

Stereotype: “There is no change, no progress”

Counternarrative Case Studies in MENA History

Diversity and Religious Minorities in the MENA

European Imperialism in the MENA

Women and Gender in Islam

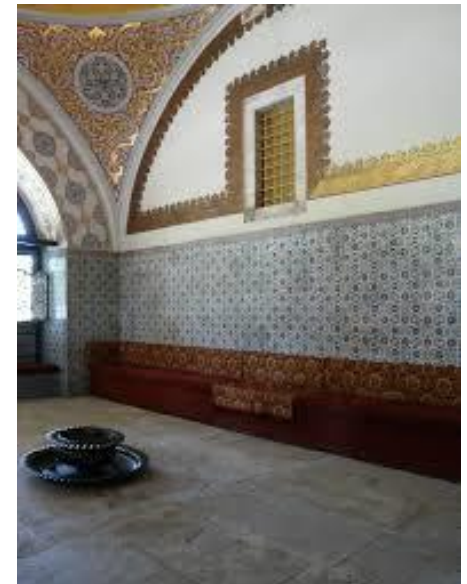


Diversity and Religious Minorities in the MENA

Counternarrative Case Studies from
History

Ottoman Administration

- ◆ Central administration
 - ◆ Sultan
 - ◆ Grand Vizier
 - ◆ Divan
 - ◆ Valide Sultan



Ottoman Administration

- ◇ Military
 - ◇ Sultan
 - ◇ Janissary Corps
 - ◇ Devshirme System
 - ◇ Sipahi
 - ◇ Cavalry corps
 - ◇ Askeri
 - ◇ Military (officers),
bureaucratic elite
class
- ◇ 'Ottomans' vs. 'Turks'



Ottoman Administration

- ◇ Bureaucracy
 - ◇ Devshirme
 - ◇ Grand vizier
- ◇ Provincial administration
 - ◇ Askeri
 - ◇ Tax farmers (*timar*)
 - ◇ Reaya
 - ◇ 'Turks'



Ottoman Economy and Society

- ◇ *Dhimmi*: Protected religious minorities
 - ◇ Merchants, Diplomats, Indigenous minorities
- ◇ *Millet System*
 - ◇ Semi-autonomous communities for non-Muslims, organized by faith
 - ◇ 'People of the Book' (*ahl al-kitab*)
 - ◇ Reference to the Quran
 - ◇ Prominent groups: Orthodox Christians, Armenians, Jews
- ◇ Institutions:
 - ◇ Legal / Judicial (Courts)
 - ◇ Taxes / Tax collection
 - ◇ Religious



Pera, Istanbul

Egyptian Society, c. 1772

- ◇ Administration
 - ◇ Ottoman sultan
 - ◇ Provincial Governor (vali)
 - ◇ Mamluks (military, officer aristocracy)
 - ◇ Judges (Mufti, Qadi)
- ◇ Nobles & Educated elite
 - ◇ Cairo: Al-Azhar University
 - ◇ Islamic Center for Learning, Law
 - ◇ Founded c. 970 AD
 - ◇ Ulama = Scholarly community
 - ◇ Faqihs = Experts in Islamic law



Primary Source Analysis

“The Status of Jews and Christians in Muslim Lands” (1772)

Questions:

1. Who is the author (what can you infer)?
2. How / why might he be biased?
3. What bothers him most about the comportment of non-Muslims? Are these the issues you'd expect? Why / why not?
4. Is his view representative of Muslims in general? Why / why not?
5. What does this passage tell us about history / context?





European Imperialism, Society, and Politics in the MENA

Counternarrative Case Studies from
History

WWI in the Middle East

- ◆ 28 June, 1914: Assassination of Archduke Franz Ferdinand of Austria
 - ◆ Assassin: Serbian nationalist
 - ◆ War begins one month later
- ◆ Triple Entente: Britain, France, Russia
 - ◆ French presence in Algeria, Tunisia, Morocco
 - ◆ British occupation of Egypt
 - ◆ British and Russian spheres of influence in Iran
- ◆ Central Powers: Germany, Austria-Hungary, Italy
 - ◆ Italian occupation of Libya
 - ◆ 1914: Ottoman Empire joins



WWII in the Middle East

1916-18: Arab Revolt

◆ Figures:

- ◆ Sir Henry McMahon
- ◆ T. E. Lawrence
- ◆ Sharif Husayn ibn Ali (1855-1931)
- ◆ Amir Faysal

◆ 1918: Faysal takes Damascus

- ◆ Establishes Arab Kingdom in Syria



T.E. Lawrence – “Lawrence of Arabia”



