consider the idea of culture with a small “c”— while many cultural preferences may be praiseworthy and deserve respect and preservation, many others are just preferences based on personal or group interest. Imposing cultural change on other people groups is usually wrong, but cultural change at some level is the norm for most peoples.

- Think about how the complex patterns referred to above relate to your own faith tradition intellectually, practically, and spiritually.

**COURSE GOALS: UNDERSTANDING SOCIETY**

1. Articulate dimensions of individual, group and national identities:

   - Students will be encouraged to see how different groups within society – youth, women, Kurds, Armenians, Turks, Greeks, Muslims, Christians, immigrants, wealthy, poor, etc. – perceive themselves and their place within society.

   - To begin to understand a nation from a rounded perspective including aspects of its culture, history, politics, economy and sociology.

**STUDENT LEARNING OUTCOMES**

1. Students will demonstrate an awareness that they are themselves socially enculturated beings

2. Students will demonstrate an ability to relate the experiential and academic aspects of the course

3. Students will demonstrate an ability to evaluate the use of social categories such as gender, ethnicity, class, and religion in different cultural contexts.

**PERFORMANCE**

*Participation – 20%*

*Reading Responses – 20%*

*Photographs – 10%*

*Journal – 20%*

*Exam – 30%*
All of these criteria are designed not only to be the basis of a grade for this course, but to develop skills that will be of benefit to you in any class or career. Some more detail on the above:-

Class Participation
- You need to listen carefully to class lectures and discussions and take notes on the material covered. Learning to listen and take notes at the same time is a valuable skill in any career. If you merely listen, you will not remember a week later, never mind a month later, what was discussed. Studies also show that you retain more information if you are writing notes as well as listening.
- No cell phones, computers, or other electronic devices may be used during class. We don’t want to spoil the fun, but who can compete with Facebook?
- Participation means being in class or at the relevant site visit rendezvous on time. Lateness on an off campus program typically means keeping 33 other people waiting...
- Participation for lectures means having done the reading, and being ready to discuss it.
- Participation for site visits means entering in with a good attitude, even if the ambient circumstances are sub-optimal.
- Class will complement rather than repeat the reading so you will need to attend class if you expect to prosper on this course. Note, however, that participation, not merely attendance, is what we are grading.
- If you do not understand the reading or are feeling lost in the details PLEASE come talk to one of us – sooner rather than later! It is your responsibility to ask questions in class if something is not clear to you.
- If you miss class or a visit, you are responsible to find out what material and announcements you missed.

Photographs
We are keen that you should develop a sense of quality and perceptiveness when taking photos. We are therefore asking each student to take and submit four photos that will capture for that student something essential about this course, together with a short (no more than 50 words) explanation of why this photo has been submitted. While technically competent photos are preferred, you are not being graded on your photographic skills or the flashy-ness of your camera, but rather on your ability to represent in an image a quintessence of the course material.

Journal
We are very keen to encourage each student not only to have experiences but also to reflect upon them...A journal is an excellent way to do this. Students will submit a journal that demonstrates their reflection on:
- 1) community engagement, 2) site visits 3) relationships 4) readings & lectures
Specific prompts will be given in due course. The key point however is that we are not looking for you to tell us what you did, or – other than to explain any necessary context – what you saw, but rather how you felt and, especially, what you thought, and how the experiential and academic aspects of the program speak to each other for you.

JOURNAL ENTRIES MUST BE SUBMITTED PHYSICALLY TO JIM WRIGHT BY THE BEGINNING OF CLASS ON THE ASSIGNED DUE DATE.

Weekly Reading Response Paragraphs
We realize that all of you will be keeping up with the weekly set reading, but just to cheer you on, you will submit each week a short piece (approximately 300 words) in which you reflect on the reading for that period, with marks awarded for the clarity, conciseness and depth of the contributions.

Final Exam
You will have one final exam consisting of three essays. Preparing for exams requires you to synthesize large amounts of material to determine key themes. The time constraints of an exam also require you to order your arguments and supporting evidence in a hierarchy of priority - a truly valuable skill. Exams will draw on the set texts, class lectures and discussions and site visits.

SCHEDULE

Weeks ONE & TWO:
Orientation & Intensive Turkish
Introductory thematic talks by prominent Turkish journalists and cultural commentators Mustafa Akyol & Barçın Yinanç
SEE SITE VISIT REFLECTION PROMPTS FOR YOUR JOURNAL

Week THREE:
Trip to South East (Diyarbakır & Mardin)
JOURNAL PROMPT: Mustafa Akyol mentioned the challenging transition from the multi-religious, mult-cultural, and multi-lingual Ottoman Empire to a homogenous nation state. Can you see any of the legacies of this in the South East of Turkey?
DIYARBAKIR
- “Armenian Culture in Turkey: From the Ashes” The Economist Aug 24, 2013
- “Turkey and its Kurds’ Inch by Inch,” The Economist Sept 14, 2013
MARDIN (The spill over from Syria)
- “Turkey and Syria: and Explosive Border” The Economist May 18 2013

BACKGROUND PEOPLE WILL ASSUME YOU KNOW:
- Heath Lowry, “Early Ottoman Period” The Routledge Handbook of Modern Turkey, 5-14
- M. Şükrü Hanioğlu, “Modern Ottoman Period” The Routledge Handbook of Modern Turkey, 15-25
- Clement H. Dodd, “The Turkish Republic,” The Routledge Handbook of Modern Turkey, 53-64 ***This article summarizes Turkey from 1923-2003***

