

HIST4820 : TOPICS IN ISLAMIC HISTORY

ORIENTALISM

F15 Semester

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Consultation: Thurs 3:00-4:00pm or by appt.

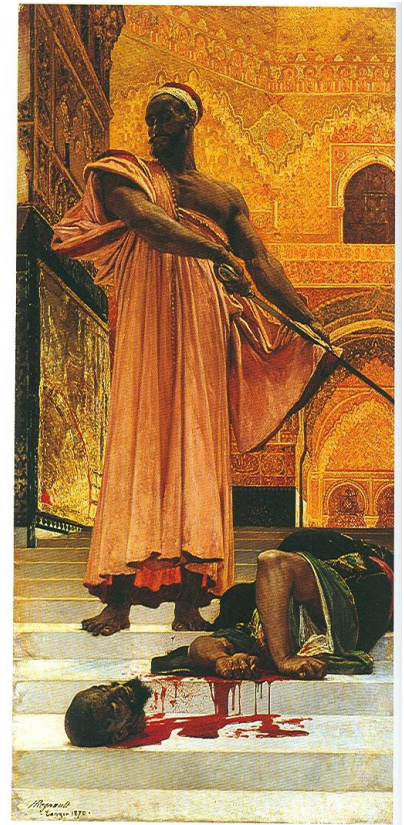


LECTURE/DISCUSSION TIME: Weds 11:30AM - 02:20PM
Graham Hall Room 2302

COURSE DESCRIPTION

This course explores the historiographical complexities involved in studying that segment of the “Orient” known as the Eastern Mediterranean, and its Islamic heritage. Emerging out of a peculiar set of circumstances in which the pioneers of Islamic history in the West were typically biblical and religious specialists with knowledge of the “dead” languages of Eastern literatures, these scholars of the Middle East who explored Islamic culture and civilization in earlier centuries shaped the field in dramatic ways. Their influence can still be felt in today’s often exoticized, objectified Western views of the region and its inhabitants. What factors affected their views of the Middle East, of Islam, and of Muslim peoples? What is “Orientalism” in its various manifestations as defined by Edward Said and others? How does this phenomenon continue to influence academic paradigms and Western pop culture images of the Islamic world today? Does Orientalism play a role in other fields of non-Western history (i.e. South Asian, Southeast Asian, or East Asian Studies)?

We explore Western images of an erotic East frozen in time: from the medieval to early modern European condemnation of Muhammad the Prophet as a manipulative idolator preaching a religion merely to satisfy personal desires, to the sensual, lascivious harem of the stereotypical Muslim tyrant – the Ottoman Sultan, his brutality towards women, and his overindulgences in wine and young slave boys. Machiavelli’s political model, informed by the image of the so-called “Grand Turk,” was given momentum by 16th century Venetian ambassadorial reports to the Senate and Doge concerning the goings-on in the Ottoman palace among members of the ruling elite; this became Montesquieu’s “Oriental despot” that 20th century Marxists would later expand upon in order to explain the Asiatic mode of production – their explanation for the particular type of non-capitalist, socio-economic underdevelopment that constrained the Middle East. These images often clouded historical realities. They have proved difficult to surmount in the present political climate where Hollywood movies and non-neutral news media continue to capitalize on or else perpetuate among people in the West a state of ignorance of and fear towards Islam as an unyielding religion and towards Muslims in general as fanatic terrorists bent on jihad.



The course will give students a deeper understanding of the myths that pervade and the realities that are often concealed in today’s media portrayals of the region and in movies possessing racial, religious, and social stereotypes of “Orientals,” through discussion of secondary and primary texts, allowing the students to determine their own approaches to the study of Islamic and/or Asian cultures and civilizations. I ask them to contemplate the possibility of whether or not academic scholarship and Western societies as a whole can overcome the politics and social attitudes so deeply inscribed toward the region known collectively as the (Middle) East.

Readings

The main text for this course is **Zachary Lockman, *Contending Visions of the Middle East: The History and Politics of Orientalism* (Cambridge: Cambridge University Press, 2004)**, available on reserve electronically and also for purchase in the bookstore. This book is packed with historiographical material and you need to read carefully and perhaps re-read as he is dealing with the very complicated evolution of the scholarly field of Islamic and Middle East Studies.