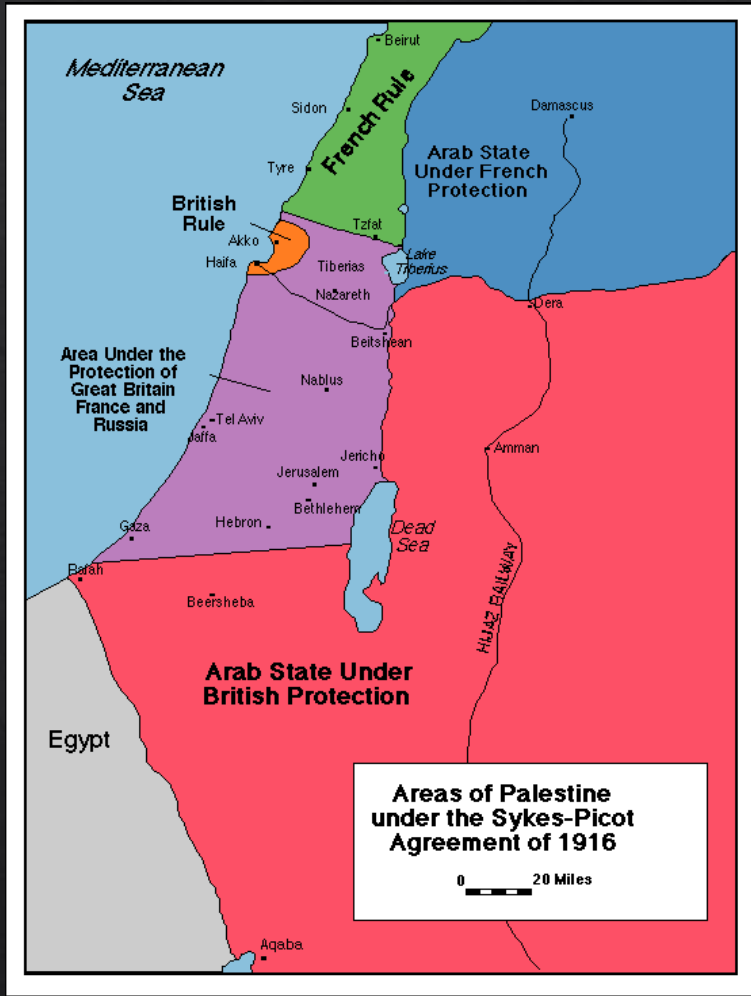
WWI in the Middle East

- ◇ 1914-1917: Eastern campaign
 - ◇ Vs. Russian forces in eastern Anatolia, Caucasus
 - ◇ 1915-1917: Armenian massacre or genocide
 - ◇ 600,000 -1,000,000+ killed
- ◇ 1915-1916: Gallipoli Campaign
 - ◇ Ottoman victory
 - ◇ Mustafa Kemal (later Atatürk)



The Allies' Failed Gallipoli Campaign

Secret Wartime Agreements



◆ 1915-1916: Husayn-McMahon Correspondence

- ◆ McMahon's goal: Arab support for British
- ◆ Husayn's goal: Independent Arab state
- ◆ Problems: Vague boundaries, Palestine?

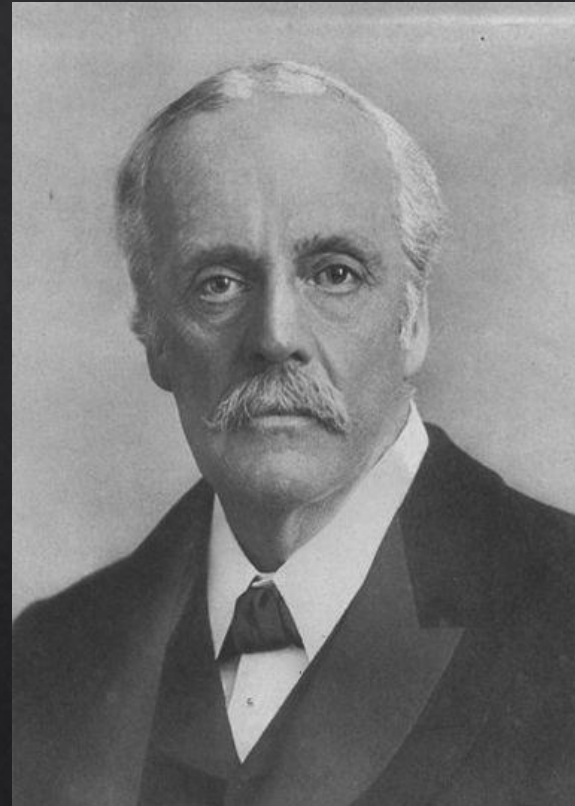
◆ 1916: Sykes-Picot Agreement

- ◆ Goal: safeguard French and British interests
- ◆ Middle East divided between France and Britain
- ◆ Palestine under international administration
- ◆ Secret: Published by Russian communists

