Transforming the Present, Shaping the Future

THE **UNITY** PROGRAM

SIXTH EDITION

THE UNITY PROGRAM

Introduction to Jewish-Muslim Relations

السلام عليكم/שלום עליכם/ **Peace be upon you**

Welcome to the Abraham's Vision
Unity Program Student Textbook

INTRODUCTION

The Unity Program is a high school course designed to educate students about Jewish-Muslim relations, Islam, and Judaism while strengthening the relationships students have to their own religious, ethnic, and cultural traditions. In this course, we examine issues within Jewish and Muslim communities, the historical relationship between Muslims and Jews, and the relationship between Islam and Judaism. Each of these components deepens students' understandings of Jewish and Muslim individual and group identities in contemporary society as well as the textual, ideological, and historical relationships between and within each religious tradition.

This course derives its name from Dr. Martin Luther King, Jr., who writes in his epic treatise, *Why We Can't Wait,* "unity has never meant uniformity." Whereas uniformity describes something unvaried and monolithic, unity portrays a pluralism of opinion and expression within a collective that shares a singleness of purpose. The Abraham's Vision Unity Program is aimed at developing both Jewish and Muslim identities while drawing from the similar religious purposes of these two communities, teaching students the vital imperative to learn with and from the 'other.'

Course Curriculum

The four major components of the Unity Program are:

(1) Teacher-led classes on issues related to Muslim-Jewish relations, Islam, and Judaism. We present three different lenses through which students can analyze the relationship between these two traditions, through religion, history, and politics. Within each of these worldviews, there simultaneously exist potential sources of conflict and peacemaking.

(2) Presentations by Jewish and Muslim guest speakers. During the Unity Speakers Series, guest speakers from the area where school pairings are located offer presentations to students on relevant course topics, connecting what students learn in the classroom to 'real life' situations in Muslim and Jewish communities.

(3) Inter-school meetings between students from both schools in which trained facilitators lead participants in group-dynamics sessions, wherein students reflect and discuss their experiences in the Unity Program, particularly the issues that they face as members of their respective communities.

(4) Inter-school field trips where students from both schools travel together to places of particular cultural and religious significance to both communities.

The Unity Program utilizes these methods to create an environment where students learn with and from the 'other.'

The Unity Textbook

The Unity student textbook is organized into ten chapters, which are as follows:

Chapter One:
Introduction to Jewish-Muslim Relations
Chapter Two:
Islam, Judaism, and Comparative Religious Traditions
Chapter Three:
Introduction to Islam
Chapter Four:
Introduction to Judaism
Chapter Five:
Judaism, Islam, and Comparing Sacred Texts
Chapter Six:
Islamic and Jewish History
Chapter Seven:
Challenges to Jewish-Muslim Relations
Chapter Eight:
Leadership and the Future of Jewish-Muslim Relations
Chapter Nine:
Inter-group Encounters in Theory and Practice
Appendix:
Additional Resources [note: only the Teacher's Curriculum has this chapter]

The Unity Rationale
The Unity student textbook's chapters are divided into different lessons, each of which is built around texts related to a particular theme. While many of the ideas found in these different religious traditions are similar, they are also distinct. It is true that similarities between Islam and Judaism must be embraced equally if one is to engage in true dialogue, yet *Islam and Judaism are two separate religious traditions*. This is a fact. The Unity course is built upon the idea that both likenesses and variations between these two religions should be supported. The diversity of humankind is something that our world must celebrate.

We have chosen specific religious texts to introduce each religious tradition. These texts are *representative* of Islam and Judaism. However, these passages are by no means the entirety of these vast religious traditions. One can find support in both the Islamic and Jewish canons for almost any position on an issue. For example, both Islam and Judaism have voices that support war. The pages of this book do not deny this reality. However, both Islam and Judaism also have strong voices that support peace. This, too, is an accurate reflection of these religious traditions.

We believe that embedded in each religious tradition is a stronger inclination toward resolving conflicts and bringing peace to the world than there is to creating war. There is a deep welcoming and accepting of the 'other' and an unyielding quest for reconciliation in both Islam and Judaism. This textbook reflects that belief.

It is our deepest wish that upon completion of this course, students will realize that they are only at the beginning of their studies of both Islam and Judaism. We hope that each student will appreciate the beauty of both religions and understand that this course is but an introduction to the limitless sea of these two traditions. We also hope that this course will introduce the student to the 'other,' whether Jew or Muslim. More often than not, our misunderstanding and fear of the unknown holds us back from reaching out to another human being.

LESSON ONE: Beginning to Build Trust

Goals

- Begin the process of familiarizing the students with one another.
- Start working on building intra-communal trust.

Study Questions

- What is your favorite Sunday afternoon activity?
- Do you consider yourself religious?
- What is your most treasured possession?
- Is there one moment in your life of which you are most proud?
- What three words would your best friend use to describe you?
- Do you feel that you have ever faced discrimination?
- Who is your role model? Why?
- Is there anything unique about your personal Facebook or Myspace webpage?
- Have you ever been to a church?
- What is your relationship to the Muslim/Jewish community?
- Have you ever been to a synagogue/ mosque?
- Are there any religious practices you habitually make part of your day?
- What is your favorite religious holiday? Why?
- Do you have any Muslim/Jewish friends?
- What is your favorite food?
- If you could travel anywhere in the world where would you go? Why?
- What is your most embarrassing moment?
- If you could live in any period of history, when would it be? Why?
- Can you name one similarity between Judaism and Islam? If so, what is it?
- Can you name one difference between Judaism and Islam? If so, what is it?
- What are you most interested in learning about in the Unity Program?

LESSON TWO: Introduction to "Dialogue" (Part I)

Goals

- To introduce students to a general theory of inter-group dialogue.

- To introduce students to the value of inter-group dialogue.

Sources

• (TEXT 1) There are seventy faces to the Torah.

> - *Midrash Rabbah*, Bamidbar 15

• (TEXT 2) That peoples cannot carry on authentic dialogue with one another is not only the most acute symptom of the pathology of our time, it is also that which most urgently makes a demand of us. I believe, despite all, that the peoples in this hour can enter into dialogue, into a genuine dialogue with one another. In a genuine dialogue each of the partners, even when he stands in opposition to the other, heeds, affirms, and confirms his opponent as an existing other. Only so can conflict certainly not be eliminated from the world, but be humanly arbitrated and led towards it's overcoming. To the task of initiating this conversation those are inevitably called who carry on today within each people the battle against the anti-human. Those who build the great unknown front across [hu]mankind shall make it known by speaking unreservedly with one another, not overlooking what divides them but determined to bear this division in common.

(Martin Buber, 20th Century theologian and philosopher)

> – Buber, *Pointing the Way*

• (TEXT 3) Ideologies tend to be in conflict. One group at times reacts to another with total negation. And this opposition becomes more pronounced the more important [ideas are placed] in the human spirit. To one who assesses all this opposition on the basis of its inner significance, it appears as illustrating the need for the spatial separation of plants, which serves as an aid to their growth, enabling them to suck up [from the earth] their needed sustenance. Thus will each one develop to its fullness, and the distinctive characteristics of each will be formed in all its particularities. Excessive closeness would have blurred and impaired them all. The proper unity results only from this separation. One begins by separation and concludes by unification.

(Rabbi Avraham Yitzchak Kook, first Chief Rabbi of British Mandate Palestine)

> - Kook, *Avraham Yitzchak Kook*

• (TEXT 4) Dialogue among people of faith, and across differences, opens our hearts to one another as human beings, reveals what is common among us, and deepens our quests for enduring truth. This is so because God can (and often does) speak to us through the 'other'; we learn something about what is sacred from those different from ourselves and gain a deeper understanding of what our respective faiths require of us. In the process, we acknowledge that others may in fact also have a grasp of truth... Interfaith dialogue is an intentional form of conversation, embodying our understandings of what our faith traditions expect of people in community, enhancing the potential for learning, discernment, and understanding. Dialogue requires that we come to this conversation with an honest intention of understanding and being understood and with a willingness to listen to different views without requiring others to convert to our point of view... Dialogue is not fundamentally a debate, nor is it a discussion necessarily aimed at resolving the core conflict. It involves seeking points of genuine overlap, and it requires listening fully to the other, suspending the need to

defend or react, and listening for points of connection. Dialogue reveals that misunderstanding can be an opportunity for learning rather than an occasion for offense.

> - Rauf, *What's Right with Islam: A New Vision for Muslims and the West*

• (TEXT 5) If you change your past and work together in a spirit that everyone of you, no matter to what community he belonged, no matter what relations he had with you in the past, no matter what his color, caste, or creed, is first, second, and last a citizen of this state with equal rights, privileges and obligations, there will be no end to the progress you will make... We are starting with this fundamental principle that we are all citizens of one state... Now I think you should keep that in front of us as our ideal, and you will find that, in course of time, Hindus would cease to be Hindus, Muslims would cease to be Muslims, not in a religious sense, because that is the personal faith of each individual but in the political sense as citizens of the state... You are free to go to your temples, you are free to go to your mosques, or to any other place of worship in this state of Pakistan. You may belong to any caste or creed.

(Mohammad Ali Jinnah, first Governor-General of Pakistan)

> - Malukah, *The Myth of Constitutionalism in Pakistan*

• (TEXT 6) Why dialogue?

Beginning with compassionate listening, dialogue can dissolve boundaries between people, heal relationships, and release unprecedented creativity. Dialogue can result in a wellspring of new social intelligence previously unimagined. Dialogue moves us out of our isolated existence and beyond our restricted views. We begin to understand diversity in perception, in meaning, in expression – in people. With this authentic speaking and authentic listening to each other, to Earth, to Life, together we can invent a way of living that works for the benefit of all.

Communication

Communicate: from *communicare*, to participate, impart, and *communis*, common. To connect; convey knowledge or information; create an opening to, or connection with; transmit information, thought, or feeling so that it is satisfactorily received or understood; open into each other; recount; give; commune; share or participate; possess or enjoy in common; partake of the Lord's supper; reveal clearly.