Norman Daniel’s *Islam and the West: The Making of an Image* was originally published in 1960 but was reprinted in 2000 – he was a bit before his time and this book is extremely useful for understanding Christian perceptions of Islam and Muslims in the pre-modern era. I recommend that at some point during the semester you take a look at the library’s copy. **A. L. MacFie (ed.), *Orientalism: A Reader* (Edinburgh: Edinburgh U Press, 2000)** contains many short excerpts may be beneficial to your understanding of Orientalism.

We also use a selection of other related texts, articles, and/or book excerpts that will pertain to the particular theme for each week.

Texts will be put on Reserve at the Library wherever possible; some books will also be placed on Reserve. Many articles I have listed in the weekly reading schedule are available online via JSTOR; they are indicated in an underlined format. Please check your course outline schedule for details.

It is possible during the semester that I will add a reading here and there if I find something I think will be of benefit. I will try to communicate this to you in a timely manner, either in the lecture or via the online site.

Students are required to read the assigned texts listed in the lecture schedule **BEFORE** each lecture. Other suggested texts will sometimes be provided on certain topics. They may be helpful in drafting your essays.

ASSESSMENT

Item	Length	Due	Weight
Book Review	1,000 words	in class, Wk 6	20%
Discussion/Participation		On-going	35%
Final Essay	3000 words	Outline & source list due in class, Wk 9	10%
		Final Paper due date, Mon Dec 7	35%

Essays

Your book review is an exercise designed to have you critically read a source that relates to an area of research interest that you may pursue for your final essay. You will be required to review the work, assessing its arguments and overall value to the field of study.

Your final research essay on a topic of your choosing will aim to challenge your ability to think in-depth about a particular issue connected to Orientalism and/or the Middle East in film & media. All essays should also relate to issues raised in lectures, discussions, and/or set reading. I encourage you to discuss your final essay topic with me over email or during my office hours.

ESSAY SUBMISSION POLICY

No extensions will be granted for late submission unless proof is provided of an emergency, or a medical or emotional reason, accompanied by either a medical certificate or a counselor’s certificate. Extensions can only be given **before** the due date and (in the interests of consistency across all students) **not** for any of the following reasons:

- Computer or printer problems

- Assignments are due at the same time in other courses
- You have to do an extra shift in your job that week
- You will be away that week

All late essays will be subject to automatic penalty of **4/100 points** for the assignment for each day they are late. Essays should be submitted in class the day they are due. Please see Dept. policy concerning late submissions on a following page. Your paper will be considered late up to the point when it is physically in my hands – regardless of WHEN you submitted it in my mailbox or under my door. **I DO NOT ACCEPT EMAILED PAPERS.**

GUIDE TO LIBRARY SOURCES

Students are encouraged to make full use of audiovisual material and electronic databases, and judicious use of the Internet. Zachary Lockman’s book has a Bibliography that is quite extensive; many of the other texts we are using for this class also have bibliographies you should peruse.

One of the most useful references on Islamic and Middle East history is the *Encyclopedia of Islam* multi-volume set. I recommend that you refer to this volume as a starting point for any research project. Please consult with me if you are having trouble finding sources. *Index Islamicus* is the main database for our field. Make use of it.

Try also the *Encyclopedia of the Modern Middle East and North Africa*, 2nd ed. (Thomson Gale, 2004).

Journal Articles

The best reference tool for finding journal articles on Islamic and Middle East History is *Index Islamicus*, a periodical reference just for this purpose. Do not hesitate to ask the library for assistance in using this invaluable tool. The *International Journal of Middle East Studies (IJMES)*, *Middle East Reports (MERIP)* and others are prominent journals in our field that are accessible online through the **JSTOR** database, except for the last 5 years, which are in the library on the shelves. Please avail yourselves of these sources.

Internet Sources

There is an ever-growing amount of material on the Internet relating to Middle East and Islamic history, though it should be utilized carefully. While you are encouraged to explore these sites, please note that they can be unreliable and inaccurate; in addition there are conventions about how you reference from them.

Discussion and Assessment:

This course is a 4th year seminar course, which means you will be expected to have read the readings for that week and come to class prepared to be able to discuss them. You receive a grade for participation! In addition, because this is a seminar course that meets only once per week for almost 3 hours, **attendance is necessary because you cannot participate if you aren’t there!** If you can’t find time in your schedule to attend this class regularly, and I do mean EVERY WEEK, don’t register for this one – you will not pass. Absence from a class will result in an automatic 0 for that week’s participation score. You need to come to the lecture portion and participate in discussions, no exceptions. 35% of your grade will be based upon participation in the course. We do have a Discussion Tool in the Courselink site for further online discussion when we need to continue to debate the material outside of class. This may be necessary on occasion, or I may ask you to think about material from the class further and post on the site.

