

Eastern Kentucky University
Department of Foreign Languages and Humanities
HUM 360: Non-Western Traditions
CRN: XXXXX

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Course Description: HUM 360 Non-Western Traditions. (3) A. Prerequisite: ENG 102, ENG 105(B), or HON 102. Studies in the literature, visual and dramatic arts, music, and design of non-Western cultures. This course may focus on a single non-Western tradition or on a few inter-related non-Western traditions in a given semester. Repeatable up to six hours with permission of department chair. Gen. Ed. E-6.

Texts:

The Flag of Childhood: Poems from the Middle East, edited by Naomi Shihab Nye. Aladdin Paperbacks, 2002.

The Amos Oz Reader, edited by Nitza Ben-Dov. Houghton Mifflin Harcourt, 2009. (selections from the early 1960's to the present).

The Secret Life of Saeed the Pessoptimist, by Emile Habiby. Translated by Jayyusi and LeGassick. Interlink Books, 1974 (this edition 2003).

Woman at Point Zero, by Nawal El Saadawi. Translated by Sherif Hetata. Zed Books, 1983.

The Black Book, by Orhan Pamuk. Translated by Maureen Freely. Vintage International Books, 2006.

Shame, by Salman Rushdie. Random House Paperbacks, 1983 (this edition 2008).

General Education Element 6 Goals and the Course

Students will be able to:

1. Communicate effectively by applying skills in reading, writing, speaking, and listening and through appropriate use of information technology. (GE Goal 1)
2. Use appropriate methods of critical thinking and quantitative reasoning to examine issues and to identify solutions. (GE Goal 2)
3. Distinguish the methods that underlie the search for knowledge in the arts, humanities, natural sciences, history, and social and behavioral sciences. (GE Goal 7)
4. Integrate knowledge that will deepen their understanding of, and will inform their own choices about, issues of personal and public importance. (GE Goal 8)
5. Recognize perspectives from other cultures and/or historically marginalized groups. (GE Goal 9)

Student Learning Outcomes for HUM 360

The General Education Goals are achieved through the study of selected works of literature, visual arts, drama, and music. Students will be introduced to various critical methods to enable them to interpret such art works in a systematic and rational way. Such critical models will help students explore and articulate their interpretations so that they may better understand and define the cultural and personal values inherent in the Non-Western arts. Students will acquire the ability to:

1. Demonstrate knowledge of the content and form of selected Non-Western literature, dramatic and visual arts, music, design and myth / religion / philosophy in a series of written assignments and/or presentations. (GE Goals 1, 2, 9)

2. Interpret works of Non-Western literature, art, music and design according to appropriate religious, historical, social, and cultural contexts. (GE Goals 1, 2, 7, 8, 9)
3. Utilize particular methods of interpretation to discover and articulate meaning from Non-Western artistic perspectives and to analyze significant issues confronting Non-Western cultures. (GE Goals 1, 2, 7)
4. Integrate concepts from various media and from Non-Western cultures to address issues of personal, societal, or universal importance. (GE Goal 8)
5. Articulate and examine significant aspects of the perspectives of Non-Western cultures. (GE Goal 9)

Modern Middle East Course Student Learning Outcomes:

1. To analyze and interpret the poetry, fiction, and film art of Middle Eastern cultures by nationally and internationally distinguished writers and film-makers.
2. To examine the issues of identity, homeland, family loyalty, gender difference, and historical consciousness in Middle Eastern cultures.
3. To describe and distinguish the various cultural and ethnic groups and identities across the Middle East as they appear in literature and film art.
4. To evaluate the impact of modernity upon the traditional communities and people of the Middle East.
5. To define and describe the universal human concerns and indigenous life patterns of Middle Eastern cultures.

Requirements:

1. Regular class attendance and participation in class discussions, both as a listener and a presenter (often, students will be given specific responsibility for portions of the reading assignment).
2. Passing average on two examinations, the mid-term and the final.
3. Submission of two outside analytical papers, on texts under study, with oral reports in class on each one.
4. Complete viewing of films that are part of the course content, which will be seen partially in class and will be available in the Library to view in the Noel Center.
5. Purchase of all six texts listed above, which must be brought to class regularly as they are undertaken for study.

Grading and Evaluation Policies: Your final course grade will be determined by your performance on quizzes, written examinations, presentations, and out of class writing assignments.