Not all communication is dialogue. We choose how we wish to communicate. There is *banal communication,* which feels boring, oppressive, or depressing. This is common when participants are trying to avoid conflict, intimacy, or surprises. It is reflected in extreme politeness, tightly-controlled meetings, and alienated relationships. *Antagonistic communication* includes debate, conversation, discussion that can't seem to move beyond conflict. Discussion is from the same root word as percussion and concussion, and connotes striking, shaking and hitting. Discussions are more like ping-pong games, with participants hitting their very solid ideas and well-defended positions back and forth. By comparison, dialogue is *creative communication* that engages people's diversity and imagination. It is mutual exploration to build greater shared understanding, meaning, connection, and possibility. The result is better relationships and a new social intelligence.

Commitment

Effective dialogue is "sustained dialogue." It truly is a process, and takes dedication and time. Successful dialogue cannot be a passing fancy or hobby. It must be a preoccupation. Commitment to each other and to the process is important, as in any relationship. The more all participants are aware of the nature of dialogue and

committed to bringing it about, the better the chance it will happen.

Dialogue compared with Debate

Dialogue is very different than our usual ways of communicating. The specifics of dialogue can be easily forgotten, so it helps to review the principles.

• Dialogue is collaborative: two or more sides work together toward common understanding. Debate is oppositional: two sides oppose each other and attempt to prove each other wrong.

• In dialogue, finding common ground is the goal. In debate, winning is the goal.

• In dialogue, one listens to the other side(s) in order to understand, find meaning, and find agreement. In debate, one listens to the other side in order to find flaws and to counter its arguments.

• Dialogue enlarges and possibly changes a participant's point of view. Debate affirms a participant's own point of view.

• Dialogue reveals assumptions for reevaluation. Debate defends assumptions as truth.

• Dialogue causes introspection on one's own position. Debate causes critique of the other position.

• Dialogue opens the possibility of reaching a better solution than any of the original solutions. Debate defends one's own positions as the best solution and excludes other solutions.

• Dialogue creates an open-minded attitude: an openness to being wrong and an openness to change. Debate creates a closed-minded attitude, a determination to be right.

• In dialogue, one submits one's best thinking, knowing that other people's reflections will help improve it rather than destroy it. In debate, one submits one's best thinking and defends it against challenge to show that it is right.

• Dialogue calls for temporarily suspending one's beliefs. Debate calls for investing wholeheartedly in one's beliefs.

• In dialogue, one searches for basic agreements. In debate, one searches for glaring differences.

• In dialogue, one searches for strengths in the other positions. In debate, one searches for flaws and weaknesses in the other positions.

• Dialogue involves a real concern for the other person and seeks to not alienate or offend. Debate involves a countering of the other position without focusing on feelings or relationship, and often belittles or deprecates the other person.

• Dialogue assumes that many people have pieces of the answer and that together they can put them into a workable solution. Debate assumes that there is a right answer and that someone has it.

• Dialogue remains open-ended. Debate implies a conclusion.

Some Guidelines for Dialogue

Listening

Listen with compassion and empathy from the heart. Avoid quick judgment or blame. Control the urge to argue, counter, dissuade, or fix.

Listen with equal respect to everyone, regardless of status or roles.

Listen for each person's special contribution to deeper understanding.

Listen from a place of learning rather than confirmation of current thinking.

Listen to the quality of your own listening.

Listen for common threads from the collective, from the community, from the whole – the collective mind.

Listen actively. Try not to let your mind wander or think about what you're going to

say while others are speaking. Avoid interrupting.

Speaking

Speak from your heart, from your authentic life experience, from the moment. When possible, use "I" statements, instead of "we," "you," or "they."

Be willing to contribute even half-formed, unfinished ideas or thoughts. They may be the seeds of new insights and intelligence for the group.

Ask questions from a place of genuine curiosity, wondering, or not knowing, rather than to make a point.

Speak when you are truly "moved" rather than to fill a void. Allow for silence when appropriate.

Share airtime. Try not to dominate the conversation.

Use considerate language. Avoid using labels whenever possible.

Acknowledge your new insights gained from the group.

Speak into the circle, into the whole group, into the stream of growing experience and shared meaning.

Avoid cross-talk, to avoid excluding others and turning them into spectators of one-on-one interaction. When you are silent, indicate your listening presence from time to time in the group, verbally or by eye contact or attentiveness.

Feel free to express your feelings when you have been offended or hurt.

Discovering

Focus on breakthrough-learning rather than being right. Seek to invent a common future with shared meaning, transcending old supposed limitations.

Move back from conclusions, toward observations and discovery. Notice what you're noticing and what meaning you're making of it.

Pay attention to your judgments, assumptions, and certainties. Hold them lightly, explore and examine them, and consider alternatives that may be just as useful.

Be present to what's happening inside you as well as in the group.

Be involved while being detached – open to outcomes but not attached to specific outcomes.

Allow for pauses and silence – reflection has its own rhythms.

Look for deeper levels of understanding. What is the "meaning" of something to the other person?

When there is a disagreement, keep talking. Explore the disagreement and search for areas of agreement – common ground.

Be open to changing your mind. This will help you really listen to others' views.

Respect confidentiality. If you talk about your dialogue experience to people outside of the group, refrain from using people's names or sharing their personal experiences.

> *- Dialogue Guidelines: Changing Confrontation to Cooperation*

LESSON THREE: Introduction to "Dialogue" (Part II)

Goals

- To introduce students to a general perception of "dialogue" work.

- To introduce students to the differences between inter-group work that focuses on "coexistence," "conflict management," "conflict resolution," "conflict transformation," "dialogue," and/or "interfaith."

Sources

• (TEXT 1) **"Coexistence"** – (1) to exist together or at the same time; (2) to live in peace with each other especially as a matter of policy.

"Conflict" – (1) Fight, Battle, War; (2a) competitive or opposing action of incompatibles: antagonistic state or action (as of divergent ideas, interests, or persons) and (2b) mental struggle resulting from incompatible or opposing needs, drives, wishes, or external or internal demands; and (3) the opposition of persons or forces that gives rise to the dramatic action in a drama or fiction.

"Dialogue" – (1) a written composition in which two or more characters are represented as conversing; (2a) conversation between two or more persons; a similar exchange between a person and something else (as a computer) and (2b) an exchange of ideas and opinions; (2c) discussion between representatives of parties to a conflict that is aimed at resolution; (3) the conversational element of literary or dramatic composition; and (4) musical composition for two or more parts suggestive of a conversation.

"Interfaith" – involving persons of different religious faiths.

www.m-w.com

• (TEXT 2) **"Conflict Management"** – Conflict management is a systematic process geared toward finding mutually satisfying outcomes for two or more conflicted parties. Outcomes that help a team, group, organization or community function more effectively and achieve stated goals. The ultimate purpose of conflict management is to reduce the incidence of dysfunctional conflict (conflict that hinders group performance), and to increase the likelihood that any conflicts that take place will be resolved efficiently and effectively.

"Conflict Resolution" – (1) an important feature of both personal and international relations. Conflict analysis, negotiation, mediation, conciliation, facilitation, arbitration and judicial settlement are aspects of collaboration towards a compromise or consensus decision. Negotiation can be aided by good working relationships, persuasive value systems and 'soft power'; (2) a strategy for determining which rule is activated or 'fired' when the conditions of several rules are satisfied; (3) the act of arbitrating differences of belief or opinion about a given set of conditions or circumstances; (4) a process of resolving a dispute or disagreement; and (5) conflict resolution is the process of resolving a dispute or a conflict, by providing each side's needs, and adequately addressing their interests so that they are satisfied with the outcome. Conflict resolution aims to end conflicts before they start or lead to physical fighting.

"Conflict Transformation" – (1) The concept of transformation has emerged because of the corruption of the conception of 'resolution' in the sense that the latter is employed indiscriminately to stand for what previously would have been termed 'managed' outcomes and strategies; and would fall clearly into the category of what

David Bloomfield recently characterized as 'settlement' approaches.

(2) The one central thing most writers and practitioners agree about is that transformation takes the business of coping with destructive, protracted conflicts beyond the cessation of violence, the achievement of a compromise settlement or even the joint creation of an acceptable solution to the issues currently in conflict between the adversaries – in other words, beyond resolution.

(3) A number of conflict theorists and practitioners, including John Paul Lederach, advocate the pursuit of "conflict transformation," as opposed to "conflict resolution" or "conflict management." Conflict transformation is different from the other two, Lederach asserts, because it reflects a better understanding of the nature of conflict itself. "Conflict resolution" implies that conflict is bad – hence something that should be ended. It also assumes that conflict is a short term phenomenon that can be "resolved" permanently through mediation or other intervention processes. "Conflict management" correctly assumes that conflicts are long term processes that often cannot be quickly resolved, but the notion of "management" suggests that people can be directed or controlled as though they were physical objects. In addition, the notion of management suggests that the goal is the reduction or control of volatility more than dealing with the real source of the problem. Conflict transformation, as described by Lederach, does not suggest that we simply eliminate or control conflict, but rather recognize and work with its "dialectic nature." By this he means that social conflict is naturally created by humans who are involved in relationships, yet once it occurs, it changes (i.e., transforms) those events, people, and relationships that created the initial conflict. Thus, the cause-and-effect relationship goes both ways – from the people and the relationships to the conflict

and back to the people and relationships. In this sense, "conflict transformation" is a term that describes a natural occurrence. Conflicts change relationships in predictable ways, altering communication patterns and patterns of social organization, altering images of the self and of the other.

LESSON FOUR: Working with the 'Other'

Goals

- To introduce students to a concept of the 'other.'

- To have students begin examining what they think 'otherness' means.

Sources

• (TEXT 1) **"The Law of Dissimilars"**

Humans have a natural propensity to distrust the 'other'. The classic social-psychology experiment in which individuals are randomly assigned group identities — the red dots versus the blue dots, for instance — and left in a room to resolve conflicts has shown that we quickly revert to adversarial tendencies, pitting 'us' against 'them'. Politicians throughout history have exploited this to horrific ends; recent wars in the Balkans, Rwanda, and Sudan are among the chilling examples.

But what might the world look like if leaders saw an advantage in promoting not simply tolerance but *liking* of other groups? This question has fueled a multilayered research initiative headed by Todd L. Pittinsky, Ph.D. '01, assistant professor of public policy at the Kennedy School of Government and a core faculty member at its Center for Public Leadership. Pittinsky, who admits he has "a track record for liking to turn things around," coined the term *allophilia* from Greek roots meaning "love or like of the other" after he was unable to find an antonym for prejudice in any dictionary. "Social scientists have long observed intergroup dislike and hatred, and they have become quite sophisticated at piecing together that puzzle," he explains. "To help solve some of our most pressing domestic and global public problems, social scientists must develop an equally sophisticated understanding of intergroup liking and love."

