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THE DECAY AND LEGACY OF THE OTTOMAN EMPIRE IN SOUTH-EASTERN EUROPE AND THE MIDDLE EAST. RELIGIONS AND NATIONALISM BETWEEN 19TH AND 21ST CENTURY – DRAFT OF THE SYLLABUS

The aim of the course is to indicate numerous issues connected with religion and nationalism and their mutual relations on territories of the former Ottoman Empire. The focus is put on the functioning of Christianity, Islam and Judaism in the political, social and cultural space of the late decaying Ottoman Empire and its political successors in the Arab Middle East and the Balkans. The important question is how ‘the religions and peoples of the Book’ (as it is perceived in Islam) integrated with the system of *millets* (denominational districts) and how it influenced the future coexistence and conflicts between the three mentioned groups. **Nevertheless, the course covers such problems as the position of Christianity in Islamic countries (from political and legal point of view), political-religious conflicts in the Balkans, the usage of religious rhetoric in Israeli-Arab conflict and the rise of religious fundamentalism, which add to the contemporary aspect of the syllabus.**

The first series of lectures generally introduce the history of the Ottoman Empire and the peculiarity of Islam as ‘a religion of law and state’. The following classes are organized according to examples excerpted from history and the present day of territories, countries and borderland regions in the Balkans and the Middle East such as the mandate of Palestine (Israel, Palestinian Authority), Lebanon, Iraq, Egypt, modern Turkey, Bosnia and Herzegovina, the borderlands inhabited by Tatars between the Romanov and Ottoman Empires.

Each seminar requires the specific literature and some basic sources, that cover most of the problems raised in the course, are enumerated. However, these books can not be considered as textbooks. The fact that this course is aimed for Polish students might be a cause of some problems: even assuming that they are fluent speakers of English language, there are still the limitations in access to the Western resources. Some of the best English and American textbooks are simply not accessible in Polish libraries. Notwithstanding, as the Polish literature on the subject is not rich, and it lacks both synthetic perspective (e.g. the new coursebooks of the history of the modern Middle East) or detailed descriptions of situation in specified earlier/above countries, I’m planning to collect foreign sources. The literature in

English and other Western languages (also Oriental ones) will be treated as the optional reading, whilst the obligatory readings will be usually in Polish.

BASIC SUBJECT LITERATURE OF THE COURSE

Cohn-Sherbok Dan, El-Alami Dawoud, *Konflikt izraelsko-palestyński*, przełożyli Janusz Danecki i Maciej Tomal, Warszawa 2002, Państwowy Instytut Wydawniczy.

Corm Georges, *Bliski Wschód w ogniu: oblicza konfliktu 1956-2003*, przełożyli Ewa Cylwik i Radosław Stryjewski, Warszawa 2003, Dialog.

Danecki Janusz, *Polityczne funkcje islamu*, Warszawa 1991, Wydawnictwa Uniwersytetu Warszawskiego.

Danecki Janusz, *Podstawowe wiadomości o islamie*, tom 1. i 2., Warszawa 1997, Dialog.

Dawisha Adeed (A.I.), *Arab nationalism in the twentieth century: from triumph to despair*, New York 2003, Princeton Press.

Flis Andrzej, Kowalska Beata, *Zapomniani bracia: ginący świat chrześcijan Bliskiego Wschodu*, Kraków 2003, Wydawnictwo WAM.

Kedourie Elie, *England and the Middle East. The Destruction of the Ottoman Empire 1914 – 1921*, London 1956, Bowes and Bowes.

Kepel Gilles, *Święta wojna: ekspansja i upadek fundamentalizmu muzułmańskiego*, przełożyła Katarzyna Pachniak, Warszawa 2003, Dialog.

Lewis Bernard, *Wielopoziomowa tożsamość Bliskiego Wschodu w: Tożsamość w czasach zmiany. Rozmowy w Castel Gandolfo*, pod redakcją Krzysztofa Michalskiego, tłum. Andrzej Pawelec, Kraków 1995, Znak, pp 90-117.

Lewis Bernard, *Narodziny nowoczesnej Turcji*, przełożył Kazimierz Dorosz, Warszawa 1972, Państwowe Wydawnictwo Naukowe.

