

HIST 31205
Fall 2020
The Arab-Israeli Conflict

Place: BRWN 1154
Day and Time: M-W-F, 10:30 am – 11:20 am

Instructor: Professor Holden
Student Hours: M & W, 8:15 am – 9:15 am
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The US media sometimes presents the Arab-Israeli conflict as an irreconcilable divide between Muslims and Jews, but tensions originated just a little over a century ago. This class traces the emergence of political fault lines by assessing conditions in Ottoman Palestine, the effects of World War I on the Middle East, the immigration of European Jews in the Interwar Era and after World War II, the divisive policies implemented by the British in the Mandate era, the establishment of a Jewish state and the subsequent wars between Israel and surrounding Arab countries. In the end, religion is just a part of a long history of conflict and engagement.

Learning Outcomes

- *Topical*
 - To increase understandings of the political, economic and cultural forces that acted as a catalyst for the Arab-Israeli conflict and continue to underpin and stir them.
 - To reflect on the symbols (monuments, songs, literature, film, language) of Israeli and Palestinian nationalism in order to understand conflict and culture production.
 - To assess diverging narratives of the Arab-Israeli conflict in film, memoir and other documents, thereby developing students' abilities to reflect upon and argue about the past.
- *Analytical*
 - To improve writing skills.
 - To improve oral communication.
 - To stimulate analytical consideration of complex issues.
 - To increase global fluency, or student knowledge about diverse cultures.

Basically, this class attends to the five skills that *USA Today* (<https://www.usatoday.com/story/money/personalfinance/2015/05/03/cheat-sheet-skills-college-grads-job/26574631/>) marks as critical for making a positive impression on employers: ability to interact with people, problem-solving skills, oral communication, and written communication.

As for the value of liberal arts classes (no matter your major!), read this Professor in Harvard's Business School, <https://www.nytimes.com/2019/09/20/business/liberal-arts-stem-salaries.html?searchResultPosition=1>

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

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

However, I would like you to acquire the following book:

Gelvin, James L., *The Israel-Palestine Conflict: 100 Years of War*, 3rd edition (Cambridge University Press, 2014).

Course Requirements:

10 Short Responses 50%
 Current Events in Historical Perspective 20%
 Student Engagement 30%

I have listed 27 prompts to the assigned material throughout the course of this semester. These prompts should help you to organize initial thoughts about the readings and films. If you must be absent (see COVID-19 attendance policy below), these prompts can be used at home to inform your readings, and we can arrange via email to communicate summary and analysis of materials.

I am asking students to write *short responses to 10 of these prompts*. These responses are *to be uploaded to Brightspace by 10:30 am on the due date*. You will write between 200 and 300 words. I will not accept late responses. These responses will help you to reflect deeply on reading material and thus allow you to contribute more meaningfully to classroom conversation. I provide these prompts as a means of fostering thoughts about the material. You do not have to answer each question in a prompt. What interests you in the reading? Why? With what effect for your understanding of historical process? This type of analysis is what I seek in your response papers.

This class will spend the last two weeks of the semester putting *current thoughts about the Israeli-Palestinian conflict in perspective*. This past July, *The New York Times* published a controversial op-ed by Peter Beinert, “I No Longer Believe in a Two-State Solution” (8 July 2020). It sparked a lot of conversation about the future of Israelis and Palestinians. For your final project, you will read the material assigned for the last two weeks and reflect on Beinert’s argument. Can Israelis and Palestinians live in a single state as co-citizens? How did your readings this semester shape your thoughts on this issue? And what historical events and processes might act as a basis for a one-state solution...or, alternately, might preclude the one-state solution advocated by Beinert? You should write an essay of between 1,250 and 1,750 words. It is due on 8 December 2020.