Pittinsky wondered whether allophilia might provide an alternative to conventional leadership strategies for reducing intergroup conflict. Encouraging positive intergroup feelings might add an important missing piece, he felt, to existing tactics such as prejudice reduction, intergroup contact, individuation, and the introduction of transcendent goals and identities. Prejudice reduction, for instance, aims only to achieve a state of tolerance. But tolerance, Pittinsky notes, is but a midpoint between prejudice and positive intergroup relations — it is not the *opposite* of prejudice. When objective conflicts arise, people are likely to slip back to their adversarial positions. Ensuring peace demands something stronger than tolerance: namely, the promotion of favorable attitudes toward members of "out groups," i.e., allophilia.

Though real-world examples of allophilia don't exactly abound, the phenomenon may be commoner than supposed. Pittinsky points to college students and Fulbright scholars who fall in love with foreign cultures that they experience or study. Martin Luther King Jr., he notes, explicitly stressed the need to move beyond tolerance to positive intergroup attitudes, and concluded that love could be a "potent instrument for social and collective transformation." And in the case of those who sheltered and protected Jews from the Nazis, Pittinsky says, "Tolerance — the absence of prejudice — is unlikely to fully explain these brave acts. While it is possible that social justice motives, rather than allophilia, may have motivated their first steps, love for the beneficiaries of these courageous acts may have come to sustain many of the individuals who brought them about."

To help define the components of allophilia, Pittinsky and postdoctoral research fellow Seth Rosenthal, Ph.D. '01 (see *Self-Esteem, Real and Phony*, September-October, page 18) conducted a recent survey by questionnaire that collected 3,500 statements describing various facets of allophilia. Their "snowball sample," seeded with 15 college students (10 from Harvard), yielded an international cohort of 281 respondents (54 percent from outside the United States) who

ranged in age from 18 to 74, and were two-thirds female and one-third nonwhite. A statistical factor analysis identified four salient components of allophilia: *admiration* (believing members of the group have desirable traits); *trust* (believing members of the group are dependable and moral); *connection* (feeling similar to members of the group); and *engagement* (desiring to interact with members of the group).

In a subsequent study, the researchers measured these attitudes and checked their persistence. Subjects' responses remained stable over a one-week period, with a very high correlation (.96) in a test/retest experiment. Research to date does not suggest any differences between genders in allophilia levels, but levels do vary significantly among individuals. This suggests that allophilia measures may be effective ways to record people's real sentiments and likely behaviors. (By contrast, Pittinsky observes, measures of racism and sexism show minimal variance among individuals and are of limited social-scientific value because research subjects tend to give socially desirable responses, not wanting to admit to prejudice.)

Pittinsky hopes that the concept of allophilia will be applied to a wide range of problems across disciplines. Currently, Anna Chen '06, a psychology concentrator, is using the allophilia scale in her honors thesis, which will examine the conditions under which foreigners' attitudes toward US political leaders positively or negatively affect their feelings for the American people. Allophilia may also have relevance for education. Wendy Kopp, the founder of Teach for America, an organization that places recent college graduates in economically disadvantaged and racially diverse public schools, is collaborating with Pittinsky on a study of how teachers' allophilia for their students may affect student achievement.

Pittinsky is prepared for skeptics who may question the wisdom of substituting one kind of group thinking for another. "Humans have

organized, and always will organize, their social world into groups, and categorize others," he says. "The study of allophilia shifts us away from the negative aspects of these tendencies, toward their potentially positive aspects."

(Allophilia website previously accessed at: www.ksg.harvard.edu/leadership/allophilia)

- Pettus, *Harvard Magazine*

Study Questions

- What is the main point of the article?
- Does the article define 'otherness'? If so, what is the definition? If not, why doesn't the article do this?
- There is no precise antonym for 'prejudice' in English. Is this omission significant? Why or why not?
- What is the purpose of Dr. Todd Pittinsky's experiment? What is he hoping to show?
- According to Pittinsky, is there something exotic about the 'other'? If so, what is it?
- Do you think there is anything troubling about seeing the 'other' as exotic? Why or why not?

LESSON FIVE: Engaging in Muslim-Jewish "Dialogue"

Goals

- To introduce students to the idea of Jewish-Muslim Dialogue, different philosophies behind engagement, and its importance as related by two practitioners.

- To allow students to explore and share their motivations for engaging in the Unity Program.

Sources

- (TEXT 1) **"Jewish-Muslim Dialogue in America: Challenges and Opportunities"**

In America, Jews and Muslims have the opportunity to foster creative, fruitful relationships. In order to do so, we must decide consciously to walk down a path of engagement and understanding — recognizing the inherent worth of each human being.

Four core obstacles threaten a constructive process of dialogue. The first is the mistrust between our two communities. Both Muslims and Jews have difficulty trusting the intention of their dialogue partners, each wondering about hidden agendas. This mistrust has roots in the Middle East, the discomfort of being an immigrant or a minority, and misinformation and limited knowledge about the other group.

The second obstacle is that Muslim and Jewish communities in America are in vastly different developmental stages. Muslims are recent arrivals on the American landscape, and their institutions and religious leadership structure are still evolving. The very character of the "Muslim American" identity, in fact, is in rapid flux, as literally dozens of nationalities and cultures attempt to meld into a cohesive religious community in their new homeland. Much of the Jewish community, meanwhile, is already two or three generations away from a similar mass immigration and is deeply rooted in the American cultural and political landscape. Jewish institutions are highly organized, specialized, and are often operated by large numbers of paid staff. These different developmental stages influence priorities and capacities within the two communities. For example, while much energy in the Muslim community is devoted to internal development, the Jewish community is able to work on both internal and external issues.

The third obstacle is that Jews and Muslims engage in dialogue for different reasons. Many Jews, troubled by the ongoing conflict in the Middle East, see dialogue with Muslims as a mechanism to work toward peace. This "reaching out" reflects the Jewish community's desire "to do something" to bring peace between the two communities. Many in the organized Muslim community, meanwhile, are more concerned with civil rights abuses of Muslims in the United States and frequent misrepresentations of their faith in the media. They often engage with Jews, and others, in order to clarify misconceptions of their faith; they understand that in order to thrive in this society, they must reach out to their neighbors of all backgrounds.

Finally, organized Muslim and Jewish communities that are interested in dialogue tend to have different approaches to sacred law and authority. Broadly speaking, members of the organized liberal Jewish community are more open to a variety of approaches to sacred law and are comfortable with the idea that religious observance may vary from one individual to the next. Most Muslims affiliated with mosques agree that there are fundamental requirements of religious law that all Muslims should adhere to, although in practice individual observance may vary.

Despite these differences, however, Jews and Muslims share much in common. They

share the historical roots of their respective traditions, their adherence to a sacred law, their experiences as minority faiths in America, and even their presence in similar geographic regions of the country.

Here are a few guidelines for positive engagement between the two communities:

•Start slowly and get "buy-in" from participants in each community.

•Organizers/facilitators should work together to understand the different motivations of each community and where these motivations overlap.

•Dialogue may not be appropriate in all settings. Find a way to engage that motivates each group. For some communities, relationship building and social action might be the central focus of interfaith work. For others, text study and joint professional interests are more appropriate.

•Both communities include members who represent a wide range of perspectives on the issue of Jewish-Muslim relations. Certain individuals are enthusiastic about working on this issue; they are both easy to engage with and important to involve in dialogues because of their energy and optimism. Other people may be valuable to involve regardless of their enthusiasm because of the weight their endorsement will carry with their co-religionists. Dialogue organizers should consider investing more time in recruiting people whose engagement may have a stronger impact on the mainstream of each community.

•Muslims and Jews share many things: a common religious heritage as children of Abraham, the challenge of sustaining vibrant faith communities in a majority Christian community, a deep conflict with roots beyond our borders, and the responsibility to forge our future together. Learning and working together to develop constructive relationships will bring benefits to both communities and to society at large.

> - Dolev and Kazmi, *Jewish-Muslim Dialogue in America: Challenges and Opportunities*

• (TEXT 2) **"The Efficacy of Jewish Muslim Dialogue"**

CJMR: What are your and your community's main concerns and hopes when you engage with members of the Muslim/Jewish community?

Dr. Mattson: The Islamic Society of North America (ISNA) has made a major investment in our relationship with the Jewish community through the Children of Abraham project. Rabbi Eric Yoffie, President of the Union for Reform Judaism (URJ) spoke at our annual convention last September and I spoke at the URJ Biennial Convention in San Diego in December and that's where we announced the partnership between URJ and ISNA. The Children of Abraham project is a series of community education initiatives where we've selected 10 local communities, where a Jewish and Muslim community engage in a dialogue and engagement project.

The biggest challenge we expect is ignorance. There are Muslims who have a misunderstanding of their relationship with non-Muslims. They have been taught or have heard some interpretations of verses of the Qur'an that they can't have a friendly and productive relationship with non-Muslims. So they need to have a better understanding of Islam on that. And there is a kind of hesitation. They are worried that other people will consider them to be watering down their faith through dialogue, or giving up on some important aspect of Islam for the sake of engaging with the other. That is the ignorance I am referring to. Serious interfaith dialogue does not weaken faith, but facilitates a deeper and more realistic understanding of our faith, and a realistic understanding of the other.

Rabbi Anisfeld: The Rabbinical School of Hebrew College is deeply committed to

interfaith dialogue and education. In part, this is a natural extension of our commitment, as a transdenominational institution, to pluralism within the Jewish community. Once we relinquish the notion that any single community has a monopoly on religious insight or religious truth, this fosters a sense of humility and curiosity about what we might and must learn from others – including those who are on a different spiritual path, or those whose religious language and practice is different from our own. Our hope is that by sharing with other faith communities the search for meaning and justice, we will deepen and expand our understanding of the divine, and our sense of connection with all of God's creation.

What is the greatest challenge, the greatest obstacle to that sense of connection? Probably fear. Fear, especially fear born of painful experience, needs to be honored and taken seriously – and yet, we cannot allow it to define our future.

CJMR: What can members of the Muslim and Jewish community do to allay those fears and overcome challenges?

Dr. Mattson: There needs to be leadership and that's why the ISNA/URJ partnership is so important. It gives the community accurate information on how to approach the topic. People also have to be courageous by not worrying about what people say. We teach our children about peer pressure, but as adults we do feel peer pressure.