Maalouf Amin, *Zabójcze tożsamości*, przełożyła Halina Lisowska-Chehab, Warszawa 2002, Państwowy Instytut Wydawniczy.

Maalouf Amin, *Wyprawy krzyżowe w oczach Arabów*, przełożyła Krystyna J. Dąbrowska, Warszawa 2001, Czytelnik.

Madeyska Danuta, *Historia świata arabskiego: okres osmański, 1516-1920*, Warszawa 1988, Wydawnictwa Uniwersytetu Warszawskiego.

Muslih Muhammad Y., *The Origins Of Palestinian Nationalism*, New York 1988, Columbia

University Press.

COURSE REQUIREMENTS

The course is graded. Most probably the Polish system of grades (from 2 to 5) will be practically used, however a 100-point scale is also possible. The most important requirements are the full attendance of students in all lectures and serious reading and understanding of the literature for that course (further examined during the end-of-term examinations).

In order to get a grade, a student must write a research paper for 10-15 pages based on the analysis of chosen texts from selected readings (basic readings or detailed readings for specified lectures). It can be either a reaction paper (eg. discussion with methodological approaches of Bernard Lewis, Gilles Kepel or Bassam Tibi), a review of a chosen book or a detailed analysis of the chosen problem. Any student is allowed to suggest his own topic of the essay; the criterion to accept the topic is its relation to the general issues of the course.

SCHEDULE OF LECTURES AND READINGS

1. THE ISLAMIC CONTEXT OF NATIONAL AND RELIGIOUS ISSUES IN THE LATE OTTOMAN EMPIRE (3 LECTURES)

Problems:

- the concept of *umma*, establishment of Muslim religious community, ‘the Medina Constitution’ as the earliest source of Islamic thinking on nature of the state and politics,
- Islamic conceptions of welfare, *tawhid* (unity of God) and *shari’a* (Islamic law),
- attitude of Islam towards other monotheistic religions, the relations between Arabs and non-Arabs in the Islamic world,
- Islamic empires and the establishment of the Ottoman Empire.

Readings consist of synthetic books that were written by best Polish Arabists and specialists on Islam. This part of the course will be adapted to the level of knowledge and experience of the participants. If they won’t specialize in Oriental issues and Islam, the first lectures will be more basic and general.

Obligatory Readings:

Danecki Janusz, *Polityczne funkcje islamu*, Warszawa 1991, Wydawnictwa Uniwersytetu Warszawskiego.

Danecki Janusz, *Podstawowe wiadomości o islamie*, tom 1. i 2., Warszawa 1997, Dialog, pp 12-24.

Madeyska Danuta, *Historia świata arabskiego: okres osmański, 1516-1920*, Warszawa 1988, Wydawnictwa Uniwersytetu Warszawskiego, pp 27-50.

Optional readings:

Cleveland William L., *A History of the Modern Middle East*, Boulder-Colorado 1994 (1st edition), Westview Press, pp 1-19.

2. THE DECAY OF THE OTTOMAN EMPIRE. WESTERNIZATION AND DEVELOPMENT OF NATIONALISMS (PROBABLY 2-3 LECTURES)

Problems:

- politics of *tanzimat*, and the reforms in the Ottoman Empire,
- Muhammad Ali and modernist policy in Egypt as an example of the political and cultural modernization in the Arab world,
- economic problems, role of local representants of the Ottoman Empire: *shaykhs*, *agas* etc. in creating the local consciousness, the position of peasantry,
- beginnings of Pan-Arab and Pan-Turkish nationalist movements,
- denominational organization of public sphere in the Ottoman Empire, religious minorities in Islamic Empire

Obligatory readings:

Lewis Bernard, *Wielopoziomowa tożsamość Bliskiego Wschodu w: Tożsamość w czasach zmiany. Rozmowy w Castel Gandolfo*, pod redakcją Krzysztofa Michalskiego, tłum. Andrzej Pawelec, Kraków 1995, Znak, pp 90-117.

Lewis Bernard, *Narodziny nowoczesnej Turcji*, przełożył Kazimierz Dorosz, Warszawa 1972, Państwowe Wydawnictwo Naukowe.

Madeyska Danuta, op.cit, s. 121-138, 212-218.

Optional readings:

Kedourie Elie, *England and the Middle East. The Destruction of the Ottoman Empire 1914 – 1921*, London 1956, Bowes and Bowes.