Engagement is an important component of your final grade. This class meets on campus. I will take attendance consistently, but not on set days. If you are unable to attend a specific class in person, please contact me. For that class, we can figure out via email a way for you to engage outside of class. A lot of class time will be devoted to discussion. A college education should foster a strong ability to communicate in both written and verbal forms! Class discussions provide students with an opportunity to debate issues and to raise questions about them. Students will be expected to come to class prepared to discuss a topic and will be evaluated according to their ability to demonstrate knowledge of the assigned material and so to participate in a discussion. There will be a few assignments for which I will ask you to fill out a worksheet responding to questions on a film. This informal worksheet is not graded, but it must be turned in. It is designed to focus your thoughts and also allow me to gauge how you are processing the information in the class.

Classroom Guidance Regarding Protect Purdue:

The [Protect Purdue Plan](#) includes the [Protect Purdue Pledge](#), and it is campus policy. All members of the Purdue community must comply with its guidelines. Required behaviors in your classes include: staying home and contacting the Protect Purdue Health Center (765 496-INFO) if you feel ill or know you have been exposed to the virus; wearing a mask [in classrooms and campus building](#), at all times (so no eating or drinking in the classroom); disinfecting your workspace prior to and after use; maintaining proper social distancing with peers and instructors (including when entering and exiting classrooms); refraining from moving furniture; avoiding shared use of personal items; maintaining robust hygiene (e.g., handwashing, disposal of tissues) prior to, during and after class; and following the instructor's safety directions.

Students who are not engaging in these behaviors (e.g., wearing a mask) will be offered the opportunity to comply. If non-compliance continues, possible results include instructors asking the student to leave class and instructors dismissing the whole class. Students who do not comply with the required health behaviors are violating the University Code of Conduct and will be reported to the Dean of Students Office. Sanctions may include dismissal from the university.

Any student who has substantial reason to believe that another person in the classroom) is threatening the safety of others by not complying (e.g., not wearing a mask) may leave the room without consequence. The student is encouraged to report the behavior to and discuss next steps with their instructor. Students also have the option of reporting the behavior to the [Office of the Student Rights and Responsibilities](#). See also [Purdue University Bill of Student Rights](#).

Here is the University's policy on Attendance during COVID-19:

Students should stay home and contact the Protect Purdue Health Center (765 496 INFO) if they feel ill, have any symptoms During COVID-19, in-person attendance will not be a factor in the final grades. However, a student still needs to inform the instructor of any conflict that can be anticipated and will affect the submission of an assignment or the ability to take an exam. If a student isolates in this class, your engagement can be modified so that you assess the readings at home and communicate a summary of your thoughts via email to me (sholden@purdue.edu). Only the instructor can excuse a student from a course requirement or responsibility. When conflicts can be anticipated, such as for many University-sponsored activities and religious observations, the student should inform the instructor of the situation as far in advance as possible. For unanticipated or emergency conflict, when advance notification to an instructor is not possible, the student should contact the instructor as soon as possible by email (sholden@purdue.edu). When the student is unable to make direct contact with the instructor and is unable to leave word with the instructor's department because of circumstances beyond the student's control, and in cases of bereavement, quarantine, or isolation, the student or the student's representative should contact the Office of the Dean of Students via email (odos@purdue.edu) or phone (765-494-1747).

Grading

A = 94-100

A- = 90-93

B+ = 87-89
 B = 84-86
 B- = 80-83
 C+ = 77-79
 C = 74-76
 C- = 70-73

Class Guidelines

- Prepare (Read Book, Watch Film) for a class beforehand to get the most out of it!
- Upload *response papers to Brightspace by 10:30 am* (unless you contact me)!
- Be considerate! It may be a distraction to your neighbors if you surf the net during class! Or come in late! Or speak in the vernacular (i.e. drop the F-bomb) during discussions.

Week 1 -- Ottoman Palestine

8/24/20 (M) Conflict and Engagement

Class Preparations

Gelvin, *The Israel-Palestine Conflict*, “The Land and Its Lure,” 1-13.

