

OFFICE OF ACADEMIC AFFAIRS
COURSE APPROVAL FORM
NEW COURSE



College: CAHS Prefix/Subject Code: HY Course Number: 475

Banner Title: Sectarianism Islamic World Credit Hours: 3 First Offered: Fall 2018
 (32 Characters)

Full Course Name: Sectarianism in the Islamic World

Instructional Method: Online Hybrid Classroom

Cross-listed: 575 (reqs in undergrad syllabus)

Cross-listed courses must provide both graduate and undergraduate syllabi.

Prerequisites: _____

Min. Grade: _____

Co-requisites: _____

Prerequisites with Concurrency: _____

Restrictions: _____

Class, Level, Department, Program, College, etc.

Catalog Description: (300 Characters)

This course focuses on sectarianism, the practice and rhetoric surrounding marginalization of certain social-religious groups in the Islamic world. It explores the historical foundations of sectarianism (from early 7th century to today) both within the Islamic world and across the globe.

Grading System: A-F S-U

Does this course involve multiple academic units in the originating college? Yes No
 If so, the chair of each academic unit must sign this form.

Is this course to be added to Charger Foundations? Yes No
 If so, the Charger Foundations committee must review this form.

Does this course involve academic units external to the originating college? Yes No
 If so, deans of all colleges involved must sign this form.

Is this a Laboratory course (stand alone or combined)? Yes No
 If yes, indicate the number of credit hours for the lab and the number of contact hours.

Lab Hours: _____ Contact Hours: _____ Total Credit Hours: _____

Indicate type and hours for studio, clinical, internship, and study abroad courses.

- Studio Course Studio Hours: _____ Contact Hours: _____ Total Credit Hours: _____
- Clinical Course Clinical Hours: _____ Contact Hours: _____ Total Credit Hours: _____
- Internship Internship Hours: _____ Contact Hours: _____ Total Credit Hours: _____
- Study Abroad Abroad Hours: _____ Contact Hours: _____ Total Credit Hours: _____

Compare with existing catalog offerings, with justification if apparent overlap:

New class

Discuss demonstrated value of course. Please justify why this new course is needed.

Place this topic, which is heavily covered in popular media (ISIS, Sunni vs. Shi'i, religious fundamentalism), in its historical context.

Will this course be required? Explain.

No

Is this course part of a program core? Explain.

No

Is this course part of a new major or minor? Explain.

No

Textbooks: See syllabus

Intended Instructors: Baun

Implications for faculty workload: part of regular workload

Implications for facilities: N/A

A detailed syllabus must be attached giving an overview of topics covered, course goals and structure, grading system, and policies.

Department Chair:  Grad. Council: _____

College Dean:  Graduate Dean: _____

College Curriculum Committee:  Undergrad Curriculum Cmte: _____

Charger Foundations: _____ Provost: _____

Acknowledgements from other units:

Department Chair: _____ College Dean: _____

HY 475/575: Sectarianism in the Islamic World

Instructor: Dr. Dylan Baun
Email: dylan.baun@uah.edu
Office location: Roberts Hall 416

Course Introduction and Learning Objectives:

Horrific videos of members of the Islamic State in Iraq and Greater Syria (ISIS) beheading non-Sunni Muslims and parading their remains around public squares from Syria to Libya symbolize the brutality of sectarian violence in the 21st century. This savagery, paired with ISIS's stated goal of restoring the pre-modern Islamic (Sunni) caliphate, make it seem as if *sectarianism* (an individual, group or state subjugation/discrimination/violence of other socio-religious groups) is a religious tradition as old as time. However, sectarianism is a historical, global phenomenon that finds its roots in more recent trends, including imperialism, the creation of nation-states, global transformation and the crises of masculinity that accompany these transformations.

This course seeks to place sectarianism in its historical context inside and outside the Middle East. This not only helps understand the contours of the phenomenon, but also provides tools to challenge popular views of sectarianism as the result of specific cultures, religions or areas.