Week FOUR
Tuesday 4 Feb 14:00-16:00 -- State Ideology & Kemalism in Contemporary Turkey
Speaker: Assist. Prof. Şakir Dinçşahin, Yeditepe University

Wednesday 5 February -- AKP
Speaker: Ibrahim Yıldırım
- Current events articles on AKP and AKP-Gulen conflict
- Articles for the lecture on Thursday 6 February

Thursday 6 Feb 14:00-16:00 -- Political Islam and Secularism in Turkey
Speaker: Assist. Prof. Şakir Dinçşahin, Yeditepe University

Week FIVE February 11th -14th:
Tuesday 11 February 13:00-15:30 -- Turkish Economy/Carrefour
Speaker: Önder Kaplancık
- TBA

Friday 14 February (provisionally) -- Civil-Military Relations in Turkey
Speaker: TBA

Week SIX
Tuesday 18 February 14:00-16:00 -- Methodology of Sociology I
Speaker: Associate Prof. Demet Lüküslü, Yeditepe University Sociology Department
- Gary King, Robert O. Keohane and Sidney Verba “Designing Social Inquiry - Scientific Inference In Qualitative Research” Princeton University Press 1994, Chapter 1

Thurs 20 Feb 14:00-16:00 --Methodology of Soc II: Youth culture in modern Turkey
Speaker: Associate Prof. Demet Lüküslü, Yeditepe University Sociology Department

Week SEVEN
Tuesday 25 February 14:00-16:00 -- TBA

**Friday*** 28 February 10:00-13:00 -- Gezi Park
Speaker: activists who participated in the protests during summer 2013
*Students will engage with this issue by a class held in Gezi Park
- Cihan Tuğal, “Occupy Gezi: The Limits of Turkey’s neo-liberal Success”  
- Everywheretaksim.net
- “ROAR Editorial: Gezi and the Spirit of Revolt”  
  http://roarmag.org/2014/01/roar-symposium-gezi-uprising-turkey/

Week EIGHT
Tuesday 4 March 14:00-16:00 -- Turkish Feminism
Speaker: Assist. Prof. Ayşe AKALIN, Istanbul Technical University
- TBA
Thursday 6th March 14:00-16:00 -- EU and Turkey
Speaker: Assist. Prof. Başak Alpan, Middle East Technical University
- Lenore G. Martin, “Foreign Policy” The Routledge Handbook of Modern Turkey, 227-236
- Nathalie Tocchi, “Turkey and the European Union” The Routledge Handbook of Modern Turkey, 237-245

Week NINE
Tuesday 11 March 14:00-16:00 -- Transformation of the Public Sphere: Reconstruction of Public Memory in Turkey
Speaker: Assist. Prof. Aybil GÖKER, Yeditepe University Anthropology Department

Thursday 13 March 14:00-16:00 -- Before and After 1915: The Armenian Issue Revisited
Speaker: Prof. Feroz Ahmad
- Feroz Ahmad, “Young Turk-Armenian Relations during the Second Constitutional Period, 1908-14” in Hülalü et al. (eds.) Armenians in the Ottoman Society, volume 1, (Kayseri: Erciyes University, 2008), 305-33.

Week TEN
Review & Final Exam
The final exam will be a summative exercise in engaging with the reading, class periods and experiential aspects of the course.

Week ELEVEN
Retreat at Bugday & farewell to Turkey
Site group Reflection Questions
Please consider the following when you visit your group research site. Include these in the guides you will produce for the group, along with questions prompted by your own visit and research.

Chora church
1. Does the religious art give you a sense that the Christians who made it were your brothers and sisters in Christ or distant cousins?
2. When looking at the characters and stories depicted in the religious art what are you struck by – both by what is present and what is absent?

Sufi dhikr
1. Did you feel attracted or put off by this type of spirituality?
2. Does the sufi dhikr have anything to teach Christians?

Topkapi Palace
1. Is the architecture and layout of Topkapi primarily ideological or aesthetic?
2. Based on the (religious and ‘profane’) treasures on display – what can we learn about the Ottomans’ power and legitimacy vis a vis their rivals and peers?

Grand Bazaar
1. Does it deserve its name?
2. Does it reflect the real economy or is it merely a tourist confection?

Bosphorus Tour
1. What do you learn about the significance of the Bosphorus and Istanbul based on what is passing through the Bosphorus?
2. What do the buildings along the Bosphorus suggest in terms of the past and present economic vitality of Turkey/Istanbul?

Aya Sophia
1. What do the mosaics and frescoes suggest about the relationship between church and state in Byzantium?
2. Do you feel like you are in a church? A mosque? A museum?

Suleymaniya Mosque
1. What can we learn about Islamic religious and aesthetic priorities from the architecture, layout, and decoration in the mosque?
2. What strikes you from observing Muslims in the mosque?
3. How does the Suleymania compare to the Aya Sophia?
4. What do you conclude about the role of the Mosque complex in medieval Muslim cities based on the historic buildings around the mosque?
BIG PICTURE
The goal of this course is to introduce students to the complex geo-political alignments that shape the modern Middle East. In particular, Turkey, the ‘Arab Spring’, and the Israeli-Palestinian conflict will provide comparative case studies of how states engage with domestic and international actors and how in turn states conform to or resist domestic and international expectations.