Rabbi Yoffie has mentioned that the same dynamic goes on in his community. There can be a false sense of unity, but when unresolved issues are on the table, we feel as if we violate the unity in our own community. That is a false perception. The only way to engage in the real pursuit of justice, we need to establish good relationships and establish an accurate sense of position of the other community.

Many people make the Israel-Palestine issue a litmus test for any Muslim-Jewish engagement in the U.S. As we see it, it is such a sensitive issue. It is an issue that both our communities are passionate about and very complex. I can't see how we can ask others to understand our position, if we are not willing to engage in discussion and establish common ground.

Rabbi Anisfeld: In some ways, the challenge of interfaith dialogue is always the same – to reach beyond one's own comfort, one's own concerns, and one's own pre-conceptions, to listen deeply and generously to the experiences of others, to learn with and from them about ourselves and about each other.

But there are particular challenges – and opportunities – for those involved in Jewish-Muslim dialogue. Clearly, for Jews and Muslims, there is much mutual fear and mistrust to be overcome in our generation. The Israeli-Palestinian conflict looms large for both of our communities. In my experience, it is simply too significant an issue to be ignored; dialogue efforts falter when sensitive and important issues are viewed as "off-limits." We have to have the courage to speak with each other honestly about Israel and Palestine, to challenge each other even as we challenge ourselves, to listen carefully without relinquishing our own dignity or the dignity of the other.

At the same time, it is a gross distortion to view the Israeli-Palestinian conflict as the only topic of shared concern for our two communities. For American Jews and Muslims, issues of identity, education, assimilation, civil rights, fundamentalism and social justice all raise questions of immediate and serious concern. The fact of our common experience as minorities in the US gives us unique opportunities for shared learning and action. It also imposes upon us a unique responsibility. If our communities, in the safety of this country, cannot find a way to engage in respectful dialogue, I am afraid there is little hope for other parts of this war-torn world.

CJMR: In what way can dialogue make a difference? Can you share with us one personal example?

Rabbi Anisfeld: I have been involved in Jewish-Muslim dialogue efforts, both in Israel and in the U.S., for the past 25 years. There have been many ups and downs, but I have never questioned the basic value of these efforts. How do people understand each other if they do not talk? How do people learn about each other if they do not listen? I have always been moved and humbled by the simple task of sitting before another human being and trying to understand something of their experience. At times it is a struggle; at times it is a gift. Often it is both. But I know of no other way to break down stereotypes than getting to know individuals – and communities – in all their particularity and complexity.

CJMR: How can we ensure that Jewish-Muslim dialogue is a tool in changing stereotypes and attitudes?

Dr. Mattson: We can't ensure that. Individual Jews and Muslims have to make that commitment. That means that you don't turn away at the first obstacle. It means that when you find yourself in an uncomfortable situation don't retreat to stereotypes of other groups. The most important tools required for effective interfaith dialogue are spirituality, self-knowledge, and self-awareness. Our fears and anxiety get in the way of the truth. Those things will become stumbling blocks when [we] go beyond our comfort zone, including engaging in dialogue with other communities.

Rabbi Anisfeld: I couldn't agree more with Dr. Mattson. We cannot ensure that dialogue will change stereotypes or improve relations between Muslims and Jews. Individuals and communities must make that commitment – not once, but over and over again. But I can guarantee that without dialogue and education we will fall back on the dehumanizing stereotypes and prejudices that most of us carry inside. The

Torah's greatest and most revolutionary insight is embodied in the commandment: "You shall love the stranger for you know the heart of the stranger." This is the imperative that must still guide us as we strive to know – and love – each other, even across what might seem like vast distances of religious and cultural difference.

(Dr. Ingrid Mattson, President of the Islamic Society of North America; Rabbi Sharon Cohen Anisfeld, Dean of the Hebrew College Rabbinical School in Newton, Massachusetts)

- CJMR Interview, *The Efficacy of Jewish Muslim Dialogue*

# LESSON SIX: Identity Formation in a Post-9/11 United States

Goals

- To explore the fluidity of racial and religious identities within societies.

- To discuss the role of identity within the concept of citizenship.

- To create the backdrop to discussing the role of the Muslim and Jewish communities within the United States, including the role society plays in using the terms 'Arab' and 'Muslim' synonymously.

Sources

- (TEXT 1) **"Arabs, Race and the Post-September 11 National Security State"**

In the face of a post-September 11 wave of racially motivated attacks against people from the Middle East and South Asia, the Justice Department's Civil Rights Division announced in a September 13, 2001 press release that "any threats of violence or discrimination against Arab or Muslim Americans or Americans of South Asian descent are not just wrong and un-American, but also are unlawful and will be treated as such." To demonstrate further the administration's sensitivity to attacks on Muslims, George W. Bush visited the Islamic Center of Washington, DC on September 17. Shortly thereafter a resolution was passed by Congress "condemning bigotry and violence against Arab-Americans, American Muslims and Americans from South Asia in the wake of terrorist attacks in New York and Washington." Some Arab-American advocacy groups have applauded the Bush administration's rhetorical opposition to the disturbing backlash against Arabs and Muslims. The director of the Arab American Institute, James Zogby, stated that "the president saved lives by speaking out against anti-Arab and anti-Muslim violence." Zogby goes on to claim: "There is no question the collective effort of the national leadership stopped hate crimes in their tracks, changed the national

discourse and brought out our better angels. I will never forget what [Bush] did."[1]
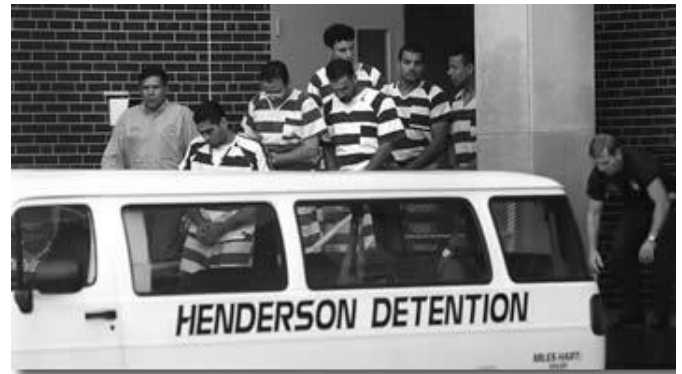
Six of eight immigrants detained post-September 11 in Evansville, Indiana. (Denny Simmons/Evansville Courier and Press)

Despite the enthusiasm of Zogby and other Arab and Muslim Americans for the administration's response, the "national security" measures undertaken during the last 12 months by the Justice Department have targeted almost exclusively people from the Middle East and South Asia, and led to the incarceration, deportation and interrogation of numerous individuals who had nothing to do with September 11. In other words, the imposition of the rule of law on behalf of Arabs and Muslims coincided with an aggressive Justice Department attack on people from the Middle East and South Asia. Even if the administration deserves some credit for opposing individual acts of racial violence against Middle Easterners and South Asians, its present treatment of Arab and

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[1] *"Arab-American in Chief," The National Review (March 25, 2002).*

South Asian immigrants amounts to a legal assault based largely on an unstated policy of racial profiling.

Racial profiling, according to David Harris, author of *Profiles in Injustice*, uses "race or ethnic appearance as a broad predictor of who is involved in a crime or terrorism." As a *de facto* policy, racial profiling dismisses the legal principles of "innocent until proven guilty" and "preponderance of evidence," and instead relies on "probable cause," "reasonable suspicion" and, perhaps most importantly, "compelling interest" to justify arbitrary interrogations and detentions. In effect, racial profiling constitutes the criminalization of entire groups within the US. Racial profiling is the domestic counterpart of Bush's new foreign policy based on preemptive strikes: profiling and preemption work together to define the human targets of the "war on terror." Objectionable on legal and political grounds, racial profiling of Arabs and others from the Middle East is also a particularly imprecise law enforcement mechanism given the tendency in the US to confuse and collapse Arabs and Muslims into one category, or to misidentify South Asians, Latinos, Africans and others as Arab Muslims. In the case of Arabs, racial profiling is premised on equating an "Arab-looking" person with terrorism. This equation conditions the October 2001 USA PATRIOT Act, which grants US law enforcement and intelligence authorities unprecedented surveillance and investigative powers.

A New Exclusion Act

Since September 11, many Arab and Muslim immigrants have faced dire prospects of detention, secret trial, deportation and what is now beginning to look more and more like a new exclusion act aimed at impeding the immigration of people from the Middle East. The Justice Department announced on August 12 its intention to implement the National Security Entry-Exit Registration System

(NSEERS) on September 11, 2002. The system involves the fingerprinting of "high-risk" foreign visitors. In addition, the program will require targeted foreign nationals to register their residence with authorities and to confirm their exit. According to a Justice Department statement, foreigners "will be selected according to intelligence criteria reflecting patterns of terrorist organizations' activities." But the system will begin by tracking "all nationals of Iran, Iraq, Libya, Sudan and Syria," though no nationals from these countries were involved in the September 11 hijackings. In addition, the system will tag for fingerprinting any "non-immigrant aliens whom the State Department determines to present an elevated national security risk, based on criteria reflecting current intelligence" as well as aliens "identified by INS inspectors at the port of entry, using similar criteria." The ultimate design of the system is to create an enormous database of foreign visitors that can be used to track and locate "terrorist suspects." Rather than relying on "intelligence criteria," NSEERS will generate intelligence to facilitate the detention and deportation of certain visitors and immigrants.

The National Security Entry-Exit Registration System is the most recent component of the police action launched by the Justice Department and the Immigration and Naturalization Service (INS) against Middle Easterners, which began with a campaign of secret detentions of immigrants, mostly Arabs and South Asians. By November 5, 2001, the Justice Department had, according to its own count, detained 1,182 persons, but detentions continued after November 5. An INS statement issued in mid-June claimed that 751 persons were detained on immigration charges, and have been deported. An additional 74 remain in custody for alleged immigration violations. There have been 129 federally charged detainees, of which 73 were still in custody

in mid-June. An untold number of people defined as material witnesses are still detained. Attorney General John Ashcroft has refused to release the total number of detainees, the names of the detainees, or the location of their detentions.