Part 1 of the course sets the analytical and historical foundations for understanding the relationship between *identity* (in its sectarian, national, gendered and class forms), *routine practices* (beliefs, values and activities) and *violence*. Part 2 highlights the importance of the competing trends of imperialism and nationalism in producing sectarian communal identities, sect claims to power and moments of violence, ranging from 19th century Ottoman Lebanon to 20th century Rwanda. Part 3 focuses on the region and time period most commonly associated with sectarianism: the Middle East in the 20th century. Cases range from North Africa (Sunni-minority relations) to Syria, with special attention to social movements that speak out against sectarian-based politics and ideologies, often only to participate in episodes of violence. Finally, Part 4 discusses a number of contemporary issues to assess the impact of global transformation since the 1990s on identities and identity-based movements across the world, the newness of certain sectarian movements (ISIS most notably), and what is the future of the phenomenon.

By the end of this course, students are expected to:

- Discover that sectarianism is not merely an age-old, unchanging phenomenon, indigenous to the Middle East or the religion of Islam
- Explore the relationship between theory and historical practice
- Understand the historical forces (external and internal) that shape this phenomenon
- Consider not only how sectarianism is experienced, but shaped by local, ordinary people
- Evaluate both primary and secondary historical scholarship on the Middle East
- Reevaluate and challenge stereotypes of the Middle East as inherently violence

The format of this course will consist primarily of discussion of topics and themes, readings and, your final research projects on an event or theme that highlights specific features of sectarianism.

Attendance policy:

Students are expected to attend all class sessions. Part of your final grade will be based on your attendance, participation in discussions and your scores on in-class assignments/presentations/quizzes/group work, which are based on assigned readings. You may **miss up to three classes** without penalty; after three absences, your attendance grade will be affected. Much of the material on the exams is based on the lectures and discussions in class, but not all of the material covered during lecture will be on the PowerPoint slides (available on Canvas).

All holidays or special events observed by organized religions will be honored for those students who have an affiliation with that particular religion. Also, absences pre-approved by the Office of the Dean of the College will be honored.

Assignments and Grading Policy:

Students' grades for this course will be based on the following assignments:

1.	Attendance, participation, and in-class assignments	25%
2.	Map Quiz ()	5%
3.	Three response papers ()	30%
4.	Final Research Project	40%
	• Initial project idea/theme () & project proposal (5%)	
	• Annotated bibliography (5%)	
	• Paper outline and one-on-one meeting (10%)	
	• Final Paper (20%)	

The grading scale for this course is: 100-90: A; 89-80: B; 79-70: C; 69-60: D; 59 and below: E

NOTE: Quizzes and exams must be taken at scheduled times, except in cases of documented medical situations. Late papers will not be accepted, except in cases of documented medical situations.

Graduate Student Section (HY 575):

In addition to these assignments noted above, graduate students will be responsible for the following:

1. Meeting for an extra class period to discuss a book of my choosing during Week 6
2. Leading 1 class discussion each on another book outside the required readings
3. 2 additional shorter response papers (3-5 pgs.) on these two books
4. A more in-depth/lengthier final historical analysis paper (around 15+ pgs.).

We will meet as a group during Week 1-2 to discuss expectations, assignments & grading policy.

Code of Student Conduct:

Students are encouraged to share intellectual views and discuss freely the principles and applications of course materials. However, graded work/exercises must be the product of independent effort unless otherwise instructed. Students are expected to adhere to the UAH academic and student life policies as described in the UAH Student Handbook and Code of Student Conduct.

Please review the UAH Student Handbook and Code of Student Conduct at:
<http://www.uah.edu/dos/student-conduct/handbook>

Violations of the F&M Student Code will be reported to the Office of the Dean of the College.

Note on plagiarism:

Plagiarism is a very serious offense. Be sure to cite properly other people's ideas in your writings. If any part of a paper is plagiarized, you will receive a zero for the assignment. Please use Chicago/Turabian standard footnotes and always include a bibliography. Wikipedia.com is not an acceptable resource. If you are unsure about how/when to cite, ask me and/or consult the UAH Library guide on plagiarism <http://libguides.uah.edu/informationliteracy/plagiarism>.

Students are required to upload their final revised short paper #2 analysis papers to Canvas and their papers will be assessed through the plagiarism detection website www.turnitin.com.

Classroom Etiquette:

Please come to class ready to learn. Students engaged in other activities during class distract the instructor and other students. This includes browsing your computer/phone, doing other assignments, passing notes, texting and talking to neighbors. **Laptops are for note taking only, not non-class related activities (websites, facebook, games, etc.).** Students found to be doing any of these activities will be asked to leave the classroom. Be sure to set your phone to silent. Finally, disruptive behavior will result in expulsion from the class and/or an administrative drop.