8/26/20 (W) Palestine in the Late-Ottoman Era

Class Preparations

Yair Wallach, “Stone: Arabic in the Age of Ottomanism,” in *A City in Fragments: Urban Text in Modern Jerusalem* (Stanford University Press, 2020), 26-55.

Response #1: How does Wallach show change over time in public writings in late-Ottoman Jerusalem? Foreign travelers portrayed Jerusalem and its region as suffering from decay (p. 28). How does Wallach revise understandings of the Ottomans ruling an empire ‘in decline?’

8/28/20 (F) Politics and Society in Ottoman Palestine

Class Preparations

Michelle U. Campos, *Ottoman Brothers: Muslims, Christians, and Jews in Early Twentieth-Century Palestine* (Stanford University Press, 2011), “Ottomans of the Mosaic Faith,” 197-223.

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

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

Response #2: What does it mean to be Ottoman? What does it mean to be Jewish in the Ottoman Empire? Do the readings suggest social and political identities of Ottoman Jews conflict or complement each other? How do these identities engage each other in the late-Ottoman era?

Week 2 -- Political Identities

8/31/20 (M) What Is Nationalism?

Class Preparations

Gelvin, "Cultures of Nationalism," *The Israel-Palestine Conflict*, 14-44.

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

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

Response #3: What is nationalism? Who forms a nation? And how? How does this concept illuminate tensions in late-Ottoman Palestine...perhaps up until the present day?

9/2/20 (W) Zionist Immigration to Palestine

Class Preparations

Gelvin, "Zionism and the Colonization of Palestine," *The Israel-Palestine Conflict*, 46-75.

Theodor Herzl, "Zionism: The Vision of an Eventual Jewish State," in *The Middle East and Islamic World Reader*, Marvin E. Gettleman and Stuart Schaar, ed. (Grover Press, 2003), 165-167.

David Fresco, "An Anti-Zionist Appeal from Istanbul (1909)," in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 213-215.

Response #4? What is Zionism? What are the political goals of late-nineteenth century Zionists?

9/4/20 (F) Modern Jewish Politics --Guest Lecture, Professor Klein-Pejšová

Class Preparations

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

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

Menahem S. Daniel, “An Iraqi Jewish Notable Expresses His Reservations on Zionism (1922),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3rd ed. (Oxford University Press, 2010), 488-489.

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

Response #5: What futures did Jewish leaders in Europe discuss in the late-nineteenth and early-twentieth centuries? Was settlement in Palestine by European Jews inevitable? What were the other paths that Jewish communities in Europe might have taken (or did in fact take)?

Week 3 -- The Origins of the Conflict

9/7/20 (M) The Revival of the Hebrew Language

Class Preparations

Yair Wallach, “Dog: The Zionification of Hebrew,” in *A City in Fragments: Urban Text in Modern Jerusalem* (Stanford University Press, 2020), 26-55.

Peretz Smolenskin, “Hebrew-Our National Fortress (1868),” in Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World*, 3rd ed. (Oxford University Press, 2010), 381.

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

Response #6: Yair Wallach examines “the dislocation of Hebrew in Jerusalem of the early twentieth century and its radical remaking into what could be termed Zionist Hebrew” (p. 57). What led to the Hebrew revitalization? And with what effect in terms of politics and culture?

9/9/20 (W) Palestine on the Eve of World War I (*Work-at-Home***)**

Class Preparations

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

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

9/11/20 (F) A Turning Point? .

Class Preparations

No Readings, but...

Response #7: Did conflict between Palestinian Arabs and Zionist immigrants seem inevitable on the eve of World War I? What forces and conditions promoted conflict? Or engagement?

Week 4 & 5 -- World War I**9/14/20 (M) World War I in the Middle East**Class Preparations

Gelvin, "World War I and the Palestine Mandate," *The Israel-Palestine Conflict*, 76-91.