Detainees subsequently released have complained of solitary confinement, restrictive ankle and wrist restraints and lack of physical activity. The INS arrested and subsequently deported many immigrants because they had apparently failed to submit change of address forms in the allotted period of time. But the *Washington Post* reported on August 3 that more than 2 million documents filed by foreigners, including 200,000 change of address notices, are sitting in a warehouse awaiting processing. Many immigrant advocates believe that some detainees caught in the post-September 11 dragnet had in fact submitted their forms on time and were removed from the US illegally.

The Center for National Security Studies, the American Civil Liberties Union and 21 other organizations, including the American-Arab Anti-Discrimination Committee and the Arab-American Institute, have challenged the legality of Attorney General John Ashcroft's secret detentions and are seeking a court order for the release of all information on the detainees connected to September 11 events. On August 2, 2002, District Court Judge Gladys Kessler ordered the Justice Department to make public the names of the detainees and their lawyers, but on August 15, the same judge granted a stay while the government appeals the decision.

A good number of the detainees being held on immigration violations have been awaiting deportation – including two of the known Arab detainees, Rabih Haddad, a Lebanese citizen living in Ann Arbor, Michigan, and Mazen al-Najjar, a Palestinian who formerly resided in Tampa, Florida. Both worked with Islamic organizations and both were detained without charge in the sweep after September 11. Both have been subject to secret deportation trials. Though a Federal appeals court has ordered that the courts open the deportation hearings to the public, notably with regard to Haddad's case, the Justice Department continues to insist on the need for secrecy.[2]

Al-Najjar's case reveals the continuity between pre- and post-September 11 treatment of Arab Muslims in the US. He was first detained in 1997 and held without trial on the basis of secret evidence until December 2000, when he was released following a court order. He was arrested again, according to a Justice Department press release, on the grounds that "he violated his visa and was ineligible for any form of relief from deportation." The government claimed that al-Najjar "had established ties to terrorist organizations and held leadership positions in the Tampa-based Islamic Concern Project (ICP) and the World and Islam Studies Enterprise (WISE)." But the judge who ordered al-Najjar's release in 2000 found that "WISE was a reputable and scholarly research center and the ICP was highly regarded." The judge also asserted "that there are not… bonafide reasons to conclude that [al-Najjar] is a threat to national security." Since al-Najjar is a stateless Palestinian, no country was willing to accept him, leaving him to languish in a cell while his family seeks to obtain for him a travel document and visa. Bahrain finally accepted al-Najjar, then turned him away, leaving a US Customs plane to dump al-Najjar in Beirut without the approval of Lebanese officials. While al-Najjar is no longer in jail and his deportation order was based solely on a minor visa violation, government authorities are still labeling him a terrorist.

Ashcroft's initial dragnet was followed by plans to deport some 6,000 Middle Easterners who have violated the terms of their visas. It has become increasingly

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[2] *The New York Times (August 27, 2002).*

evident that the Justice Department and the INS intend to use September 11 as a pretext to crack down on immigrants in general and specifically to reduce the number of Arabs and Muslims residing in the US. These policies are supported by the conservative Center for Immigration Studies (CIS), which published a report in May 2002 titled *"The Open Door: How Militant Islamic Terrorists Entered and Remained in the United States, 1993-2001."* While the report focuses mostly on Arab immigrants, it recommends a reduction in overall immigration. The Bush administration has seized on September 11 to reinforce US borders and scapegoat immigrants in a period of unprecedented growth of the immigrant population.

Arabs, Race and the Law

Arabs and Muslims who are citizens have been less directly affected by the anti-terrorism measures, but they too have been subject to blanket suspicion and racial profiling and have reason to be concerned that these practices could intensify. Bush's controversial appointee to the US Civil Rights Commission, Peter Kirsanow, stated in public that "if there's another attack by Arabs on US soil, 'not many people will be crying in their beer if there are more detentions, more stops, more profiling.'"[3]

Ashcroft has ominously suggested that it might be necessary to establish camps for US citizens designated as "enemy combatants," an idea that found expression in the 1998 film *The Siege*. In spite of the apparent racial blindness of the term "enemy combatant," it would appear, judging from the contrasting treatments of John Walker Lindh and Yasser Hamdi, that a perceived racial difference is a significant criterion in defining "enemy combatant." As noted by legal scholar Jonathan Turley in the *Los Angeles Times*, "Hamdi has been held without charge, even though the facts of his case are virtually identical to those of

the case of John Walker Lindh. Both Hamdi and Lindh were captured in Afghanistan as foot soldiers in the Taliban units. Yet Lindh was given a lawyer and a trial, while Hamdi rots in a floating Navy brig in Norfolk." Enemy combatant and terrorist operate along the same rhetorical register and are virtually synonymous – the main difference being that the former is also applied to non-white US citizens (like Hamdi, but also José Padilla), while the latter is primarily reserved for foreign Middle Easterners.

Although Arabs and other people from the Middle East are classified racially as white according to the US Census and most affirmative action forms, since the 1960s, the US government has unofficially constituted them as a distinct racial group by associating Arabs with terrorism and threats to national security. Unlike other racial constructs, such as blackness or Asian-ness, which are defined officially in opposition to whiteness, the contemporary racialization of Arabs appears to be linked to US foreign policy in the Middle East and its translation into the domestic context. US support of Israel and its occupation of Arab lands casts a shadow upon Arab-Americans, who are treated as perpetual foreigners and denied the rights of other citizens and immigrants.

The secret evidence trials of the 1980s and 1990s illustrated perfectly how a distinct system of justice was used prior to September 11 to deal with Arabs.[4] Secret evidence trials prior to September 11, most infamously that of the Los Angeles Eight, which continues to this day, have concerned Arabs or individuals associated with Arabs accused of links to terrorism. Linguistic, religious and "ethnic" differences play a part in the racialization of Arabs, but the hatred, suspicion and unequal treatment of Arabs by the justice system is more significantly tied to the perception that "they" are foreign enemies of the US.

[3] *Detroit Free Press* (July 20, 2002).

[4] *Jeanne Butterfield, "Do Immigrants Have First Amendment Rights?" Middle East Report 212 (Fall 1999).*

On this basis, they have been denied equal rights before the law.
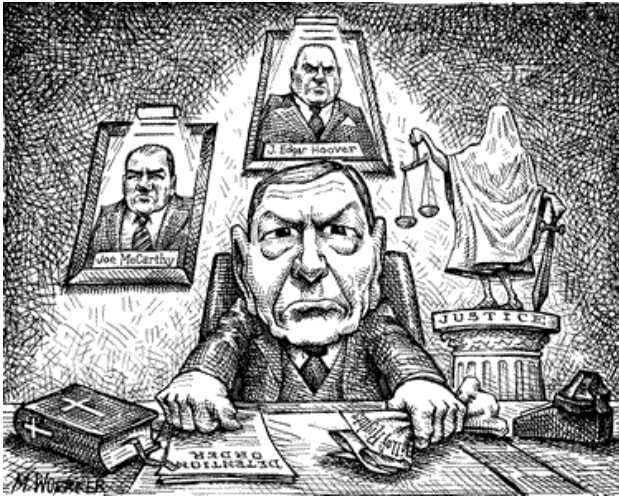
Ironically, the official classification of Arabs as white emerged from a series of court decisions in the first half of the twentieth century, in which immigrants from "Syria" and "Arabia" sought citizenship rights. The so-called prerequisite court cases reveal both the emptiness of racial categories and the uneasiness caused by an Arab presence in the US.

The Arab Prerequisite Cases

In December 1913, Faras Shahid, a 59 year-old immigrant "born at Zahle, in Asia Minor, Syria" who had resided in the US for 11 years, went before a court in South Carolina to establish his right to naturalization. Presiding Judge Smith denied Shahid's application because, according to the court, the applicant did not meet the racial prerequisites for citizenship established in the 1790 Naturalization Act. This act limited citizenship to "free white persons." Judge Smith argued in his decision that the words "free white persons" "mean persons as then understood to be of European habitancy or descent."[5]

Several months later, in a February 1914 hearing for George Dow, another "Syrian" immigrant residing in the US, Judge Smith reiterated his decision that "Syrians" are not entitled to citizenship because they do not meet the prerequisite of whiteness. Again, in an April 1914 rehearing brought before the same district court by Dow's lawyer and the Syrian American Association, Judge Smith restated with greater elaboration his argument that "Syrians are not white." Judge Smith went to substantial length in his Dow decisions to refute definitions of whiteness based on physical appearance, as well as linguistic and ethnographic racial classifications. Rather he asserted that "[t]he test becomes mainly one of geography" and that in the case of Dow "the applicant was excluded because he was an Asiatic and not a European."[6]

Judge Smith's attempts to limit the definition of "white persons" and reinforce the exclusionary character of US citizenship law was completely antithetical to the decisions of three other Federal courts that in 1909 and 1910 had granted the right to naturalization to "Syrians" on the grounds that they fall within "the classification of the white or Caucasian race." In the important 1909 case of George Najour, which came before a Georgia District Court, Judge Newman wrote in his decision that "I consider the Syrians as belonging to what we recognize, and what the world recognizes, as the white race."[7] While Dow took his case to the Fourth Circuit Court in 1915 and succeeded in establishing the legal precedent that "Syrians" meet the racial prerequisite for naturalization, the logic of Judge Newman's decision in the Najour case was rejected by the Supreme Court in 1923. The split in the courts persisted even as the cases made their way up the judicial ladder, revealing both the ambiguous position of "Syrians" within the US racial system and also the legal construction of racial categories.