Students will be expected to embrace rather than shun complexity as an inevitable part of global, regional and state political relations. Not only will students come to learn more about Middle East politics, but in witnessing the personal impact of wider forces students will become more critical observers and participants in America’s domestic political life and foreign policy debates.

Students will need to understand the historical events that shape current policies and perceptions in the region. They will be called upon to consider how determinative is history generally and the legacy of colonialism, anti-colonialism and state building projects in particular. At the same time students will need to engage with the centrality of human agency and that is ultimately individuals who act - not memories - and the degree to which falsely robbing people of a sense of agency may be the most insidious legacy of imperialism.

Students will look at the issues of national identity and interest from the perspective of several Middle Eastern states. The course will follow a comparative approach to state building projects and secular nationalism (Turkish, Israeli, Jordanian and Palestinian) in the first half of the 20th century followed by the turn to religion in politics towards the end of the century. Students will be encouraged to understand the context and objectives of these nationalisms and the consequences for religious and ethnic minorities. Understanding nationalism and national identity from these different perspectives, students will be encouraged to reflect upon and compare with similar dynamics within the United States and to consider the role of nationalism in including and excluding groups as well as the turn to religion in American politics. Students will thus be called upon to address regional and national specificity and at the same time consider the concept of “universal time”.

Through engaging with topics that should be familiar to students, i.e. religion and politics, democracy, and national security, in various contexts that are unfamiliar, students will be encouraged to appreciate different points of view and the complexity of competing domestic and international interests.
Students need to reflect upon what it means to be both a child of empire and a child of the Kingdom of God and how these two realities do and should interact. As children of empire students will be asked to think critically about European and US past and present involvement in the Middle East and consider the cost of their own security and prosperity. Students also will be encouraged to think about how children of the Kingdom must wrestle with the place of realpolitik and the view that diplomacy is the art of the possible on the one hand and on the other the claim that for God all things are possible. In this vein students will be asked to wrestle in more direct ways with the human cost of violence and war and the degree to which states can or should have a monopoly on the use of coercive force. As people who are called to be peacemakers, students will be challenged to consider why peace is hard and how Christians in general, and they in particular, should respond to this difficulty.

Finally, students will be asked to consider the wider balance of global power and the freedom of state and sub-state actors to shape their own futures. They will consider the resulting power inequalities between state and sub-state actors and between more and less powerful states. While coming to better understand the reasons for and consequences of these inequalities, students will need to consider what their response should be to these inequalities.

**COURSE GOALS: THINKING GLOBALLY**

1. **Describe differences between at least two cultures and offer historical explanations for those differences.**
   - Students will compare how political leaders and citizens in the Middle East view the geo-political challenges facing their region: from western economic, political and military hegemony, to competing alliances within the region, stability vs. democracy, the Israeli-Palestinian conflict, national and cultural identity in the face of religious and ethnic diversity.
   - Students are expected to hear what those around them are saying and work hard to understand how it is informed by historical experience and thus try to see the world through different interpretive lenses.

2. **Recognize the value and significance of other cultures without romanticizing**
   - Students will confront different proposed solutions to familiar questions of identity and security. They will need to take seriously the strengths and merits of these different views and the tensions and aspirations that inform them.
   - Students will be encouraged to appreciate the distinctives of the different cultures they encounter and the overlapping of religious, ethnic, and national cultures.

3. **Identify ways in which cultures influence formulations of knowledge.**
   - By studying Turkey-EU process, the Israeli-Palestinian conflict and the ways regional and international actors jockey for position and influence in the region, students will see how the particular framing of an issue or conflict is used as a legitimizing tool.
   - Students will see how groups compete to set the dominant frame or meta-narrative of an issue, how this is a competitive space and how a hegemonic intellectual presence or narrative is as or more powerful than a hegemonic material presence.
Students will see how national aspirations and desire for political, social and economic development are inter-related and influenced both by local culture but also by western culture and increasingly a global virtual culture.

By drawing closer to how those in Turkey, Egypt, Israel, and Palestine view national and regional identity and security, students will be able to see the ways in which their own understanding of American identity and national security is conditional and contested.

4. Recognize global inequities, and/or inter-religious issues and commit themselves to thoughtful, concrete responses growing out of Christian faith.

- Students will see how Islam informs political aspirations and policies within the region, but also how religion is in a dialogue with culture and history and thus is not static or hegemonic. Students will move beyond essentialist categories such as “Islamic politics” or “Islamism.”
- Similarly, students will study how US political, military, and economic hegemony affects the people of the Middle East. While it is understandable that a state would prioritize its own interests, students will be asked to consider US foreign policy from other perspectives and consider how justice and security should meet in US political and economic policies.
- Students will study how responses to the Israeli-Palestinian conflict are informed by religious belief from Hamas to American Christian Zionism.
- Students will be encouraged to consider the degree to which faith informs their responses to conflict and injustice in the world. Do they see conflict as primarily a spiritual battle that must be waged in the spirit and will only be won with the return of Christ, or are they more inclined to materialist explanations? Biblical, doctrinal, and historical supports for both positions will be explored and discussed.

5. Recognize the limits of their global understanding.

- As students see the difficulties in achieving peace, stability, justice, and equity they will move beyond simplistic or shallow proposals.
- Recognizing how little they knew about the Middle East, its cultures and conflicts, it is hoped they will want to continue to learn more about these issues as well as consider other areas where their understanding may be similarly limited and one-eyed.

