The Concentration in Middle Eastern and Islamic Studies gives students basic knowledge of the Middle East and broader Muslim world, and allows students to employ discipline-specific tools for advanced work in this area.

The faculty at Haverford College who research and study the Middle East and Islam are committed to educating students about the politics, histories, and socio-cultural formations of the Middle East and broader Muslim world. We believe that our students must have basic knowledge about the Middle East and Islam if they are to participate thoughtfully and constructively in the many contentious debates that frame public discourse about Muslims and the Middle East today.

LEARNING GOALS
Students in Middle Eastern and Islamic Studies will:

- learn the politics, histories, and socio-cultural formations of the Middle East and broader Muslim world.
- gain knowledge of key political, economic, and social issues in the contemporary Middle East.
- demonstrate basic knowledge of a language pertinent to the students' areas of research.

CURRICULUM
An “Area of Concentration” at Haverford is designed to facilitate the pursuit of an area of study distinct from a major, but which a student can use the disciplinary tools of the major to pursue. To that end, at least two courses, and no more than three, may fulfill both the student’s major requirements and the concentration requirements. In practical terms, this means that students who want to concentrate in Middle Eastern and Islamic Studies usually major in anthropology, comparative literature, history, political science, or religion.

In some cases, students may find that they can combine other majors with a concentration in MEIS (for example, History of Art and Growth and Structure of Cities at Bryn Mawr are two departments that sometimes have two or three course offerings that could count for Middle Eastern and Islamic Studies). Students who can demonstrate that at least two courses in their major are about Middle Eastern and Islamic Studies can petition the concentration coordinator and faculty to approve their major as one that can be linked to the MEIS concentration.

We strongly encourage students with interests in the Middle East and Islam to meet with the concentration coordinator early in their college program (during their first and second years). We also invite students to take advantage of Haverford’s study abroad programs in Jordan, Morocco, Israel, and other appropriate locations to advance their work in the concentration.

CONCENTRATION REQUIREMENTS
The MEIS concentration is normally available to students majoring in anthropology, history, political science, religion, or comparative literature. Courses from their major must represent at least two but no more than three of the requirements detailed below. Proposals to concentrate on the basis of other majors must be approved in advance by concentration coordinator.

Language Competence
Students must demonstrate competence above the basic level in a language pertinent to their area of research:

- In cases where a student has selected Arabic as their relevant language, this means completion of ARAB 002.
- If a student is doing research for which another language is more appropriate, they may need to study at the University of Pennsylvania (Pashtu, Persian, Turkish and Swahili) or Bryn Mawr (Hebrew), or take other Haverford language classes (e.g., Chinese, French).

Some study abroad programs are also suitable for gaining language competence. Students should consult with the concentration coordinator about the course of language study to fill this requirement.

Core Courses
Students must take two of the core courses listed below, in which they learn about the Middle East and Islam. Students must choose from two of the
four departments listed (e.g., history and political science, anthropology and religion, political science and religion). Students should consult the concentration coordinator to ensure they fill this requirement.

By completing this core requirement, students gain broad exposure to the history and politics of the Middle East, and to Islam as a major world religion and social and political force that began in, and continues to be affected by, the Middle East.

The core course options are:

- **Anthropology:**
  - ANTH 253 (Anthropology of the Middle East and North Africa)
  - ANTH 259 (Ethnographies of Islam)

- **History:**
  - HIST 117 (Modern Mediterranean History)
  - HIST 266 (Sex and Gender in the Early Modern Islamic World)
  - HIST 270 (From Empire to Nation: The Ottoman World Transformed)
  - ICPR 274 (History of the Modern Middle East)

- **Political Science:**
  - POLS 256 (The Evolution of the Jihadi Movement)
  - POLS 357 (Conflict in the Middle East)

- **Religion:**
  - RELG 108 (Vocabularies of Islam)
  - RELG 218 (The Divine Guide: An Introduction to Shi‘ism)
  - RELG 248 (The Qur’an)

**Elective Courses**

Students should pursue areas of inquiry related to the Middle East and/or Islam and specific to their interests by taking four electives, at least one of which is at the 300 level. Examples might include anthropological approaches to the study of Islam or Middle East, Middle Eastern Nationalism, Islam in African politics, Israeli politics, evolution of the Jihadi movement, modern Arabic literature, etc.

To fulfill their elective credit, students may select from a list of designated electives at Bryn Mawr and Swarthmore, or request approval from the concentration coordinator to take other appropriate courses at Bryn Mawr, Swarthmore, or the University of Pennsylvania’s Near Eastern Languages and Civilizations Program. Students may also petition the concentration coordinator and MEIS faculty for approval of a course that is not on the electives list but which the student feels provides important content for their specific research topic.