"30 March 1915," Ihsan Turjman, *Year of the Locust: A Soldiers Diary and the Erasure of Palestine's Ottoman Past*, ed. Salim Tamari (University of California Press, 2011), 94. See also, 118 (9 May 1915); 128-129 (24 May 1915); 142-143 (17 December 1915).

9/16/20 (W) Wartime Palestine

Stafanie Wichhart, "The 1915 Locust Plague in Palestine," *The Jerusalem Quarterly*, 56 & 57 (Winter 2013/Spring 2014): 29-39.

"29 March 1915," Turjman, *Year of the Locust*, 92-94. See also, 102-103; (17 April 1915); 107-108 (23 April 1915); 118 (9 May 1915).

Response #8: How did World War I effect political, social and economic developments in Palestine and the rest of the Middle East? What would you deem its long-lasting legacy?

9/18/20 (F) The Much Too Promised Land (Work-at-Home**)**Class Preparations

"The Ottomans," episode 2 of the *Al Jazeera* documentary on "World War I through Arab Eyes," *Al Jazeera*, 2016 (43 minutes),

<https://www.aljazeera.com/programmes/aljazeeraworld/2016/05/sykes-picot-lines-sand-160518114434646.html>

9/21/20 (M) An Ottoman Soldier in JerusalemClass Preparations

"20 April 2015," Turjman, *Year of the Locust*, 103-105. See also, 91-92 (28 March 1915); 98-98 (9 April 1915); 106-107 (22 April 1915); 108-110 (25 April 1915); 112-113 (28 April 1915); 117-118 (6 May 1915); 130-131 (1 September 1915); 132-134 (10 September 1915).

Response #9: In what way does Turjman's diary throw light on everyday life in wartime Palestine? What are the political ideals of this Ottoman soldier? And his political identity? How did the war affect Turjman's allegiance to the Ottoman Empire? What was the attitude of Turjman, a Muslim, toward non-Muslims in Jerusalem? Or toward the Ottoman Empire? What does Turjman foresee as the fate of Jerusalem and the Ottoman province of Palestine?

9/23/20 (W) The Balfour Proclamation

Class Preparations

British Foreign Minister Arthur Balfour, "The Balfour Declaration (November 2, 1917)," *The Arab-Israeli Reader: A Documentary History of the Middle East Conflict*, 8th ed., ed. Walter Laqueur and Dan Schueftan (Penguin Books, 2016), 12.

Ishaan Tharoor, "The 100-Year Old Letter That Still Divides the Middle East," *The Washington Post* (2 November 2017),

https://www.washingtonpost.com/news/worldviews/wp/2017/11/02/the-balfour-declaration-still-divides-the-middle-east-100-years-later/?utm_term=.728c1566d284 .

Salma Yaqoob, "Balfour 100 Years On: Britain's Colonial Legacy," *Al Jazeera* (1 November 2017), <http://www.aljazeera.com/indepth/opinion/balfour-100-years-britain-colonial-legacy-171026095954067.html> .

Response #10: What is the Balfour Declaration? And how did it shape the Middle East after the war and up until the present day? What responses to this question do various pundits provide?

9/25/20 (F) King-Crane Commission, 1st Effort (& Failure) to Bring Peace

Class Preparations

"Woodrow Wilson: Rising above Self-Determination," in Kathleen Christison, *Perceptions of Palestine: Their Influence on US Middle East Policy* (University of California Press, 1999), 26-44.

"Emir Feisal and Felix Frankfurter: Correspondence (March 3-5, 1919), *The Arab-Israeli Reader: A Documentary History of the Middle East Conflict*, 8th ed., ed. Walter Laqueur and Dan Schueftan (Penguin Books, 2016), 19-20.

"The General Syrian Congress: Memorandum Presented to the King-Crane Commission (July 2, 1919)," *The Arab-Israeli Reader: A Documentary History of the Middle East Conflict*, 8th ed., ed. Walter Laqueur and Dan Schueftan (Penguin Books, 2016), 21-23.