Wartime Agreements

1917: Balfour Declaration

- ◇ Public (unlike Sykes-Picot)
- ◇ Subject: Establishment of a Jewish national home in Palestine
- ◇ Goal: Jewish, Zionist Support for Allies
- ◇ Problems:
 - ◇ Vs. Arab state promise
 - ◇ Vs. Palestinians



Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

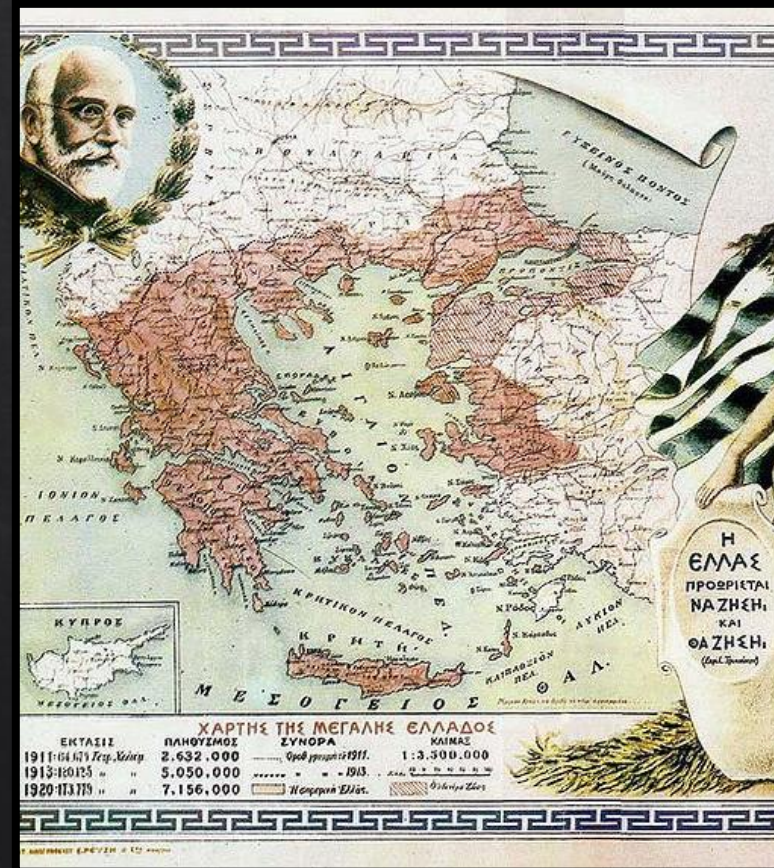
"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

A handwritten signature in cursive script, reading "Arthur James Balfour". The signature is written in dark ink on a light background.

