

Through Middle Eastern Eyes

TEACHING STRATEGIES

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About the Author

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INTRODUCTION

The overall goal of these lesson plans, as of *Through Middle Eastern Eyes*, is to encourage students to appreciate a perspective other than their own and to combat simplistic notions of other cultures in this case, those of the Middle East. After learning to see another culture "from within," we may decide that we cannot subscribe to certain of its values. But at the same time we must respect the people who hold those values-they might well object to some of ours. No culture can be regarded as intrinsically better or worse than another.

Specifically, the selection of materials in the text and the writing of these lesson plans have been guided by the wish to:

- personalize the lives of Middle Easterners.
- break down American stereotypes of the Middle East.
- help eliminate the belief that American culture (or any other culture) is necessarily the best.
- provide concrete examples of various broad concepts and values.
- help students appreciate the complexity of other cultures and learn to examine them objectively
- compare Middle Eastern and American solutions to the problems of life.

I have not tried to "cover" the Middle East by presenting historical facts chronologically or by dealing fully with each of the nations that make up the Middle East. Rather, I have selected materials to illustrate major cultural themes that apply to large numbers of people in the area. This approach, I hope, will help students see through the eyes of some Middle Easterners and develop skills useful in analyzing other cultures as well. In today's rapidly changing world, we cannot teach students "the answers," because the answers become obsolete by the time we have arrived at them. But we can teach students to ask the right questions.

Design of the Lesson Plans

The individual lessons in this book have been organized in a way that made sense to the author but should not be seen as an inflexible grouping. Some students may complete all the lessons consecutively, doing one lesson per period. However, most lessons contain more

material than can be covered in a single class period, so that the teacher can choose among assignments depending on the amount of time allotted for the study of the Middle East. Outside resources are occasionally cited to give the teacher alternatives in designing lessons, but the lessons can be taught without such resources.

The approach taken in most of the lessons is comparative. Concepts embodied in the reading selections are dealt with in terms of American as well as Middle Eastern culture. Within this format, the lessons raise moral and social issues not specifically related to the Middle East as points of departure for the analysis of Middle Eastern culture. This approach necessarily takes time, and some teachers may wish to focus on those parts of the lesson plans dealing solely with the Middle East.

Basic Organization

Each lesson consists of four parts: "Preparation," "Focus," "Procedure," and "Evaluation."

The "Preparation" sections indicate what students should do before undertaking the activities in the "Procedure" sections. This preparation may be completed in class or at home, as the teacher prefers.

The "Focus" sections outline the major themes to be investigated in the lesson, which could be conceived of as "general objectives." In the spirit of discovery or inquiry learning, these themes are presented as questions. More specific behaviorally stated goals are presented in the "Evaluation" sections.

The "Procedure" sections describe learning activities that might be undertaken in connection with the objectives. The activities suggested include directed discussions, role-playing simulations, value-clarification exercises and small group activities.

The "Evaluation" sections consist of cognitive and affective activities that students might do to indicate that they have fulfilled the objectives of the "Procedure" sections. Because the evaluation items are stated in behavioral terms, they are in effect specific "behavioral objectives."

Final Note

It is hoped that these lesson plans will be a useful guide to teaching *Through Middle Eastern Eyes*. In the last analysis, however, it is the creativity of the classroom teacher that will determine the approach to individual lessons.

PART ONE: LESSON 1

Images of the Middle East

Preparation

None.

Focus

What are students' attitudes toward the Middle East?

What are the sources of these attitudes?

How strong is the students' commitment to their information and attitudes?

What constitutes a sufficient basis for truth?

Procedure

1. Duplicate the following exercise and hand it out to students, asking them to complete each statement.

IMAGES OF THE MIDDLE EAST

- a. When I think of the Middle East, the first thing that comes to mind is ...
 - b. If I went to the Middle East, I would expect to see ...
 - c. The Middle East's greatest contribution to the world is ...
 - d. The Middle East's greatest weakness is ...
 - e. Middle Easterners are especially good at ...
 - f. The biggest difference between Middle Easterners and Americans is ...
 - g. The most important recent change in the Middle East is ...
2. After students have completed the "Images of the Middle East" statements, duplicate the following "Attitudes Evaluation" sheet and hand it out.

ATTITUDES EVALUATION

Sources of Images: For each of the seven statements you completed on the "Images of the Middle East" sheet, indicate the source or sources of your information by putting a check in the appropriate column below. If the source had only a *slight* influence, put one check; if it had a *moderate* influence, put two checks; if it had a *strong* influence, put three checks.

Newspapers	TV								
/Magazines	Radio	Home	School	Friends	Church	Other			
a.									
b.									
c.									
d.									
e.									
f.									

Commitment to Images: Examining once again your "Images of the Middle East" sheet, indicate how strongly you believe your statements to be true by placing a check under the appropriate number of the continuum below for each statement. Number 1 signifies that you have *very little* (virtually no) commitment to the truth of your statement; number 10 signifies that you are *totally* committed to the truth of your statement. Don't put 5's (a kind of evasion) on your paper unless that is truly where you stand.

	No						Total				
	Commitment						Commitment				
	1	2	3	4	5	6	7	8	9	10	

a. _____

b. _____

c. _____

d. _____

e. _____

f. _____

g. _____

- After students have completed both sheets, ask them to hand in "Images of the Middle East." Then ask seven students to go to

the chalkboard to record the responses for each of the seven statements. To facilitate the recording, have the seven recorders use an assembly-line technique. Recorder 1 looks at question 1 on the first student's paper, then passes the paper to recorder 2, who looks only at question 2, etc. After all responses are recorded on the chalkboard, return the papers and ask the class:

"How would you describe your attitudes toward the Middle East?"

4. After students have freely discussed their images of the Middle East, ask:

"How many listed 'Newspapers/Magazines' as a strong influence for any of the statements?"

Write the number on the chalkboard. Ask:

"How many listed 'TV/Radio' as a strong influence?"

Continue this process for all the sources, writing the numbers on the chalkboard. You might also want to record the number of students who listed these sources as a *moderate* or *slight* influence, or no influence at all. Then ask the class:

"What is your major source of information?"

5. After students have freely discussed the importance of their various sources of information, turn to the question of differing degrees of commitment to the truth of this information. Ask:

"How many circled a 10 for any statement? What was the statement? How can you be so sure?" (You may wish to ask for 9 and 8 as well.)

"How many circled 1 for any statement? What was the statement? Why are you so unsure?"

"In your mind, what makes the difference between a 1 and a 10? In other words, how much evidence is sufficient to convince you of the truth of anything? What kinds of evidence do you look for?"

"What kinds of evidence would you need to move from 1 to 10 concerning the Middle East?"

6. Ask students to keep their "Images of the Middle East" and "Attitudes Evaluation" sheets. They may wish to refer to them again during their study of the Middle East to reevaluate their information, their attitudes and their level of certainty.
7. Duplicate the "Parent-Interview Survey Form" on the following page and hand it out to the students. Ask them to conduct their surveys at home and bring their results to the next class.

Evaluation

Students might:

- clarify their images of the Middle East by completing sentence stems on "Images of the Middle East."
- identify the origin of their images by checking a list of sources.
- evaluate the importance of their sources by checking the appropriate column on an "Attitudes Evaluation" sheet.
- evaluate their commitment to their images by circling numbers on a continuum.
- clarify their criteria for determining the truth of a statement by oral discussion.

PARENT-INTERVIEW SURVEY FORM

Inside the Household
(Total number of people living in household)

- Grandparents
- Aunts
- Uncles
- Brothers over 21
- Sisters over 21
- Brothers under 21
- Sisters under 21

Outside the Household
(Total number of relatives living in the same town)

- Grandparents
- Aunts
- Uncles
- Older brothers
- Older sisters

Student's Household

Mother's Household as a Girl

Father's Household as a Boy

A Grandparent's Household

PART ONE: LESSON 2

"Introduction"

Preparation

Read the Introduction to Part One, pp. 15-22. Bring the results of the Parent-Interview Survey to class.

Focus

What are the boundaries of the Middle East as defined in this book?

What are the major ethnic and religious groups in the Middle East?

What happens to other parts of a culture when one part of the culture changes?

How does a nuclear family differ from an extended family?

Procedure

1. Duplicate a blank map of the Middle East and give one to each student. Ask them to turn to the map on pages 16-17 of the text. Name the major countries and have students name the major ethnic and religious groups in each. Have them write the names of the countries and ethnic and religious groups on their maps.
2. Bring a topographical map of the Middle East to class and show students that the Middle East is more than desert, that it has mountain and seashore areas as well. Ask individual students to point to the desert, mountain and seashore areas.
3. Ask the class to take out the results of their Parent-Interview Surveys. Divide the class into four groups and have each group make a master chart on which individual results are recorded. Then ask the groups to interpret the charts, noting any trends in the size and composition of households from their grandparents' generation to their own. You might also wish to have them compare generations regarding the number of relatives living in the same town, making inferences about the increased mobility

in the United States. Have a representative from each group report the findings of his or her group to the class.

4. Relate the findings of the Parent-Interview Survey to the family situation in the Middle East as described in the Introduction by asking:

"Do your families resemble the extended families in the Middle East?"

"What is the difference between a nuclear family and an extended family?"

"Could your parents' families be considered extended families?"

Then ask:

"How does having a great many relatives in the neighborhood affect a family in the United States? In the Middle East?"

5. Conduct a discussion on changing values in the United States. Ask:

"In what ways are American values changing?"

"Are all these changes for the better? If not, which are not?"

"Can you give examples of a change in one part of the American culture that brings about changes in other parts of the culture?" (For example, changes from formal to informal ways of dressing may affect the clothing industry.)

Evaluation:

Students might:

- demonstrate a knowledge of the diversity of the Middle East by labeling the major ethnic and religious groups on a blank map .
- demonstrate an understanding of the difference between a nuclear family and an extended family by comparing them orally.

- clarify their understanding of changing family patterns in the United States by conducting and interpreting a Parent-Interview Survey.
- clarify their understanding of cultural change by explaining how a change in one part of a culture brings about changes in other parts of the culture .
- demonstrate an understanding of the geography of the Middle East by pointing out the desert, mountainous and seashore areas on a topographical map.

PART ONE: LESSON 3 "The Importance of Children"

Preparation

Read "The Importance of Children," pp. 23-30.

Focus

Why do Badawi and his wife wish so much to have their own children?

In what ways are Badawi and his wife traditional Middle Easterners? In what ways are they modern?

When modern science fails, where does Munira turn?

Procedure

1. To help the students understand Badawi and Munira as well as examine their own feelings about having children, ask:

"Why do most Americans wish to have children?"

"Do you want to have children? Why (or why not)?"

"Why do Badawi and Munira desire children?" (Refer to the image Badawi uses to describe his feelings about having children---a tree and its branches).

Then ask:

"If you (or your wife) were having trouble conceiving a child, would you adopt one or would you visit a great many doctors and clinics, as Badawi and Munira did, in order to try to remedy the problem?"

2. Ask students to give examples of the ways in which Badawi and his wife are traditional and the ways in which they are modern; e.g., they have their child at home rather than in a hospital, but use a doctor rather than just a midwife. List these ways on the chalkboard under the headings *Traditional* and *Modern*. Then ask:

"Are Americans ever modern and traditional at the same time? Can you give examples of people you know who hold traditional values in some areas and progressive values in others?"

3. In order to complete the foregoing exercises, each student must have had some definition of "traditional" and "modern" in his mind. Have the class try to come up with a definition of these terms without using a dictionary. Then compare their definitions with the dictionary definitions. Have them discuss some of the advantages of being traditional as well as some of the benefits of being modern and willing to deviate from tradition, in regard to either the Middle East or the United States.

Evaluation

Students might:

- clarify their feelings about having children by discussing their reasons for wanting children or not, and by speculating on what they might do if they were unable to have children.
- demonstrate an understanding of the process of change in the Middle East by listing several ways in which Badawi is traditional and several ways in which he is modern.

- clarify their definitions of "traditional" and "modern" by articulating what they conceive these words to mean and comparing their personal definitions with the dictionary definitions.

PART ONE: LESSON 4

"Learning to Be a Man"

Preparation

Read "Learning to Be a Man," pp. 31-36.

Focus

In what informal ways are values taught to children in the traditional Middle East?

From whom do Middle Eastern boys learn what their values should be?

How are these values conveyed?

Why are no women or girls allowed in the men's gathering place in the traditional Middle East?

Procedure

1. To help the class conceptualize how American parents and children relate to each other, ask:

"What do the American families you know do after dinner? Do the husband and wife do different things? Do the parents and children ever do things together? Do any of these activities involve learning?"

2. Divide the class into three groups. Ask each group to come up with five values all members believe in. Then ask them to try to identify the source of these values. Have a representative from each group report to the class or list on the board the group's values along with the source of these values.

Then list Mahmud's values and the source of his values. Ask:

"What similarities and differences are there?"

3. In the Middle East, the *Boca* is the religious leader of a local group that makes important decisions for the community. Ask:

"Are there any groups in your neighborhood that help make community decisions?"

"Do you feel there is any need to organize your community? Why or why not?"

Conclude this discussion by comparing Mahmud's community and the students' communities in terms of social organization.

4. At this point the students should be ready to compare their own relationship to their parents with Mahmud's relationship to his. Ask:

"Does Mahmud seem to spend more or less time with adults than American children do?"

"Do the American children you know like to spend time with their parents? Do you? Why or why not?"

Have the students compare the advantages and disadvantages of having a great deal of involvement between adults and children in a community. You might wish to organize a class debate on this subject. Then ask:

"Might a great deal of involvement between parents and children be functional in a traditional Middle Eastern village? Why?"

Evaluation

Students might:

- clarify some of their values by identifying five major values that they hold and the sources of these values.
- demonstrate an understanding of the process of socialization by comparing orally the source of their own and Mahmud's values.

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- make inferences as to why the system described in "Learning to Be a Man" is an effective and efficient way of transmitting values by comparing it to the diffuse way in which American children get their values.
- clarify their understanding of the relationship between parents and children in the United States and the Middle East by comparing their relationship to their own parents with Mahmud's relationship to his parents.

PART ONE: LESSON 5 **"Traditional Girlhood"**

Preparation

Read "Traditional Girlhood," pp. 37-41.

Focus

In what informal ways are values taught to girls in the traditional Middle East?

Why do Arabs feel it is important to train children when they are young?

What skills do young girls in the Middle East need to learn in preparation for adulthood?

How does the fact that girls do useful work help the learning process?

Procedure

1. Start the class by asking:

"What do Middle Eastern girls do to help their mothers?"

List responses on the blackboard. Then ask:

"Are these things useful to the family?"

"In addition to the present usefulness of this work, what future use does it have for the girl?"

"Why is this method of training an effective one?"

"How do the girls and young women feel when they have done difficult and useful work?"

"How does it affect their reputations to do productive work?"

2. Divide the class into two groups by sex. Give both groups the following directions:

- a. Make a list of all the things your parents expect you to do around the house.
- b. Make another list of any social restrictions your parents have placed on you in your daily life (e.g., dress, dating, curfew). Once the lists are completed have representatives write them on the board. Then ask whether American parents expect different things from boys than from girls:

"How do the tasks boys do around the house differ from the things girls do?"

"How do the social restrictions placed on American boys and girls differ?"

3. Have a class discussion on the degree to which American girls and boys should be brought up differently. Ask:

"Should there be differences in the way boys and girls are brought up? Why?"

"If you believe there should be some differences, what should they be?"

"What is the ideal man or the ideal woman like in our culture?"

"How do differences in upbringing contribute to this desired end-result?"

“Reasoning from the kind of upbringing described in ‘Traditional Girlhood,’ what do you think the ideal Middle Eastern woman is like?”

Evaluation

Students might:

- demonstrate an understanding of the way girls are socialized in the Middle East by making a list of chores girls do in a traditional Middle Eastern household.
- demonstrate an understanding of the socialization process by describing why the method of training outlined in "Traditional Girlhood" is an effective one.
- analyze some of the ways in which American boys and girls are socialized by listing the tasks they are expected to do at home and the social restrictions placed upon them.
- clarify their opinions as to how boys and girls should be raised in the United States by discussing the degree to which boys and girls should be raised differently.

PART ONE: LESSON 6

"The Bard"/ "Going to a Koranic School"/ "My Mind Was Open for Information and Wisdom"

Preparation

Read "The Bard," pp. 42-47; "Going to a Koranic School," pp. 48-50; and "My Mind Was Open for Information and Wisdom," pp. 51-55.

Focus

How does the oral tradition in the Middle East supplement the other informal ways of learning discussed in "Learning to Be a Man" and "Traditional Girlhood?"

What formal ways are there of transmitting values in the Middle East?

How do the purposes and method of a Koranic school differ from those of an American or European type school?

How does the method of training girls in "My Mind Was Open for Information and Wisdom" differ from the methods described in "Traditional Girlhood"?

What changes are taking place in the way people learn in the Middle East?

Procedure

1. To help students express their feelings about the reading assignment, ask:

"What parts of the reading stand out in your mind and had an impact on you?"