"The King-Crane Commission: Recommendations (August 28, 1919)," *The Arab-Israeli Reader: A Documentary History of the Middle East Conflict*, 8th ed., ed. Walter Laqueur and Dan Schueftan (Penguin Books, 2016), 23-25.

Response #11: The report of the King-Crane Commission went unheeded, buried for three years. How might the trajectory of history in Palestine and throughout the world have changed if the US Congress had embraced the recommendations of the King-Crane Commission in fall 1919?

Week 6 -- The Interwar Era

9/28/20 (M) British Occupation

Class Preparations

Yair Wallach, "Banknotes and the Colonial Dictionary," in *A City in Fragments: Urban Text in Modern Jerusalem* (Stanford University Press, 2020), 108-134.

Winston Churchill, "The Churchill White Paper (June 1922)," at Yale University's Avalon Project, https://avalon.law.yale.edu/20th_century/brwh1922.aspi.

Matti Friedman, "Ghost Rails of the Holy Land," *The New York Times* (16 January 2020), <https://www.nytimes.com/2020/01/16/opinion/israel-railroad-tracks.html>.

Response #12: How did British statements (Churchill) and Mandate policies (stamps and banknotes) engage (or avoid?) the political aspirations of Zionists and Arabs? Did British officials respect the reality on the ground, or try to shape it with rhetoric and iconography?

9/30/20 (W) The Great Revolt, 1936-1939

Class Preparations

Gelvin, "From Nationalism in Palestine to Palestinian Nationalism," *The Israel-Palestine Conflict*, 92-102.

Gelvin, "From the Great Revolt through the 1948 War," *The Israel-Palestine Conflict*, 103-116.

"The Peel Commission Report (July 1937)," <https://www.jewishvirtuallibrary.org/text-of-the-peel-commission-report>.

Response #13: What was (were) the principal cause(s) of interwar tensions? How so? What was the Peel Commission, and what did its members identify as the cause of unrest in spring 1936? What solutions did the members propose to attenuate tensions in Palestinian Mandate?

10/2/20 (F) Interwar Jewish Identity in Palestine

Class Preparations

"Masada, 1942," in Ari Shavit, *My Promised Land: The Triumph and Tragedy of Israel* (Random House, 2013), 71-98.

Assess (i.e., read critically and with thought for underlying narratives) the Israeli website for Masada (<https://www.parks.org.il/reserve-park/%D7%92%D7%9F-%D7%9C%D7%90%D7%95%D7%9E%D7%99-%D7%9E%D7%A6%D7%93%D7%94/>)

Assess as well the entry for Masada at The Jewish Virtual Library (<https://www.jewishvirtuallibrary.org/vie-masada>)

Watch an interview with a French visitor to Masada during the commissioning ceremony of Israeli Paratroopers, https://www.youtube.com/watch?v=AQrQ_DfdmNw&t=78s

Response #14: How did Masada visually manifest Israeli nationalism? What is the nationalist ethos embodied in the historic monument Masada? Is it innate or acquired? How so?

Week 7 -- The Arab-Israeli War of 1948

10/5/20 (M) Conflict and Dispossession in Europe

Class Preparations

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

David Nasaw, *The Last Million: Europe’s Displaced Persons from World War to Cold War* (Penguin, 2020), 409-434.

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

Response #15: How did World War II affect the political life within the Palestinian Mandate? And how did US policy effect the future of Holocaust Survivors and Israeli statehood?

10/7/20 (W) Israeli Statehood, a Traditional Narrative (Work-at-Home**)**

Class Preparations

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

Gelvin, “From the Great Revolt to the 1948 War,” *The Israel-Palestine Conflict*, 116-144.

Response #16: What are the strengths and weaknesses of “Above and Beyond?” How do the choices of the director influence the viewer’s understanding of Israel’s independence?