Participation in discussions and grading:

Every student receives a “Weekly Discussion schedule” in Week 1. The format of the first weeks of class will be general discussion led by me of the readings and films/excerpts in order to familiarize students with the material and approach to this subject; I will give participation marks accordingly.

In Week 2, students will, as small groups, choose a few weeks (between Weeks 4-11 of the semester) to lead the class discussion of the topic for that week. There are assigned readings that the entire class must read; there are suggested readings that may help in your understanding of a particular issue. Group members will organize and present material

(through powerpoint and/or other multimedia) explaining the historical context relevant to a particular week's topic, as well as the major themes and issues to be discussed. Other related texts not listed in the course outline may help in this regard.

The other class members will EACH provide a grade for that group anonymously based upon their presentation and discussion of material. These grades will be given to me at the end of the class period and I will then tabulate an average of them, which will be the group's participation mark for that week. It will also include my assessment of the group's work. Even if you are not in the group that presents that week, you are still expected to attend class, engage in the discussion, and provide the group with a mark for their efforts, NO EXCEPTIONS. Failure to do this will result in your participation mark of 0 for that week.

UNIVERSITY OF GUELPH Department of History

Handing in and Getting Back Assignments

Unless the course instructor says so, all History papers and assignments are to be handed in at class and returned at class. LATE PAPERS may ONLY be placed through the open slots in the mailboxes of faculty members and Graduate Teaching assistants at the student's own risk. Mailboxes for regular faculty members are located in Room 2009 Mackinnon Extension and are accessible 8.30 a.m. – 4.00 p.m. Mon.-Fri. Mailboxes for graduate students and other instructors are located in the hallway at the 2nd floor entrance to the MacKinnon Extension building from the old MacKinnon building office tower (second floor). Late papers will not be date stamped. The History department and its instructors bear no responsibility whatsoever for late papers. **Under no circumstances should the wire baskets outside professors' offices be used to deposit student papers.**

Classroom Etiquette and Useful Tools

To avoid distraction, the History Department requests that you turn off your wireless connections during class unless requested by the instructor to do otherwise. The Department maintains a web site (<http://www.uoguelph.ca/history>) that will be helpful in various ways to students in History courses - such as conveying names of student award winners, information on undergraduate and graduate programs at Guelph, and news of the Department. There are useful links to on-line resources that include A Guide to Writing History Research Essays which will be valuable to students in all History courses. The University of Guelph History Society operates a number of programs to assist History undergraduates, and information about these programs can be accessed through the Department website or <http://www.uoguelph.ca/~histsoc>.

College of Arts Statement

E-mail Communication

As per university regulations, all students are required to check their <mail.uoguelph.ca> e-mail account regularly: e-mail is the official route of communication between the University and its students.

When You Cannot Meet a Course Requirement

When you find yourself unable to meet an in-course requirement because of illness or compassionate reasons, please advise the course instructor (or designated person, such as a teaching assistant) in writing, with your name, id#, and e-mail contact. [See the undergraduate calendar for information on regulations and procedures for Academic Consideration.](#)

Drop Date

The last date to drop one-semester courses, without academic penalty, is **Friday, 6 November 2015**. For [regulations and procedures for Dropping Courses, see the Undergraduate Calendar.](#)

Copies of out-of-class assignments

Keep paper and/or other reliable back-up copies of all out-of-class assignments: you may be asked to resubmit work at any time.

Accessibility

The University of Guelph is committed to creating a barrier-free environment. Providing services for students is a shared responsibility among students, faculty and administrators. This relationship is based on respect of individual rights, the dignity of the individual and the University community's shared commitment to an open and supportive learning environment. Students requiring service or accommodation, whether due to an identified, ongoing disability or a short-term disability should contact Student Accessibility Services as soon as possible. For more information, contact CSD at 519-824-4120 ext. 56208 or email sas@uoguelph.ca or see the website: <http://www.csd.uoguelph.ca/csd/>

Student Rights and Responsibilities

Each student at the University of Guelph has rights which carry commensurate responsibilities that involve, broadly, being a civil and respectful member of the University community. [The Rights and Responsibilities are detailed in the Undergraduate Calendar](#)

Academic Misconduct

The University of Guelph is committed to upholding the highest standards of academic integrity and it is the responsibility of all members of the University community – faculty, staff, and students – to be aware of what constitutes academic misconduct and to do as much as possible to prevent academic offences from occurring. University of Guelph students have the responsibility of abiding by the University's policy on academic misconduct regardless of their location of study; faculty, staff and students have the responsibility of supporting an environment that discourages misconduct. Students need to remain aware that instructors have access to and the right to use electronic and other means of detection.