"Do you feel sad about the bard's fate?"

"What will his audience lose by listening to the radio? What will they gain?"

Then ask:

"How do Americans relive the past?" (Discuss songs, movies, books, tales of past events.)

2. Have students compare "The Bard" with "Going to a Koranic School." Ask:

"Why was there a need for a bard to memorize the history of a people? Why was it necessary for children to memorize the Koran?"

"What effects have the invention of printing, the increase in literacy and the development of the mass media had on these practices?"

"Why might a literate person still wish to memorize the Koran?" (It is believed to be the literally transcribed words of God.)

3. Simulate a traditional Middle Eastern classroom. Have the girls sit on one side of the room and the boys on the other, as is done in some Middle Eastern elementary schools. (Boys and girls are usually segregated in secondary schools but this would be difficult to simulate.) Ask each student in turn to stand up and repeat from memory a nursery rhyme or song. Then read aloud a short selection from the Bible, have the students write it down word for word, and then have them memorize it. Call on them individually to stand up and repeat back to you what they have memorized. After a few students have recited, ask:

"How did you feel during the simulation?"

"Why do you think memorization is used as a learning method in the Middle East?" (Traditionally it was believed that the most important knowledge was known and written down in the Koran. Therefore, a learner needed a good memory so that he could memorize God's word, the basis of all learning.)

4. Discuss the education of women in the United States. Ask:

"Why are there so few women doctors, lawyers and college professors today?"

"Is this situation changing?"

Then ask:

"Why was it traditionally considered unnecessary to educate women?"

"What effect do you think the education of women has had on family life, the relationship between men and women and other aspects of American life?"

Relate the discussion to the growth of educational opportunities for women in the Middle East.

5. Discuss the effect education had on Najmeh Najafi. Ask:

"Are your minds 'open for information and wisdom' when you come to school?"

"What is the difference between 'information' and 'wisdom'?"

If students are not as stimulated by school as Najmeh is, ask them to speculate about why. How is their position different from Najmeh's?

Evaluation

Students might:

- make inferences about the effect the development of the mass media has had on the Middle East and in America by analyzing what is lost and gained by the disappearance of people like the bard.
- compare the purposes and methods of education in the traditional Middle East and in America by participating in a simulation and discussing it afterward.
- compare the changing role of women in the Middle East and in the United States by comparing the education of women in America with the situation of women in the Middle East.
- clarify their own attitudes toward school and the reasons for their attitudes by comparing their situation to Najmeh Najafi's.

PART ONE: LESSON 7 "Behavior and Morality"/ "Watching One's Reputation"

Preparation

Read "Behavior and Morality," pp. 56-63; and "Watching One's Reputation," pp. 64-67.

Focus

How is a Middle Eastern woman expected to behave among men?
Why is the code of behavior so strict for women?

Who stands to lose most if a person's behavior is not what society expects it to be?

Procedure

1. Lead the class in a discussion of the importance of reputation.

Ask:

"Are people's reputations important in the United States?"

Have them give examples of well-known figures with "good" and "bad" reputations. Ask:

"Where do the reputations of these people come from?"

Then ask:

"What kind of reputation would you like to have?"

"What kind would you like not to have?"

"Does the behavior that determines your reputation depend on the kind of community you live in?"

2. Now focus the discussion on the students' lives. Ask:

"Are your parents concerned about the people you associate with or go out with?"

"What criteria do they seem to have for liking or disliking your friends?"

"What criteria do your peers have?"

"Is there peer pressure as well as parental pressure to like or dislike certain people?"

"How easy is it to ignore such pressure?"

3. Stage a five-minute role play in which one student plays a parent and another student a son or daughter who has been dating someone with a questionable reputation or has been hanging around with the "wrong crowd." Give the basic details to each player and the audience, but let the role players improvise the scene. Tell the class to notice the non-verbal behavior of the players, such as hand movements, facial expressions, body position, etc. After the role-play, discuss what happened and analyze why people are concerned about the reputation of others. Also ask the students to describe and analyze the non-verbal communication they observed. Relate the role-play to the concern Feride Hanim's principal expressed for Feride's reputation.
4. Relate the role-play and discussion on reputations in the United States to the situation of women in the Middle East and particularly to that of Feride, a woman from a big city who goes to live in a small town. Help the class see that maintaining one's reputation is a way of keeping order in one's life and in the society as a whole. Stress that reputations are important in all societies, although perhaps somewhat more important in closely-knit communities where everyone knows everyone else than in larger, more impersonal settings. Ask:

"Can you give examples of people who are accustomed to one set of values and move to a situation where a different set of values exists?"

"What effect might such a move have on their reputations?"

Evaluation

Students might:

- clarify their understanding of the importance of reputations in the United States by discussing the reputations of well-known people in the United States.
- empathize with a parent's concern for the well-being and reputation of his child by participating in role play.
- demonstrate empathy with Feride Hanim's position by giving examples of people who are accustomed to one set of social

standards who are placed in situations where another set of standards prevails.

- analyze the function of a concern for one's reputation in keeping order in a society by examining the case of Feride Hanım.

PART ONE: LESSON 8 "The Public Bath"/ "Courtship"

Preparation

Read "The Public Bath," pp. 68-71; and "Courtship," pp. 72-78.

Focus

What social function does the public bath play in the traditional Middle East? Why is the public bath useful for this purpose?

Why is marriage not left in the hands of the boy and girl in the traditional Middle East? Why are "third parties" or relatives used in marriage negotiations?

Procedure

1. Bring to class, or have the students research, statistics on the average age of American men and women upon marriage at three stages in our history, such as 1910, 1950 and 1990. Look up the divorce rates for these years and ask the class to draw inferences from these statistics. Then ask:

"Has there been a change in the average age of marriage in the United States? If so, what might some of the causes be?"

"Has there been a change in the divorce rate? Do you think it is related to the age at which people marry, or might it be related to other factors?"

Then ask:

"If love is the best basis for choosing a partner, why do so many 'love marriages' break up?"

"What age do you consider the best for marrying? Why?"

2. Divide the class into four groups. Ask two groups to write down some of the reasons a couple in the United States might marry. Ask the other two groups to write down some of the reasons Middle Eastern parents would choose a spouse for their child. Have them list at least three reasons. Have representatives of each group write the reasons on the blackboard and have the class discuss them. Then ask:

"Do the two systems serve the same purpose?"

"Why has the system of arranged marriages, so common throughout the world, lasted for so long?"

Then ask:

"Why are 'third parties' used to negotiate marriages?"

Now ask the class:

"What social purposes do public baths in the Middle East serve?"

"Why is the public bath an ideal place to learn about potential mates for one's children?"

3. Design a role play or mini-drama in which two students play Middle Eastern parents who are confronted with a son or daughter who wishes to make his or her own decision about marriage. The son or daughter is sixteen years old and has a specific person in mind as a future spouse instead of the person the parents have chosen. Help the parents to see some of the reasons they insist on making the decision. Discuss the role-play afterwards in light of the kinds of decisions American parents insist on making for their teen-age children. Bring out the fact that today many modern Middle Eastern young men and women do insist on deciding whom they will marry and that, depending on the situation of the family (urban/rural, rich/poor, educated /uneducated, etc.), this innovative practice is either permitted or resisted. The "generation gap" is just as wide in the Middle East as in the United States.

Evaluation

Students might:

- clarify their own feelings about marriage and divorce by researching marriage and divorce statistics in the United States and making inferences from the statistics.
- demonstrate an understanding of why families in the traditional Middle East insist on determining whom their children will marry by listing at least three reasons for this practice.
- demonstrate an understanding of the social role of a public bath in the Middle East by analyzing why it is an ideal place for assessing potential spouses for one's children.
- develop an empathy for both parents and children in a Middle Eastern family by participating in a role play concerning a son or daughter who does not want to marry the person his parents have chosen.

PART ONE: LESSON 9
"Removing the Veil"**Preparation**

Read "Removing the Veil," pp. 79-83.

Focus

What changes are occurring in the social condition of women in the Middle East?

Why is it difficult to bring about social change in any society?

What similarities are there between the action of Irfan's mother and the actions of some American members of the women's liberation movement?

Procedure

1. Ask:

"When did women receive the right to vote in the United States?" (1920)

"Why was this right not included in the Constitution?"

Then write on the chalkboard: "A woman's place is in the home," and ask:

"Do you agree with this statement? How and why did it originate?"

2. To help the class see that the issue of "women's liberation" has relevance and that opinions differ, read aloud the following questions. Ask students to indicate their answer to each by raising their hands for "yes," pointing their thumbs down for "no," and folding their arms if they are undecided.

- a. How many of you think women are more sentimental than men?
- b. How many of you think men make better leaders than women?
- c. How many of you plan to bring up your daughters and sons in the same way?
- d. How many of you think a woman can be fulfilled in life only by having children?
- e. How many of you have seen examples of sexual discrimination?
- f. How many of you treat men and women differently?
- g. How many of you think that the non-physical differences between males and females-if they exist-are mainly cultural in origin rather than inborn?

To stimulate further discussion, ask:

"How would you describe the ideal American woman? How did you learn this attitude?"

“How would you describe the ideal woman in the traditional Middle East? How did the Middle Easterners learn these ideals?”

3. Invite a woman from a Middle Eastern country to visit your class. (Often foreign students available to visit American classes can be located through the foreign student office at a local college or through international clubs.) Be sure to talk to the woman beforehand, to give her some idea of what the students are studying and the extent of their knowledge. Explain that to date you have been stressing traditional Middle Eastern culture, but that you are now beginning to examine how traditional culture is changing. Ask her to give a balanced picture of the place of women in the Middle East, describing both the traditional system, including the rationale behind the system, and how things are changing, especially in the modern, urban areas. After the talk, discuss possible future changes in the status of women in the Middle East.

4. Lead a discussion on the breaking of social custom. Ask:

"Do you think it took courage for Irfan's mother to remove her veil and walk in public? Why did she do it?"

"Why did Irfan's grandmother object to her daughter's removing the veil?"

Then ask:

"What customs in the United States do you think it would take courage to break?"

"Can you think of any Americans who have been courageous enough to go against customs they felt were wrong?"

"What circumstances justify going against social custom?"

"What penalties are there for going against custom?"

Evaluation

Students might:

- clarify their values concerning the place of women in society by discussing the statement "A woman's place is in the home."
- clarify their feelings about what women should be by comparing their ideal of an American woman with the Middle Eastern ideal of a woman.
- clarify their values about the role of women by voting on seven questions that describe different perceptions of women.
- form hypotheses about other changes in custom that Middle Eastern women might demand by discussing the content of a talk by a Middle Eastern woman visitor to the class.
- demonstrate an understanding of the arguments for and against change by discussing the reasons why Irfan's mother wanted to remove her veil and why Irfan's grandmother was opposed to it.
- analyze the nature of leadership in social change by discussing people in the United States who have taken action in defiance of local customs.
- clarify their own values concerning the strength of social norms by stating a position regarding the circumstances under which disregard of social custom is justified.

PART ONE: LESSON 10 "The Dream"

Preparation

Read "The Dream," pp. 84-91.

Focus

What does Sheikh Mohamed Sa'id represent in "The Dream"?

What does the schoolmaster represent?

What is the relationship between ends and means as explored in the story?

Is it easy to change people's religious beliefs?

Procedure

1. Start the class by asking:

"What are dreams?"

"Do you believe dreams mean something, or are they just meaningless images?"

"Can you give examples of dreams that might mean something?"

"Do you think a person's psychological state affects what he dreams?"

Then relate the discussion to the story. Ask:

"What do you think might be the psychological significance of Mohamed Weess's dream?" (He subconsciously knew he was going to die.)

"Does this put Sheikh Mohamed Sa'id in a different light?"

2. Discuss the story. Ask:

"What does Sheikh Mohamed Sa'id represent to the schoolmaster?"

"What does the schoolmaster represent to Sheikh Mohamed Said?"

"Does the author take the schoolmaster's point of view seriously?" (Is the schoolmaster's point of view exactly the same as the authors?)

Make sure the students understand how the schoolmaster trips himself up. Ask:

"Why does the schoolmaster end up by joining the Sheikh's congregation instead of destroying the Sheikh's power?"

"If the schoolmaster is so liberated, why does he care about preserving the honor of his forefathers?"

"What is the author saying in this story about the relationship of ends and means?"

3. Ask the class to turn to the picture on page 89. Ask:

"What things in the picture represent tradition?" (All men, eating *couscous* with their hands while seated in a circle, etc.)

"What things in the picture represent change?" (Coke bottles, glasses, Western dress, etc.)

4. In order to investigate the issue of ends and means more thoroughly, ask:

"Does achieving a certain result or end always justify the means?"

"If not, when do the ends *not* justify the means?"

Break the class into four groups and ask each group to try to come up with an example of when a result justifies whatever ways are used to accomplish it and another example of when a result is not worth the drastic means by which it is achieved. If they are having trouble, give them a couple of examples. For instance, is torturing a hoodlum or prisoner for information justified by the objective of breaking up a dope ring or winning a battle? Are "white lies" ever justified? Is it ever permissible for politicians to lie in the name of a cause? If so, what kinds of causes?

Evaluation

Students might:

- clarify their beliefs about dreams by discussing what they think dreams mean.

- demonstrate an understanding of Sheikh Mohamed Sa'id and the schoolmaster by analyzing what they represent symbolically.
- demonstrate an understanding of what the author is saying about reformers and the means they use by analyzing the schoolmaster's means of "defeating" Sheikh Mohamed Sa'id.
- demonstrate an understanding of cultural change by discussing which elements of a picture are traditional and which represent change.
- clarify their values concerning ends and means by discussing the conditions under which the ends might justify the means.

PART ONE: LESSON 11

"The Life of Mohammed"

Advance preparation

See No.2 under Procedure below.

Preparation

Read "The Life of Mohammed," pp. 92-98.

Focus

What was the essence of Mohammed's vision?

In what way did Mohammed's message unify the Arab tribes of Arabia?

Why did the religion Mohammed preached have such wide appeal?

What are the basic similarities among Islam, Judaism and Christianity?

Procedure

1. Review Mohammed's life and the essence of his teaching. Draw a vertical line on the blackboard to distinguish a "before" column

and an "after" column. Have students indicate the effect Mohammed had on Arabia by writing on the board (or reciting while you record) what Arabia was like before and after Mohammed. Refer the class to the map on page 96 to show the spread of Islam.

2. Divide the class into two groups. Have one group research the life of Jesus and the other the life of Moses. Give them the rest of the period for their research plus an evening or a weekend. On their return, have them compare the lives and messages of Mohammed, Jesus and Moses. Discuss the basic similarities of the three monotheistic Middle Eastern religions (as contrasted, for example, with Hinduism and Buddhism). Make sure the students understand that in Islam, Mohammed is considered a man, not a god. Ask:

"Why do Moslems object when their religion is called 'Mohammedanism'?"

3. Invite a Middle Eastern Moslem to class to discuss his religion.

Evaluation

Students might:

- demonstrate an understanding of the effect Mohammed had on Arabia by writing what Arabia was like before and after Mohammed on the blackboard.
- demonstrate an understanding of the lives and messages of Mohammed, Jesus and Moses by doing a research project and discussing the similarities and differences in class.
- demonstrate an understanding of the essence of Islam by explaining why Islam should not be referred to as "Mohammedanism."
- show appreciation for the value Islam has for a Moslem by discussing the meaning of Islam with a Moslem visitor.

PART ONE: LESSON 12

"Letters on Islam"/"The Five Pillars of Islam"

Preparation

Read "Letters on Islam," pp. 99-102; and "The Five Pillars of Islam," pp. 103-06.

Focus

What can one infer about the relationship between father and son in the Middle East from the tone of the letters?

What are the five "pillars" or duties of Islam?

What similar functions do praying and the pilgrimage to Mecca play in Islam?

Procedure

1. Lead a discussion on rituals and their role. Ask:

"What does Mohammed Fadhel Jamali mean when he says 'If we liken faith to a building, then worship are the pillars upon which the building stands'?"

Then ask:

"What is the role of rituals in the maintenance of institutions?"

Divide the class into four groups and assign a familiar institution to each--church, school, home, club, fraternity, camp, etc. Ask each group to define what the institution stands for---what its ideal meaning is. Then ask them to make a list of the rituals that help define and maintain the institution. For example, what rituals help define a school? (Graduation, dances, homecoming, school colors, the accepted hierarchy within the student body as well as that within the total school, etc.) Have the students write their lists on the board and discuss them in relation to some of the duties and rituals of Islam. Help them to see that all viable

institutions have rituals and traditions that serve to hold the institutions together. Explain that Islam is what Jamali refers to as a "totalist" religion: it concerns itself with the "physical and mundane" aspects of life as well as the spiritual. For this reason, Islamic countries have until recently been theocracies in which secular and religious authority were one. (See Part Two: Lesson 4.)

2. Discuss the relationship between Mohammed Fadhel Jamali and his son. Ask:

"What can you infer about the relationship between father and son in the Middle East from the tone of the letters?"