See the end of this section of the Catalog for a sampling of courses that count toward the MEIS concentration. For more information about core and elective courses, contact the concentration coordinator.

**Senior Thesis**

Students must write a thesis in their major department (anthropology, history, political science, or religion) that addresses Middle Eastern and Islamic Studies and that the concentration coordinator (as well as the major advisor) approves. The concentration coordinator must approve this thesis topic in advance to count for the MEIS concentration. To request approval, students should submit a brief (one page) thesis proposal to the concentration coordinator and arrange a meeting to discuss the proposal.

**STUDY ABROAD**

Students may fulfill some of the required courses for the Concentration in Middle Eastern and Islamic Studies in study abroad programs. Some such programs that offer intensive language training can also count toward fulfilling the language requirement. Students are encouraged to consult with Dean Donna Mancini and the concentration coordinator about study abroad options.

**FACULTY**

**Alexander Kitroeff**
Associate Professor of History

**Guangtian Ha**
Assistant Professor of Religion

**Naomi Koltun-Fromm**
Professor of Religion

**Barak Mendelsohn**
Associate Professor of Political Science

**Zainab Saleh**
Concentration Coordinator and Assistant Professor of Anthropology
COURSES

ANTH H219 NATIONAL IMAGINARIES OF THE MIDDLE EAST AND NORTH AFRICA
Zainab Saleh
Social Science (SO)
The purpose of the course is to provide a historical and anthropological approach to understanding nation formation in the Middle East. Anchored in major debates on nationalism, this course critically examines both nationalistic imagination and state formations. By focusing on questions of imagined communities, the course will analyze nationalistic discourses and the exclusion of the other who is seen to undermine national purity. It will also approach the nation state as a category of practice, by focusing on laws, monuments, museums, flags, etc. In addition, we will examine transformations in national discourses and practices, historiography, and memory throughout the twentieth century.

ANTH H253 ANTHROPOLOGY OF THE MIDDLE EAST AND NORTH AFRICA
Zainab Saleh
Social Science (SO)
This course surveys anthropological approaches to the Middle East and North Africa, with a focus on themes of representation. In addition, we will explore questions of gender, religion, nation-state, colonialism, tribes, subject formation, and sexuality. We will examine a range of critical methodologies applying them to a variety of ethnographic sources that anthropologists have been using in their studies, namely archives, fieldwork, poetry, memorials, science and technology. Prerequisite(s): One 100-level course in anthropology, political science, sociology, or history, or instructor consent.

ANTH H259 ETHNOGRAPHY OF ISLAM
Zainab Saleh
Social Science (SO)
Comparative ethnographies of Muslim societies. Islam as a field of anthropological inquiry and theorizing. Ethnographic representation and the construction of ethnographic authority. Islam in the western imagination.

HIST H117 MODERN MEDITERRANEAN HISTORY
Alexander Kitroeff
Social Science (SO)
This course studies the Mediterranean region in the twentieth century and the ways its countries and peoples experienced the transition to modernity by focusing on: the collapse of the Ottoman Empire; Italian fascism & colonial policies; the Spanish civil war; WWII German occupation & local resistance; the Cold War; the Algerian revolution; Egypt from Nasser to the Muslim Brotherhood; Southern European student and women’s movements in the 1960s & 1970s.

POLIS H151 INTERNATIONAL POLITICS
Barak Mendelsohn
Social Science (SO)
This course offers an introduction to the study of international politics. It considers examples from history and addresses contemporary issues, while introducing and evaluating the political theories that have been used by scholars to explain those events. The principal goal of the course is to develop a general set of analytical approaches that can be used to gain insight into the nature of world politics—past, present and future.

POLIS H253 INTRODUCTION TO TERRORISM STUDIES
Barak Mendelsohn
Social Science (SO)
After being marginalized in international relations scholarship for years, in the aftermath of 9/11 terrorism has moved to the forefront of scholarly interest. The purpose of this course is to survey the various theories concerning terrorism from diverse perspectives employing rationalist and psychological theories to explain terrorism-related phenomena.

POLIS H256 THE EVOLUTION OF THE JIHADI MOVEMENT
Barak Mendelsohn
Social Science (SO)
This course explores the evolution of the jihadi movement, focusing on its ideological development throughout the twentieth century, and the structural changes it has gone through since the jihad to drive the Soviets out of Afghanistan during the 1980s.
MIDDLE EASTERN AND ISLAMIC STUDIES

POLS H290 ISRAELI POLITICS
Barak Mendelsohn
Social Science (SO)
The course surveys the Israeli political system and its primary institutions, and explores how societal cleavages are manifested in and shape Israeli politics.