STUDENT LEARNING OUTCOMES
1. Students will be able to compare the relationship between military & civilian institutions in Turkey, Jordan and Israel/Palestine
2. Students will be able to compare the evolution of political Islamic movements in Turkey and Palestine
3. Students will be able to debate the main positions and issues in the Israeli-Palestinian conflict.

EXPECTATIONS
Participation – 30%
Journal – 35%
Israel/Palestine debate – 35%

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Some more detail on the above:-

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- Class will *complement* rather than *repeat* the reading so you will need to attend class if you expect to prosper on this course. Note, however, that participation, not merely attendance, is what we are grading.
- If you do not understand the reading or are feeling lost in the details *PLEASE come talk to one of us – sooner rather than later!* It is your responsibility to ask questions in class if something is not clear to you.
- *If you miss class or a visit, you are responsible to find out what material and announcements you missed.*

Journal

We are very keen to encourage each student not only to have experiences but also to reflect upon them...A journal is an excellent way to do this. Students will submit a journal covering the post Turkey period of the semester. More specific prompts will be given in due course. The key point however is that we are not looking for you to tell us what you did, or – other than to explain any necessary context – what you saw, but rather how you felt and, especially, **what you thought.**

**JOURNAL ENTRIES MUST BE SUBMITTED PHYSICALLY TO JIM WRIGHT BY THE BEGINNING OF CLASS ON THE ASSIGNED DUE DATE.**

Student Debate

Increasingly, it is not just what you know, but your ability to communicate it effectively before an audience – either real or virtual - that sets qualified candidates and employees apart. Organizing your thoughts, contributing confidently and sensitively, and working in a group are valuable life skills. *Real life* begins *now*, not after you graduate.
Accordingly, instead of a final written exam, students will be put into six teams, each of which will be for or against a resolution. The resolutions will be identified in due course. The debates will be the final academic exercise of the semester, and will operate as a summative analysis of students’ views and knowledge of this course.

SIDENOTE ON INTEGRITY AND PLAGIARISM...
Plagiarism is claiming another’s work, ideas, or structure as your own. To avoid this you must cite (including page #) where you have acquired any part of your work that is not genuinely your own. Putting everything in quotes is not a solution, but mere intellectual laziness. You can and should use the ideas of other people, but you need to acknowledge such usage in a footnote and ideally summarize the idea or information in your own words (rather than quote it) to indicate that you truly understand the point being made. Plagiarism is stealing intellectual property and is taken very seriously by the academy, this institution, and your professors. To avoid plagiarizing you should familiarize yourself with the Westmont policy statement on the issue http://www.westmont.edu/offices/provost/plagiarism/plagiarism_policy.html.

PORTFOLIO
You will keep all your work this semester in a portfolio, to be turned in at the end of the semester. This should be an 8.5 x 11-inch three-ring binder, divided into appropriate sections. Please organize your portfolio chronologically, and always include the assignment page prior to your own work. Most of your work will be turned in electronically throughout the semester, read by the professor, and returned to you electronically for printing and inclusion in the portfolio. Nevertheless, you should keep everything you have done for this class in your portfolio, whether turned in or not. We may ask you to reread something you wrote earlier and to reflect upon it, ideally with new eyes. The portfolio will serve as a record or log of your questions, observations, thoughts and reflections and will provide a tangible way of gauging your growth and improvement throughout the semester.

STUDENTS WITH SPECIAL NEEDS
Students who have been diagnosed with a disability (learning, physical or psychological) are strongly encouraged to contact the Disability Services office (Sheri Noble, Coordinator of Disability Services (x6186, snoble@westmont.edu) as early as possible to discuss appropriate accommodations for this course. Formal accommodations will only be granted to students whose disabilities have been verified by the Disability Services office. These accommodations may be necessary to ensure your full participation and the successful completion of this course.

SCHEDULE
The readings for Jordan & Israel-Palestine will be revised in light of unfolding events

Week TWELVE: JORDAN (tentative)
Lecture: Professor Nora Barakat – “General Overview on Jordan”
2) BBC Country Overview http://www.bbc.co.uk/news/world-middle-east-14636713 Sections: Overview, Leaders, Media, Timeline

Lecture: Dr. Mohammed al-Masri – “Jordanian-Israeli Relations”

Read:
http://mideast.foreignpolicy.com/posts/2012/03/01/jordan_s_open_door_policy_forSyrian_refugees

Lecture: Dr. Hani Hourani – “Jordan and the Arab Spring”
Read: 1) http://mideast.foreignpolicy.com/posts/2011/08/19/jordan_goes_morocco
2) http://carnegieendowment.org/2011/02/22/jordan-not-on-brink-but-in-crisis/3szx

Lecture: Mercy Corps Representative – “Iraqi Refugees in Jordan”
Reading:

Lecture: Charles Kohl – “Christians, Missionaries and Ex-Pats in Jordan”
Read:

Lecture: Julia Wallin – “Palestinian Refugees”
Read: 1) http://news.bbc.co.uk/2/hi/middle_east/3629923.stm *View Map
2) http://domino.un.org/unispal nsf/0/c758572b78d1cd0085256bcf0077e51a?OpenDocument
3) http://prrn.mcgill.ca/background/background_resolving.htm

Lecture: ACOR – Petra
Reading:

Weeks FOURTEEN, FIFTEEN & SIXTEEN: Israel & Palestine
NB: Jim & Heather will provide context before we arrive and moderate a few processing sessions while we are there, but the content will come from guest lectures by Israeli & Palestinian academics, activists, politicians, soldiers and religious leaders.