"How would you compare this to the relationship between fathers and sons in the United States?"

3. Discuss the five "pillars" of Islam and the function they play in maintaining the religion. Ask:

"What is a pillar? What does a pillar hold up?"

Have the students name the five pillars and explain the significance of each. The following questions might be asked about the various pillars:

- a. "What does one have to do to become a Moslem? Why was this ritual a useful device in the early days of Islam?"

"Why is it repeated so often in the daily life of Moslems? Why is it important that such rituals be repeated often?"

- b. "What function does praying serve in Islam? Why is a Moslem expected to pray so often?"

"Why are Friday prayers held collectively?"

- c. "What function does almsgiving have in Islam?"

"Why are Moslems asked to give to beggars and the poor? What are they reminded of when they do so?"

- d. "How does the custom of almsgiving relate to fasting during the month of Ramadan?"

"What should people think of during the month of the fast?"

e. "What function does the pilgrimage play in Islam?"

"How do you think you would feel on a pilgrimage surrounded by thousands of other pilgrims from all over the world?"

"What does the pilgrimage say about man's relationship to God? To his fellow man?"

"In what way are the pilgrimage to Mecca and the Friday collective prayers similar in function?"

Refer to the map on page 96 showing the growth and spread of Islam. Ask:

"Why do you think Islam has appealed to so many people?"

Then ask:

"Are there any Moslems in the United States? Who are they? Are any of them famous?"

"Why have Cassius Clay and Lew Alcindor changed their names to Muhammed Ali and Abdul Karim Jabbar?"

Evaluation

Students might:

- demonstrate an understanding of the role ritual plays in the definition and maintenance of institutions by explaining how the rituals of an American institution provide this function.
- clarify the relationship between fathers and sons in different cultures by comparing Mohammed Fadhel Jamali's relationship to his son, as inferred from the tone of his letter to the relationship between sons and fathers in the United States.
- demonstrate an understanding of the function of the five pillars of Islam by discussing the part they play in defining and maintaining the religion.

- compare the role and function of praying and the pilgrimage in Islam by analyzing the way in which these rituals help the individual feel a part of a larger whole.
- demonstrate an understanding of the appeal Islam has had in the world by naming famous Americans who have converted to Islam and adopted Moslem names.

PART ONE: LESSON 13

"The Pilgrimage to Mecca"

Preparation

Read "The Pilgrimage to Mecca," pp. 107-117.

Focus

What function does the pilgrimage to Mecca play in Islam?

How does Islam deal with the subject of race in theory? In practice?

Procedure

1. Discuss the spread of Islam in the United States. Ask:

"Can you name any famous Moslems who live in the United States?"

"Why do you think Islam appeals to some American black people?" (But point out that the vast majority of blacks in the United States are still Christian.)

Then discuss Malcolm X's views on Islam. Ask:

"What does Malcolm X find most striking about Islam on his *Hajj* to Mecca?"

"In what way does the treatment of Malcolm X by the white men of Saudi Arabia differ from his treatment by white men

in the United States? How does it change Malcolm's view of white people?"

2. Relate specific details in the selection to what has been learned about Islam previously. For example, ask:

"Why do all the pilgrims who go to Mecca dress the same way, in simple white clothes?"

Then ask:

"How does Malcolm X's description of the *Hajj* reinforce what Hitti says about the unifying factor of the pilgrimage?" (The demonstration of the oneness of man before God.)

"What is the significance of running between the hills where Hajar wandered looking for water?" (Relate this custom to almsgiving in Islam and the custom of fasting.)

Evaluation

Students might:

- draw inferences about the meaning of Islam for black people in the United States by discussing the increase in the number of black converts to Islam.
- demonstrate an understanding of how and why Malcolm X's feelings about the white man changed during his pilgrimage by describing the experiences he had on the pilgrimage that led him to change his mind.
- demonstrate an understanding of the function of the pilgrimage by analyzing the way in which it emphasizes the unity of mankind and man's oneness before God.

PART ONE: LESSON 14

"If God Wills It"

Preparation

Read "If God Wills It," pp. 118-123.

Focus

How does the villager's belief in determinism--that everything that happens is God's will--ease his life? What makes it difficult for him to change his ways?

Why does the villager look to the Koran and to tradition to guide him rather than trusting innovations?

Why are old people revered in the village? Why are parents so respected?

Procedure

1. Discuss determinism and free will. Ask:

"Do you think everything that happens in the world is determined by God? If not, do you think some of the things that occur are determined by God?"

"Why is it functional for a Middle Eastern villager to believe that everything comes from God? How does this belief ease his burden of living?"

"What in his life would make him feel otherwise?"

2. Refer back to "Learning to Be a Man" and "Traditional Girlhood."
Ask:

"Why are older people so respected in villages in the Middle East?"

"Why are older people less respected in America?"

Help the students to understand that in a society that is changing slowly, older people's life experience is valuable. But in a society that is plunging toward "future shock," there are few useful precedents, and the wisdom of experience is offset by rapid changes in culture and technology. It is, therefore, much more difficult for older people in such cultures to "keep up with the times." In traditional cultures, however, what may seem like excessive veneration for the old may in fact be a very realistic appraisal of their ability. Ask:

"Why does the Middle Eastern villager look to the Koran and

tradition rather than to various innovations he has heard about?"

"Why would he be distrustful of new ways of solving problems that have been dealt with in other ways for many years?"

Then ask:

"Can you think of situations in which you have been wary of considering a new way of doing something because you have never done it that way before?"

3. Lead a discussion on how Americans deal with unexpected visitors. Ask:

"What do you or your parents do if someone phones or comes by the house when you or they are doing something important? How many of you ask the visitor to call or come back later? How many of you drop everything you are doing to be with your guest?"

"What do these various actions signify?"

Compare the students' responses to the Middle Eastern villager's willingness to drop everything when a guest comes to his house. Ask:

"What is the highest value for the Middle Eastern villager, work or friendship?"

"How does this affect the way the village operates?"

Help the students to see that cultures are organized around different values and that one cannot understand very much about another culture if one assumes that its values and ultimate purpose are the same as one's own.

4. Stage a debate on determinism and free will. If necessary, coach the student(s) arguing for determinism. After the debate, discuss the effect culture has on one's behavior. Help the students to see that they are born into a culture with a certain vision of the world that they internalize without being aware of it. Once this has taken place, most other ways of viewing the world are cut off from them. To illustrate this, ask:

"Why do Americans tend to be Christians or Jews rather than Hindus?"

Explain that only if a person's cultural inheritance is lacking in some major way does he look for other alternatives. Students should see that they are just as much products of their culture and world view as Middle Easterners are of theirs.

Evaluation

Students might:

- empathize with the world view of a Middle Eastern villager by describing why a villager might tend to look to the Koran and the traditions of the past rather than to innovations to solve a problem.
- demonstrate an understanding of American and Middle Eastern value systems by discussing the ways in which Middle Eastern villagers and Americans deal with unexpected guests.
- empathize with a Middle Eastern villager by describing how his belief that everything that happens is God's will eases his life.
- demonstrate an understanding of the reverence for age in the traditional Middle East by explaining why old people are so revered.
- clarify their beliefs about determinism and free will by participating in a debate on the subject.

PART ONE: LESSON 15 "The Grocer and the Chief"

Preparation

Read "The Grocer and the Chief," pp. 124-133.

Focus

What does the Chief represent?

What does the Grocer represent?

What was the primary cause of the changes that took place in Balgat in the space of four years?

What is the ironic significance of the fact that one of the Chiefs sons became a grocer and the other a shopkeeper?

Procedure

1. Lead a discussion on social change in America. Divide the class into four groups and ask each group to name two people in their school or community who they think represent the feelings, ideas and lifestyle of the future. Ask them to list characteristics of these persons on the board and discuss. Is there agreement? Ask the class:

"Do you think people can tell what the future will bring?"

Then ask:

"Could the people in Balgat tell what the future would bring?
Could the Grocer?"

Discuss why people in a literate, technological, future-oriented society might, in some ways, be better prepared for predicting the future, at the same time bringing out the limits of this ability.

2. Devise a role-play between the Grocer and the Chief. Give each student time to study and internalize the world view of the person he is to play Then bring them together to discuss a topic, such as the future of Balgat or how Turkish boys should be educated. As an alternative, interview the two students in their roles before the class concerning their values and beliefs. After the role-play or interview is over, ask:

"What do the Grocer and the Chief represent?"

Help the class to see that each has a valid point of view, but that the traditions of the Chief were more functional in the old Balgat

than they are in the new Balgat. This discussion can lead to specific questions:

"Why is the Grocer better able to answer hypothetical, projective questions than other people in Balgat?"

"What kind of advice do the people of Balgat go to the Grocer for? To the Chief?"

"What changes took place in Balgat in a brief four years?"

"What are the causes of this rapid rate of social change?"

"What do you think Balgat is like now?"

3. Ask the class:

"Who are the 'chiefs' in your school or community? What values do these 'chiefs' represent?"

Help them to understand that some of these values have been useful in the past, and discuss whether they are adequate for the present and future—that almost all values are valid under some circumstances but not under others and that values change as society changes.

4. Ask each person in the class to interview his or her parents about the work their parents and grandparents did. Some areas two students might explore are as follows: Does the student's father do what his grandfather and great-grandfather did? Does the student's mother do what her grandmother and great-grandmother did?

When the students have gathered these data, ask:

"What changes in society do the discovered changes in occupation reflect?"

Have the students compare these changes to the changes in Turkish society represented by the Chiefs sons becoming a grocer. Ask:

"Why is it ironic that the Chiefs son became a grocer?"

Evaluation

Students might:

- try to empathize with the people of Balgat by attempting to predict which people in their school or community represent the wave of the future.
- try to empathize with the Grocer and the Chief by participating in a role play in which the Grocer confronts the Chief.
- demonstrate an understanding of some of the causes of social change by identifying the causes of social change in Balgat.
- analyze the symbolic significance of the Grocer and the Chief by explaining what each stands for.
- indicate an understanding of irony by explaining orally the significance of the fact that one of the Chiefs sons became a grocer.
- investigate the nature of social change by interviewing their parents concerning occupational change in the family over the past two or three generations.

**PART ONE: LESSON 16 "A
Lebanese Family"**

Preparation

Read "A Lebanese Family," pp. 134-140.

Focus

If the rate of social change exemplified by "The Grocer and the Chief" were to continue, what might be the effect on a town or city in the Middle East?

In what ways have some Middle Easterners become highly Westernized?

In what ways might Westernized Middle Easterners exhibit traditional values?

Procedure

1. Divide the class into four groups. Ask two groups to make a list of all the ways in which the Lebanese family described in the reading have become Westernized. Ask the other two groups to list the ways in which it is evident that this is a Middle Eastern family. Have the first two groups put their lists on the board and compare them. Then have the second two groups do the same. Lead a discussion on social change in the Middle East, making reference to the kinds of change dealt with in "The Grocer and the Chief."
2. Lead a class discussion on the changing role of girls and women in the Middle East by comparing "Traditional Girlhood," "My Mind Was Open for Information and Wisdom," "Courtship," "Removing the Veil" and "A Lebanese Family." Ask:

"What was the role of the girl and woman in the traditional Middle East?"

"How does this role seem to be changing?"

"How does Samar's role in 'A Lebanese Family' compare with a typical American girl's role?"

"Why is Samar's brother allowed to smoke when Samar is not?"

"Are girls allowed to smoke in the United States as early as boys are?"

"How many children are there in Samar's family? How does this compare with families in the traditional Middle East, where large numbers of children are valued?"

(This discussion might be used as a way of tying together a number of themes in Part One, such as tradition and change in the Middle East, the changing role of men and women and the rate of social change.)

3. Ask the students to record each educational and social activity done by family members in their home or neighborhood over a week's time. Once complete, each list should be examined in terms of how "traditional" the activity is for that family. The students should question their parents to determine what percentage of these activities they did when they were young. Have students compile a master list showing which activities were not done two years, ten years and twenty-five years ago. Analysis of these data could lead into a discussion of social change in America.

Evaluation

Students might:

- demonstrate their ability to appreciate the ways in which some Middle Easterners have become Westernized by making a list of all the ways in which Samar's family is Westernized.
- demonstrate an understanding of how traditions maintain themselves in the face of change by making a list of the ways in which it is clear that Samar's family is Middle Eastern.
- demonstrate an understanding of tradition and change in the Middle East by discussing the changing role of girls and women as seen in "Traditional Girlhood," "My Mind Was Open for Information and Wisdom," "Courtship," "Removing the Veil" and "A Lebanese Family."
- demonstrate their understanding of social change in America by conducting a survey of the educational and social activities of family members in their home and neighborhood in the present and in the past.

PART ONE: LESSON 17

"The Islamic Backlash"

Preparation

Read "The Islamic Backlash," pp. 141-153.

Focus

What is the "Islamic Backlash" against? What are the Moslems afraid of losing?

What does "Westoxication" mean? What are the implications of this coined word?

What does "darkness" represent to Khomeini? What does "light" represent?

How is the rebellion in Afghanistan different from the rebellion in Iran? How is it similar?

Procedure

1. Close the blinds and turn out the lights in the classroom. Have the students close their eyes and walk around the room. Then ask the students to open their eyes and find their way back to their seats. Ask the class:

"What are the characteristics of 'darkness' as they experienced it?"

Write these characteristics on the blackboard. Then do the same with "light." Then ask:

"Why was it easy to find your way in the 'light'?"

"What is 'darkness' to Khomeini?"

"Why does he find Western ways to be in 'darkness'?" "What cannot be found so long as Western ways are followed?"

"What is 'light' to Khomeini?"

"What will be found if the Iranians turn from 'darkness' to 'light'?"

2. Put the word "Westoxication" on the board. Ask:

"What does Khomeini mean by this word?"

"How do 'toxic' and 'intoxicated' relate to this word?"

"What are some examples of things that we Americans have been 'intoxicated' by?"

3. Review the story of Amin ol-Molk (p.146). Ask:

"What is the point of this story?"

"How does this story illustrate 'Westoxication'?"

4. Ask:

"Does an intoxicated man have the freedom to refuse a drink?"

"What does Khomeini mean by colonialistic freedom, and why is this not true freedom to him?"

"What are Iranians 'free' to do under this kind of freedom?"

"What kind of freedom does Khomeini advocate, and why do Iranians consider this 'freedom' whereas Americans do not?"

5. Note that Khomeini refers to the Jewish prophet Moses (pp .148-149). Point out that many Jewish and Christian prophets are revered by Moslems, as discussed in "Letters on Islam" (pp. 99-102).

6. Ask the students under what circumstances they would rise up and fight the established government of the United States. Make a list on the board of the conditions they feel would justify a revolution. Then compare these conditions with the situation in Iran prior to the Iranian revolution. Ask:

"Why does Khomeini consider the kinds of uprisings described on pp .149-152 true freedom?"

7. On p.143 are described some of the ways Iranian women rebel against the dress code in Khomeini's Iran. Ask:

"How do American women and American men subtly rebel against the dress codes of our society?"

8. After the students have read the postscript, ask: "Are Islamic fundamentalists taking over governments all over the Middle East?" Then write on the blackboard: Fundamentalist Countries and Non-Fundamentalist Countries. Ask the students to call out the names of all Middle Eastern countries and where they should be put (only Iran, Saudi Arabia and Sudan could be placed under the first category). Then ask: "What forces for change in the Middle East gravitate against fundamentalism?" (youth, young progressive kings, etc.) Lastly, ask: "What generalization can be made about most Middle Eastern governments?" (Moderate Islamic; centralized power)

Evaluation

Students might:

- demonstrate their understanding of Khomeini's use of the word "Westoxication" by giving examples of fads or cults that illustrate a similar kind of "intoxication" by Americans.
- clarify their ideas about revolution by describing the circumstances under which they feel revolution is justified.
- list which governments in the Middle East can be considered "fundamentalist"
- discuss what characterizes most Middle Eastern governments

PART TWO: LESSON 1 **"Introduction"/ "Colonialism and the Making of a Revolution"**

Preparation

Read the Introduction to Part Two, pp. 157-159; and "Colonialism and the Making of a Revolution," pp. 160-167.

Focus

How did European colonialists discriminate against Middle Easterners?

How did Europeans try to prevent independence movements from developing in the Middle East?

Who was Ben Bella, and what role did he play in the independence movement in Algeria?

Procedure

1. Duplicate the following list of sentences and ask the students to complete them:

- a. I would be willing to die for ...
- b. I would be willing to fight physically for ...
- c. I would argue strongly in favor of...
- d. I would quietly take a position in favor of...
- e. I will share only with my friends my belief that ...
- f. I prefer to keep to myself my belief that ...

After students have completed the sentences, conduct an open discussion. Ask:

"Which sentences did you find most difficult to complete? Why?"

"How many are willing to die for something? For what? To fight physically for something? For what?"

"How important to you is your answer to statement 'f'? If it's important, why do you prefer to keep it to yourself?"