10/9/20 (F) The New Historians, Assessing the Arab-Israeli War of 1948

Class Preparations

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

"The Palestinians Voluntarily Left Their Homeland in 1948," in Ilan Pappé, ~~*Ten Myths about Israel*~~ (Verso, 2017), 50-67.

Response #17: How do narratives of New Historians differ with traditional narrative represented in the film "Above and Beyond"? With what effect? How do conclusions of two schools differ?

Week 8 -- Arab Jews in Israel

10/12/20 (M) Iraqi Jews in Israel (Work-at-Home**)**

Class Preparations

Orit Bashkin, "Human Material," in *Impossible Exodus: Iraqi Jews in Israel* (Stanford University Press, 2017), 21-66.

Eliezer Goundi, "Accusations of Discrimination against Sephardi and Mizrahi Jews in Israel (1948)," in *Sephardi Lives: A Documentary History, 1700-1950*, ed. Julia Phillips Cohen and Sarah Abrevaya Stein (Stanford University Press, 2014), 255-256.

10/14/20 (W) Assimilation in Israel

Class Preparations

"Assimilation," *Encyclopedia Britannica*, <https://www.britannica.com/topic/assimilation-society>

"Acculturation," *Encyclopedia Britannica*, <https://www.britannica.com/topic/acculturation>

Watch film, "Forget Baghdad" Samir, 2003 (1 hr., 51 min.)

Response #18: What is the difference between acculturation and assimilation? What term would you choose in describing the experiences of Iraqi Jews in "Forget Baghdad"? What skills did they bring to Israel? What organizations and structures allowed for their success in Israel?

10/16/20 (F) Iraqi-Kurdish-Jewish-Israeli...?

Class Preparations

Ariel Sabar, *My Father's Paradise: A Son's Search for His Family's Past* (Algonquin Books, 2009). 87-148.

Response #19: How did Ariel Sabar's family compare with the Iraqi Jews discussed in "Forget Baghdad"? What were their experiences as they sought to make their way in Israel? How did

the second and third generation achieve upward mobility? What are the challenges and opportunities for the so-called “Oriental Jews” who immigrated to Israel in the 1950s? How did their origins in the Arab world help and hurt their assimilation into Israeli society?

Week 9 & 10 -- Israel and Its Arab Neighbors

10/19/20 (M) The Suez Canal Crisis

Class Preparations

Gelvin, “The Arab Israeli Conflict,” *The Israel-Palestine Conflict*, 166-197.

10/21/20 (W) The Six Day War

Class Preparations

Ian J. Bickerton and Carla L. Klausner, “The Turning Point: June 1967,” in *A History of the Arab-Israeli Conflict*, 8th ed. (Routledge, 2018), 165-185.

10/23/20 (F) The Ramadan/Yom Kippur War

Class Preparations

Ian J. Bickerton and Carla L. Klausner, “Holy Days and Holy War: October 1973,” in *A History of the Arab-Israeli Conflict*, 8th ed. (Routledge, 2018), 191-214.

10/26/20 (M) The Occupied Territories (work at home**)**

Class Preparations

Watch “The Law in These Parts” Ra’anana Alexandrowicz, 2011 (1 hr. 21 min.)

10/28/20 (W) Israeli Occupation (Colonization?)

Class Preparations

Ilan Pappé, “Israel Is the Only Democracy in the Middle East,” in ~~*Ten Myths about Israel*~~ (Verso, 2017), 85-96.

Response #20: What point does Alexandrowicz make in “The Law in These Parts”? How does he establish his credibility to make this point? Does the film appeal to reason or emotion? How?

10/30/20 (F) The Camp David Accords

Class Preparations

Cleveland and Bunton, "Egypt under Sadat: Domestic and Diplomatic Realignment," in *A History of the Modern Middle East*, 6th ed. (Westview Press, 2016), 379-389.