Speakers and site visits:
Ophir Yarden (Judaism and Israel’s Jewish identity)
An American born Jew, Ophir Yarden earned his B.A. at Wesleyan University and his M.A. at the University of Chicago and moved to Israel over 20 years ago. He has studied at the Hebrew University and the Hartman Institute, and is now working towards his doctorate in Jewish History at the Schechter Institute (JTS) in Jerusalem. As Director of Education of the Interreligious Coordinating Council in Israel, Ophir founded the Israel-Palestine JCM Conference, an ongoing framework for intensive indigenous dialogue. Ophir trains teachers for the TALI (enhanced Jewish studies) schools and teaches Judaism in a variety of Christian institutions. **He talks to students about the changes in Judaism and Jewish identity post-Holocaust and Israel’s Jewish identity and civil religion and takes them on a tour through Yad Vashem (Israel’s Holocaust Memorial Museum) and Mt. Herzl (burial place of Theodore Herzl and a prime example of Israel’s civil religion).**

Begin Center (Israel’s civil society)
The Menachem Begin Heritage Center is the state-sponsored memorial project for former Israeli Prime Minister Menachim Begin (PM from 1977-1983). Begin’s most significant achievement as prime minister was signing a peace treaty with Egypt in 1979, for which he and Anwar Sadat shared the Nobel Peace Prize. Begin’s name is engraved in the memory of his nation as the Irgun Commander, Leader of the Opposition and as Israel’s Sixth Prime Minister. The Center is supervised by a Public Council. They are appointed for a period of three years by a relevant Minister, in this case the Prime Minister, whose office oversees the activities of the Center. Learn more at [http://www.begincenter.org.il/en/index.aspx](http://www.begincenter.org.il/en/index.aspx)

**Students tour the Begin Center with guides before meeting with a staff member, Yisrael Medad, whose biography is below.**

Yisrael Medad (The Settlement movement)
American born, Yisrael Medad and his family moved to Israel in 1970. They have lived at Shiloh, a settlement in the West Bank, since 1981. He was in the Betar youth movement, worked as an aide to Members of Knesset from 1981-1994, lectured at the Academy for National Studies 1977-1994, and directed Israel’s Media Watch from 1995-2000. He was also a guest media columnist for The Jerusalem Post and for six years had a weekly media show on Arutz 7 radio. He currently works at the Menachem Begin Heritage Center in Jerusalem. **Mr. Medad speaks with students about the Settlement Movement from his perspective as a settler himself.**

Yonatan (Jonathan) Kaplan (Israeli politics)
Yonatan (Jonathan) Kaplan is a professor at the Rothberg International School at Hebrew University, where he also received his M.A. He has conducted research focused on the history of the Zionist movement. **Mr. Kaplan speaks with students about Israeli politics and Israel in the international arena.**

Gershom Gorenberg (The Settlement Movement)
Gershom Gorenberg is an American-born Israeli historian, journalist and blogger, specializing in the Middle Eastern politics and the interaction of religion and politics. He is currently a senior correspondent for The American Prospect, a monthly American political magazine. He is the author of The Accidental Empire: Israel and the Birth of the Settlements, 1967-1977 and The End of Days: Fundamentalism and
the Struggle for the Temple Mount. Mr. Gorenberg speaks with students about the roots and birth of the Settlement Movement and its implications for Israel.

B’Tselem (Human Rights in the Occupied Territories)
The Israeli Information Center for Human Rights in the Occupied Territories was established in 1989 by a group of prominent academicians, attorneys, journalists, and Knesset members. It endeavors to document and educate the Israeli public and policymakers about human rights violations in the Occupied Territories, combat the phenomenon of denial prevalent among the Israeli public, and help create a human rights culture in Israel.

B’Tselem in Hebrew literally means "in the image of," and is also used as a synonym for human dignity. The word is taken from Genesis 1:27 "And God created humans in his image. In the image of God did He create him." It is in this spirit that the first article of the Universal Declaration of Human Rights states that "All human beings are born equal in dignity and rights."

As an Israeli human rights organization, B’Tselem acts primarily to change Israeli policy in the Occupied Territories and ensure that its government, which rules the Occupied Territories, protects the human rights of residents there and complies with its obligations under international law.

B’Tselem has attained a prominent place among human rights organizations. In December, 1989 it received the Carter-Menil Award for Human Rights. Its reports have gained B’Tselem a reputation for accuracy, and the Israeli authorities relate to them seriously. B’Tselem ensures the reliability of information it publishes by conducting its own fieldwork and research, the results of which are thoroughly cross-checked with relevant documents, official government sources, and information from other sources, among them Israeli, Palestinian, and other human rights organizations. Learn more at http://www.btselem.org/English/index.asp.

A representative from B’Tselem speaks to students about the human rights status of Palestinians in Gaza and the West Bank, and the role of the organization in assisting in this area.

Sayeedna (Archbishop) Elias Chacour (A Christian Arab perspective)
Sayeedna (Archbishop) Elias Chacour (born 1939) is a Palestinian archbishop, currently the Archbishop of Galilee, of the Melkite Greek Catholic Church, an Eastern Byzantine Rite Church in communion with Rome. He is a noted author and peace activist. He is also the author of two books: *Blood Brothers* and *We Belong to the Land*. Students read the former prior to their arrival in Israel, and Archbishop Chacour shares an Arab Christian perspective on the Israeli-Palestinian conflict and speaks about a Christian response to the situation.