"Do you think one should 'stand up and be counted' on issues that one thinks are important? Why might some people be afraid to stand up for certain of the things they believe in?"

2. Divide the class into two teams, designating one group the Blues and the other the Browns, or make up one team of only blue-eyed students and the other of brown-eyed students. Tell the Blues that they can make the other team do anything they wish---e.g., clean their desks, tie their shoes, etc. Have the Blues give speeches

indicating the superiority of blue-eyed people. Have them initiate rules---e.g., only those with blue eyes are allowed into a certain part of the room. You may even wish to issue "weapons" in the form of paper or cardboard "sticks" or "clubs" to those with blue eyes. Carry on the colonization of the room by the blue-eyed team as long as it seems productive.

Then conduct a discussion of the exercise. Ask:

"Blues, how did you feel in your role? Did you begin to feel superior? How would you have liked to be a Brown?"

"Browns, how did you feel when you were discriminated against?"

"How would you say this exercise is similar to the practice of colonization? How was it different?"

3. Turn to "Colonialism and the Making of a Revolution" and ask:

"Blues, can you describe how the French felt about the Arabs? Do you think the exercise helped to give you insight into the French position? How?"

"Browns, how would you describe the Arabs' attitude toward the French?"

Now have the students discuss the reading selection. Ask:

"In what specific ways were the Algerians discriminated against by the French?"

"How did Ben Bella react to this kind of discrimination? What specifically did he do?"

"How did the French colonial administration harass 'troublemakers' like Ben Bella?"

Help the students to see that this pattern of colonialism was true not only of all the French colonies in the Middle East but of the British and Italian colonies as well.

4. Copy the following table on the board or prepare a transparency for the overhead projector.

Country	Former Colonial Authority	Year of Independence
Afghanistan *	_____	_____
Algeria	France	1962
Iran*	_____	_____
Iraq	Britain	1932
Jordan	Britain	1946
Kuwait	Britain	1961
Lebanon	France	1944
Libya	Italy	1951
Morocco	France	1956
Saudi Arabia	Ottoman Empire	1913
Syria	France	1944
Tunisia	France	1956
Turkey*	_____	_____
United Arab Republic (Egypt)	Britain	1922-36; final ties cut in 1954

*Independent since ancient times

Once the class has had a chance to look at the table, ask:

"Do you see any patterns in the table?"

"When did the French colonies in North Africa gain their independence?"

"What effect did the independence of Tunisia and Morocco in 1956 have on the Algerian revolution?"

"How long has it been since the majority of countries in the Middle East gained their independence?"

"How might the fact that they are only recently independent affect the policies of Middle Eastern countries?"

5. Have the students reread the American Declaration of Independence and then discuss the reasons for America's revolt against Britain. Then ask:

"How would you compare America's situation *vis a vis* Britain and Algeria's situation *vis a vis* France?"

"Under what circumstances is revolt against a government justifiable?"

"Under what circumstances would revolt against a government be unjustifiable?"

"Do governments ever admit to not being open enough or fair to the people?"

Evaluation

Students might:

- clarify their conception of commitment by participating in an exercise that helps them define what causes they would fight for.
- empathize with the feelings of a colonized people by participating in a simulation game in which a blue-eyed team is considered superior to a brown-eyed team.
- demonstrate an understanding of French discrimination in Algeria by specifying orally the ways in which the French discriminated against the Algerians.
- empathize with Ben Bella's situation as an Algerian by describing orally how Ben Bella reacted to the discrimination he faced in Algeria.
- demonstrate an understanding of how recently most Middle Eastern countries have gained their independence by examining and interpreting a chart on colonization in the Middle East.
- examine the nature of revolutions by orally comparing and contrasting the reasons for the American and Algerian revolutions.
- clarify their values concerning revolution by discussing under what conditions they think revolt against a government is justifiable.

PART TWO: LESSON 2

"The Arab Golden Age"

Preparation

Read "The Arab Golden Age: Harun Al- Rashid's Baghdad," pp.168-174.

Focus

What happened to the Arabs and Islam after the death of Mohammed?

For what was Harun Al-Rashid's Baghdad best known?

What role did the Arabs play in consolidating and advancing man's knowledge? What were some of their major scientific achievements?

Procedure

1. Distribute the following article to students and read in class:

ONE HUNDRED PERCENT AMERICAN*

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin, and lying in a bed built on a pattern that originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native

* Ralph Linton, "One Hundred Percent American," *The American Mercury*, 40 (1937), pp. 427-429. Reprinted by permission of *The American Mercury*, P.O. Box 1306, Torrance, CA 90505.

to Asia Minor; or silk, whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in southwestern Asia. If the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. Lastly, he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly

polished, also a Greek idea. Lastly, he ties about his neck a strip of bright colored cloth that is a vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which---china---is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East; or distilled ones, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India, and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe, domesticated in Persia, or grapes, domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train-the train, not the sprinting being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred

percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

After students have read the article, ask:

"Did you realize before you read the article the degree to which American culture has borrowed from other cultures?"

"Why is the title of the article ironic?"

"Is it possible to have a perfectly pure culture?"

"Is it desirable to have such a culture?"

2. Discuss "The Arab Golden Age," in light of "One Hundred Percent American." Write *Trade of Materials* on one side of the chalkboard and *Trade of Ideas* on the other side. Then ask:

"What places in the world traded with the Baghdad of Harun Al-Rashid?"

"What items did they trade?"

List both the country and the product on the board. Then ask a student to point out these places on a world map. Then ask:

"What countries were involved in a trade of ideas with Harun's Baghdad?"

List the countries from which many of Baghdad's scholars came as well as those that supplied the books translated in Harun's House of Wisdom. Now ask:

"What role did the Arabs play in disseminating know ledge during their Golden Age?"

This might be dramatized visually by taking a map of the Middle East and Europe and showing by means of arrows how know ledge in the form of books and ideas came into Baghdad from all over the world, was condensed and expanded, and then was disseminated in the form of books to the Middle East and Europe. After discussion of the role of the Arabs in disseminating knowledge, ask:

“Could someone in Harun Al-Rashid’s Baghdad be ‘one hundred percent Arab’?”

3. Write the following symbols on the board:



Ask:

"What are these?" (1, 2, 3 in Arabic)

When the students finally guess, ask:

"How do you know? Are they like our numbers? Which ones?"

"Where do you think these numbers came from?"

Explain that the Arabic numbering system is a major contribution of Arabic culture to our own culture. The numerals we use were refined by the Arabs from an ancient Indian system and passed on to us. The mathematical concept of zero (*sifr* in Arabic), for example, originated in India and comes to us from the Arabs as the English word *cipher*.

List the following Arabic words in a column on the board and see if the students can supply their meaning in English. Give the class some hints if necessary, saying, "It's a number," "it's a musical instrument" and so forth.

Arabic	English
sukkar	(sugar)
sandal	(sandal)
zirafah	(giraffe)
ta'rif	(tariff)
qitar	(guitar)
al-kuhl	(alcohol)
qahwah	(coffee)
al'ud	(lute)
qanah	(cane)
naranj	(orange)
Sifr	(cipher)
al-jabr	(algebra)

4. Lead the class in a discussion of foreign influences on American culture today. Ask:

"What countries are influencing American culture today, either with their products or with their philosophy and lifestyle?"

"What American customs have affected the lifestyles of other peoples around the world?"

Evaluation

Students might:

- clarify their understanding of the way in which cultures borrow from each other by reading and discussing Ralph Linton's "One Hundred Percent American" and relating it to "The Arab Golden Age."
- demonstrate an understanding of the way in which the Arabs collected, expanded and disseminated knowledge by listing the countries from which books were translated in Harun's House of Wisdom and describing how this knowledge was disseminated to the Middle East and Europe.
- expand their understanding of Arab influence on European and American culture by guessing the meaning of certain Arabic words that have become part of the English language.
- clarify their understanding of cross-cultural borrowing today by discussing foreign influences on American culture and American influences on foreign cultures.

PART TWO: LESSON 3

"The Ottoman Empire"

Preparation

Read "The Ottoman Empire," pp. 175-179, with the exception of the last part on pp. 179-180 that describes the city of Istanbul (old Constantinople) of 1638.

Focus

What group of people became the dominant power in the Middle East after the decline of the great Arab civilizations?

For what are the Ottoman Turks best known?

What was life like for the people of Istanbul during Ottoman times?

Procedure

1. Review with the class by means of a short lecture the importance of the family in the traditional Middle East. Stress the obligation a Middle Easterner felt toward his or her family and the set of mutual obligations among members of an extended family, close friends and neighbors. Sania Hamady* describes this reciprocity in traditional Arab culture: "The feeling of being part of a group . . . is ingrained in each of its members. The individual is primarily part of a family, in which he [or she] is committed to definite obligations and entitled to certain rights. These duties and privileges are sacred.... [Working for] the family remains a moral and religious principle... The spirit behind it is: 'Come now and give me a hand; I will do the same thing for you one day.'"

With this introduction, ask:

"Why do you think the system of *devshirme* served the Ottoman military and administration so well?"

2. Now direct the attention of the class to the reading selection. Ask:

"Were you impressed by the description of Suleyman's army as it entered Aleppo?"

"What function do such processions have?"

"What effect would such a procession have on the populace of a conquered city or town?"

* Sania Hamady, *Temperament and Character of the Arabs*, New York: Twayne Publishers, 1969, pp. 28-29.

3. You may wish to have the class make a "mural" depicting Suleyman's procession. Give a long sheet of unglazed shelf paper to each of three or four groups. Have each group draw a part of the procession with felt-tip pens, magic markers or crayons. The size of each figure should be relative to its importance: each captain or court page should be the equivalent of 500 or 1,000 Ottomans. The chief figures, such as the Great Turk, should be drawn still larger and in more detail. Once the pictures are drawn they can be taped together and hung along a wall of the classroom.

4. Before they read the last part of "The Ottoman Empire," pp.179-190, ask students to list all the schools, religious institutions, stores, hotels, businesses and other buildings they might expect to find if they were to go back to Istanbul in 1638. They might get some clues by reviewing "The Arab Golden Age." Encourage them to use their imaginations in thinking what the people of a city would need, giving them hints if necessary. When students have finished their lists, have them read the list drawn up for Sultan Murad. Discuss the two lists. Ask:

"What kinds of things did you leave out?"

"Were you surprised at any of the items listed for Sultan Murad?"

"What did you include on your list that were not on the Sultan's list?"

5. Through the city hall and municipal offices, the students might be able to compile a list of the number of schools, churches, stores, hotels, etc. in their own town. The final list could be posted alongside the resources of Istanbul, noting, of course, the differences in population. Istanbul, during Ottoman times, is estimated to have been between 500,000 and 1,000,000.

Evaluation

Students might:

- demonstrate an understanding of the purposes of the *devshirme* system by stating orally why the Ottomans developed such a system .

- demonstrate an understanding of the function of victory processions by analyzing the effect such processions have on the populace of a conquered city.

- develop an appreciation for the size and splendor of Ottoman armies by drawing a detailed mural of Suleyman's entrance into Aleppo in 1553.
- develop images of life in Ottoman times by comparing their impressions of an Ottoman city with the list compiled for Sultan Murad IV of Istanbul in 1638.
- extend their understanding of the ways in which American towns are organized by researching and writing a list of the number of schools, churches, hotels and businesses in their hometown.

PART TWO: LESSON 4

"Ataturk's Reforms"

Preparation

Read "Ataturk's Reforms," pp. 181-186.

Focus

Who was Ataturk and what role did he play in Turkish history?

What is the significance of Ataturk's abolition of the Caliphate?

What were the major reforms Ataturk instituted in Turkey?

What means did Ataturk use to bring about change in Turkey?

Procedure

1. To illustrate the concept of a theocracy, tell the class that for fifteen or twenty minutes they will be a powerful religious group (any religion) that can make secular as well as religious laws in the country of "Zania." Ask the students to propose new laws that all citizens must obey (for example, all citizens must attend church on Sunday). Make it clear that as a result of their coming to power the only courts in the country will be religious courts and all cases will be judged by religious law. Thus, the laws they

propose must cover almost all aspects of human behavior. Accept all laws, even the most arbitrary and far-fetched. As the students propose new laws, write them on the blackboard. Have a student simultaneously record them in a "Holy Law Book," which henceforth will be the law of the land.

2. When a body of laws has been formulated, ask:

"Which of the laws you formulated would need to be changed if church and state were to be separated in Zania?"

"On what basis would you create new secular laws? Which religious laws might still be valid?"

Then ask:

"Would you, as religious leaders, be willing to let another secular group come in and remake the laws? Or would you fight to retain the privilege and power to make laws?"

Explain that in real theocracies the religious leaders are not as powerful as indicated in the simulation, but that they still are very influential.

3. Once the class has grasped the difference between religious and secular laws, relate their experience to Ataturk's reforms in Turkey. Ask:

"Why would someone want to separate church and state?"

"What was Ataturk's purpose in doing so?"

"Which of the reforms discussed in 'Ataturk's Reforms' were, or might have been, resisted by the religious hierarchy (the Caliphate) in Turkey?"

"Why would conservative religious leaders resist the emancipation of women, the abolition of the fez and the abolition of the Arabic alphabet?"

"Why was the Caliphate one of the first things Ataturk abolished?"

4. Now turn to the relationship between clothes and values. Ask:

"What kinds of clothes would you discourage or even prohibit in the United States if you wanted to encourage informality?" (Coats, ties, top-hats, shoes with heels, etc.)

"What kinds of clothes would you ban if you wanted to emphasize the equality of men and women and promote the idea that women can do the same kinds of work as men?"

Relate this example to Ataturk's reforms. Ask:

"What did Ataturk's abolition of the fez symbolize?"

"Which of Ataturk's reforms could be easily seen by the average man on the street?"

5. Focus now on Ataturk's emphasis on nationalism and his belief that Turkey should concentrate on internal development (discussed toward the end of the selection). Ask:

"How was Ataturk's emphasis on internal matters a break from the Ottoman past?"

6. Ask the class to research the development of modern Turkey. Ask:

"What is Turkey's position on Cyprus and on its dispute with Greece over the Aegean Sea oil deposits?"

"What was Turkey's relationship to its neighbors during the Ottoman period?"

"How did this change under Ataturk?"

Then ask:

"Does Turkey seem to be looking outward again after so many years of concentrating on internal development?"

Evaluation

Students might:

- develop an understanding of the nature of a theocracy by participating in a simulation game and writing religious laws

for a hypothetical religious state.

- demonstrate an understanding of the nature of a secular state by stating orally how state law would differ from church law if there were to be a separation of church and state in Zania.
- analyze the significance of Ataturk's abolition of the Caliphate by analyzing Ataturk's other major reforms in light of the separation of church and state in Turkey.
- demonstrate an understanding of Turkey's foreign policy trends over the past several hundred years by comparing Turkey's attitude toward its neighbors under the Ottoman Empire, under Ataturk and in modern times, especially concerning Cyprus.

PART TWO: LESSON 5

"The Philosophy of the Revolution"

Preparation

Read "The Philosophy of the Revolution," pp. 187-192.

Focus

What does the term "sphere of influence" mean?

Why do countries feel they need spheres of influence?

What is Nasser's theory of the "three circles" surrounding Egypt, and what are the inherent strengths of these areas?

Procedure

1. Begin the class with a general discussion of spheres of influence.

Ask:

"Have you ever heard the phrase 'sphere of influence'? What do you think it means?"

"Does the United States have a sphere of influence? If so, what does it include?"

"How does a nation develop a sphere of influence? What gives it the right to have this sphere? What determines the size and shape of the sphere?"

2. Divide the class into small working groups. Display a large wall map of the world prominently or give each group a smaller map. Duplicate the following work sheets and distribute them to the groups:

You are a select group of foreign-policy advisors. Your job is to assist the President of the United States and the Secretary of State in setting American foreign policy. The question before you today is this: What area of the world should fall under America's sphere of influence?

To give the President some flexibility in his policy-making, present him with two spheres of influence, one mandatory, the other ideal. The mandatory sphere is what you consider to be the minimum amount of influence the United States requires to maintain its interests; the ideal sphere is what the United States would control if it had everything its own way, without paying too high a price.

For each sphere fill out a chart with the following headings:

MANDATORY SPHERE

Countries

Included

Reasons for Inclusion

Price for Inclusion

In the "Countries" column, list the countries included in the sphere of influence. Under "Reasons for Inclusion," present any specific arguments for including a country listed in terms of the advantages to be gained by the United States. Under "Price for Inclusion," list the costs or obligations the United States will incur by including these countries. (For example, the United States may have to defend a country militarily, or it may have to import certain goods from that country.) Follow this procedure for each sphere.

After you have completed your two sphere charts, examine your "Reasons for Inclusion" columns and make a list of the different categories that appear there---e.g., defense, economics, historical, friendship, etc. Then count how many times each of these categories appears.

After the groups have finished their charts, reconvene the entire class and ask each group to put its two lists of countries on the board. Then conduct a general discussion of the lists. Ask:

"How much agreement is there among the lists of the different groups? How much disagreement?"