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[5] *Ex parte Shahid 205 F.812 [E.D.S.C. 1913].*

[6] *Ex parte Dow 211 F.486 [E.D.S.C. 1914] and In re Dow 213 F. 355 [E.D.S.C. 1914].*
[7] *In re Najour 174 F.735 [N.D. GA 1909].*

The Nationality Act of 1940 updated the statute on naturalization, but did little to overcome the problems of racial categories, as the statute retained the prerequisite of whiteness. Congress still bestowed upon the courts the power to determine an individual's race and his or her right to US citizenship. A set of cases in the 1940s concerning applications for naturalization submitted by immigrants from the Arabian Peninsula illustrate the continuing confusion in the court's treatment of Arabs. Ahmed Hassan presented in 1942 his case for naturalization to the Eastern District Court in Michigan. Judge Tuttle describes Hassan in his decision as "an Arab, being a native of Yemen, located in the southwestern part of the Arabian peninsula. Petitioner was before the court and his skin was undisputedly dark brown in color." Citing several decisions that followed Judge Smith's argument in the Dow case, Judge Tuttle claimed that "Arabs as a class are not white and therefore not eligible for citizenship." The judge also noted that "[a]part from the dark skin of the Arabs, it is well known that they are a part of the Mohammedan world and that a wide gulf separates their culture from that of the predominantly Christian peoples of Europe."[8]

Religious differences were not relevant in the earlier cases of Shahid and Dow, as both were Christians. In fact, Dow attempted to use religious similarities to challenge the exclusionary logic of the court, and asserted in his petition that according to Judge Smith's definition of whiteness, not even Jesus would be eligible for naturalization in the US. Despite their knowledge of the historical linkages between the eastern Mediterranean and Europe, Judge Smith and subsequently Judge Tuttle dismissed the suggestion that Europeans shared anything in common with "Syrians," "Arabs" and others classified as non-white. Conversely, in a

1944 decision concerning the petition of Mohamed Mohriez, "an Arab born in Sanhy, Badan, Arabia," who was admitted to the

Protesters march across the Brooklyn Bridge, April 6, 2002. (J. Stephen Moses/ AP Photo)

US as a permanent resident in 1921, Massachusetts District Judge Wyzanski wrote that "the Arab people stand as one of the chief channels by which the traditions of white Europeans, especially the ancient Greek traditions, have been carried into the present." Judge Wyzanski's decision to grant Mohriez's petition for citizenship was supported by the INS, which had published an article in October 1943 entitled "The Eligibility of Arabs for Naturalization."

Undoing Racial Categories

In the years from the 1940s to the present, the official position of the US Census Bureau has been that Arab-Americans were to be treated like Italian-Americans, Greek-Americans and some other European immigrant communities. The manual of the 1960 census instructed enumerators to classify "Southern European and Near

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[8] *In re Ahmed Hassan 48 F.Supp. 941 [E.D.Mich. 1942].*

Eastern nationalities" as white. In contrast, "Asian Indians were to be classified as 'other,' and Hindu written in."[9] The 1980 census, however, listed Asian Indian as a separate category along with 14 other racial designations. That same year, the Census Bureau included a specific question for persons of "Spanish/Hispanic origin or descent," which included the categories Mexican, Mexican-American, Chicano, Puerto Rican, Cuban and other Spanish/Hispanic. These shifts in racial classifications have resulted in part from political pressure exerted by Latinos and South Asians, but the changes also correspond to increasing efforts of the US government to gather more specific data on "non-white" immigrants to the US.

Despite their official classification as white, Arabs have routinely been subject to forms of racism experienced by blacks, Asians and Latinos. This contradiction underscores the impossible position of the Arab minority, as it seeks to obtain equal political and legal rights in the US. Positioned awkwardly within the category of whiteness, but subject to racial profiling and racist cultural stereotyping, Arabs are denied the rights of other recognized minorities and excluded from the racial privileges of the white majority. In the 1990s, some Arabs in the US undertook an initiative that sought to pressure the Census Bureau into recognizing their position as a minority. In a sense, this initiative aimed to reverse the legal struggle of Arabs during the first half of the twentieth century without sacrificing gains in the area of citizenship rights. Efforts to reclassify Arabs outside the "white" category respond in a belated manner to the increased recognition of minority groups in the post-civil rights era. Helen Samhan, executive director of the Arab American Institute, maintains that "it is important to research the compelling reasons for supporting the official minority status and the drawbacks for the constituency [Arab-Americans], for other minorities and for the society."[10]

The proposal to create a new minority category is grounded in the assumption that the position of Arabs within the political system will be enhanced if they are so classified. It may be, however, that Arabs and others from the Middle East will simply secure an official position within the racial hierarchy that corresponds more accurately with their second-class status. In the present climate, one of the significant risks of elaborating a Middle East minority category is the possible convergence of ethnic classification and racial profiling. Moreover, as a number of critics of the census have noted, official classifications are one of the principal mechanisms that the state uses to manage minorities.

The contradiction that arises from the classification of Arabs as "white," on one hand, and the racialist and racist treatment of Arabs by various state agencies, on the other, has assumed increased significance since the events of September 11, 2001 and the beginning of the "war on terrorism." According to unofficial statistics, the Arab population now approaches 3 million, but the report of the 2000 census claims that there are only 1.25 million people of Arab ancestry presently residing in the US. Whether 1.25 million or 3 million, the relatively small size of the Arab-American population continues to constitute a major challenge to US racial thinking. There is now an urgent and growing need to question the conceptual scheme through which the US government understands its Arab minority population and to resist all instruments of "racial" categorization that facilitate policies of racial profiling.

- Hassan, *MERIP*

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[9] Also, "Puerto Ricans, Mexicans or other persons of Latin descent would be classified as 'white' unless they were definitely Negro, Indian or some other race." 200 Years of US Census Taking: Population and Housing Questions (Washington, DC: Bureau of the Census, 1989), p. 78.

[10] Helen Samhan, "Not Quite White," [previously] accessible online at www.aaiusa.org/arabamericans/helen3.html on [1998].

LESSON SEVEN: Identity-based Privilege

Goals

- To think critically about what it means to have privilege in the United States.
- To consider how privilege influences our daily reality.
- To explore how discrimination is embedded into certain aspects of American society.
- To begin building a consciousness of privilege as a basis for understanding the 'other'.

Sources

• (TEXT 1) Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials, which amount to taboos, surround the subject of advantages, which men gain from women's disadvantages.

These denials protect male privilege from being fully acknowledged, lessened or ended. Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege, which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks. Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it what will I do to lessen or end it?" After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us"…

I repeatedly forgot each of the realizations on this list until I wrote it down. For me, white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own. In unpacking this invisible backpack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor

did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely. In proportion as my racial group was being confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to be misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over-empower certain groups. Such privilege simply *confers dominance* because of one's race or sex. I want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others,

like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as a privilege for a few. Ideally it is an *unearned entitlement.* At present, since only a few have it, it is an *unearned advantage* for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in *unearned advantage* and *conferred dominance.*

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them or whether we will get truly distressed, even outraged about unearned race advantage and conferred dominance and if so, what will we do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most of our white students in the U.S. think that racism doesn't affect them because they are not people of color, they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned

advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is not taught to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in the invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems. To redesign social systems we need first to acknowledge their colossal unseen dimensions.

The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist. It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades there are pressing questions for me, and I imagine for some others like me, if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage and whether we will use any of our arbitrarily-awarded power to reconstruct power systems on a broader base.

- McIntosh, "White Privilege: Unpacking the Invisible Knapsack"

Study Questions

- Do you identify with a particular "race"?
- How do you define the term "race"?
- How do you define the term "ethnicity"?
- Do you think that there is a correlation between one's race and how they are treated (in general) in a given society?

Additional Questions (yes/no answers):

- I commonly see people of my race represented in newspapers and on television.
- When I learn about "civilization", I am reminded that people of my race made it what it is.
- I learned about the history of my race in grade school.
- I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
- I can go into a music shop and count on finding the music of my race represented.

- I can go into a supermarket and find the staple foods which fit with my cultural traditions.
- I can go into a hairdresser's shop and find someone who can cut my particular type of hair.
- Whether I use checks, credit cards or cash, I can count on my skin color not to work against people trusting my financial capability.
- I can do well in a challenging situation without being called a "credit to my race" or a "moderate" member of my community.
- I am never asked to speak for all the people of my racial group.
- I feel comfortable criticizing the US government (i.e., discussing how much I fear its policies and behavior without being seen as a cultural outsider).
- I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
- If a traffic cop pulls me over while driving I can be sure I haven't been singled out because of my race.
- I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
- I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
- If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
- I can go into any profession that I choose; nothing related to my race will hold me back.
- I can be late to a meeting without having the lateness reflect on my race.

- I can be sure that if I need legal or medical help, my race will not work against me.

Questions for TEXT 1:
- Why does the author say "white privilege" is something she can cash in on each day?
- Why does she say it is invisible? What does she mean by this?
- Do you agree with the author when she writes, "As far as I can tell my African American/People of Color co-workers cannot count on most of these conditions"?

LESSON EIGHT: Using the Past to Shape the Future?

Goals

- To further examine the controversial topic of racial profiling and its effects on communities.

- To practice concepts learned in previous lessons and apply them by engaging in a dialogue on racial profiling and citizen internment.

Sources

• (TEXT 1) **"Why the Japanese Internment Still Matters"**

For years, it has been my position that the threat of radical Islam implies an imperative to focus security measures on Muslims. If searching for rapists, one looks only at the male population. Similarly, if searching for Islamists (adherents of radical Islam), one looks at the Muslim population.

And so, I was encouraged by a just-released Cornell University opinion survey that finds nearly half the U.S. population agreeing with this proposition. Specifically, 44 percent of Americans believe that government authorities should direct special attention toward Muslims living in America, either by registering their whereabouts, profiling them, monitoring their mosques, or infiltrating their organizations.

Also encouraging, the survey finds the more people follow TV news, the more likely they are to support these common-sense steps. Those who are best informed about current issues, in other words, are also the most sensible about adopting self-evident defensive measures.

That's the good news; the bad news is the near-universal disapproval of this realism. Leftist and Islamist organizations have so successfully intimidated public opinion that polite society shies away from endorsing a focus on Muslims.

In America, this intimidation results in large part from a revisionist interpretation of the evacuation, relocation, and internment of ethnic Japanese during World War II.

Although more than 60 years past, these events matter yet deeply today, permitting the victimization lobby, in compensation for the supposed horrors of internment, to condemn in advance any use of ethnicity, nationality, race, or religion in formulating domestic security policy.

Denying that the treatment of ethnic Japanese resulted from legitimate national security concerns, this lobby has established that it resulted solely from a combination of "wartime hysteria" and "racial prejudice." As radical groups like the American Civil Liberties Union wield this interpretation, in the words of Michelle Malkin, "like a bludgeon over the War on Terror debate," they pre-empt efforts to build an effective defense against today's Islamist enemy.

Fortunately, the intrepid Ms. Malkin, a columnist and specialist on immigration issues, has re-opened the internment file. Her recently published book, bearing the provocative title *In Defense of Internment: The Case for Racial Profiling in World War II and the War on Terror* (Regnery), starts with the unarguable premise that in time of war, "the survival of the nation comes first." From there, she draws the corollary that "Civil liberties are *not* sacrosanct."