Please note: Whether or not a student intended to commit academic misconduct is not relevant for a finding of guilt. Hurried or careless submission of assignments does not excuse students from responsibility for verifying the academic integrity of their work before submitting it. Students who are in any doubt as to whether an action on their part could be construed as an academic offence should consult with a faculty member or faculty advisor. [The Academic Misconduct Policy is detailed in the Undergraduate Calendar.](#)

In this course, your instructor will be using Turnitin, integrated with the CourseLink Dropbox tool, to detect possible plagiarism, unauthorized collaboration or copying as part of the ongoing efforts to maintain academic integrity at the University of Guelph.

All submitted assignments will be included as source documents in the Turnitin.com reference database solely for the purpose of detecting plagiarism of such papers. Use of the Turnitin.com service is subject to the Usage Policy posted on the Turnitin.com site.

A major benefit of using Turnitin is that students will be able to educate and empower themselves in preventing academic misconduct. In this course, you may screen your own assignments through Turnitin as many times as you wish before the due date. You will be able to see and print reports that show you exactly where you have properly and improperly referenced the outside sources and materials in your assignment.

Recording of Materials

Presentations which are made in relation to course work—including lectures—cannot be recorded or copied without the permission of the presenter, whether the instructor, a classmate or guest lecturer. Material recorded with permission is restricted to use for that course unless further permission is granted.

Resources

The [Academic Calendars](#) are the source of information about the University of Guelph's procedures, policies and regulations which apply to undergraduate, graduate and diploma programs.

LECTURE TIMETABLE AND READINGS

Week 1 (Sept 16): Introduction to course & themes; What is Orientalism?

Film: *Edward Said on Orientalism*

Reading: Lockman, (**Preface, 2nd ed**), 1-65; Edward Said, *Orientalism* (NY: Vintage Books, 1978), 1-28.

D2L: A. L. MacFie (ed.), *Orientalism: A Reader* (Edinburgh: Edinburgh U Press, 2000), 1-8

D2L: Thierry Hentsch, *Imagining the Middle East* (Montreal: Black Rose Books, 1992), ix-xvi.

Part I: Early Christian-Muslim Relations and the Study of Islam

Week 2 (Sept 23) : Discuss themes of previous week's readings: Ancient understandings of the "Other"; ancient Greece and Persia; the rise of Islam through Christian eyes;

Reading: Lockman, 8-27

D2L: Hentsch, *Imagining the Middle East*, 1-29

Hugh Goddard, *A History of Christian-Muslim Relations* (Chicago: New Amsterdam Books, 2000), 19-78

D2L: Maxime Rodinson, *Europe and the Mystique of Islam* (London: I.B.Tauris, 1988), 3-23.

D2L: Richard Fletcher, *The Cross and the Crescent: Christianity and Islam from Muhammad to the Reformation* (NY: Viking, 2003), 1-29

Suggested Reading: Robert Irwin, *For Lust of Knowing: The Orientalists and their Enemies* (Allan Lane, 2006), 1-18.

John Tolan, *Saracens: Islam in the Medieval European Imagination* (NY: Columbia University Press, 2002).

Benjamin Braude, "The Sons of Noah and the Construction of Ethnic and Geographical Identities in the Medieval and Early Modern Periods," *William and Mary Quarterly* 54(1997): 105-142.

Week 3 (Sept 30): The Medieval era, the Crusades and their effects; Early "Islamic historiography" and Christian Orientalists' influence;

Reading: Lockman, 27-39 (**new ed, -40**).

Hentsch, *Imagining the Middle East*, 29-48

Goddard, *A History of Christian-Muslim Relations*, 79-108

Suggested Reading:

Richard Southern, *Western Views of Islam in the Middle Ages* (1962)

Rodinson, *Europe and the Mystique of Islam*, 23-31.

Fletcher, *The Cross and the Crescent...*, 30-161.