Wituch Tomasz, *Tureckie przemiany: dzieje Turcji 1878-1923*, Warszawa 1980, Państwowe Wydawnictwo Naukowe.

3. PALESTINE AS THE CRUCIAL EXAMPLE OF POLITICAL-RELIGIOUS INTERPLAY IN THE MODERN MIDDLE EAST (2 LECTURES)

Problems:

- processes of shaping the Palestinian nationalism and common group identity (geographical and political reasons, dismemberment of the Pan-Arab movement after First World War, the role of local chieftains and big families in shaping the Palestinian national consciousness),
- fundamental differentiation between local nationalism (*wataniyya*) and pan-Arab nationalism (*qawmiyya*),
- elements of Palestinian national consciousness: imagined fatherland of Palestinians, interpretations of ancient history, role of modern arts and literature in strengthening nationalism,
- Jerusalem – capital for two nations, holy city for three religions,
- Palestinian, Arab and Islamic reaction to Zionism,
- islamization of the Palestinian national identity, a role of Islamic fundamentalism in national discourse, a position of Christians in Palestinian society.

Readings, excerpted from Arab, Israeli and other sources, create a possibility to research the complicated Palestinian issues with a scientific distance. As the Polish literature does not comprehend the complexity of mentioned questions in a sufficient way, additional readings of

texts written in English language are required.

Obligatory readings:

Cohn-Sherbok Dan, El-Alami Dawoud, *Konflikt izraelsko-palestyński*, przełożyli Janusz Danecki i Maciej Tomal, Warszawa 2002, Państwowy Instytut Wydawniczy.

Kimmerling Baruch, *The Formation of Palestinian Collective Identities: The Ottoman and Mandatory Periods*, „Middle Eastern Studies”, vol. 36, nr 2 (kwiecień), London 2000, F. Cassidy, pp 48-81.

Muslih Muhammad Y., *The Origins Of Palestinian Nationalism*, New York 1988, Columbia University Press, pages 11-89 and 131-155.

Optional readings:

Hassasian Manuel, *Historical Dynamics Shaping Palestinian National Identity*, „Palestine-Israel Journal of Politics, Economics and Culture”, vol. 8/9, nr 4/1, East Jerusalem–New York 2002, Century Letter Corporation, pp 50-60.

Kedourie Elie, *Czym się różnią arabizm i syjonizm? w: Arabowie i Żydzi. Konfrontacje 12*, pod redakcją Ireny Lasoty, tłum. M.L., Warszawa 1990, Instytut na Rzecz Demokracji w Europie Wschodniej – Wydawnictwo Pomost, pp 79-91.

Kelman Herbert C., *The Interdependence of Israel and Palestinian National Identities: The Role of the Other in Existential Conflicts*, „Journal of Social Issues”, vol. 55, nr 3 (jesień), New York 1999, Blackwell Publishers for the Society for Psychological Study of Social Issues, pp 581-600.

Litvak Meir, *The Islamization of Palestinian Identity: The Case of Hamas*, Tel Aviv 1996, Moshe Dayan Center for Middle Eastern and African Studies.

4. TURKEY – BETWEEN MODERN NATIONALISM AND OTTOMAN LEGACY (3 LECTURES)

Problems:

- establishment of secular republic in Turkey, the question of continuity between the

Ottoman Empire and modern state organized around nationalist narrative,

- question of a clear distinction between religious and modern secular forms of identity (Kemal Karpat 'revisionist' vision of the politicization of religion in the Ottoman Empire and its influence on modern Turkish identity),
- Kurdish nationalism – national mythology, the role of religion (Islam vs. local cults), relation to the modern Turkish state.

Obligatory readings:

Izady Mehrdad R., *The Kurds: A Concise Handbook*, Washington 1992, Crane Russak, pages 131-165, 183-221.

Karpat Kemal, *The Politicization of Islam: Reconstructing Identity, State, Faith and Community in the Late Ottoman State*, New York 2001, Oxford University Press.

Lewis Bernard, *Narodziny nowoczesnej Turcji*, przełożył Kazimierz Dorosz, Warszawa 1972, Państwowe Wydawnictwo Naukowe.

Optional readings:

Giedz Maria, *Węzeł kurdyjski*, Warszawa 2002, Wydawnictwo Akademickie „Dialog”, s. 123-149.