Then ask each group:

"What were your major reasons (categories) for including nations in the United States' sphere of influence?"

"What is the most justifiable reason? Defense? Economics?"

"Is a sphere of influence ever really justified? Why or why not?"

3. Turn now to a discussion of Nasser's views as expressed in "The Philosophy of the Revolution."

"What are the three circles or spheres of influence Nasser describes?"

"Which strengths have the Arabs finally been able to make use of after almost twenty years?"

"Given his theory, why would Nasser be concerned about the establishment of the state of Israel in what he considered Egypt's sphere of influence?"

"How does Nasser's conception of the three circles compare to America's notion of its sphere of influence?"

"Do you know of any doctrine held by the United States that is similar to Nasser's theory of the three circles?"

4. Write on the board, or duplicate and hand out, the following quote from the Monroe Doctrine of 1823:

We owe it ... to declare that we should consider any attempt on their [European powers' part to extend their [political] system to any portion of this hemisphere as dangerous to our peace and safety. . . . The American continents ... are henceforth not to be considered as subjects for future colonization by any European powers.

Then ask:

"What kind of interference in the American sphere of influence is discussed in the Monroe Doctrine?"

"Is it possible to keep political interference separate from economic or military interference?"

"How has America responded to such interference in the past?"

"What is Nasser's view of the extent and strength of the Arab circle? What major strengths does he mention?"

5. Now ask the class to turn back to "The Five Pillars of Islam" and "The Pilgrimage to Mecca." Compare these descriptions of the *Hajj* and its function of unifying Moslems to Nasser's conception of the Islamic circle. Ask:

"What are Nasser's hopes for the Islamic peoples of the world?"

"How does the *Hajj* symbolize what Nasser has in mind?"

6. Have students refer back to "Colonialism and the Making of a Revolution," "The Arab Golden Age," and "The Ottoman Empire." Ask:

"Why was Nasser so concerned with the development of the strengths and influence of the Arab, African and Islamic circles?"

"To what extent is Nasser's philosophy a reaction to European colonialism in the Middle East?"

"What effect might the past importance of the Arabs in world affairs have on Nasser's thinking?"

Evaluation

Students might:

- demonstrate an understanding of the term "sphere of influence" by discussing its meaning in terms of the United States.
- develop an understanding of the concept "sphere of influence" by participating in a simulation game concerning America's sphere of influence.
- demonstrate an understanding of Nasser's theory of the three circles by defining orally what the circles are and what they represent.
- compare America's conception of its sphere of influence with Nasser's theory of the three circles by orally explaining their similarities and differences.
- demonstrate an understanding of the power latent in Islam by identifying the relationship between the function of the *Hajj* to Mecca and Nasser's conception of the Islamic circle.
- empathize with the position of an Arab nationalist by analyzing Nasser's conception of the three circles of colonialism in the Arab world and the past prominence of the Arabs in world affairs.

PART TWO: LESSON 6

"After the Revolution"

Preparation

Read "After the Revolution: Algerian Self-Government," pp. 193-201.

Focus

What was Algeria's physical and psychological condition after the revolution?

What were Ben Bella's reasons for believing in a single-party system for independent Algeria?

What kinds of emergency "operations" did Ben Bella initiate in the early days of Algeria's independence? Why were visible projects important?

Why did Ben Bella's government nationalize the big French estates?

Procedure

1. Lead the students in a discussion of "Operation Ploughing" as described by Ben Bella. Ask:

'Why was 'Operation Ploughing' considered the first priority of the new government?'

"Why were the *fellaheen* slow to respond to the challenge?"

"How did Ben Bella decide to deal with the shortage of manpower?"

"How did Ben Bella help set an example for his people?"

2. Lead the class in a brainstorming session focusing on what could be accomplished in your school or community if everyone rolled up his or her sleeves and pitched in. Explain the principle of

brainstorming to the class: All ideas, no matter how unusual, are accepted and recorded on the board. During the brainstorming no ideas are questioned or eliminated.

When you have a chalkboard full of ideas, begin eliminating on the basis of practicality, length of time available, etc. In the end, you should have two or three good ideas for school or class projects. The important thing in this exercise is to conceptualize what can be done if all available manpower is used.

3. Ask the class to make a list of all the projects Ben Bella undertook in newly independent Algeria. As they name a project, have a student write it on the chalkboard. Then analyze the goals and methods of each project by asking "how" and "why" questions. (You need not discuss "Operation Ploughing" again.)

"Why did Ben Bella want to get the shoe shine boys off the streets? How did he do it?"

"Why and how did he deal with the old men and women who were sleeping on the streets?"

"Why were the middlemen in the marketplace, the grocers and the butchers, subject to Ben Bella's unorthodox reform methods?"

"Why did Ben Bella see the French landowners as a threat to Algeria? What did he do with their property?"

Once you have analyzed the ills Ben Bella wished to correct and the methods he used, ask:

"What elements are common to these projects?"

"Why is it especially important for a newly independent government to develop highly visible projects?"

"How do highly visible projects help develop confidence in the people?"

4. Now discuss Ben Bella's belief in a single-party system for Algeria. Ask:

"After a hundred years of French rule, what does Ben Bella think a one-party system can bring to Algeria?"

Evaluation

Students might:

- demonstrate an understanding of the methods Ben Bella used to accomplish his projects by analyzing the methods and purpose of the "Operation Ploughing" project.
- develop an understanding of the potential uses of manpower by brainstorming projects a school or community might involve itself in.
- analyze the goals and methods of Ben Bella's projects by listing them and attempting to find what elements these projects had in common.
- demonstrate an understanding of Ben Bella's rationale for a one-party government by discussing it in terms of the needs of the Algerian people after a century of French colonialism.

PART TWO: LESSON 7
"Oil in the Middle East"**Preparation**

Read "Oil in the Middle East," pp. 202-209.

Focus

What effects can the discovery of oil have on a small nation?

What was Kuwait like before oil was discovered?

What changes have come to Kuwait since the discovery of oil?

What plan is Kuwait making for the future when its oil wells run dry?

What effect did the Gulf War (see chapter entitled "The Persian Gulf War") have on Kuwait?

How did Kuwait's investment strategy prior to 1990 help it survive during the Gulf War?

Procedure

1. Divide the class into three groups. Give each group a large outline map of Kuwait and the adjoining sea and refer them for details to the Part Two "Introduction" and "Oil in the Middle East." Hand out the following instruction sheets:

Group 1: Illustrate the map of Kuwait before oil was discovered, showing the work the people did and what the country looked like.

Group 2: Illustrate the map of Kuwait, showing Kuwait today (including the changes as a result of the discovery of oil).

Group 3: Illustrate the map of Kuwait in the future, showing what Kuwait might look like after its oil runs out.

When they are finished, hang the maps side by side and have a representative from each group explain each map. An alternative to this project would be to have the groups do reports describing Kuwait before and after the discovery of oil.

2. The following simulation and brainstorming game can be played in small groups, each with an assigned recorder, or as a total class, with the teacher serving as recorder. Read the following instructions:

The United States has just discovered a substance---lexoid-- which, when sold abroad, will double per capita income in two years. If the lexoid, in great demand internationally, is sold a little at a time, the per-capita income could double again in four or five years. The rest of the world is clamoring that lexoid be provided in unlimited quantities and that the price be kept low so they can afford to buy it.

You are a select group of advisers to the President of the United States. Because of the sudden increase in the nation's wealth, you have been asked to advise the President about ways in which this wealth should be spent.

For the first fifteen minutes of the simulation, follow the rules of brainstorming, recording all the ideas no matter how bizarre. Then ask students to analyze the ideas generated and come up with a list of seven recommendations to be forwarded to the President. Put the final recommendations on the board and ask:

"Do you see any patterns in these suggestions? What kinds of things are recommended?"

"Are any of these recommendations similar to things the government of Kuwait has done with its wealth?"

"Are you, as advisers, in philosophical agreement with most of the things the government of Kuwait has done?"

3. Lead the class in a discussion of the problems of sudden wealth and the potential problems of being given everything by an outside agency like a government. Ask:

"What happens to children when they are given everything they want?"

"Can adults be spoiled as well as children?"

Explain the Protestant ethic. Then ask:

"Do you think this concept is outdated? If not, why not?"

"Do you think there is anything wrong with not working for a living? If everyone could live comfortably without working, would that be ideal?"

"Do you think a luxurious life and little work are necessarily bad for people? How much wealth and how much work do you think are desirable?"

4. Now direct the discussion to the conduct of governments. Ask:

"Should a government give away its excess wealth to the poor of other countries?"

"Would you be willing for Americans to take a cut in their standard of living so that all the nations of the world would be equally wealthy?"

"Do you think the resources of the world should be divided equally or is each nation entitled to what it can get for itself?"

Evaluation

Students might

- demonstrate an understanding of the changes that have come and may come to Kuwait as a result of the discovery of oil by drawing maps of Kuwait illustrating the Kuwait of the past, present and future.
- empathize with the problem of deciding what to do with vast sums of money for national development by participating in a simulation game and brainstorming session.
- clarify their attitudes and values concerning work and the acquisition of something for nothing by discussing a situation in which a government or an "outside agency" gives one everything for little or no work.

PART TWO: LESSON 8

"Oil in the Middle East" (Postscript)

Preparation

Read "Oil in the Middle East," pp. 202-214

Special note

Use Lesson 7 for a discussion of the article itself; use this lesson for a discussion of the Postscript that follows (pp. 202-214)

Focus

Where are more than one-half the earth's oil reserves located?

What percentage of Middle Eastern countries have substantial oil deposits

What is OPEC and what does it do?

What explains the fluctuations in Middle Eastern oil income from 1980 to 1990?

What is the outlook in the future for oil consumption in the noncommunist world?

Procedure

1. Ask the students to study the table on p. 210. Then ask:

"Do any Middle Eastern countries have a per capita GNP higher than the U.S.?"

"Which countries come the closest?"

"What is the total population of the four countries which have a per capita GNP closest to the U.S.?"

Now ask:

"What does this tell you about wealth in the Middle East?"

"What percentage of the people in the Middle East can be said to be well off?"

"What is the per capita GNP of the four most populous Middle Eastern countries?"

2. Give a short lecture on the growth of OPEC (Organization of Petroleum Exporting Countries), the international oil cartel that enabled the oil-producing countries to raise their prices. List the fourteen OPEC countries on the blackboard, underlining the Middle Eastern members: Algeria, Ecuador, Gabon, Indonesia, Iran, Iraq, Kuwait, Libya, Mexico, Nigeria, Qatar, Saudi Arabia, the United Arab Emirates and Venezuela. OPEC was organized in 1960 with five members and has become powerful as a result of their increased sophistication and unity combined with the world's rising demand for oil. Despite the vast differences among the OPEC countries (some are monarchies, some socialists; some are Moslem, some Christian), they have the common goal of controlling the oil

on their own territory and speeding national development. OPEC began to use its power in 1970, when it successfully demanded higher prices, and in 1973 caused long gas lines in the U.S. as a result of its policy of not pumping oil in order to force the price of oil up.

Help the students to understand the nature of a cartel and how it is able to raise prices. Explain that the OPEC cartel was originally formed in self-defense, for the oil companies were holding prices at an artificially low level. Also point out the weaknesses of cartels. Ask them what might break up a cartel (one country wanting to pump a lot of oil to earn income for a war effort or development project vs. another country which wishes to keep oil in the ground in order to force prices up). The bigger the cartel, the more likely the national interests of countries will diverge and cause them to disagree on the level of oil production and the price of oil they fix. Also explain how the West, through conservation measures, was able to decrease the demand for oil causing an oil glut worldwide that pushed the price of oil down as cartel countries were forced to break ranks. Ask:

"Why was OPEC formed?"

Have the students study the table on p. 211. Ask:

"When did the cost of oil begin to rise? Why?"

"When did the cost begin to drop? Why?"

Then ask:

"What have you seen happen in the U.S. in recent years which would explain the drop in the cost of oil?"

"What seems to be the best way to fight a cartel like OPEC?"

"What have you seen in the U.S. since 1998 to explain the big jump in the need for and cost of oil?"

Direct the students' attention to the graph on p. 212. Ask:

"What do you think happened in 1980-1989 as a result of a decrease in oil income?"

3. Have the students study the table on p.212. Ask:

"What has happened to the U.S. need for oil since 1975? To the Western European need for oil? To the Japanese need for oil?"

Then ask:

"Based on this leveling off of consumption, what will be the effect on Middle Eastern income from oil?"

"Why might this leveling off be good for both the producers and the consumers of oil?"

Have the students look at the chart on p. 213. Then ask:

"What Middle Eastern countries sell the most oil to the U.S.?"

"Why do you think Kuwait sells so much oil to the U.S.?"

"Why does Iraq sell so little?"

Evaluation

Students might:

- clarify their understanding of the extent of oil in the Middle East by examining tables and calculating what percentage of Middle Eastern peoples are directly benefited from Middle Eastern oil.
- demonstrate their understanding of cartels by explaining what OPEC is, how it managed to force oil prices to rise and how its power has been resisted by oil-importing nations.
- predict the future of oil-importing and oil-exporting countries by studying the tables provided and synthesizing the material into a prediction.
- identify conservation measures taken by the U.S. and other Western nations to decrease the demand for oil and thus bring the price of oil down. Discuss the effect this had on development projects in the oil-producing countries.

PART TWO: LESSON 9

"ISLAMIC FEMINISM"

Preparation

Read "Islamic Feminism," pp.
215-225

Focus

What is the stereotype of Middle Eastern women?

What modern jobs do women hold in countries such as Egypt and Morocco?

Why can there be no "secular feminism" in the Muslim Middle East?

How does social class sometimes cause inequality for women in the Middle East?

How did changes in family law promote the empowerment of women in Morocco?

What has kept American and Moroccan women from reaching their full potential?

How did the 1992 changes in family law in Morocco come about?

Procedure

1. Ask:

"What do you think of when you hear the words 'Muslim women'?"

Write the answers the class gives on the blackboard.

2. Then ask:

"Where do these images come from?" "Are they stereotypes?"

Follow up by leading a discussion on where stereotypes come from and how one might go about getting more accurate information.

Now ask:

"After reading the selection 'Islamic Feminism', what words would you add to what is on the blackboard?"

3. Ask:

"What images do you think Middle Easterners have of American women?"

Write the answers on the blackboard. Then ask:

"Are these images accurate? Where do they come from? Do they need changing? How might they be made more accurate?"

4. Turning to the situation in Morocco, ask:

"How did changes come to be made in Moroccan family law?"

5. Ask:

"Why do Moroccan women reject the concept of 'secular feminism'? How do they conceive of feminism within Islam?"

6. Ask:

"How does 'socialization' affect the way girls see themselves in the U.S.?"

Then ask:

"How does social class determine how girls see themselves in Morocco?"

7. Lastly, compare and contrast the feminist movement in the U.S. and Morocco. Lead a discussion on the ways in which the roles of women have changed in the U.S. and Morocco and what brought about these changes in roles.

Evaluation

Students might:

- describe common stereotypes of Middle Eastern women and tell what changes they would make in these stereotypes after reading the selection
- make a list of some of the modern jobs women have in such countries as Morocco and Egypt
- explain why "secular feminism" is not an option for a Muslim

woman

- explain how "social class" tends to determine how girls in the Middle East see themselves
- describe how social movements develop in the U.S. and Morocco
- describe what forces hold women back in the U.S. (socialization) and Morocco (social class)

PART TWO: LESSON 10

"The Arab-Israeli Conflict"

Preparation

Read "The Arab-Israeli Conflict," pp. 226-242.

Focus

What is Zionism?

What is the Israeli claim to the land of Palestine?

Who are the Palestinians?

What is their claim to the land of Palestine?

Who are the Palestinian refugees?

What led to their leaving Palestine and becoming refugees?

Procedure

1. Review the Daud-David dialogue with the class, referring to a full map of the Middle East so that they can see the area in dispute. Help them to understand that both Arabs and Israelis have legitimate claims to Palestine, and that many of the "facts" of the case are in dispute, so that it is difficult to know which side's version is the more accurate. The one thing that is certain is that both peoples see themselves as fighting for survival. Both are desperate, distrustful of the other and willing to go to great lengths to obtain their objective.
2. Write *Arab Claims to Palestine* and *Israeli Claims to Palestine* on the board. Ask:

“What are the Arab claims to Palestine?”

“What are the Israeli claims to Palestine?”

As students state the claims, list them in the appropriate column on the blackboard. Then ask:

"How do these claims help explain the historical events in Palestine from the beginning of the Zionist movement to the present?"

3. Set up a role-play on the Arab-Israeli crisis. Ask one student to study the Arab point of view and enact an Arab. Ask another student to study the Israeli point of view and play an Israeli. Then have them come together and debate the creation of a Jewish state in Palestine. Halfway through the debate, ask them to change roles and continue the debate. After five or ten minutes, cut off the debate and discuss with the whole class the arguments presented and the conflict in historical perspective.
4. As the Arab-Israeli conflict is a volatile one, it is difficult to stay up to date with it. It might be a worthwhile project for students to research the most recent developments of the conflict in the newspapers or in news magazines. This project should come after a historical examination of the conflict, for without that perspective an examination of the present might be confusing. After researching the current situation, the students might make inferences about the future.