- a. Quizzes: these may be announced or unannounced and will typically assume the form of short answer questions over the assignment of the day; occasionally, they may involve material presented in class specifically for the purpose of the quiz.
- b. Written examinations: it is usual for upper division Humanities courses to have two to four units with a written examination at the end of each unit. Written examinations will have both essay / discussion topics and short answer questions and will cover the material of the unit; however, it is possible that the exams may be cumulative, with questions that refer back to earlier units for the sake of comparison or development of ideas.
- c. Out of class writing assignments: there will be one or two out of class discussion papers, due in each unit, over subjects assigned from the material of that unit; these papers vary from 2 to 5 pages each, double-spaced, typewritten, in MLA form.

Exams: 300 points **Journals:** 100 points **Quizzes:** 100 points

Grade Scale: A=90% B=80% C=70% D=60% F=below 60%

Student Progress

Students will receive grades and written feedback regarding their performance on exercises, quizzes and exams by the middle of the term.

Attendance and Participation Policy

Students are expected to stay on track, to check BB Announcements regularly, to participate earnestly in all activities, and to do all of the assignments and tests. Failure to do so may jeopardize progress and the final grade for the course.

Drop/Add and Withdrawal Deadlines and Fees

Students should consult the official ECU Fall Schedule deadline Webpage for full information:

<http://colonelscompass.eku.edu/calendar-spring-2013>

Disability Statement

A student with a "disability" may be an individual with a physical or mental impairment that substantially limits one or more major life activities such as learning, seeing or hearing. Additionally, pregnancy or a related medical condition that causes a similar substantial limitation may also be considered a disability under the ADA. If you are registered with the Office of Services for Individuals with Disabilities, please obtain your accommodation letters from the OSID and present them to the course instructor to discuss any academic accommodations you need. If you believe you need accommodation and are not registered with the OSID, please contact the office in the Whitlock Building Room 361 by email at disserv@eku.edu or by telephone at (859) 622-2933. Upon individual request, this syllabus can be made available in an alternative format.

Academic Integrity Policy

Students are advised that ECU's Academic Integrity policy will strictly be enforced in this course. The Academic Integrity policy is available at www.academicintegrity.eku.edu. Questions regarding the policy may be directed to the Office of Academic Integrity.

Official E-mail and Blackboard Access

An official ECU e-mail is established for each registered student, each faculty member, and each staff member. All university communications sent via e-mail will be sent to this ECU e-mail address. If you have any difficulties with ECU e-mail, Blackboard or any other technological aspect of this course please contact the Information Technology Help Desk, whose job it is to help you, at (859) 622-3000. Their webpage, on which you'll find a link to Blackboard Support, is: <http://www.it.eku.edu/helpdesk/>.

The Middle East: Many Mansions

The Middle East of today is actually a child of the centuries old Silk Road, the trade route that stretched from Western China, in the vicinity of Xi'an, westward through the plains and mountains of Eurasia (modern Afghanistan, Pakistan, Iran) and the deserts of Arabia and then northwest into Egypt, Palestine, Syria, Iraq, and Turkey, thence to the Mediterranean and southern Europe. The caravans that traveled this long road carried with them the ethnic colors and languages of merchants and travelers from all of these regions, so that an extended cultural identity developed over the ages.

Later, the vast conquests of Alexander the Great (4th century BC) and of the Roman Empire (1st and 2nd century AD) and finally the Islamic crusades (8th through 16th century) went eastward along this same road, all the way to India. Thus via mercantile and military movement, the Middle East was formed.

Finally, in the early 20th century, American admiral and statesman Alfred Thayer Mahan coined the term “Middle East” in a strategic advisory, warning US leaders against what he perceived as the Russian design to occupy and control all of the nations of the former Silk Road, from Turkey in the west to China in the east, a global movement that Admiral Mahan thought the USA should try to prevent via the development of a powerful worldwide naval force. Already, many of these territories were under the waning colonial control or influence of Britain or France, as Russia approached from the north.

After the World Wars of the 20th century, the nations of the Middle East were in a post-colonial phase, many of them having been liberated from the British Empire with unsteady governments and boundary lines redrawn by the Western powers, to accommodate European or American needs for oil and other natural resources. A new nation, Israel, was even created in 1948 by arbitrarily removing and dispossessing the Arab population of Palestine, composed of Muslims and Christians.