Paul Wright, JUC on Christian Zionism
Paul is Principal of Jerusalem Christian University, is a long term resident of Israel, and speaks on Christian Zionism.

Micha Kurz from “Grassroots Jerusalem” on fighting house demolitions
Grassroots Jerusalem is a platform for social, urban and human rights activists and organizations in Jerusalem. Micha speaks on its work combating illegal house
demolitions.

Representative from US State Department
Students have an opportunity to hear from the US Government on the conflict and the region, and US policy in relation to both.

Former IDF soldier from “Breaking the Silence”
BTS is a highly regarded NGO composed entirely of former IDF combatants, who now speak against violence and the conspiracy of silence around the conduct of Israeli military operations in the West Bank.

Hebron Day with Holy Land Trust
We spend a day visiting the deeply divided city of Hebron, in the capable company of a representative from the Palestinian NGO, Holy Land Trust.

Bethlehem Day with Holy Land Trust
We spend a day visiting Bethlehem, in the company of a Palestinian guide. Our trip includes negotiating the separation wall between Jerusalem and Bethlehem.

Old City Jerusalem Day & Galilee Day with Vincent Stuken
Vincent is a Christian guide, who has lived for many years in Jerusalem, and who will accompany us on our trip to the Galilee and also through the Old City of Jerusalem.

Paul Hirschson from the Israeli Ministry of Foreign Affairs
Born in London, Paul Hirschson grew up in South Africa. He holds Bachelors (accounting & law) and Masters (business) degrees. After immigrating to Israel, Paul served in the IDF then worked in the public sector, relocating to England for three years. On his return to Israel Paul worked for ten years in hi-tech, developing business relations in the Middle East and later in Europe, Africa, Malaysia and elsewhere. In 2004 Paul left the private sector and joined Israel’s Ministry of Foreign Affairs. He worked for the Director General’s Office responsible for Israel’s relations with countries in the Persian Gulf until relocating to the USA in 2008. In 2011, Paul completed his posting in the USA and returned home to Israel where he continues working as an Israeli diplomat in the Ministry of Foreign Affairs. Paul will give us the Israeli government’s angle on the conflict and its possible future course, on settlements and on Israel’s role in the region.

Readings:

INTRODUCTION
- BBC country profile
- Conflict summary (Dr. David Holt)
- Time line (http://www.cmea.org/documents/Timeline.htm)

ISRAELIS
- “A war to start all Wars: Will Israel ever seal the victory of 1948?”
• “Abandoning the Iron Wall: Israel and ‘The Middle Eastern Muck’
• Begin Center Memo
• “A Jewish Renewal Understanding of the state of Israel,” Rabbi Michael Lerner http://www.tikkun.org/article.php/Israel
• Breaking the silence (excerpts)

PALESTINIANS
• Rashid Khalidi, The Iron Cage (excerpt)
• “Israeli Arabs struggle for land” BBC news July 23, 2009
• http://news.bbc.co.uk/go/pr/fr/-/2/hi/middle_east/8164755.stm
• “Empowered by nonviolence” Interview with Sami Awad of Holy Land Trust http://samiaawad.wordpress.com/2008/09/16/empowered-by-nonviolence/
• Preface to The Palestinian Hamas
• The Hamas Charter
• “Engaging Hamas & Hizbullah” Electronicintifada.net October 29, 2007
• http://electronicintifada.net/v2/article9066.shtml
• Interview with Khalid Mishal in 2 parts Journal of Palestine Studies, Spring & Summer 2008

WIDER CONTEXT
“Foreign Policy in the National Interest” excerpt from Taming American Power by Stephen Walt
“The Israeli Lobby and the US Response to the War in Lebanon,” excerpt from a panel discussion of the National Press Club, D.C., 28.6.06
“Will the Relationship change? Yes, it can”
“Israel vs. the new Islamist axis,” Martin Kramer, MERIA, March 2007

THE ISSUES
NB: These readings will be updated by the end of February 2014 to ensure relevance and topicality

JERUSALEM
• “Jerusalem: The Key to Peace” BBC
• “The Reality of Israel’s Open Jerusalem,” Jonathan Cook Counterpunch 23, July 2009 http://www.jkcook.net/Articles3/0407.htm#Top

SETTLEMENTS
• “Settler’s influence in Israeli army growing”
• “Israel’s settlements: grappling with America” The Economist Jun 18, 2009
• “Failure written in the west bank stone”
• “Unorthodox Alliance”
DEMOGRAPHY
- “Demography and transfer: Israel’s road to nowhere,” Elia Zureik Third World Quarterly 24:4 2003

RESOURCES

VIOLENCE
- B’Tselem Statistics
- “Israeli Soldiers speak out on Gaza” BBC News July 2009 http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/2/hi/middle_east/8149464.stm?ad=1

NEGOTIATIONS
- “Palestinians and Israelis: Two states or one state?” Edited transcript of remarks by Dr. Avi Shlaim, Mr. Ali Abunimah, Dr. Mounzer Sleiman and Dr. Subhi Ali, “For the Record,” 3 October 2008.
- The Clinton Parameters, 23 December 2000
- The Roadmap to Peace, 2002
- Arab Peace Initiative, 2002