Evaluation

Students might:

- demonstrate an understanding of the Arab and Israeli claims to Palestine by listing these claims on the blackboard.
- clarify their understanding of both sides of the conflict by taking part in a class discussion on the history of the conflict.
- demonstrate their understanding of both the Arab and Israeli claims to land in Palestine by participating in a debate on the subject in which the roles are switched halfway through the debate.
- make inferences about the future of the Arab-Israeli conflict by researching the present status of the conflict and discussing possible scenarios for the future.

PART TWO: LESSON 11
"The Life of Joseph Baratz" (Parts I and II)

Preparation

Read "The Life of Joseph Baratz," Parts I and II, pp. 243-255.

Focus

What was Joseph Baratz's life like in Russia?

What is Zionism, and how did it lead Joseph Baratz to emigrate to Palestine?

What disturbed Baratz about the Rishon le Zion community? How was it decided where Baratz would live and work in Palestine?

What was the common philosophy of the group of *halutzim* (pioneers) who agreed to work the land given them by the Palestine Office of the National Fund?

Procedure

1. Duplicate and distribute the "Commitment Chart" below to help students clarify their own commitments and appreciate the commitment of the early Zionists in Palestine.

COMMITMENT CHART

Commitments

Price Willing to Pay in

time

money

energy pain

patience

life

popularity

health

reputation

other

Ask the students to list all the things they are committed to-- friends, family, playing first string on an athletic team, being elected class president, their country, their moral or religious values, grades, making money and so forth. Then ask them to list what price they are willing to pay or what sacrifice they are willing to make for each of their commitments (none, a little, some, a great deal).

After the students have completed their charts, lead an open discussion, asking:

"What kinds of things are you most committed to?"

"What price are you willing to pay to get these things?"

Each student should be allowed to respond but should also be able to decline. After the discussion has continued for a while, ask students to rank-order their top five priorities. This process should help them clarify their most important commitments.

2. Ask the class to describe Joseph Baratz's early life in Russia. Then write the "Commitment Chart" on the board and ask the class to fill it out for Baratz. First ask:

"What things were Joseph Baratz most committed to?"

As students mention items write them on the board. Then ask:

"What price was Joseph Baratz willing to pay for each of these things?"

"Were Baratz's commitments short term or long term?"

3. Now ask:

"Why did many Zionists, including Joseph Baratz, stress the return of the Jewish people to the land?"

"What did Baratz feel the working of the land would accomplish for the Jewish people?"

Relate this philosophy to Baratz's disturbance over the situation at Rishon le Zion. Ask:

"Why was Baratz disturbed at the emerging pattern of Jewish landlords and Arab laborers that he saw at Rishon le Zionr'

"How was this pattern inconsistent with the goals of Zionism as Baratz saw them?"

Evaluation

Students might:

- clarify their own commitments by filling out a "commitment chart," indicating the price they are willing to pay for each.
- demonstrate an understanding of what life in Russia was like for the Jews by discussing Joseph Baratz's early life there.
- empathize with Joseph Baratz's commitments by filling out a "commitment chart" for him.
- demonstrate an understanding of the nature of Joseph Baratz's belief in Zionism by analyzing his concern about the situation at Rishon le Zion.

PART TWO: LESSON 12

"The Life of Joseph Baratz" (Part III)

Preparation

Read "The Life of Joseph Baratz," Part III, pp. 256-268.

Focus

What was Degania like when Baratz first went there?

What were the role and place of women on the kibbutz in the early days?

How were children cared for on the kibbutz?

How has the kibbutz changed from the early days?

How could one define the spirit or philosophy that made the development of Degania and other kibbutzim possible?

Procedure

1. Ask each student to write down all the groups he or she belongs to, such as family, church, scouts, etc. Then ask each to indicate which group they feel closest to, which gives them the most support. Now ask:

"Have you ever done a difficult task with this group?"

"If so, how did the group feel about the task? Was there a group spirit that made the task less difficult?"

Encourage the class to share some of their experiences. Help them to see that the warmth and security of a close group can enable members to accomplish things they otherwise might be unable to do.

2. Relate this feeling of group or team spirit to Joseph Baratz's description of a kibbutz. Ask:

"What problems did the original group at Degania face?"

"What enabled the group to overcome these problems?"

After the students have discussed the positive aspects of group life, point out that only 4 percent of the Israelis live on kibbutzim. Ask them:

"What difficulties or problems do you see in this kind of group living?"

"Would you be willing to turn over the decision about the higher education of your children to someone else?"

After the pros and cons of kibbutz life have been discussed, ask:

"Would you like to live on a kibbutz or a similar commune?"

Help them understand that joining a kibbutz is a serious commitment and is not entered into just to have "an experience."
Then ask:

"Was his difficult life on the kibbutz worth it in the end to Joseph Baratz?"

"What did Baratz feel he accomplished there?"

3. Lead a discussion of the role of women on the kibbutz. Ask:

"What was the role of the two women in Degania when they first went there?"

"What assumptions did the men in Degania have about sex roles and the capabilities of women?"

"Why were the women unhappy at first? How was their problem solved?"

"How did the kibbutz solve the problem of the women's need to work and look after their children at the same time?"

"Can you think of assumptions that Americans have about women that might not be true?"

4. Describe the system of the children's house. In some kibbutzim, children are taken from their parents at birth and placed in a children's house, a facility run by a group of professionals, where they eat, sleep and go to school up to a certain age. Parents are allowed to see their children for two hours a day on their return from the fields. Then the children return to the children's house for dinner and the night. Ask the class:

"What do you think of this system? What are its advantages? Its disadvantages?"

"Do you think you would like growing up in such a system?"

"To what extent do you think this system could be transplanted elsewhere, outside a kibbutz?"

5. Check with a local university to see if any students or faculty members have lived on a kibbutz and ask him or her to speak to the class. (There may be Israeli students or professors who have

lived on a kibbutz, or Americans who have spent a summer on one of the kibbutzim that are especially set up for part-time workers.) Such a visitor might help bring alive the nature of kibbutz life as well as provide an opportunity for students to compare different kinds of kibbutzim.

Evaluation

Students might:

- empathize with the feeling of togetherness on a kibbutz by listing close groups that they belong to and discussing the support they derive from the group.
- clarify their attitude toward kibbutz life by discussing its pros and cons.
- demonstrate an understanding of the power of group spirit by defining the philosophy and spirit that made the development of Degania possible.
- empathize with Joseph Baratz's feelings about Degania by describing how he felt about his life there.
- demonstrate an understanding of the role of women on a kibbutz by describing the changes that took place in Degania.
- clarify their feelings about child rearing by analyzing the advantages and disadvantages of a children's house.
- develop an understanding of the varieties of kibbutzim by meeting and talking to a member of an Israeli kibbutz.

PART TWO: LESSON 13

"Israel"

Preparation

Read "Israel: The Forging of a Nation," pp. 269-286.

Focus

How would you describe Israel's population growth?

How has the composition of Israel's population changed over the past forty-five years?

What are some of the differences between the Israeli Labor Party and the Likud Party? How might the immigration of large numbers of Russian Jews affect Israeli politics?

What will happen to the population of Israel if the West Bank and Gaza Strip are incorporated into a "Greater Israel"?

Why can Israel not have all of the four elements in the Israeli equation: land, peace, democracy and a Jewish state?

Who are the Ashkenazi Jews and Sephardic Jews? What is the basis of the problems between them?

Procedure

1. Make a chart on the blackboard of the Arab and Jewish population in Palestine from 1922 to 1992.

Year	Jews	Arabs
1922	84,000	668,000
1939	455,000	848,000
1947	630,000	660,000
1948	650,000	156,000
1950	1,250,000	175,000
1960	1,950,000	225,000
1970	2,600,000	400,000
1982	3,500,000	700,000
1992	5,200,000	900,000

Ask:

"What percentage was the Jewish population of Palestine in 1922?" (11 percent)

"What caused the sudden drop in the Arab population in 1948?"

"What accounts for the sudden rise in Jewish population between 1948 and 1950?"

“In 1992, what percentage of the total population in Israel was Jewish? (82 percent) Was Arab?” (18 percent)

Now look at the chart on p. 285. Ask:

"If Israel does not incorporate the Occupied Territories of the West Bank and the Gaza Strip, what is the maximum Jewish population of Israel in the year 2015? The minimum?"

Now ask:

"If Israel incorporated the Occupied Territories into a 'Greater Israel,' what is the maximum Jewish population of Israel in 2015? The minimum?"

Then ask:

"What political ramifications does this last statistic have?"

"What are the four elements in the Israeli equation (land, peace, democracy, a Jewish State)?"

"Why will it be impossible for Israel to have all four of these after 2015?"

"Why is Israel 'creating facts' by settling Jewish settlers on the Occupied Territory of the West Bank?"

"Why might these Jewish settlements cause Israel a problem in the future?"

"What are the options Israel faces in terms of its Arab population?"

"If they gave all Arabs in the Occupied Territories citizenship and the vote, how would this affect the Zionist character of Israel?"

"If they denied Arabs citizenship and the vote, what would this do to Israel's idea of itself as a democratic, egalitarian state?"

Finally ask:

"If the Arabs ever became the majority in Israel and Israel remained a democracy, what might they vote to do?"

"What might they do to the 'Law of Return' and other laws advantageous to Jews?"

"What of the national language of Israel?"

2. List on one side of the board the countries where most of the immigrants came from during the first five *Aliyas*, 1882-1939: Austria, Germany, Poland, Romania, Russia. On the other side of the board, list the countries where many of the immigrants have come from since 1948: Yemen, Morocco, Tunisia, Egypt, Iran, Iraq. Now make a list next to these countries of the items or skills the immigrants brought to Israel (money, good educations, technology from Europe vs. no money, poor educations and poor technological skills from the African and Asian nations). Ask:

"In 1948, what percent of the Jewish population of Israel was of European origin?" (85 percent)

"In 1984, what percent of the Jewish population of Israel was Afro/Asian?" (60 percent)

"How do you think these two populations, Ashkenazi (Western) and Sephardic (Eastern), fared economically when they arrived in Israel?"

Direct the students' attention to the statistics on p.280 concerning the lower economic and educational status of Eastern (Oriental) Jews. Ask:

"What kinds of problems might develop as a result of these inequities?"

"What might the Sephardic Jews do to better their place in society? What political options did they have?"

3. Explain to the class that the European settlers who came to Israel between 1882 and 1939 were people who wished to have Jews participating in all realms of society, from farmers to military leaders. Many believed in the principles of socialism and named their party the Labor Party. Since Israel received its independence in 1948, its people voted the Labor Party into office again and

again. However, by 1948 the tide of European immigrants was almost spent, and the new immigrants came primarily from Asia and Africa. These Eastern Jews had no or little exposure to socialism, and found the Labor Party dominated by European Jews. As a result, they began to join the conservative Likud Party, with the result that for the first time a conservative prime minister, Menachem Begin, was elected in 1977. The Likud Party has dominated Israeli politics since then until the election of the Labor Party candidate, Yitzhak Rabin, in 1992. Ask:

"What effect has the addition of 500,000 Soviet Jews to the Jewish population of Israel since 1988 had on the politics of the country? What effect might the continued immigration of large numbers of Russian Jews after the breakup of the former Soviet Union have on Israeli politics?"

4. Review the "Major Events Timeline" from 1993-2002 (pp. 282-283) and the *Postscript*. Write on the blackboard Positive Events Leading Towards Peace Since 1993 and Negative Events Leading Towards Conflict Since 1993. Ask the students to place all the events listed in the timeline since 1993 under one column or the other.
5. Break the class into 3 groups. Ask each group to imagine the future. Based on everything they know about the Middle East, have the groups imagine "timeline events" from 2002 to 2020. Have each group put their imagined "events" on the blackboard and discuss.

Evaluation

Students might:

- describe how diverse Israel's population is by stating how many languages and countries its citizens represent.
- demonstrate their understanding of Israeli immigration patterns by explaining where the majority of immigrants came from between 1882 and 1948, and where the majority have come from since 1948.
- explain why Eastern (Sephardic) Jews have supported the conservative Likud Party.
- demonstrate an understanding of the moral dilemma facing Israel by describing the consequences of incorporating the West Bank

and the Gaza Strip into a "Greater Israel." Of the four elements in the Israeli equation (land, peace, democracy, a Jewish State) which might Israel be forced to give up.

- demonstrate an understanding of the difficulty of absorbing large numbers of immigrants by researching the problems caused by immigrants to America in the late nineteenth and early twentieth centuries. Compare and contrast the problem the U.S. today faces in taking in refugees (e.g., Haitian, Vietnamese, Cambodian, etc.).

PART TWO: LESSON 14 "The Intifada"

Preparation

Read "The Intifada: An Uprising of a Nation," pp. 287 -306.

Focus

What five factors did Ernest Renan consider in determining "what makes a nation"? Why are they not sufficient?

What then, according to Renan, *does* represent the sine qua non for nationhood?

Why can the Palestinians legitimately claim to be a nation under Renan's definition?

How has the Intifada helped Palestinians around the world develop a national consciousness?

What grievances do those Palestinians who live in the Occupied Territories have that led them to the Intifada?

What tactics have the Palestinians used in the Intifada?

Procedure

1. Lead a discussion on nationhood and what makes a nation. Ask the class: "What elements go into the making of a nation?"

Brainstorm categories and write the students' responses on the chalkboard. When the students have created a list of six or more items, write Renan's five categories on the board (race, language, religion, community of interests, geography). Compare the students' lists and Renan's list. Ask:

"Can we define nations by using these categories?"

Then show how they are not sufficient using Renan's logic, e.g., nations have more than one race, language, religion, etc. Then ask:

"What else is necessary to create a nation?"

2. Put the student responses on the board and add Renan's idea "a living soul" that needs a past and a present in order to exist. Once the students understand what is meant by "a living soul," discuss peoples who are trying to build a nation, e.g., the Israelis, the Palestinians, the Lebanese, the Bosnians, the Armenians, the Kurds. Ask:

"According to Renan's criteria, will these people succeed in creating a nation?"

3. Put the chart in the Introduction on p. 289, which indicates places around the world where Palestinians live, on the chalkboard or have the students study it in their books. Ask:

"Why is it difficult for the Palestinians to create a nation today? How long did it take the Jewish people to create a nation?"

4. After the students have read the Introduction and the selection, lead a discussion on the Intifada. Ask:

"How and why did the Intifada start?"

Make a list on the board of the Palestinian grievances. Ask:

"Why do the Palestinians tend to blame the U.S. for their problems? What do they want the U.S. to do?"

Now lead a discussion on the tactics of the Intifada. Ask:

"What non-violent means have the Palestinians used in the Intifada?"

"What violent means have also been used?"

"What is the goal of the Intifada?"

Then ask:

"Why are the Israelis unwilling to relinquish the Occupied Territories?"

"What do they gain by holding on to them? What do they lose?"

"Why do they fear Palestinian statehood?"

5. Discuss with the students if they or anyone in their families had ever participated in a strike or protest-what they protested against, what tactics were used, whether their methods were successful or unsuccessful and why they worked or failed. Ask:

"What might cause you to refuse to pay taxes and risk the confiscation of your property? What cause might you advocate to the point of going to jail? What grievance might lead you to revolt?"

Evaluation

Students might:

- demonstrate an understanding of nationhood by applying Renan's criteria to peoples trying to become nations today.
- demonstrate an understanding of the Intifada by identifying Palestinian grievances, tactics and goals.
- identify positive and negative forces affecting the Palestinian drive to create a nation.
- demonstrate empathy for oppressed peoples by stating under what circumstances they would strike, protest or revolt.

PART TWO: LESSON 15

“The Persian Gulf War”

Preparation

Read "The Persian Gulf War," pp. 307-322.

Focus

How did the Persian Gulf War break Arab unity?

What unaccustomed allies found themselves on the same side during the Gulf War?

How did Saddam Hussein's allies see him? How did the coalition forces see him?

What events led up to Iraq's invasion of Kuwait? What were Iraq's grievances against Kuwait?

Why did the coalition fear Iraq?

What role did the U.N. play in the Persian Gulf War?

Procedure

1. This selection is a factual recounting of the events that led up to the Persian Gulf War, the fighting itself and the aftermath of the war. Some additional, more subjective and interpretive points that might be brought out in a lecture are as follows:

Although downplayed in the American press, Saddam Hussein had several good reasons to be unhappy with Kuwait. From his point of view, he had just fought an eight-year war with Iran with his own men and money on behalf of the Arab world in order to contain the fanatic fundamentalism of the Ayatollah Khomeini. As a result of this war, Iraq was \$40 billion dollars in debt, and its standard of living, which had been one of the highest and most evenly distributed in the Arab world, had fallen dramatically. In order to recover from the war, Iraq wanted OPEC to increase the price of oil, but Kuwait resisted this price hike. Furthermore, Kuwait had been "slant drilling" Iraq's oil from Kuwait territory and had refused Iraq's attempts to buy or lease two sand islands

in the Persian Gulf, owned by Kuwait, that Iraq needed to expand its port facilities. Lastly, Iraq's complaints with Kuwait were shared by other Arab states that found Kuwait an antiquated, unprogressive and arrogant monarchy.