Since 1950, the Middle East has been a cauldron of political struggle, in many places a war zone, and in others a field of volatile cultural and ethnic conflict. Our study will begin with a broad overview of the many cultures of the extended Middle East, as viewed by the poets of various nations, ethnicities, and creeds, in the volume *The Flag of Childhood*, collected and edited by Naomi Shihab Nye.

The first part of the course will focus on the Israeli-Palestinian conflict, which looms as a major problem yet unsolved in the western wing of the Middle East. To view this problem from the perspective of human existence, rather than political or historical analysis, we will turn to the writings of **Amos Oz**, the most highly regarded Israeli author of the modern era, and then to a satirical novel by Palestinian **Emile Habiby**, *The Secret Life of Saeed the Pessoptimist*, about a hapless Arab trying to survive in and around the restricted environs of Gaza and the West Bank as an Israeli informant.

The second half will take us to Middle Eastern countries that have experienced radical modernism: to Egypt, where **Nawal El Saadawi's** *Woman at Point Zero* examines the lives of women in the modern urban jungle of Cairo, then to Istanbul, Turkey, a country secularized and modernized by the iron-fisted ruler Ataturk, but where modernization has led to loss of cultural and personal identity, as depicted in **Orhan Pamuk's** Nobel Prize winning novel, *The Black Book*. We will conclude with **Salman Rushdie's** novel *Shame*, a merciless dissection of the ruling caste in Pakistan, where religious, political, and military authorities vie for hegemony in a culture haunted by its tumultuous past.

Course Schedule

Unit One: Israel and Palestine, the Disputed Homeland

January 11	Introduction to the Middle East
January 13	The Post-colonial condition, Film: <i>The Battle of Algiers</i>
January 18	<i>The Flag of Childhood</i> : poems, Parts I and II
January 20	<i>The Flag of Childhood</i> : poems, Parts III and IV
January 25	<i>Amos Oz Reader</i> : In an Autobiographical Vein (355-386) Planning day for reports
January 27	<i>Amos Oz Reader</i> : The Kibbutz--“An Exemplary Nonfailure” The Kibbutz at the Present Time (pp. 3-7) Where the Jackals Howl (7-25) The Way of the Wind (25-47)
February 1	<i>Amos Oz Reader</i> : Jerusalem—An Alien City An Alien City (105-111)

- Whoever Moves Toward the Light (148-172)
Life Nowadays is like a Stupid Party (173-196)
- February 3 *Amos Oz Reader: In the Promised Land*
The Meaning of Homeland (235-253)
Yours with Great Respect and Jewish Solidarity (270-306)
And So Yoel Ravid Began to Give In (307-334)
- February 8 *Amos Oz Reader*
It's Cold in This Jerusalem of Yours (111-147)
Hebrew Melodies (334-354)
- February 10 Film / *Under the Bombs* (southern Lebanon during Israeli invasion)
- February 15 Film / *Under the Bombs*
- February 17 *Saeed the Pessoptimist, Book One*
- February 22 *Saeed the Pessoptimist, Book Two*
- February 24 *Saeed the Pessoptimist, Book Three and Epilogue*
- March 1 Preparation for exam; Arabic music and song
March 3 Mid-term Exam

Unit Two: Egypt, Turkey, Pakistan, Oriental Modernism

- March 15 Modern Women in the Middle East: Revolution on the Nile
Woman at Point Zero, to p. 73
- March 17 *Woman at Point Zero*, to end
- March 22 Modernity in the Middle East: Lost in Istanbul
The Black Book, Part One, chapters 1-10
- March 24 *The Black Book*, Part One, chapters 11-19
- March 29 *The Black Book*, Part Two, chapters 20-28
- March 31 *The Black Book*, Part Two, chapters 29-36
- April 5 Film / *The Color of Paradise* (Iranian)
- April 7 Film / *The Color of Paradise*
- April 12 Pakistan: Chaos at the Eastern Gate
Shame, Part I: Escape from the Mother Country (to p. 53)
- April 14 *Shame*, Part II: The Duellists (to p. 115)

- April 19 *Shame*, Part III: Shame, Good News and the Virgin (to p. 183)
- April 21 *Shame*, Part IV: In the Fifteenth Century (to p. 281)
- April 26 *Shame*, Part V: Judgment Day (to p. 307)
- April 28 Preparation for the Final Exam, as scheduled