CHRISTIAN ZIONISM
“What is Christian Zionism: Giving Definition to the Movement” International Christian Embassy: Jerusalem
“Biblical Reasons for Christian Support of Israel by Alan C. Lazerte
“How Christian is Zionism?” by Leslie C. Allen and Glen Stassen Sojourners
“Christians United For Israel and Attacking Iran” by Dedrick Muhammad and Farrah Hussein, Foreign Policy in Focus
The Jerusalem Declaration on Christian Zionism, 2006
Westmont In Istanbul 2014

HIS 165/RS 165: “Cross and Crescent in the Middle East”
(Thinking Historically, Communicating Cross Culturally GEs & History or Religious Studies course credit)

Supervising Westmont instructors: Prof. Heather Keaney & Prof. Jim Wright

BIG PICTURE

In this course students will engage first with the history, texts, and doctrines that inform the Islamic worldview and Islamic civilizations. Students will then move beyond this common foundation and engage with greater historical, regional, cultural, and individual specificities. Students need to move beyond thinking in terms of “Islam says this or that” to realizing Islam does not say or do anything; rather Muslims say and do many things, frequently mutually contradictory things – just like Christians. While coming to a greater understanding of how Islam holds together as a coherent world view, students will be encouraged to grant Muslims the same humanity that they demand for themselves, that is accepting that religious belief and practice is also highly personal and based on a wide range of factors from socio-economic and educational background, to varied life experiences. Adapting Bill Musk’s phrase, students will be asked to seek the “human face” of Islam.

Students will also look at some of the historical and cultural roots of Christianity. To this end, students will visit significant sites of Biblical and early Christianity.

- Attention will be given to the interaction between theological developments and cultural and political developments.
- Moreover, you will consider the ways in which both religious belief and culture are historically grounded.
- You will learn more about the Eastern and Oriental Orthodox Churches.
- You will be encouraged to learn about, and where appropriate to practice, the spiritual disciplines that have been so formative for the Eastern Church.
- Through meeting with different Christians living in the Middle East today you will be challenged to consider afresh what it means to be a part of the global body of Christ.

COURSE GOALS: THINKING HISTORICALLY

Students will develop an awareness and appreciation for the particularities of time and place, a sense of the complex process of change and continuity over time, the ability to work critically with a range of primary and secondary historical texts, and appreciation for the art of constructing historical narrative. By studying specific historical periods, the history of Islam and Christianity, the history of academic disciplines, or by taking interdisciplinary courses, students should: become critical readers of a range of historical sources; appreciate the importance of historical context in shaping our understanding of the world in which we live; be able to engage in thoughtful interpretive and historiographic discussion; have practice in constructing a historical narrative; understand the complexity of historical change.

STUDENT LEARNING OUTCOMES
1. Students will be able to identify key terms, figures, texts, genres and movements in Islam.
2. Students will be able to assess the impact and application of Islamic beliefs and practices within particular communities and cultural settings.
3. Students will be able to analyze the ways in which gender, class, education, and national history affect individual and communal interpretations of Islamic texts and traditions.
4. Students will be able to identify salient differences and commonalities between Protestant and Orthodox Christian belief and practice.
5. Students will demonstrate an awareness of some key spiritual practices of historic Christianity.

EXPECTATIONS
Participation – 20%
Photographs – 10%
“Crescent” Engagement Essay - 15%
Exam (week 11) – 25%
2 “Cross” Engagement Essays – 30%

All of these criteria are designed not only to be the basis of a grade for this course, but to develop skills that will be of benefit to you in any class or career.

Some more detail on the above:-

Class Participation
- You need to listen carefully to class lectures and discussions and take notes on the material covered. Learning to listen and take notes at the same time is a valuable skill in any career. If you merely listen, you will not remember a week later, never mind a month later, what was discussed. Studies also show that you retain more information if you are writing notes as well as listening.
- **No cell phones, computers, or other electronic devices may be used during class.** We don’t want to spoil the fun, but who can compete with Facebook?
- Participation means being in class or at the relevant site visit rendezvous on time. Lateness on an off campus program typically means keeping 33 other people waiting...
- Participation for lectures means having done the reading, and being ready to discuss it.
- Participation for site visits means entering in with a good attitude, even if the ambient circumstances are sub-optimal!
- Class will complement rather than repeat the reading so you will need to attend class if you expect to prosper on this course. Note, however, that participation, not merely attendance, is what we are grading.
- If you do not understand the reading or are feeling lost in the details **PLEASE** come talk to one of us — sooner rather than later! It is your responsibility to ask questions in class if something is not clear to you.
- If you miss class or a visit, you are responsible to find out what material and announcements you missed.

Photographs
We are keen that you should develop a sense of quality and perceptiveness when taking photos. We are therefore asking each student to take and submit four photos that will capture for that student something essential about this course, together with a short (no more than 50 words) explanation of why this photo has been submitted. While technically competent photos are preferred, you are not being graded on your photographic skills or the flashy-ness of your camera, but rather on your ability to represent in an image a quintessence of the course material.

Final Exam
You will have one exam over the “Crescent” material. The exam will be IDs and essays. Preparing for exams requires you to synthesize large amounts of material to determine key themes. The time constraints of an exam also require you to order your arguments and supporting evidence in a hierarchy of priority - a truly valuable skill. Exams will draw on the set texts and class lectures and discussions, and site visits.