Required Texts (Available for purchase in Campus Bookstore):

Ussama Makdisi, *The Culture of Sectarianism: Community, History, and Violence in Nineteenth-Century Ottoman Lebanon* (University of California Press, 2000).

Lisa Wedeen, *Ambiguities of Domination: Politics, Rhetoric, and Symbols in Contemporary Syria* (University of Chicago Press, 1999).

** All other readings will be provided electronically on our Canvas Page

Response Papers:

During the semester you will be assigned to write three responses papers on assigned readings (the due dates are indicated below in the course schedule). After completing the selected readings for a given class date and taking detailed notes, you will write a 3-5 page response paper. The paper is to include a brief overview of the central argument or thrust of the reading, the evidence used to support that argument, and your 3 detailed critiques (whether positive or otherwise) of that argument, the approach (theory/framework for analyzing) and sources used with examples from the reading. More details to follow.

Final Research Project:

Throughout the course students will work on a project about a specific theme, aspect or event of sectarian violence. Really anything goes as long as it deals with the theme of sectarianism, engages some form of theory, is not solely current events (i.e., no ISIS papers—but papers on predecessors to ISIS/its historical foundations would suffice), is not a repeat of a class reading and *is specific* (not just sectarianism in Iraq!). The project includes **selection of idea/theme, an initial proposal (abstract/sources), annotated bibliography, outline/one-on one paper meeting** and a **10-12 page paper** on your topic. More details to follow.

Bonus Opportunities:

Students will have the opportunity for extra credit occasionally throughout the semester. The extra credit assignment is a short, written paper, 1-2 pages in length, typed and double-spaced. They can be responses to assigned campus lectures related to the Middle East, or assigned documentaries, films or new stories. More specific extra credit options will be discussed in class, and only approved assignments will be accepted. Submissions will be graded on content as well as form.

Special Needs and Accommodations:

Students who need special accommodation or services should contact the Disability Support Services (DSS) 317 Wilson Hall, (256) 824-1997, email: dssproctor@uah.edu <http://www.uah.edu/health-and-wellness/disability-support>. Also, please plan to meet with me by appointment or during office hours to discuss accommodations and how my course requirements and activities may impact your ability to fully participate.

Reading:

All readings listed on a particular day's schedule are to be read **in the order listed and before that class**.

Schedule of Classes:***Part 1: Situating the Historical Phenomenon and Conceptualizing Violence*****Week 1: Introduction and What is Sectarianism?**

Tuesday—Introductions, syllabus and themes of the class

Thursday—Makdisi, "Playing politics with religion." *New York Times*, July 2013.
Weiss 1, *In the Shadow of Sectarianism: Law, Shi'ism, and the Making of Modern Lebanon*, pgs. 11-19
Review reading/note-taking strategies

Week 2: From Routine to Violent Historical Practices

Tuesday—Darton, *The Great Cat Massacre: And Other Episodes in French Cultural History*, pgs. 3-7 and 74-104

Thursday—Wyatt-Brown, *Honor and Violence in the Old South*, pgs. vii-x and 187-213
Map Quiz discussed

Week 3: Pre-modern Manifestations—The First Muslim *Fitna*

Tuesday—Hodgson, *The Venture of Islam, Volume 1: The Classical Age of Islam*, pgs. 187-230

Map Quiz

Discuss Response Papers

Week 4: Nationalism, Imperialism and Violence

Thursday—Said, *Orientalism*, pgs. 1-28 and Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, pgs. 1-7 and 67-82
Discuss Final Project

Part 2: Modernity and Global Sectarianism since the 19th Century

Week 5: Rights and Imperial Definitions—The Ottoman Empire and Mount Lebanon

Tuesday—Makdisi, *The Culture of Sectarianism: Community, History, and Violence in Nineteenth-Century Ottoman Lebanon*, pgs. 1-117

Email 3-4 final project ideas/themes

Thursday—Makdisi, pgs. 118-174

Response paper # 1 due

Week 6: Liberation and Local Politics—From Northern Ireland to India

Tuesday—Farrell, *Rituals and Riots: Sectarian Violence and Political Culture in Ulster, 1784-1886*, pgs. 1-9, 102-124 and 174-185

Thursday—Jones, *Shi'a Islam in Colonial India: Religion, Community and Sectarianism*, pgs. 1-4, 147-185 and 232-242