POLS H313 ARMED NON-STATE ACTORS IN INTERNATIONAL POLITICS
Barak Mendelsohn
Social Science (SO)
The principal goal of the course is to expose students to various types of armed nonstate actors and gain insights into their motives and activities. The course also introduces analytical lens through which scholars have sought to conceptualize the interplay between states and armed nonstate actors. Prerequisite(s): One political science course or instructor consent.

POLS H333 INTERNATIONAL SECURITY
Barak Mendelsohn
Social Science (SO)
This course offers an introduction to the study of international security. It considers examples from history and addresses contemporary issues, while introducing and evaluating the political theories that have been used by scholars to explain those events. The principal goal of the course is to develop a general set of analytical approaches that can be used to gain insight into the nature of world politics - past, present and future. The first section introduces key conceptual issues and review main theoretical approaches in the field. The second section addresses specific issues in international security such as war, military doctrines, alliances, crisis, deterrence, grand strategy, and proliferation.

POLS H357 INTERNATIONAL RELATIONS THEORY: CONFLICT AND THE MIDDLE EAST
Barak Mendelsohn
Social Science (SO)
Conflicts in the Middle East since World War I. Cleavages are discussed that have contributed to the emergence of violent conflicts in the region and discusses particular conflicts.

RELG H107 VOCABULARIES OF ISLAM
Staff
Humanities (HU)
Provides students with an introduction to the foundational concepts of Islam, its religious institutions, and the diverse ways in which Muslims understand and practice their religion. We explore the vocabularies surrounding core issues of scripture, prophethood, law, ritual, theology, mysticism, literature, and art from the early period to the present.

RELG H202 THE END OF THE WORLD AS WE KNOW IT
Naomi Koltun-Fromm
Humanities (HU)
Why are people always predicting the coming endtime? This course will explore the genre of apocalypse, looking for common themes that characterize this form of literature. Our primary source readings will be drawn from the Bible and non-canonical documents from the early Jewish and Christian traditions. We will use an analytical perspective to explore the social functions of apocalyptic, and ask why this form has been so persistent and influential.

RELG H212 JERUSALEM: CITY, HISTORY AND REPRESENTATION
Naomi Koltun-Fromm
Humanities (HU)
An examination of the history of Jerusalem as well as a study of Jerusalem as religious symbol and how the two interact over the centuries. Readings from ancient, medieval, modern and contemporary sources as well as material culture and art.

RELG H248 THE QURAN
Staff
Humanities (HU)
Overview of the Qur’an, the scripture of Islam. Major themes include: orality, textuality, sanctity and material culture; revelation, translation, and inimitability; calligraphy, bookmaking and architecture; along with modes of scriptural exegesis as practiced over time by both Muslims and non-Muslims alike. Crosslisted: Religion, Comparative Literature.

RELG H259 GENDER AND SEXUALITY IN ISLAMIC TEXTS AND PRACTICES
Guangtian Ha
Humanities (HU)
This course introduces students to the different views of gender and sexuality in Islamic thought,
and situates these views within Muslim histories and societies. We will draw on primary sources, historiographical work, ethnographies of Muslim societies, fiction, poetry, and play. One major focus will be on homosexuality in Islam and Muslim societies. In the course of this examination we will also have a chance to question what “homosexuality” is and whether this term can be applied cross-culturally and cross-religiously. To think critically about homosexuality in Islam will thus compel us to reconsider homosexuality and Islam at once.

**RELG H308 Mystical Literatures of Islam**

*Staff*

Humanities (HU)

Overview of the literary expressions of Islamic mysticism through the study of poetry, philosophy, hagiographies, and anecdotes. Topics include: unio mystica; symbol and structure; love and the erotic; body / gender; language and experience.

**RELG H106 The Sense and Senses of Islam**

*Guangtian Ha*

Despite misguided assumptions about Islam being an austere religion, Muslims around the globe are known for their intense engagement with the senses in their practice of faith. Imposing architecture and enchanting images have been produced over the course of a millennium to demonstrate the force of faith. While the Islamic visual has been amply explored the sound of Islam has often been left unexplained. And yet from South Asian qawwali to Central Asian muqam, to the illustrious maqam of North Africa, diverse practices of sound pervade Muslim societies; in the Sufi love of god exquisite songs of praise often lurk about. This course introduces these practices and the theological debates surrounding them. It leads students to ask the following questions, namely, how many categories of sounds are recognized in Islam? What counts as “music” and what not? What is the relationship between sound and the sacred, between the sensorium and the meanings of Islam? Course readings will include Sufi texts, works by Islamic scholars, as well as contemporary ethnographies of Muslim musical practices. A large amount of multimedia materials will be incorporated into class lectures; students will also be encouraged to participate in the lecturer’s film project.