Engagement Essays (1500 words each)
1. Choose one of the topics from the “Crescent” portion of the course. 
   Interview at least 5 Turks on the topic and write a response.
   • Your response should demonstrate an ability to reflect on the connections (and disconnections) between Islamic teachings and Muslim practices.
   • In light of the latter, be sure to take note of your interviewee’s age, gender, socio-economic, geographical & educational background. Include analysis of how these likely affect their responses.

2. How has your understanding of ‘the body of Christ’ evolved during the course of the semester? [Week 10]
   Your response should include a consideration of:
   • Your attitude to the Orthodox churches;
   • Your understanding of one or more shifts in Christian belief and practice between the Patristic period and today;
   • Whether the ecumenical creeds are a sound basis for Christian unity today;
   • You should include personal experience, participation in church worship, site visits to places of historical, artistic or architectural relevance, and community engagement, together with readings and lectures.

3. How do you understand the historicity of Christ? [Week 15]
   Your response should include a consideration of:
   • How do you understand the Biblical record both in light of modern historical methodology and on its own terms;
   • How do you understand the Biblical record with Eastern rather than solely Western eyes; and
   • Whether, and why, you understand the Biblical and church claims about the historical Jesus as important

READINGS
Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam* (2nd ed)
Intervarsity Press, 2007
Course readers
“CRESIDENT” SCHEDULE

**Week FOUR**
FRIDAY 7 FEBRUARY -- Sacred & Secular Authority in the age of the Prophet
- Chapman, chpt 7-9

FRIDAY 7 FEBRUARY -- Sacred & Secular Authority in the age of the Caliphs
- Chapman, 10 & pgs. 127-135, 143-146

**Week FIVE**
THURSDAY 13 FEBRUARY -- Islam & Spirituality (i.e. Sufism)
- Chapman 11 & 12
- *Sufi Women* (excerpts)

FRIDAY 14 FEBRUARY -- Islam & Democracy
- Chapman 15 & 31
- Quranic verses
- Abu-l-'Ala' Mawdudi & Rachid Ghannouchi

**Week SIX**
Friday Long Weekend

**Week SEVEN**
THURSDAY 27 FEBRUARY -- Islam & Women
- Chapman 16
- Leila Ahmed article

FRIDAY 28 FEBRUARY -- Islam & Violence
- Chapman, 17
- Quranic verses
- Sayyid Qutb & Abd al-Salam al-Farag

**Week EIGHT**
*Monday 3pm “Crescent” Engagement Essay DUE*
Friday Long Weekend

**Week NINE**
Friday -- Islam & Reform
- Chapman, pgs. 136-142, 146-148
- Muhammad Abduh (excerpt)

Friday -- Where from here?
• Chapman, 24, 25, 28, 29

Week TEN
Crescent final exam

“CROSS” SCHEDULE

Week THREE
Orthodoxy, Monasticism, and the Spiritual Disciplines
Site visit to two ancient, but still functioning, Syriac orthodox monasteries in South East Turkey (Tur Abdin) and Guest Lecture on Syriani art and architecture.
• “The Bible and the Orthodox Church,” pages iv – xiii from The Orthodox Study Bible, Thomas Nelson Publishers, Nashville, 1993
• “A Kinder, Gentler Understanding” pages 63 - 84 from Turning over a New Leaf: protestant Missions and the Orthodox Churches of the Middle East, the final report of a Multi-Mission Study Group on Orthodoxy, 2nd ed. 1992 (not commercially published)
• Kallistos Ware, The Orthodox Way, St Vladimir’s Seminary Press 1998, pages 67 – 88.
• The Rule of Saint Benedict (excerpts)

Weeks FIVE
Protestant Mission in Ottoman and Republican Turkey
Guest Speaker: Peter Pikkert
• Reading: Peter Pikkert, Protestant Missionaries to the Middle East: Ambassadors of Christ or Culture? Introduction, Hamilton, ON: WEC Canada, 2008

WEEKS SIX - NINE
The Ecumenical Councils, the breakup of Christendom (and Byzantium?)
The doctrinal and Political divisions that drafted the creeds and then split the Church.

Visit Armenian Orthodox church and hear from Father Zaccheus on the contemporary experience of the small residue of Armenian Christians in Istanbul
Weeks THIRTEEN, FOURTEEN & FIFTEEN: Israel & Palestine

Spend Orthodox Easter with Palestinian Christians in Bethlehem
Meet with Palestinian Christians to discuss their response to the Conflict
Visit Christian sites in Jerusalem, Bethlehem, the Galilee, and Nazareth and consider the quest for the historical Jesus.

Readings:

- Charles M. Sennott, “Bethlehem” and “Beit Sahour” in The Body and the Blood: The Middle East’s Vanishing Christians and the Possibility for Peace
- Bruce Fisk, Backpackers Guide to Jesus (excerpts)
- Lesslie Newbigin, Missionary Theologian, a Reader, compiled by Paul Weston, SPCK, 2006, 54-65

April 27 Final papers due

“The thirst for grasping the real meaning of things was indeed my habit and wont from my early years and in the prime of my life. It was an instinctive, natural disposition placed in my makeup by God Most High, not something due to my own choosing and contriving. As a result . . . inherited beliefs lost their hold on me when I was still quite young. For I saw that the children of Christians always grew up embracing Christianity, and the children of Jews always grew up adhering to Judaism, and the children of Muslims always grew up following the religion of Islam. . . I felt an inner urge to seek the true meaning. . . of the beliefs arising through the slavish imitation of parents and teachers.”

-- Al-Ghazali (d. 1111)