Irwin, *For Lust of Knowing*, 19-53.

Andrew Wheatcroft, *Infidels: The Conflict between Islam and Christendom, 638-2002* (London: Penguin Books, 2003), see Ch 2, "First Contact," 39-59, Ch 7-8 on the Crusades, 165-218;

Karen Armstrong, *Holy War: The Crusades and Their Impact on Today's World* (NY: Anchor Books, 2001 reprint of 1988)

Farhad Daftary, *The Assassin Legends: Myths of the Isma'ilis* (NY: I.B.Taurus, 1995), Ch 3, "Medieval European Perceptions of Islam and the Isma'ilis," 49-87.

Ilya Gaiduk, *The Great Confrontation*

Week 4 (Oct 7): Ottomans and Turks arrive in Europe; Renaissance, Machiavellan princes and defining Oriental Despotism;

Reading: Lockman, 40-65

D2L: Hentsch, *Imagining the Middle East*, 49-79

Goddard, *A History of Christian-Muslim Relations*, 109-141

Rodinson, *Europe and the Mystique of Islam*, 31-44

Lucette Valensi, *Birth of the Despot: Venice and the Sublime Porte* (Ithaca: Cornell University Press, 1993).

Suggested Reading: Albert Hourani, *Islam in European Thought* (Cambridge University Press, 1991).

David Blanks & Michael Frasseto (eds.), *Western Views of Islam in Medieval and Early Modern Europe: Perception of Other* (NY: St. Martin's Press, 1999).

John Wolfgang Bohnstedt, *The Infidel Scourge of God: The Turkish Menace as Seen by German Pamphleteers of the Reformation* (Philadelphia, 1968).

Robert Schwoebel, *The Shadow of the Crescent: The Renaissance Image of the Turk (1453-1517)* (Nieuwkoop: B. de Graaf, 1967).

Patricia Springborg, *Western Republicanism and the Oriental Prince* (Austin: U Texas Press, 1992)

Aslı Çırakman, *From the "Terror of the World" to the Sick Man of Europe: European Images of the Ottoman Empire and Society from the Sixteenth Century to the Nineteenth* (NY: Peter Lang Publishing, 2002), Ch 6, 8, 10.

Kenneth M. Setton, *Western Hostility to Islam and Prophecies of Turkish Doom* (Philadelphia: American Philosophical Society, 1992).

Gerald MacLean, *The Rise of Oriental Travel: English Visitors to the Ottoman Empire, 1580-1720* (Palgrave MacMillan, 2004).

Justin McCarthy, *The Turk in America* (University of Utah Press, 2010).

Part II: Orientalism in the Age of Empire

Week 5 (Oct 14): Intellectualizing and Exoticizing the "Other": Enlightenment to the 19th century: Hegel, Renan, Marx, Weber, and others; Mozart's 18th C Abduction from the Seraglio; Napoleon in Egypt;

Reading: Lockman, 66-98 (new ed. -99);

G.W.F. Hegel, "Gorgeous Edifices," in A.L. MacFie (ed.), *Orientalism: A Reader*, 13-15.

Karl Marx, "The British Rule in India," in MacFie (ed.), *Orientalism: A Reader*, 16-17.

Phil Almond, "Western Images of Islam, 1700-1900," *Australian Journal of Politics and History* 49:3(2003): 412-424. [AVL ONLINE]

Hentsch, *Imagining the Middle East*, 81-158

Goddard, *A History of Christian-Muslim Relations*, 143-176

Rodinson, *Europe and the Mystique of Islam*, 45-82

Suggested Reading:

Raymond Schwab, *The Oriental Renaissance: Europe's Rediscovery of India and the East, 1680-1880* (NY: Columbia University Press, 1984).

Roderick Cavaliero, *Ottomania: The Romantics and the Myth of the Islamic Orient* (I.B. Tauris, 2010).

Mohammed Sharafuddin, *Islam and Romantic Orientalism: Literary Encounters with the Orient* (I.B. Tauris, 1994).

Irwin, *For Lust of Knowing*, 141-216.

Nabil Matar, *Turks, Moors and Englishmen in the Age of Discovery* (NY: Columbia U Press, 1999)

Philip Almond, *Heretic and Hero: Muhammad and the Victorians* (Weisbaden: O.Harrassowitz, 1989).

Clinton Bennett, *Victorian Images of Islam* (London: Grey Seal, 1992).