Week 7: Foreign Intervention, Identity and Genocide—From the Balkans to Rwanda

Tuesday—Glenny, *The Balkans: Nationalism, War, and the Great Powers, 1804-2011*, xxi-xxvi & 634-662

Project proposal due

Thursday—Prunier, *The Rwanda Crisis: History of a Genocide*, 237-280

Part 3: Sectarianism and Violence in the 20th Century Middle East

Week 8: Lebanon

Tuesday—Weiss, *In the Shadow of Sectarianism: Law, Shi'ism, and the Making of Modern Lebanon*, pgs. 1-37

Thursday—Baun, dissertation, intro and Ch.4 on sectarianism in the early Lebanese Civil War, pgs. 10-42 and 199-263

Current connections: Cammett, "How Hezbollah helps (and what it gets out of it)," *The Washington Post*, October 2, 2014

Discuss annotated bibliography

Week 9: Syria

Tuesday—Wedeen, *Ambiguities of Domination: Politics, Rhetoric and Symbols in Contemporary Syria* pgs. 1-86

Thursday—Wedeen, pgs. 87-160

Current connections: Gifford, "Syria's Tangled Roots of Resentment," *Carnegie Endowment for International Peace*, October 11, 2012

Response paper # 2 due on Thursday March 10th

Week 10: SPRING BREAK, NO CLASS

Week 11: North Africa—From Morocco to Egypt

Tuesday—Crawford, “Royal Interest in Local Culture: Amazigh Identity and the Moroccan State in Shatzmiller (ed), *Nationalism and Minority Identities in Islamic Societies*, 164-194

Layachi, “The Berbers in Algeria: Politicized Ethnicity and Ethnicized Policies,” in Shatzmiller (ed), *Nationalism and Minority Identities in Islamic Societies*, 195-228

Thursday—Smith, “The Egyptian Copts: Nationalism, Ethnicity, and Definition of Identity for a Religious Minority, in Shatzmiller (ed), *Nationalism and Minority Identities in Islamic Societies*, 58-84

Current connections: Sedra, “From Citizen to Problem: The New Coptic Tokenism,” *Jadaliyya*, August 18, 2013

Annotated bibliography due

Discuss final paper outlines and one-on-one meetings

Week 12: The Gulf States and Iran—Geopolitical, Sectarian Power Struggles

Tuesday—Gause III, *The International Relations of the Persian Gulf*, 1-15 & 45-87

Response paper # 3 due

Sign up for one-on-one paper meetings (start in one week)

Thursday—Lawson, “Repertoires of Contention in Contemporary Bahrain” in *Islamic Activism: A Social Movement Theory Approach*, pgs. 89-111

Current connections: Matthiesen, “The Sectarian Gulf vs. the Arab Spring,” *Foreign Policy*, October 8, 2013

Part 4: Contemporary Issues

Week 13: Global Transformations and its Discontents

Tuesday—Huntington, *The Clash of Civilizations and the Remaking of World Order*, pgs. 19-39, 209-218 and 254-65

Outline/One-on-One Paper Meetings begin

Thursday—Castells, *The Power of Identity*, pgs. 1-35

Week 14: The Era of US Hegemony, Oil and the Invasion of Iraq

Tuesday—Mitchell, “McJihad: Islam in the U.S. Global Order,” *Social Text*, 2000, pgs. 1-18

Tripp 1, *A History of Iraq*, pgs. 1-7

Outline/One-on-One Paper Meetings end

Thursday—Tripp 2, *A History of Iraq*, pgs. 277-316

Current Connections: Al-Gharbi, “The Myth and Reality of Sectarian Violence in Iraq,” *Al Jazeera America*, August 18, 2014

Week 15: ISIS, The Syrian Civil War and the Future of Sectarianism

Tuesday—Ghosh, “ISIS: A Short History,” *The Atlantic*, August 14, 2014

Gilsinan, “The Confused Person’s Guide to the Syrian Civil War,” *The Atlantic*, October 29, 2015

Other Current events readings TBA

Thursday—Al-Harhi, “Vicious sectarianism bodes dark future for Mideast,” *Al Arabiya*, February 19, 2014.

Other Current events readings TBA

Final Paper: TBA

Subject to Change Policy:

Information contained in the course syllabus, other than the grade and absence policy, may be subject to change with advance notice, as deemed appropriate by the instructor.