Peace Accords

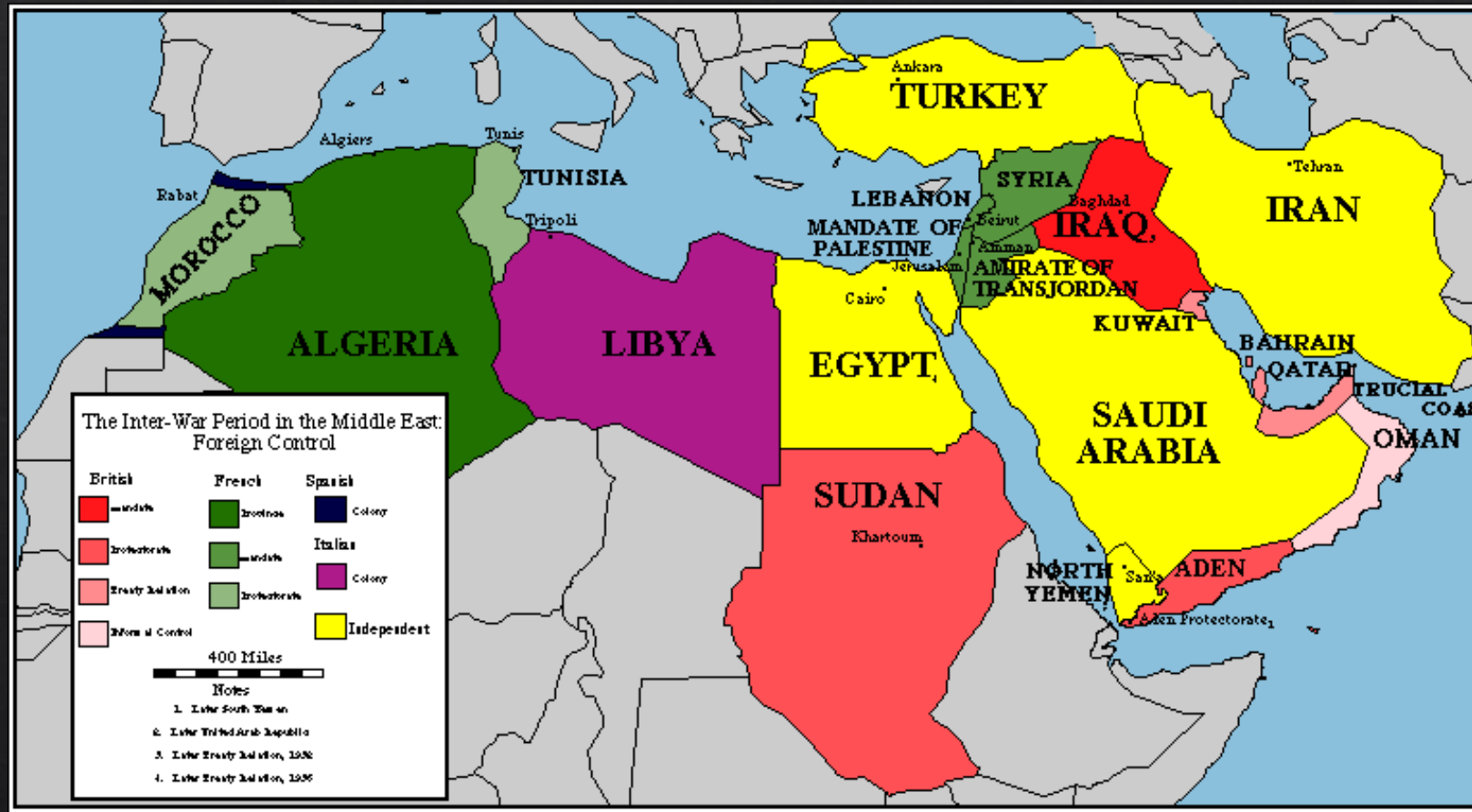
- ◇ 1918: WWI ends
- ◇ 1919-1922: Greco-Turkish War
- ◇ 1920: Treaty of Sevres
 - ◇ Ottoman Empire divided among Allies
 - ◇ “Mandate” system
 - ◇ Sultan Mehmet VI
 - ◇ Collaboration with European powers
- ◇ 1923: Establishment of the Republic of Turkey



The Treaty of Sevres (1920)