Zeynep Çelik, *Displaying the Orient: Architecture of Islam at Nineteenth-Century World's Fairs* (Berkeley, 1992).

Week 6 (Oct 21):

***BOOK REVIEW Due in Class today ***

Institutionalizing Orientalism and the Evolution of Islamic Historiography in the 20th century; Edward Said defines 19th century Orientalism as tool for colonial power;

Reading: Lockman, 99-147 (new ed. 100-148)

Michel Foucault, "Truth and Power," in MacFie (ed.), *Orientalism: A Reader*, 41-43.

Hentsch, *Imagining the Middle East*, 159-210

If you haven't read it yet, Edward Said, *Orientalism*, 1-28; if you read this section, read on!

Suggested Reading: Rodinson, *Europe and the Mystique of Islam*, 83-129

H.A.R. Gibb, *Mohammadenism* (re-edition of Margoliouth's 1911 work)

Gibb & Bowen, *Islamic Society and the West*, excerpts

Marshall Hodgson, *The Venture of Islam* (3 Vols.)

Irwin, *For Lust of Knowing*, 217-276.

Albert Hourani, *Islam in European Thought* (Cambridge University Press, 1991).

Bernard Lewis, *The Muslim Discovery of Europe* (NY: WW Norton & Co., 1982).

Part III: Recognizing Orientalism

From this point onwards A.L.MacFie (ed.)'s *Orientalism: A Reader* will be extremely useful to see how the Orientalist debate between Orientalist scholars and their critics were expressed in often virulent terms, and how they shaped the academic field. I will suggest a few excerpts over the next weeks but try to look at as many of the selections as you can in this book

Week 7 (Oct 28): Emerging Critiques of Islamic historiographical frameworks

Reading: Lockman, 148-181 (new ed.149-182)

Anouar Abdel-Malek, "Orientalism in Crisis," *Diogenes* 44(1963), 104-112. Also avl in MacFie (ed.), *Orientalism: A Reader*, 47-56.

A.L. Tibawi, "English-Speaking Orientalists," *Islamic Quarterly* 8:1-4(1964): 25-45. Also avl in MacFie (ed.), *Orientalism: A Reader*, 57-76.

Edward Said, "Shattered Myths," in MacFie (ed.), *Orientalism: A Reader*, 89-103. Read Said's other essays in this section of MacFie if you have time.

Irwin, *For Lust of Knowing*, Ch 9 p.277-309 (for an overview of Said's shortcomings)

Suggested Reading:

Bryan Turner, *Weber and Islam: A Critical Study*

Abdullah Laroui, *The Crisis of the Arab Intellectual*

And others mentioned in Lockman's chapter.

You should have started to formulate a final research essay topic by now. I will ask students to mention briefly in class what they are working on as a paper topic

Week 8 (Nov 4): Edward Said's *Orientalism*: the paradigm shifts; other views of Orientalism and critical responses from the field; Orientalism after Said: effects on the field. Gender difference and perception; Post-colonial theory, post-structuralism; the clash of civilizations and terrorism

Reading: Lockman, 182-236 (new ed. 183--237)

Sadik Jalal al-'Azm, "Orientalism and Orientalism in Reverse," *Khamsin* 8(1981): 5-26. Also avl in MacFie (ed.), *Orientalism: A Reader*, 215-238.

Bernard Lewis, "The Question of Orientalism," in MacFie (ed.), *Orientalism: A Reader*, 249-270.

Hentsch, *Imagining the Middle East*, 211-218

Samuel Huntington, "The Clash of Civilizations?" *Foreign Affairs* 72(1993):22-49.

Irwin, *For Lust of Knowing*, Ch 10, 310-330.

Suggested Reading: Peter Jackson, *The Mongols and the West* (UK: Pearson Longman, 2005), Ch 6, "Images of the Enemy," 135-164.

Lisa Lowe, *Critical Terrains: French and British Orientalisms* (Ithaca: Cornell U Press, 1991), 30-101.

Billie Melman, *Women's Orients: English Women and the Middle East, 1718-1918* (Ann Arbor: University of Michigan Press, 1992).

Daniel Martin Varisco, *Reading Orientalism: Said and the Unsaid* (University of Washington Press, 2007).

Edmund Burke III & David Prochaska (eds.), *Geneologies of Orientalism: History, Theory, Politics* (University of Nebraska Press, 2008).