She then reviews the historical record of the early 1940s and finds that:

•Within hours of the attacks on Pearl Harbor, two American citizens of Japanese ancestry, with no prior history of anti-Americanism, shockingly collaborated with a Japanese soldier against their fellow Hawaiians.

•The Japanese government established "an extensive espionage network within the

United States" believed to include hundreds of agents.

•In contrast to loose talk about "American concentration camps," the relocation camps for Japanese were "spartan facilities that were for the most part administered humanely." As proof, she notes that over 200 individuals voluntarily chose to move into the camps.

•The relocation process itself won praise from Carey McWilliams, a contemporary leftist critic (and future editor of *The Nation*), for taking place "without a hitch."

•A federal panel that reviewed these issues in 1981-83, the Commission on Wartime Relocation and Internment of Civilians, was, Ms. Malkin explains, "Stacked with left-leaning lawyers, politicians, and civil rights activists – but not a single military officer or intelligence expert."

•The apology for internment by Ronald Reagan in 1988, in addition to the nearly $1.65 billion in reparations paid to former internees was premised on faulty scholarship. In particular, it largely ignored the top-secret decoding of Japanese diplomatic traffic, codenamed the MAGIC messages, which revealed Tokyo's plans to exploit Japanese-Americans.

Ms. Malkin has done the singular service of breaking the academic single-note scholarship on a critical subject, cutting through a shabby, stultifying consensus to reveal how, "given what was known and not known at the time," President Roosevelt and his staff did the right thing.

She correctly concludes that, especially in time of war, governments should take into account nationality, ethnicity, and religious affiliation in their homeland security policies and engage in what she calls "threat profiling." These steps may entail bothersome or offensive measures but, she argues, they are preferable to "being incinerated at your office desk by a flaming hijacked plane."

> - Pipes, *Why the Japanese Internment Still Matters*

• (TEXT 2) **Japanese American Internment**

Since the September 11th terrorist attacks in New York City and Washington, DC, many members of the Japanese American community have spoken out against the ill treatment of Muslim Americans. Sixty years ago, in the wake of the bombing of Pearl Harbor on December 7, 1941, Japanese Americans became the victims of a widespread onslaught of racial discrimination and were viewed as a national security threat by both the general American public and the U.S government. Regardless of citizenship status, Americans of Japanese descent required registration and were subjected to random search and seizure raids, freezing of bank accounts, curfews, property confiscation including the seizure of all guns, short wave radios and cameras.

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, which authorized the Secretary of War to prescribe military detention zones in which to detain "enemy aliens" for an unspecified period of time. In the months that followed, over 120,000 Americans of Japanese descent were forced to evacuate their homes and communities on the West Coast and relocate to internment camps in federally designated military zones further inland. Japanese Americans remained in these camps until 1944, when President Roosevelt rescinded his original evacuation order.

Under harsh conditions in these "relocation centers" (which were, for the most part, converted horse stables), Japanese Americans were divided between those who actively revolted against the suspension of their civil liberties and those who cooperated with the War Relocation Authority in the hopes of proving their loyalty to the U.S. Protests and strikes were widespread throughout the camps, and several lawsuits challenging the constitutionality of

internment were taken to the U.S. Supreme Court. One prominent group of protesters became known as "no-no boys" for responding negatively to questions on a loyalty questionnaire that asked if they would both serve in the U.S. armed forces and swear allegiance to the U.S. In contrast, thousands of other Japanese Americans enlisted in the U.S. Army and made significant contributions to both intelligence efforts in the South Pacific and combat missions in Europe.

- Asia Source, *Japanese American Internment*

• (TEXT 3) **Jerome Karabel, "The Chosen: The Hidden History of Admission and Exclusion at Harvard, Yale and Princeton"**

In her 1979 book, The Half-Opened Door: Discrimination and Admissions at Harvard, Yale and Princeton, Marcia Graham Synott documented the efforts to exclude Jews at those institutions in great detail. If anyone had been naive enough to believe that the sudden reduction in Jewish students in the Ivy League in the 1920s had been an unintended consequence of some otherwise-legitimate admissions policy, Synott would surely have dispelled that belief. Now Karabel adds further detail to Synott's already-extensive documentation.

As Karabel illustrates, some of the pressure to limit Jewish enrollment came from alumni. As an extreme case he quotes an alumnus who had recently attended the Harvard-Yale game:

"Naturally, after twenty-five years, one expects to find many changes, but to find that one's University had become so Hebrewized was a fea[r]ful shock. There were Jews to the right of me, Jews to the left of me, in fact they were so obviously everywhere that instead of leaving the Yard with pleasant memories of the past I left with a feeling of utter disgust of the present and grave doubts about the future of my Alma Mater."

Like any college president, [Harvard's A. Lawrence] Lowell had to worry about the effect that such bitter feelings would have on fundraising. That's only rational. Alumni were the university's top donors; if they thought the beneficiaries of their generosity would be strangers rather than their children, grandchildren and students like them, they might become less generous. If students shared the alumni's bitter feelings, that too could cause problems. He warned:

"The summer hotel that is ruined by admitting Jews meets its fate, not because the Jews it admits are of bad character, but because they drive away the Gentiles, and then after the Gentiles have left, they leave also. This happened to a friend of mine with a school in New York, who thought, on principle, that he ought to admit Jews, but who discovered in a few years that he had no school at all."

It's unclear whether or to what degree Lowell's fears of student and alumni abandonment were well founded. His involvement in the Immigration Restriction League suggests that he may have had such feelings himself and hence over-estimated their hold on others. Lowell admitted that "the Hebrew problem" as he called it was not that Jewish students who passed the entrance examination had character defects as that term is conventionally defined. Their problem appears to be simply that they were Jewish and usually members of the working class. They didn't fit in among the polished sons of the established social elite. A common complaint was that they were "grinds," even "greasy grinds." In somewhat more modern terms, Lowell might have called it a "nerd" problem; the Jewish students just weren't cool.

He wanted to deal with the problem the same way he wanted to deal with immigration--by publicly adopting a ceiling on Jewish enrollment. But he encountered fierce opposition that he had not expected. Boston Mayor James Michael Curley declared, "If the Jew is barred today, the Italian will be tomorrow, then the Spaniard and the Pole, and at some future date the Irish." Samuel Gompers condemned the scheme on behalf of the American Federation of Labor. Newspapers across the country editorialized against it. And a frail [Charles W. Eliot, Harvard's previous president,] fought it with all the energy he had left in his nearly 90-

year-old body. Obviously, many Americans, perhaps a majority, strongly favored non-discriminatory admissions policies. To its credit, the Harvard faculty rejected Lowell's plan.

Lowell needed a Plan B. And he had one--a disingenuous one. Instead of an explicit quota, he argued for a character assessment of each applicant – a test that he had previously suggested "should not be supposed by anyone to be passed as a measurement of character really applicable to Jews and Gentiles alike." It wasn't that he thought the entrance examination system was not a good one. Indeed, he admitted that "apart from the Jews," there was no "real problem of selection, the present method of examination giving us, for the Gentile, a satisfactory result." He nevertheless wrote:

"To prevent a dangerous increase in the proportion of Jews, I know at present only one way which is at the same time straightforward and effective, and that is a selection by a personal estimate of character on the part of the Admission authorities, based upon the probable value to the candidate, to the college and to the community of his admission."

Lowell knew that such a plan would have superficial appeal to traditional Ivy Leaguers. Indeed, Princeton and Yale were already quietly imposing such a plan. Even Eliot had emphasized the importance of good character and leadership ability in students, though his administration did not take on the daunting task of deciding which applicants possessed those traits and which did not. Why not explicitly take them into account in the admissions process?

The problem, of course, was that while many at Harvard genuinely prized good character, it required willful blindness (especially in view of Lowell's explicit acknowledgment) to believe that admissions officers were going to try to measure good character fairly and honestly. It was all a ruse. Furthermore, there was a good reason that Harvard had not attempted to take character into account in the past except in the rare case of

demonstrably bad character: It is devilishly difficult to do so. Efforts to employ objective measures can always be circumvented. Subjective measures will become too subjective, since admissions officers will tend to pick their personal favorites. In practice, "good character" at the Ivy League of the 1920s meant a diploma from one of the "right" prep schools and letters of recommendation from the "right" people. It meant being good with a football. It even meant being tall and handsome. Most of all, it meant not being Jewish.

Lowell's plan was nevertheless adopted at Harvard in 1926 – the year of Eliot's death. Shortly thereafter, Yale's Dean Clarence W. Mendell paid a visit to Harvard's admissions director. He reported that Harvard was "now going to limit the Freshman Class to 1,000 .... They are also going to reduce their 25% Hebrew total to 15% or less by simply rejecting without detailed explanation. They are giving no details to any candidate any longer." Lowell had finally gotten his quota.

> - Heriot, *Jerome Karabel, The Chosen: The Hidden History of Admission and Exclusion at Harvard, Yale, and Princeton*

LESSON NINE: Structural Discrimination

Goals
- To begin developing an awareness of structural or institutional discrimination.
- To differentiate between isolated experiences of discrimination and structural/institutional forms of discrimination.

Sources

• (TEXT 1) *Institutional racism* is a form of racism which is structured into political and social institutions. It occurs when institutions, including corporations, governments and universities, discriminate either deliberately or indirectly, against certain groups of people to limit their rights. Race-based discrimination in housing, education, employment and health for example are forms of institutional racism. It reflects the cultural assumptions of the dominant group so that the practices of that group are seen as the norm to which other cultural practices should conform (Anderson and Taylor, 2006). Institutional racism is more subtle, less visible, and less identifiable than individual acts of racism, but no less destructive to human life and human dignity. The people who manage our institutions may not be racists as individuals, but they may well discriminate as part of simply carrying out their job, often without being aware that their role in an institution is contributing to a discriminatory outcome.

institutionalracism.net/default.aspx

• (TEXT 2) **"Racial discrimination continues to play a part in hiring decisions"**

Devah Pager, a sociologist at Northwestern University, studied employers' treatment of job applicants by dividing job applicants into four groups. White applicants and black applicants were further grouped into those who presented themselves as having a prior criminal conviction and those who did not present themselves as having a criminal record. (None of the applicants actually had a criminal record of any sort). Except for the differences in race and in criminal record, applicants were given comparable resumes, sent to the same set of employers, and trained to behave similarly in the application process. The study focused on the likelihood that an applicant would be called back for a job interview. Not surprisingly, whites without a criminal record were most likely to be invited back (34%) and blacks with a criminal record were the least likely (5%). Perhaps most striking, the study found that only 14% of blacks without a criminal record were called back for an interview — less than the 17% of whites that did have a criminal record.