The Middle East in the Interwar Period



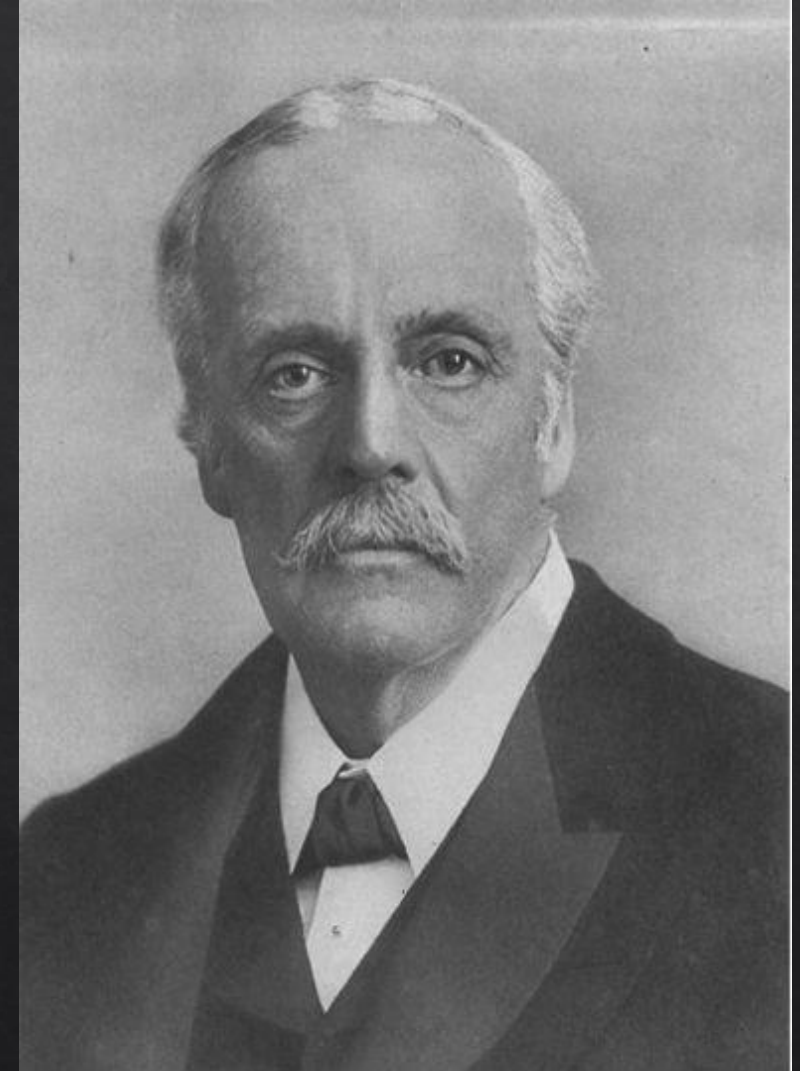
Primary Source Analysis

◆ Readings:

1. McMahon Letter to Ali ibn Husain, 1915 (Canvas)
2. The Sykes-Picot Agreement, 1916 (Canvas)
3. The Balfour Declaration, 1917 (Canvas)

◆ Questions:

1. Discuss some similarities and differences among these documents (consider purpose, style, and content).
2. What purpose did each of these documents serve, and how were those aims contradictory?
3. How could the allies have better addressed or resolved these contradictions?



Women and Gender in Islam

Counternarrative Case Studies from History





Notable Women in Islamic History

- ◆ Khadija (c. 555-619 CE)
 - ◆ First wife of the Prophet Mohammed
- ◆ Aisha (613-678 CE)
 - ◆ Mohammed's youngest wife
 - ◆ Active role in Battle of the Camel
- ◆ Razia Sultana (1205-1240)
 - ◆ Sultan of Delhi, 1236-1240
 - ◆ The only female ruler of the Delhi Sultanate
- ◆ Hurrem Sultan (1502-1558)
 - ◆ Chief consort and legal wife of Suleyman the Magnificent
- ◆ Mumtaz Mahal (1593-1631)
 - ◆ Favorite wife of Mughal Emperor Shah Jahan

Portrait of Hurrem Sultan by the famous French artist Titian

Women's Rights in the MENA



Qassim Amin

- ◇ The First Middle Eastern 'Feminists'
 - ◇ European model (vs. nationalists)
 - ◇ Egypt, late 19th century
 - ◇ Figures:
 - ◇ Al-Tahtawi, *A Guide for Boys and Girls* (1870s)
 - ◇ Namik Kemal (1840-88)
 - ◇ Turkish nationalist, European influence
 - ◇ Newspapers
 - ◇ Qassim Amin (1863-1908)
 - ◇ *The Liberation of Women* (1899)
 - ◇ Muhammad 'Abdu
 - ◇ Newspapers (1880s-1900)
 - ◇ Argued women's equality from an Islamic perspective

Women's Rights in the MENA

The Atatürk Era in Turkey

- ◇ Veiling
 - ◇ Women encouraged to unveil
 - ◇ Vs. Iran: Reza Shah banned the veil
- ◇ Education
- ◇ 1926: Civil Law Code: Polygamy banned, equal divorce rights
- ◇ 1934: Women gain right to vote, hold public office
 - ◇ 1935: 17 female delegates to National Assembly (4.6%)
 - ◇ 1940s-1990s: 0.6-2%
 - ◇ 2015: 17.7%



Ataturk with his wife,
Latife Hanım

The New Turkish Woman





Atatürk visiting Istanbul University after co-education introduced (1933)



Female delegates of the National Assembly, 1935

Primary Source Analysis

Lady Mary Wortley Montagu, “Letters”

- ◆ 1689-1762
- ◆ Wife of British ambassador to Turkey
- ◆ 1716-1718: Lived in Istanbul and visited surrounding areas

Questions:

1. How does Montagu describe women and gender in Ottoman society?
2. How might Montagu’s perspective be different from that of European men?
3. How might it be different from Muslim women’s perspectives in the 18th century? In the present?
4. What does this document tell us about Ottoman society?
5. What does it tell us about British society?