In all probability, the U.S. played an unhelpful role in resolving the dispute between Iraq and Kuwait when on July 25, 1990, the U.S. ambassador to Iraq told Saddam Hussein that the U.S. viewed this dispute as an Arab matter to resolve. When Iraq had been created by colonial powers after World War I, Iraq felt it had been artificially separated from Kuwait, and Saddam Hussein now saw this as an opportunity to reintegrate Kuwait into Iraq as its nineteenth province. Such an act of aggression would simultaneously eliminate Iraq's debt to Kuwait (which Iraq had incurred during the war with Iran and which it wished Kuwait to cancel) and would put Kuwait's vast oil resources under Iraqi control. It thus can be argued that by not stating more clearly and emphatically on July 25 what the U.S. response would be to an invasion of Kuwait, and by stating that the U.S. saw this as an intra-Arab dispute, that the U.S., perhaps inadvertently, had encouraged Iraq to invade Kuwait—which it did on August 2, 1990.

It should also be pointed out to the students that the resulting coalition against Iraq created new partnerships never seen before in the Middle East. That a leader of the Moslem world, Saudi Arabia, would align itself so unambiguously with the Western, Christian world, with powers such as the U.S., France and Britain, and allow them to create military bases on Saudi soil against Arab Moslem nations, created a perhaps irreversible pro-Western orientation for many Arab nations. And although Israel was not officially a part of the coalition, many prior enemies of Israel, such as Syria, found themselves on the same side as Israel. An unforeseen consequence to Saudi Arabia's "tilt" toward the West is the emergence of Osama bin Laden and his Al Qaeda movement. Two of Al Qaeda's major goals are to drive the West out of the holy lands of Saudi Arabia and Palestine and to punish the West for its actions in Iraq.

Lastly, it is important for the students to understand why the U.S. and its U.N. allies did not finish off Saddam Hussein by completely destroying his elite Republican Guard fighting units when they had the chance. The U.S. and its allies feared that Iraq might disintegrate if Saddam lost total power, with Iran taking over the Moslem Shite section of Southern Iraq and Iran

and Turkey taking over the Kurdish area of Northern Iraq. According to this view, Iran was seen to be potentially the most dangerous and disruptive force in the area due to its extreme Islamic fundamentalism. Anything that might destabilize Iraq to the point of disintegration would thus only add to Iran's power and influence. Any increase in Iran's power would jeopardize the oil flow from the Persian Gulf just as much as Saddam Hussein's capture of Kuwait. Therefore, a weakened Saddam still in power was considered better than a totally defeated Saddam with the resultant potential for the dismemberment of Iraq.

However, at the present time, with Saddam still in power, and the Kurdish and Shite areas of Iraq now devastated by Saddam's Republican guards in response to their revolt against Saddam (which was encouraged by the U.S.), many people question the wisdom of stopping the war against Iraq before Saddam and his armies had been destroyed. Had this been done, it is impossible to say whether Iraq could have maintained its independence within its present borders or whether it would have disintegrated to Iran and Turkey's benefit.

2. Review the time line of the Persian Gulf War from July 7, 1990, to April 11, 1991, focusing on the key events. Ask:

"Why did Iraq invade Kuwait?"

"What were the U.N. resolutions that formed the basis for the coalition attack on Iraq?"

"What tactics did Iraq take to try to counteract the pressure of the U.N. resolutions?"

"Why did the U.S. ask Israel to stay out of the Persian Gulf War?"

"When things started going badly for Iraq, what desperation measures did they undertake? Why?"

"What were the Iraqi losses during the war? The U.S. losses?"

"What were the cease-fire terms adopted by the U.N. on April 3, 1991? Do they seem fair?"

"Why has Iraq not accepted U.N. resolutions 706 and 712?"

3. Have the students read "America vs. Iraq: A Debate," pp. 316--322. Ask:

"Why does the Iraqi feel Kuwait is a legitimate part of Iraq?"

Then ask:

"Why does the Iraqi feel the U.S. now is just like Britain used to be?"

Then ask:

"Why does the Iraqi connect the existence of Israel with the Iraqi-Kuwaiti dispute?"

4. Ask:

"Why did Iraq originally reject the 'oil for food' program first offered in 1992? Why did Iraq accept it in 1996?"

5. Ask for volunteers from the class (or appoint debaters from the class) to debate the validity of the sanctions placed on Iraq after the Gulf War and its effects on the Iraqi people and the current political situation.

Evaluation

Students might:

- demonstrate an understanding of the alliances formed during the Gulf War by creating two columns: (a) coalition countries and (b) pro-Iraq countries.
- describe the reasons why the coalition partners felt the world had to stand up to Iraq and Saddam Hussein.
- describe the reasons why Iraq felt it was justified in invading Kuwait and why the Palestinians and Jordan backed Iraq.
- demonstrate an understanding of the role of the U.N. in the Persian Gulf War by recounting the U.N. resolutions which laid the groundwork for the war and the sanctions against Iraq.

- describe why the coalition military forces stopped when they did, leaving Saddam Hussein in power.
- Explain why Iraq felt there was a relationship between their withdrawal from Kuwait and Israel's withdrawal from the Occupied Territories and Syria's withdrawal from Lebanon.
- synthesize all the Persian Gulf War material and make a personal judgment as to whether or not the War, as it turned out, was worth fighting.

PART TWO: LESSON 16

"After the War: The Palestinians and the Kurds"

Preparation

Read "After the War: The Palestinians and the Kurds," pp. 323-330.

Focus

What peoples faced displacement as a result of the Gulf War?

Why does Khalil Hindi, a Palestinian writer, take Arabs to task for their treatment of the Kurds?

What non-Arab Middle Eastern countries have sizeable Kurdish populations?

How are Kurds treated in these countries?

Procedure

1. With the help of a map of the Middle East (see pages 16-17 of text), show the class where the Palestinian Diaspora has taken them (refer to chart in the Introduction to "The Intifada: An Uprising of a Nation") and point out the three major countries where the Kurds live (Iraq, Turkey, Iran). You might wish to stick a P on the map where the Palestinians are, and a K on the map where the Kurds are. Ask:

"How did the Gulf War affect the Palestinian people? The Kurdish people?"

"In recent times, how have the Kurds been treated by the Iraqis? The Turks? The Iranians?"

2. On the chalkboard put *Palestinians* on one side and *Kurds* on the other. Ask:

"What facts can you give about these two peoples?"

Write the responses on the board (lost potential nationhood by Great Powers breaking promises after World War I; both spread out over several countries; Palestinian population at six million, Kurds at twenty million; both share large refugee populations; Palestinians are Sunni Moslems with large Christian minority, Kurds also Sunni Moslems; Palestinians are Arab, Kurds are Indo-European similar to Iranians in language and ethnic background; both peoples dislocated as a result of Gulf War).

Discuss the similarities and differences between the two lists.

3. After reading "Common Thread," pp. 326-330, ask:

"When Khalil Hindi goes to Kurdistan in 1991, what long--ago event is he reminded of? Why does he have empathy for the Kurdish people he sees fleeing?"

"Why does Khalil ask the question: 'Why has the world abandoned us'? How and in what way has the world abandoned the Palestinians and the Kurds?"

Now ask:

"What does Khalil mean when he says: 'How can a people that suffered so much turn into such brutal oppressors?' This question, usually asked in relation to the Arab-Israeli conflict, can be equally asked in relation to the Arab-Kurdish conflict."

"What is Khalil's answer to this question? What other answer might there be?"

"Who else has oppressed the Kurds besides the Arabs?"

4. Lead a discussion on the factors that led to the creation of these refugee populations. Ask:

"Why did Britain and France carve up the Arab World after their defeat of the Ottoman Empire during World War II"

"Why didn't they give the Palestinians their independence as promised?"

"Why is Israel so resistant to Palestinian desires for a state?"

"Why did the British resist Zionist aspirations for a homeland in Palestine for so many years?"

"Why have there been so many Vietnamese and Cambodian refugees?"

Help the students to understand that limited land and world resources, nationalism, ethnocentrism, political and religious differences, and international power politics seem to create refugees in almost every generation, and that these peoples are most often those with little material wealth or political influence.

Evaluation

Students might:

- describe where the Palestinians and Kurds presently live.
- identify similarities and differences between the Palestinians and the Kurdish peoples.
- explain why a Palestinian writer identifies with the Kurds.
- explain why the Palestinians and the Kurdish people feel "abandoned by the world."
- describe what factors lead to the creation of refugee peoples.

PART TWO: LESSON 17

"After The War: A Chance for Peace"

Preparation

Read "After the War: A Chance for Peace," pp. 331-335

Focus

What positive developments came out of the Gulf War?

Why was it necessary for negotiations in Oslo to take place?

What were the two major determinations made at Oslo?

What are the major U.N. resolutions related to the peace negotiations in the Middle East?

What positive and negative events have impacted the peace process since 1993?

Why is peace in the Middle East so important to world peace?

Procedure

1. Review the roots of the dispute in the Middle East by referring to "The Arab-Israeli Conflict," pp. 226-242, and the maps and summary in this chapter. Ask:

"What are the Israeli claims to the West Bank and the Gaza strip? The Palestinian claims?"

"Looking at the map on p. 335, why is Israel so concerned about a potential Palestinian state on the West Bank?"

"Again, looking at the map on p. 335, why is the status of Jerusalem such a difficult issue to resolve?"

2. Read Resolution 242 carefully. Ask the students to underline key words and concepts in the Resolution. Ask:

“On what principle is Resolution 242 based?” (The inadmissibility of the acquisition of property by war)

Then ask:

"Why is Resolution 242 generally considered to call for a 'land for peace' transaction between the Arabs and Israelis?"

"In the 'land for peace' equation, why is Israel so concerned about 'secure borders'?"

Also ask:

"What are the other main principles of Resolution 242?"

"Why is 'a just settlement of the Palestinian refugee problem' such a difficult issue for the Israelis and Palestinians to resolve?"

"What does Resolution 338 call for?"

3. Refer to the Saudi Arabian Peace Plan of February 2002 whereby Israel is offered a complete peace agreement and normalization of relations with the entire Arab world in exchange for returning to its 1967 borders. Ask:

"How does the Saudi proposal meet the requirements of Resolution 242?"

Then ask:

"Why is Israel afraid to accept such a Palestinian state?"

4. Ask:

"Why has it been so hard to resolve the Arab-Israeli conflict?"

Help the students to understand how many ingredients are involved in negotiating peace: emotional elements, such as fear and pride; practical elements, such as the need for resources like land and water; legal issues open to different interpretations, such as the meaning of Resolution 242; power issues involving military, political and economic power, philosophical and religious differences; and cultural value and historical differences. Thus, to create a framework where all parties feel it is in their interest to settle a dispute is very difficult. Sometimes it takes a grand gesture, such as the unexpected visit of Anwar Sadat

to Israel that led to the Israeli-Egyptian peace accord of 1979. But even then it took a skilled mediator, Jimmy Carter, and various concrete incentives to bring about a long-lasting agreement. Draw the students' attention to other complex peace negotiations around the world such as the negotiations concerning Bosnia Herzegovina, Kosovo, Cypress, or Armenia and Azerbaijan.

MIDDLE EAST PEACE CONFERENCE SIMULATION

Procedures

1. Assign students (working in teams of two) roles as delegates from certain major Middle Eastern nations and other world powers. (You might want to have a radical PLO and moderate PLO group as well as Israeli representation by both the Likud and Labor Party. A non-voting Kurdish delegation can also help students to see the larger issue of nationalism and self-determination in the region.) One or two students should also be assigned the role of United Nations Peace Envoy. This student will run the simulation from day to day by opening and closing debate, recognizing speakers, maintaining decorum and so forth.
2. Have teams research their country's position in the Arab-Israeli conflict. Selected teams (Radical PLO, Moderate PLO, Labor Party, Likud Party, Jordan and Syria) can prepare draft statements in advance of the simulation. It should be pointed out that there are several issues that all must address, such as the Occupied Territories, Resolution 242, etc.
3. The simulation itself should begin with teams presenting opening statements. From that point, students may open debate on any of the six draft peace resolutions. Students should work to develop a peace treaty that all major parties can accept. (Teachers can run the sessions much like a Model United Nations, with rules and time limits for voting, making amendments, etc.)
4. During the simulation, the teacher is free to sit back and evaluate the students, since the Peace Envoy is actually running the class. Evaluation should be based on participation, accurate historical references and how well the students represent the country assigned.
5. The teacher can also help the students to focus on certain issues or to participate more by sending written diplomatic messages to the students from their "home country government." These

messages work well to keep the students engaged in the debate while also maintaining the role-play. The teacher might also prepare and distribute news releases from international wire services at the beginning of each new class to remind students of decisions from previous class meetings.

6. The simulation usually requires several days (five minimum) during which students debate in formal sessions based on speaker's lists (created by the Peace Envoy) and in informal caucus. At the conclusion, it is unlikely that students will be able to develop an acceptable peace plan. At this point, students can come out of their roles and discuss why peace is so difficult to obtain. A written reaction paper is a nice close to the activity.

Objectives and Outcomes

1. Students assume control of their classroom and the learning process while the teacher acts as guide.
2. Students both acquire debating skills in formal and informal situations and learn about negotiation and diplomacy
3. Students increase their content knowledge of the area.

PART TWO: LESSON 18 "What Now? After the Camp David II Talks Fail"

Preparation

Read "What Now? After the Camp David II Talks Fail," pp.336-345.

Focus

What benefits from the Oslo Accords did the Israelis expect?

What benefits from the Oslo Accords did the Palestinians expect?

What "vicious circle" has resulted from these unmet expectations?

Why did Israel feel its Camp David II offer was fair?

Why did the Palestinians feel the Israeli offer was unfair?

What two key issues remain unresolved after the Camp David II talks failed?

Why did Yasser Arafat feel he could not accept Israel's offer on Jerusalem during the Camp David II talks?

Procedure

1. Show the film "Promises" which poignantly and dramatically presents the Arab-Israeli conflict from the perspectives of Israeli and Palestinian children, ages 9-13. This film, which was nominated for an Academy Award for "Best Documentary," and has won numerous international film festivals, can be obtained from Cowboy Pictures, 13 Laight St, 6th floor, New York, NY 10013 (telephone 212-925-7800 x107; email: Jeff@cowboypictures.com). As the film is approximately two hours long, it could be shown over several class periods with follow-up discussions, or could be shown at an assembly. The film, in an objective and non-inflammatory way, depicts the lives and different perspectives of Israeli and Palestinian children who live in very different worlds, twenty minutes away from each other in Jerusalem.
2. Ask two students to read the David-Daud dialogue (pp. 338-345), each taking a part. When they have finished reading the dialogue, have the student reading David's part to summarize Daud's arguments, and ask the student reading Daud's part to summarize David's arguments. Then ask:

"Why is it so hard for someone to see another person's point of view?"

Then ask the class to identify David's main arguments and Daud's main arguments, putting their responses on the blackboard.
3. Lead a discussion on the main points listed on the blackboard. Make sure the students understand why the Israelis felt their offer at the Camp David II talks was more than acceptable, and

why Arafat felt he couldn't accept that offer. In the discussion, have the students explain why the Palestinians hate Ariel Sharon, why the Israelis distrust Arafat, why Jerusalem is such a contentious issue, why the "right of return" for Palestinians is such a stumbling-block, and why the U.S. is seen as a necessary broker of peace in the Middle East despite its being seen by Arabs as being pro-Israel.

4. After reading the Introduction to this selection, lead a discussion on why there was and is so much despair amongst the Israelis and Palestinians, both before the Camp David II talks, and after. Ask:

"What is the bottom line for the Israelis? (security) The Palestinians? (freedom from Israeli control in their own state)."

Ask:

"What is the 'vicious circle' that exists between the Palestinians and Israelis?"

"How does this 'vicious circle' perpetuate itself?"

Be sure the students understand the political realities Sharon and Arafat face. What must Sharon do to stay in power? What must Arafat do?

5. Break the class into four groups. Ask each group to brainstorm ways of solving the Arab-Israeli dispute? What ideas do they have to solve the issue of Jerusalem? the Palestinian refugees? How can the Israeli need for security and the Palestinian need for its own state be met? Encourage the students to be idealistic and creative. After each group has had a chance to discuss their own peace plan, have them in turn present their ideas to the total class, and then discuss all four proposals after they have been presented.