Part IV: Orientalism and popular culture today

Week 9 (Nov 11): Muslims in movies: from *Lawrence of Arabia* to Disney's *Aladdin*

Film: *Reel Bad Arabs*

Film excerpt: *Lawrence of Arabia* (1962) PN1997 L38 1995

Islam, Muslims and the news media; Policy-making in the Middle East: Orientalism perpetuated? Critiques of Middle East/Islamic studies academics

Reading: Lockman, 236-272

Suggested Reading: Matthew Bernstein and Gaylyn Studlar (eds.), *Visions of the East: Orientalism in Film* (N.J.: Rutgers University Press, 1997).

Jack Shaheen, *Reel Bad Arabs: How Hollywood Vilifies a People* (NY: Olive Branch Press, 2001)

Nickolas Haydock & E. L. Ridsen (eds.), *Hollywood in the Holy Land: Essays on Film Depictions of the Crusades and Christian-Muslim Clashes* (McFarland & Co., 2009).

Bernard Lewis, *What Went Wrong? The Clash between Islam and Modernity in the Middle East* (London : Weidenfeld & Nicolson, 2002).

Brigitte Nacos and Oscar Torres-Reyna, "Muslim Americans in the News before and after 9-11," *Harvard Symposium: Restless Searchlight: The Media and Terrorism* (2002)

Avl at <http://www.apsanet.org/~polcomm/news/2003/terrorism/papers/Nacos.pdf>

Martin Kramer, *Ivory Towers in Sand: The Failure of Middle Eastern Studies in America* (DC: Washington Institute for Near East Policy, 2001)
Baer, Robert. *Sleeping with the Devil: How Washington Sold our Soul for Saudi Crude* (1st ed., New York : Crown c2003).

Week 10 (Nov 18): More on Media and Imagery: the Palestinian-Israeli Conflict & media representations

Suggested Reading: Edward Said, *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World* (NY: Pantheon Books, 1981)
Edward Said and Christopher Hitchens (eds.), *Blaming the Victims: Spurious Scholarship and the Palestinian Question* (New York: Verso, 2001).

Film: *Peace, Propaganda and the Promised Land: U.S. Media and the Israeli-Palestinian Conflict* (US/Israel/Palestine, 2004)
Film: *Promises* (Israel/Palestine, 2001)
Film: *Paradise Now* (Palestine/Israel, 2005)
Film: *Occupation 101* (Palestine/Israel, 2006)
Film: *The War Around Us* (Gaza, 2009)
Film: *5 Broken Cameras* (Palestine/Israel, 2011)

Suggested Reading: There are plenty of works on the Palestine-Israel issue from which to choose. Please see me for specific recommendations if you can't find what you are looking for. Lots of works on terrorism, suicide bombing, etc.

Week 11 (Nov 25): Film: *Control Room* and Discussion

Week 12 (Dec 2):

Orientalism in other fields/disciplines of non-Western Study; Final Thoughts and Review; Student Presentations?

Suggested Reading: Goddard, *A History of Christian-Muslim Relations*, 177-198
Lowe, *Critical Terrains*, 102-135 (literary criticism of *Passage to India*); 136-189 (views of China in 1970s)
Ron Inden, *Imagining India* (Oxford: Basil Blackwell, 1990).
Usama Makdisi, "Ottoman Orientalism," *The American Historical Review* 107: 3
Jennifer Yee, "Recycling the 'Colonial Harem'? Women in Postcards from French Indochina," *French Cultural Studies* 15(1): 5-29.
Zhang Lonxi, "The Myth of the Other: China in the Eyes of the West," *Critical Inquiry* 15(Autumn 1988): 108-131. [AVL ONLINE]
Richard Minear, "Orientalism and the Study of Japan," Review Symposium, *Journal of Asian Studies* 39:3(May 1980): 507-517. [AVL ONLINE]
Akane Kawakami, *Traveller's Visions : French Literary Encounters with Japan, 1881-2004* (Liverpool University Press, 2005).

A few additional movies to add to the list:

Cairo Time (2010)

West Beirut (Lebanon)

Battle of Algiers (Algeria)

Osama (Afghanistan)

Kandahar (Afghanistan)

Children of Heaven (Iran)

Mongol

Veiled Voices

Spy Game

Ajami

Kingdom of Heaven

Where do We Go Now? (Lebanon, 2010)

The Yacoubian Building (Egypt)