Grgies Amir, *Sprawa kurdyjska w XX wieku*, Warszawa 1997, Wydawnictwo Akademickie „Dialog”, s. 13-36.

Karpat Kemal, *Ottoman Past and Today's Turkey*, Boston-Leiden 2000, Brill.

5. CHRISTIANS IN THE ARAB MIDDLE EAST – IDENTITY, INTERRELIGIOUS RELATIONS, ATTITUDES TOWARDS NATIONAL STATE (4 LECTURES)

Problems:

- a brief introduction to the history of Christianity in the Middle East,
- **the Copts of Egypt** – their place in the modern Egyptian society with Muslim majority, components of identity (the role of doctrinal purity and tradition in their denomination, sense of superiority over Muslims, feeling of being ancestors of the ancient Egyptians), Egyptian vs. Pan-Arab and Pan-Islamic identities
- **Lebanon** – autonomous *sancak* in the Ottoman Empire, modern political and social system built on sectarian differences (how did it work in the past and what are the prospects for the future?), a ‘Lebanese identity’ (especially the case of Maronites and Druzes),
- **Syria and Iraq** – religious diversity and its political implications, *Shi’a* Islam and the growth of its political role, the Christians and secular conceptions of the national state.

Obligatory readings:

Danecki Janusz, *Podstawowe wiadomości o islamie*, tom 2., Warszawa 1997, Dialog, pp 150-165.

Flis Andrzej, Kowalska Beata, *Zapomniani bracia: ginący świat chrześcijan Bliskiego Wschodu*, Kraków 2003, Wydawnictwo WAM.

Madeyska Danuta, op. cit., pp 108-110, 212-218.

Meinardus Otto, *Two Thousand Years of Coptic Christianity*, Cairo-New York 2004, The American University in Cairo Press, pp 64-85, 122-143.

Optional readings:

Dziekan Marek M., *Historia Iraku*, Warszawa 2002, Wydawnictwo Akademickie „Dialog”, pp 155-200.

Kościelniak Krzysztof, *XX wieków chrześcijaństwa w kulturze arabskiej*, t. 1 (*Arabia starożytna. Chrześcijaństwo w Arabii do Mahometa (632)*), Kraków 2000, Wydawnictwo „Unum”.

Kościelniak Krzysztof, *ta wojna w islamie*, Kraków 2002, Wydawnictwo „M”.

Puchnarewicz Elżbieta, *Panstwo a rodzina we współczesnym Egipcie*, Warszawa 2003, Uniwersytet Warszawski – Wydział Geografii i Studiów Regionalnych, Instytut Krajów Rozwijających się, pp 23-41.

6. BORDERLANDS OF EMPIRES. RELIGIOUS AND POLITICAL PROBLEMS – CHOSEN ISSUES (4 LECTURES)

Problems:

- **Phanariotes** – Greek and Christian influences in the Ottoman Empire, a role of Constantinople (Istanbul) as the capital of empire and religious center,
- **the Crimean Tatars** – between Ottoman and Romanov Empire, Islamic dimension of Tatar identity, contemporary Crimea as an autonomous region in Ukrainian borders,
- a case of the **Cossacks** in Turkey (Nekrasov Cossacks) as an example of a borderland group,
- **native Muslim populations in South-Eastern Europe**: Bosnians, Albanians, Pomaks (Slavic-speaking Muslims) – a brief historical introduction, problems with identity, relations with Christians, state politics concerning native Muslim communities.

Obligatory readings:

Andrews Peter A., *Ethnic groups in the Republic of Turkey*, compiled and edited by with the assistance of Rüdiger Benninghaus, Wiesbaden 1989, L. Reichert.

Fisher Alan W., *Between Russians, Ottomans and Turks: Crimea and Crimean Tatars*, Istanbul 1998, Isis Press.

Parzymies Anna (red.), *Muzułmanie w Europie*, Warszawa 2005, Wydawnictwo Akademickie "Dialog" (chapters concerning Balkan countries).

Optional readings:

Bonarek Jacek, *Historia Grecji*, Kraków 2005, Wydawnictwo Literackie.

Stavrianos Leften Stavros, *The Balkans since 1453*, New York 1958, Rinehart.