Anwar Sadat, "Speech to the Knesset, 1977," in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 182.

"The Camp David Accords, 1978," in Edward H. Judge and John W. Langdon, *The Cold War: A History through Documents* (Pearson, 1998), 183.

Walter Laqueur and Dan Schueftan, *The Israel-Arab Reader*, 8th ed. (Penguin Books, 2016), 229-230 (Soviet Prime Minister Andrei Gromko), 230 (PLO Chairman Yasser Arafat), 235-237 (West Bank Palestinians).

Response #21: Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat would win the Nobel Prize for signing the Camp David Accords in 1978, and yet the Arab-Israeli conflict rages forty years later. Looking back, what might leaders have done differently (better) in their hammering out of an agreement that was supposed to be a foundation for peace?

Week 11 and 12 -- The Intifada(s)

11/2/20 (M) The Intifada, 1987-1993

Class Preparations

Gelvin, "Zionism and Palestinian Nationalism: A Closer Look," *The Israel-Palestine Conflict*, 145-165

"Stories from the Intifada, Part 1" *Al Jazeera*, 2014 (45 min.),
<https://www.aljazeera.com/programmes/aljazeeraworld/2014/12/stories-from-intifada-2014129113635479595.html>

"Stories from the Intifada, Part 2" *Al Jazeera*, 2014 (45 min.),
<https://www.aljazeera.com/programmes/aljazeeraworld/2014/12/stories-from-intifada-2014129113635479595.html>

Response #22: Who organized the Intifada? Who participated, and how? Why did The Intifada begin in 1987? And how would you evaluate the effects the Intifada on Palestinian conditions?

11/4/20 (W) Women in the Intifada (Work at Home**)**

Class Preparations

Watch "Naila and the Uprising," Julia Bacha, 2017 (1hr. 15 min.)

11/6/20 (F) Women in the Intifada

Class Preparations

“Samira” in *Three Mothers and Three Daughters: Palestinian Women’s Stories*, Michael Gorkin and Rafiq Othman (Other Press, 1996), 125-142.

Response #23: How did women participate in the Intifada? How did their roles compare and contrast with men? How would you examine the roles according to age, education, gender?

11/9/20 (M) Expressing Palestinian NationalismClass Preparations

Examine “The Village Awakens” (Samia Halaby, 1988)

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

Mahmoud Darwish, “Those Who Pass Between Fleeting Words (1987)” in Zachary Lockman and Joel Beinin, *The Palestinian Uprising Against Israeli Occupation* (South End Press, 1989), 26-27.

Watch Mahmoud Darwish recite his poem “Those Who Pass Between Fleeting Words,” <https://www.youtube.com/watch?v=VoJRW0nOvSk>

Mahmoud Darwish, “To My Mother.” 1966.

Mahmoud Darwish, “Identity Card,” 1964.

Response #24: What does Samia Halaby’s painting depict, and why? What symbols does she use? How does the painter visually represent Palestinian nationalist claims? And how does Halaby’s painting converse with Mahmoud Darwish’s poem “To My Mother.” Or, how did the poem “Those Who Pass Between Fleeting Words” help to catalyze the First Intifada? Why would Israelis—even those on the Left, as discussed in MERIP—find this poem provocative?

11/11/20 (W) The Second Intifada, 2000-2005 (*work at home***)**Class Preparations

Cleveland and Bunton, “The Unraveling of the Oslo Peace Process,” in *A History of the Modern Middle East*, 6th ed. (Westview Press, 2016), 485-491.

Gelvin, “The Palestinian National Movement Comes of Age,” *The Israel-Palestine Conflict*, 198-230

11/13/20 (F) The Second Intifada

Class Preparations

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

Response #25: What is the central message of “Rana’s Wedding”? What are the strengths and weaknesses of the film in communicating this message? Where does Rana live, and how is the city represented in the film? When do viewers see the Dome of the Rock? And why do you think it appears regularly in this film? How does “Rana’s Wedding” end, and what do you think the director wants viewers to feel as the movie ends? Is there a thesis to this love story?