Evaluation

Students might:

- discuss the film "Promises", describing their emotional reaction to the film

- identify David's main arguments in the dialogue
- explain the hoped-for benefits of the Oslo Accords that Israelis and Palestinians felt they never attained
- describe the self-perpetuating "vicious circle" that followed the breakdown of the Camp David II talks
- explain why both the Israelis and Palestinians are in despair
- explain why the Israelis felt their offer during the Camp David II talks was fair and why the Palestinians felt they had to reject the offer
- describe why the Palestinians hate Ariel Sharon and why the Israelis distrust Yasser Arafat
- identify the two major remaining un-resolved issues left after the Camp David II talks failed
- create a "dream-solution" to the Arab-Israeli conflict

PART TWO: LESSON 19

"Zionism Comes Full Circle"

Preparation

Read "Zionism Comes Full Circle," pp. 346-351

Focus

What is the Zionist movement?

What is the "post-Zionist" period?

Why has Israel recently tended to "return" to Zionism?

How will Israel's decision to be "Zionist" or "post-Zionist" affect the outcome of the peace process? Israel's place in the Middle East region?

Procedure

1. Review the origin of the Zionist movement, referring to "The Life of Joseph Baratz" (pp. 243-268) as necessary. Ask:

"What were the Zionist goals?"

"Why was Zionism, in its original form, 'exclusive'?"

"What was the logic behind the idea of an exclusively Jewish state?"
2. Ask the class to state all the ways in which Israel became more "inclusive" over the years of its existence. List these ways on the blackboard.
3. Now ask the class to state the reasons Israel, since the failure of the Camp David II talks, has been in the process of becoming more "exclusive."
4. Ask for two volunteers to stage a debate on whether Israel's future is better assured by being Zionist or post-Zionist, exclusive or inclusive. Then hold a class discussion outlining the reasons why proponents might argue that peace and security can best be achieved by being exclusive, or inclusive.
5. Ask:

"Because Israelis and Palestinians have 'nowhere to go,' what must they eventually do?"

Ask the classroom why the author says that "both peoples will have to give up some of their national aspirations?"
6. In February of 2002, the Saudi Arabian government proposed a peace plan in general terms. The Israelis would return to their 1967 borders, and in return all Arab states would give full diplomatic and political recognition to the Jewish state. Discuss with the class which form of Zionism is compatible with such a peace plan.

Evaluation

Students might:

- define what zionism is
- explain why the original form of Zionism was "exclusive"
- explain how Israel became more "inclusive" over the years of its existence
- analyze why Israel may return to its Zionist roots
- analyze how Israel's decision to be Zionist or post-Zionist will affect the peace process
- state an opinion as to whether a Zionist or post-Zionist orientation will be most likely to lead Israel to a lasting peace

PART TWO: LESSON 20

"Declaring War on America"

Preparation

Read "Declaring War on America," pp. 352-357

Focus

Who is Osama bin Laden, and why did he form Al-Qaeda?

What "fatwa" has Osama bin Laden issued?

What is Osama bin Laden's ultimate goal?

Procedure

1. Ask someone to review for the class the basic facts of Osama bin Laden's life.
2. Ask:

"Why has bin Laden moved so frequently in his adult life? What does this tell you about how he is accepted in the Muslim world?"

3. Pass out the first two paragraphs of the *fatwa*. Point out that this *fatwa* was written in 1998, well before the September 11, 2001 terrorism. Have the students individually circle all the words that bin Laden uses to make his *fatwa* seem authentic in a religious way, like an ancient, holy command (words like: slay, pagan, sword, spear, inflicts, locusts, etc.). Then ask:

"Why does bin Laden use such antiquated language?"

4. Point out in paragraph two that bin Laden refers to "crusader armies." Ask the class what he is referring to here. Also ask why bin Laden wants to make this connection to the Crusades of the Middle Ages which pitted Christianity against Islam.
5. Ask three different students to explain why each of the three "facts" so disturb bin Laden and his followers.
6. Then ask the students to re-read the three "facts" and circle all the emotional words bin Laden uses. Discuss what words the students have circled. Be sure to point out how the word "humiliation" keeps re-occurring.
7. Ask individual students to sum up what bin Laden feels America's goal is (which he feels should be punished), and to define precisely what bin Laden's goal is in response.
8. Ask for volunteers to stage a debate between Osama bin Laden and "an average American." Have the bin Laden character explain and defend his *fatwa* against America. Ask the students:

"Is there a kind of logic behind bin Laden's *fatwa*?"

Then ask:

"Where does Osama's logic fail?" "What evidence is there that such a *fatwa* is the work of a meglomaniac?"

Evaluation

Students might:

- explain why bin Laden uses the kind of language he does in writing his *fatwa*

- explain the connection bin Laden is implicitly making between the medieval Crusades and the present
- define what America's goal is, according to bin Laden
- define what a loyal Muslim's goal should be according to the *fatwa*
- define the three "facts" that so upset bin Laden
- discuss the "logic" behind bin Laden's arguments
- discuss the fallacies in bin Laden's arguments

PART TWO: LESSON 21

"Terrorists on Tape"

Preparation

Read "Terrorists on Tape," pp.358-368

Focus

What are Osama bin Laden's three main complaints about the U.S.?

Why is knowledge of Muslim history important in understanding the present conflict between Muslims and the West?

In the tape of November 9,2001 what passages might be seen as a "confession" by Osama bin Laden that he was responsible for the 9/11 attack on the World Trade Center and the Pentagon?

Procedure

1. Review "The Arab Golden Age," pp. 168-174 and "The Ottoman Empire," pp. 175-180, as well as an overview of what has happened to the Muslim world since the end of World War I. Then refer to the quote from the October 7, 2001 tape referring to "80 years of

humiliation." Then give a quick review of the crusades of Christians against the Muslims during the Middle Ages. Finally, ask:

"How does Osama bin Laden view the present in historical terms?"

"What role does Osama bin Laden give himself in this historical process?"

"What do Osama bin Laden and his followers think is at stake in the present struggle?"

2. List on the blackboard the nine Muslim attacks on the West since 1979 (listed in the Introduction to "Terrorists on Tape").

Ask:

"How does the Muslim defeat of the Russians in Afghanistan (1979-89) fit into the 'battles' and 'victories' listed?"

Then ask:

"How might Osama bin Laden view these 'battles' and 'victories' in light of his view of world history?"

3. Ask:

"Who is bin Laden referring to when he repeatedly uses the words 'hypocrites,' and why does he call their actions 'hypocrisy'?"

"Who is backing 'the butcher' against the 'victim'?"

"In bin Laden's view, who is this 'victim'?"

4. Ask:

"What are the two camps bin Laden refers to in the October 7, 2001 tape?" (the "faithful" and the "infidels").

Ask:

"Is this any different from President George W. Bush stating that countries are either for us or against us in our fight against terrorism?" "Why?" or "Why not?"

5. Ask:

"When bin Laden says 'I was ordered to fight,' who does he imply is giving the order?"

"What does this tell you about bin Laden's view of himself and his cause?"

6. Have the class re-read the November 9, 2001 tape, and then make a list of all the passages where Osama bin Laden could be considered to be making a "confession" concerning his responsibility for the terrorist acts of 9/11/01. Ask the class for a show of hands: "How many of you think these statements prove he is guilty?" "Not guilty?"

7. Ask:

"How many of you believe that dreams are omens of 'things to come' or that dreams have meaning outside the dream itself?"

Refer the class to the dreams bin Laden's associates claim to have had. Ask:

"What do you make of these dreams?"

"Are these dreams significant or not?"

8. Ask:

"How many of you believe revenge is an acceptable motive for an action?"

"Is a violent response as acceptable as a nonviolent response?"

"Under what conditions, if any, are violent, vengeful responses acceptable?"

Then ask:

"bin Laden and his followers believe that 9/11 is a legitimate revenge response to Western acts of power against Muslims; do you believe 9/11 was legitimate revenge? Why or why not?"

Evaluation

Students might:

- explain the phenomenon of Osama bin Laden in light of the history of Islam from Mohammed to the present
- list all major Muslim attacks against the West since 1979
- explain why Osama bin Laden accuses the West of being "hypocritical"
- define the role Osama bin Laden believes he is fulfilling
- take a vote on whether or not they think Osama bin Laden "confessed" to the terrorist acts of 9/11/01 on the November 9, 2001 tape
- discuss when, and under what circumstances (if any) they think revenge is an acceptable motive for violent actions

PART TWO: LESSON 22

"Reactions to 9/11"

Preparation

Read "Reactions to 9/11," pp. 369-377

Focus

How might one define the "bin Lakin" (as opposed to the "bin Laden") group?

What does it mean that Osama bin Laden "hijacked a religion"?

In what ways are terrorist acts against Islam?

What "self-criticisms" have Muslims made about themselves and their governments?

Procedure

1. Make a list on one side of the blackboard of all the Middle Eastern

countries that condemned the 9/11 attack. On the other side list those countries that didn't condemn the attack (Iraq). Then review the "bin Lakin group," explaining the pun. Then ask:

"Why are there 'buts' in the minds of some of those who condemned the attack?"

2. Break the class into small groups. Assign a reporter to each group. Ask each group to answer the question:

"Why do they hate us?"

After each group has completed its list, have the reporters read off their lists and discuss each group's responses.

3. Review the Middle Eastern negative reactions to 9/11 as outlined in the selection. Ask:

"What is meant by the comment that 'bin Laden hijacked Islam'?"

4. Make a list on the blackboard:

Negative Reactions to 9/11 Positive Reactions to 9/11

Ask the class to name the reasons many Middle Easterners were against the attack of 9/11 and the reasons why some were in favor. Put their responses under the appropriate heading on the blackboard. Under the positive reactions be sure to include the emotional words used in the selection, words such as "humiliation," "vanity," "dignity," "bullying," etc.

5. Ask the class to state the essence of the Muslim self-criticisms discussed at the end of the selection. Then, while making very clear that nothing can justify the 9/11 attack on innocent people in the World Trade Center and the Pentagon, ask:

"Are there self-criticisms the U.S. might make about itself?"

"What might those things be?"

"How, in your opinion, could the U.S. improve the way it deals with the world in general and the Middle East in particular?"

Evaluation

Students might:

- contrast the Middle Eastern governments which condemned the 9/11 attack with those who didn't
- explain what "buts" there might be in some of the condemnations of 9/11
- define an answer to the question: "Why do they hate us?"
- name which American Muslim groups condemned the 9/11 attack
- list some of the emotional words used by columnists in the Middle East to defend the 9/11 attack
- evaluate and explain some of the Muslims' self-criticisms outlined in the selection
- discuss what self-criticisms the U.S. might make concerning the way in which we deal with the world in general and the Middle East in particular

PART TWO: LESSON 23
"Fundamentalist Islam"**Preparation**

Read "Fundamentalist Islam," pp. 378-386

Focus

Why are Muslim fundamentalists trying to "turn back the clock?"

Who are the prime recruits for Muslim fundamentalists?

What is the nature of the dispute between the government of

Saudi Arabia and the Muslim extremists?

What is Iran's "doctrine of expediency" and in what way is this an attempt to resolve the differences between Muslim governments and their fundamentalist citizens?

Procedure

1. Have the students re-read p.101 (#5), "Letters on Islam," and p. 103, Introduction to "The Five Pillars of Islam." Then ask for six volunteers, three to role-play the Saudi King, Crown Prince and Foreign Minister, and three to play Saudi fundamentalist clerics, such as Sheik Hamoud al-Shuaibi and Sheik Sulieman al Ghandi. Instruct the three clerics to come to the three government officials with a list of fundamentalist demands (to be gleaned from this chapter and other chapters on fundamentalist Islam). Instruct the three government officials to respond to these demands (according to the arguments gleaned from this chapter). Then hold a class discussion on the difficulties facing moderate Muslim governments in dealing with such fundamentalist challenges.

2. Ask:

"How do Western governments avoid such conflicts?"
(separation of church and state).

Then ask:

"Why is this separation hard to maintain in Muslim societies?"

"What is there about Islam that makes this difficult?"

Then ask:

"In modern day America, on what issues are there challenges by the religious right to the governing of the nation according to majority will?"

"In what ways are the religious right in the U.S. challenging the 'separation of church and state'?"

3. Ask:

"Which Middle Eastern countries could be considered to be 'fundamentalist'?"

"Which Middle Eastern countries are seriously challenged by fundamentalist movements?"

"Which Middle Eastern countries are relatively 'secular'?"

Then ask:

"How have Middle Eastern governments which have been challenged by fundamentalist movements responded?"

4. Ask:

"Why do Muslim fundamentalists put such an emphasis on building 'madrassas'?"

"What do they teach in these madrassas?"

5. Ask:

"What is 'the doctrine of expediency'?"

"How is this doctrine an attempt to bridge the gap between fundamentalist Islam and the demands of the modern world?"

Evaluation

Students might:

- demonstrate an understanding of the conflict between Islamic fundamentalism and the demands of a modern state by role-playing a meeting between Islamic fundamentalists in Saudi Arabia and government representatives
- explain why confrontations between religious fundamentalists and their governments are less likely to occur in Western democracies than in the Middle East
- explain what "madrassas" are and why they are valued
- explain why the separation of church and state is not easily achieved in Muslim countries
- identify which Muslim countries face a challenge from Muslim fundamentalists
- explain how the "doctrine of expediency" is an attempt to resolve the difference between "church and state" in Iran
- explain why Muslim fundamentalists wish to "turn back the clock"

PART TWO: LESSON 24

"Whither Islam--and America?"

Preparation

Read "Whither Islam-and America?," pp. 387-396

Focus

What historical developments have prevented modern Christian fundamentalists from creating theocracies?

Why are theocracies easier to create and maintain in Muslim countries?

What does Islamic fundamentalism offer its followers?

How has the terrorist attack on 9/11/01 changed America's perception of itself and its place in the world?

Procedure

1. Refer back to the section on Islam in Part I and ask:

"What do Muslims believe about the Koran?"

"Whose words are the words in the Koran according to Muslim belief?"

Then ask:

"If one believes that God's words are literally recorded in the Koran, what follows from this in terms of religious belief and other aspects of life discussed in the Koran?"

2. Refer the class to Christian fundamentalist movements in the U.S.
Ask:

"What do they believe?"

"How are such movements prevented from setting up a theocracy in the U.S.?"

Review for the class how the separation of church and state has come about in the Western world.

3. Ask:

"What are the two paths Islam could take in the future?"

Then, ask those in the class who believe that Islam will eventually adapt itself to the modern world to stand up and go to one side of the room. Ask those who believe that Islam will not be able to adapt and will continue to try to turn back the clock to go to the other side of the room. Once the students are settled in one side of the room or the other, carry on a debate between the two sides of the room.

4. Direct the students' attention to the four "objectives" Osama bin Laden has set for himself and his Al Qaeda followers (p. 389). Ask:

"Which of these objectives could be achieved peacefully?"

"What would have to happen for these objectives to be achieved peacefully?"

"Why does Osama bin Laden believe violence is the only way to meet his objectives?"

5. Ask:

"What does Professor Akbar Ahmed mean when he says 'Islam is fighting Islam (not the West)'?"

"What does Professor Ahmed think Islam must do to resolve this internal conflict?"

6. Ask:

"Why did George Bush (George W.'s father) 'personalize' (demonize) Saddam Hussein during the Gulf War?"

Then ask:

"Why is George W. Bush (son) 'personalizing' Osama bin Laden?"

Then ask:

"What are the dangers of personalizing conflict in this way?"

"What might be the benefits?"

Lastly ask:

"Has it worked to demonize Saddam Hussein?"

"Will it work to personalize the fight against Osama bin Laden and what he stands for?"

"Why might it be necessary to 'demonize' Osama bin Laden?"
(to emphasize that the U. S. fight is not against Islam, but only his distorted version of fundamentalist Islam).

7. Ask the class to brainstorm ways the U.S. could improve its image in the Muslim world. Write all suggestions (do not censor any ideas) on the blackboard. Once all ideas are on the board, discuss each one for its practicality and its probable effectiveness.
8. On page 394 Professor Ahmed says "one positive consequence of the terrible events of 9/11 could be that Americans will come to understand the world we are living in."

Ask:

"Why does Professor Ahmed say that?"

"What were Americans thinking about before 9/11? What after?"

Lastly ask,

"Do you think the professor is right; has there been a change in Americans after 9/11?"

9. On page 395 Professor Ahmed defines what Islamic fundamentalism provides to its followers (simple, clear, immediate answers) and on p. 396 he says America is "battling ideas with Tomahawk missiles."

Ask:

“What is Professor Ahmed suggesting in these two statements about the nature of the conflict both within the Muslim world and between the Muslim world and the West?”

Evaluation

Students might:

- explain the significance of the fact that Muslims believe the Koran is the literal word of God
- explain why Western governments face fewer challenges from religious fundamentalists than do Muslim governments
- vote as to whether or not they think Islam will prove compatible with modern life
- describe how Islam's "internal fight" is exemplified in Saudi Arabia
- analyze why political leaders such as George W. Bush choose to "personalize" or "demonize" enemies and the benefits and dangers of doing so
- brainstorm ways in which the u.s. could improve its image in the Muslim world
- discuss how the terrorist attack on America on 9/11/01 might have changed America