Week 13 -- Food Fights (Gastronationalism)

11/16/20 (M) Food and Conflict

Class Preparations

“A Taste of Conflict: the Politics of Food in Jerusalem,” *Al Jazeera*, 2008, (23 min.), <https://www.youtube.com/watch?v=f9P5Phj0TFY>

“The professional Kitchen: Articulating a National Cuisine,” in *Falafel Nation: Cuisine and the Making of National Identity in Israel* (University of Nebraska Press, 2015), 157-181.

Carly Graf, “Food Is the First Frontier of the Israeli-Palestinian Conflict,” 25 November 2019, <https://pulitzercenter.org/reporting/food-first-frontier-israeli-palestinian-conflict>

Response # 26: Why does the simple act of preparing meals generate tensions among Israelis and Palestinians? What economic and political factors determine Israeli and Palestinian cuisine? How have Israelis shaped Palestinian cuisine? And Palestinians shaped Israeli cuisine? How did international hotels and government institutions shape Israeli cuisine?

11/18/20 (W) Table Sharing...?

Watch “West Bank Story,” Ari Sandel, 2005 (21 min.)

Ronit Vered, “Israelis or Arabs—Who Owns Falafel—and Does It Matter,” *Haaretz*, 13 June 2018, <https://www.haaretz.com/food/.premium.MAGAZINE-which-nation-owns-falafel-and-does-it-matter-1.6172382>.

Ligaya Mishan, “The Rise of Palestinian Food,” *The New York Times Style Magazine* (12 February 2020), <https://www.nytimes.com/2020/02/12/t-magazine/palestinian-food.html>.

Yotam Ottolenghi and Sami Tamimi, “Introduction,” in *Jerusalem: A Cookbook* (Ten Speed Press, 2012), 8-21

Response #27: How do specific dishes act as a symbol for nationalism? How does food foster both hope and hate between some Israelis and some Palestinians?

11/20/20 (F) Last In-Class Reflections...

Week 14 & Week 15 -- Where do we go from here...

11/23/20 (M) Oslo and Its Aftermath (*work at home***)**

Class Preparations

Gelvin, "Coming Full Circle: Oslo and Its Aftermath," *The Israel-Palestine Conflict*, 231-267.

Peter Beinert, "Yavne: A Jewish Case for Equality in Israel-Palestine," *Jewish Currents* (7 July 2020), <https://jewishcurrents.org/yavne-a-jewish-case-for-equality-in-israel-palestine/>. See also, Peter Beinert, "I No Longer Believe in a Two-State Solution," *The New York Times* (8 July 2020), <https://www.nytimes.com/2020/07/08/opinion/israel-annexation-two-state-solution.html>.

Bret Stephens, "The Siren Song of 'One State,'" *The New York Times* (4 August 2020), <https://www.nytimes.com/2020/08/03/opinion/israel-palestine-one-state-solution.html>.

Jeff Halper, "Peter Beinert Doesn't Go Far Enough," *Haaretz* (13 July 2020), <https://www.haaretz.com/middle-east-news/.premium-peter-beinart-doesn-t-go-far-enough-1.8990426>.

Daniel Gordis, "End the Jewish State? Let's Try Some Honesty, First," *The Times of Israel* (8 July 2020), <https://blogs.timesofisrael.com/end-the-jewish-state-lets-try-some-honesty-first/>.

Ahmed Abu Artema, "Peter Beinert and the Crisis of Liberal Zionism," *Al Jazeera* (8 August 2020), <https://www.aljazeera.com/indepth/opinion/peter-beinart-crisis-liberal-zionism-200808113107258.html>.

FINAL PROJECT DUE TO ME VIA EMAIL BY 8 DECEMBER AT 5 PM

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