Percentage of black and white applicants called back for job interviews
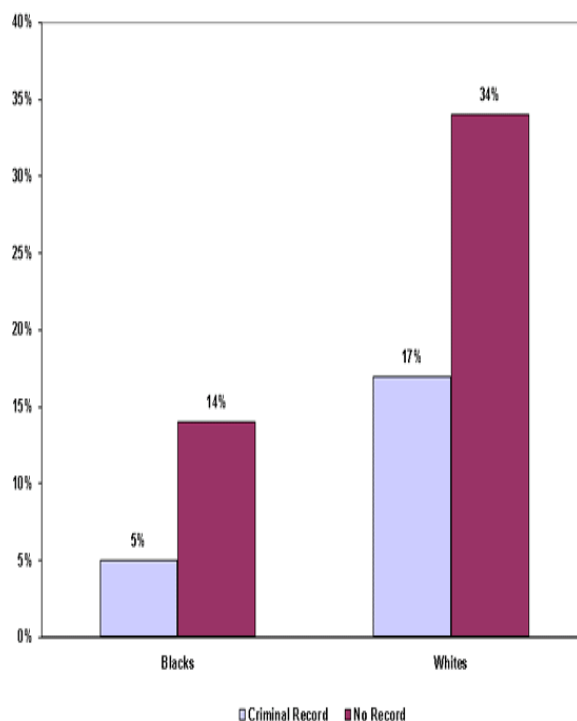
Housing
Studies of discrimination in housing markets reveal that African American or Latino/a testers experience some form of differential treatment roughly half of the time. Even the most conservative measures reveal that at least 25 percent of the time there will be

discrimination in many important types of behavior by rental or real estate agents.

Public Accommodations and Treatment in the Marketplace

A 1997 Gallup Poll found that African Americans report high levels of discrimination when they are shopping in stores. Thirty percent of African Americans report an incident of unfair treatment within the last 30 days. Twenty-one percent report unfair treatment in restaurants, bars, or theaters. Another research study in which testers were used found that African American males were likely to be charged $1,000 more to purchase an automobile than their comparable white partners.

- Economic Policy Institute

• (TEXT 3) This film is a documentary about eight men and women discussing the issues of racism and sexism in the workplace. They examine the impact of society's stereotypes on their lives in the workplace, in their personal relationships and within their families, and in their communities. In the course of their dialogue, they also explore the differences and similarities between racism and sexism - an area that has seldom been researched, but has heatedly become a very important issue needing to be understood and dealt with.

- Stir Fry Seminars

• (TEXT 4) **"Innocence is No Defense"**
Last August the president of Harvard University, Drew Gilpin Faust, set up a committee to respond to the concerns of black faculty members and students who were uneasy, and in some cases upset, about the treatment of blacks by the campus police.

The arrest last month of Professor Henry Louis Gates Jr. did not occur in a vacuum. While his encounter was not with the Harvard University Police Department (he was arrested by a member of the Cambridge force), it was the latest in a series of troubling incidents that have left law-abiding members of the Harvard community feeling as though they were unfairly targeted and humiliated because of their race.

The incident that ultimately led Ms. Faust to establish the committee concerned a black high school student who was working in a youth employment program at Harvard. The Harvard police, responding to a phone call, spotted the youngster attempting to remove a lock from a bicycle. He tried to explain that the bike was his and that his key had broken off in the lock.

One of the officers reportedly pulled a gun and pointed it at the teenager. The frightened youngster said he did not have any photo identification, but he showed the officers his library card. Traumatized, he started to cry at one point. When the boy's story was eventually confirmed, he was allowed to leave with his bike.

In 2004, the campus police stopped S. Allen Counter, a distinguished professor of neuroscience at the Harvard Medical School as he was strolling across Harvard Yard. Professor Counter, who is black and had been at Harvard for 30 years when the incident occurred, was viewed by the police as a robbery suspect. They asked him if he belonged at Harvard.

He did not have his identification with him. In a particularly humiliating ritual, the officers went to University Hall and asked two students to confirm that the professor had an office there. They did.

As these types of incidents accumulate, resentments build. Black students that I've spoken with at Harvard over the past week have not complained about overt racism or widespread police misconduct. Rather, they have expressed their sense of unease over encounters that others might dismiss as aberrations or think of as trivial but that collectively make the students feel as if they are being treated differently — unfairly — at their own school, and they don't like it.

Nworah Ayogu, a senior who is studying neurobiology, told me about a well-known incident that occurred in 2007 when a number of black students were playing games like dodge ball and capture-the-flag on the Quad as part of an annual field-day-type celebration. White students called the Harvard police to investigate.

The police showed up on motorcycles and asked the black students for identification, even though the students were wearing all kinds of Harvard regalia — caps, crimson T-shirts with "Harvard" emblazoned in white, and so forth. Mr. Ayogu said the cops actually seemed to be embarrassed by the situation and were not confrontational.

"The whole thing made us feel like we didn't belong," he said. "What was most offensive was that our own classmates called the police on us."

Harvard has made an aggressive effort to deal with these situations and create what the school describes as a more welcoming atmosphere for everyone. But it should be easy to understand that one distasteful encounter after another — not just at Harvard or in Cambridge, but nearly everywhere in this country — cannot help but lead to the expectation among blacks that cops will target people and treat them badly solely because of their race.

Too often that expectation is realized, sometimes tragically. Think Amadou Diallo, who died in a hail of police bullets (fired for no earthly reason) outside of his home in the Bronx.

No one is immune. Colin Powell told Larry King that he had been profiled many times. Attorney General Eric Holder spoke last week about how humiliated he felt as a college student when a cop made him stop his car and open the trunk so it could be searched for weapons.

No one is too young. I traveled to Avon Park, Fla., a couple of years ago to write about the arrest of a black 6-year-old named Desre'e

Watson. She threw a tantrum in her kindergarten class. The police were called, and the terrified child was arrested, handcuffed (the handcuffs were too large to fit her wrists, so she was cuffed on her upper arms) and driven off to headquarters.

When I asked the police chief about the incident, he said: "Do you think this is the first 6-year-old we've arrested?"

Young, old, innocent as the day is long — it doesn't matter. Your skin color can leave you perpetually vulnerable to a sudden and devastating criminal injustice.

- Bob Herbert, *The New York Times*

Study Questions

Questions for TEXT 1:
- How does institutional racism differ from individual acts of racism?
- Can you think of any examples? How does institutional racism affect groups of people?

Questions for TEXT 3 (and accompanying film clips):
- What about the way the white woman responds to the black man makes him feel like she is saying "shut up" to him?
- How does this relate to her white privilege?
- How are the white woman's responses examples of white privilege?
- Why is the black woman angry when people say to her that they are "bending over backwards" for her rather than "just doing what we do"?
- What do you think she means when she says "can't you just feel it with me?"
- How does the black woman's frustration with the term "American" reflect McIntosh's understanding of Whiteness, from the Lesson, "Identity-based Privilege?"
- Are these clips good examples of intergroup dialogue? If so, why? If not, why not?

Questions for TEXT 4:

- What is the main idea of this Op-Ed?
- Is it significant that Herbert's examples are largely cases of discrimination against blacks that took place at Harvard University? If so, what is the significance?
- Is it significant that the author of this piece is also black? Explain your opinion.

LESSON TEN: Discrimination and Hate Crimes in the United States

Goals

- To begin drawing parallels of the Jewish and Muslim American experience as minorities living in the US.
- To illustrate how the post-September 11 American experience has significantly impacted the Muslim community.

Sources

• (TEXT 1) Hany Kiareldeen, a Palestinian from Newark, NJ, now 31, described being held for 19 months on "secret evidence," supplied by the FBI to a federal court but undisclosed to him, which said he had links to terrorist organizations and had threatened to kill Attorney General Janet Reno. It turned out that the accusations came from a vindictive ex-wife. Last October, he was released, never having been charged with a crime.

Kiareldeen said, "Our judicial system is fair and has the capacity to punish criminals and deport anyone the government believes is not eligible for an immigration benefit. [There is] no need for the use of secret evidence to accomplish that goal. It's a shame for any democracy to have secret trials."

Kiareldeen is among some 20 Muslim Arabs who have lived a nightmare right out of Franz Kafka's novel, The Trial. Some were imprisoned for years, others deported, knowing neither their accuser nor the full content of the charges against them, all in the name of national security. Nahla Al Arian (sister of a detainee held for secret evidence) said that there would be a public outcry if it were happening to people of any other background, but because the people being targeted are Arabs the media is almost silent.

Study Questions

Questions for ACTIVITY 1 (and accompanying film clips):
- What did you gain from this video?
- What happened to the first man?
- Keeping in mind he was a U.S citizen, what rights was he denied?
- What does "One nation - No registration" mean?
- Have you ever heard of special registration or known anyone that was detained by the US government after 9/11?
- Have any of you had an experience of "racial profiling"?

Questions for ACTIVITY 2 (and accompanying on-line article):

- Give one example of an act of discrimination in the Muslim community and one in the Jewish community, as cited in this study. How is the reported discrimination different or similar to the other examples of discrimination?
- Why are reported instances commonly represented in numbers? Is this significant?
- What are you most surprised by in this text?
- How familiar were you with the amount of crimes committed against Muslims in the United States?
- How familiar were you with the amount of crimes committed against Jews in the United States?

- According to the text, what are some of the causes of the rising anti-Semitism and rising hate crimes against Muslims?
- If you have differing ideas from the article, what do you think are some of the causes of the rising anti-Semitism and rising crimes against Muslims?
- What does this article imply about the importance of intercommunal activities?

Questions for TEXT 1:

- Do you agree with the following comment: "There would be a public outcry if it were happening to people of any other background, but because the people being targeted are Arabs the media is almost silent"? Why or why not?
- What do you think Al-Arian is trying to say about "white privilege"?

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Lesson Four: Working with the 'Other'

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Islam, Judaism, and Comparing Religious Traditions

Introduction

Dear Reader:

A prominent scholar of religion, William Scott Green, said, "We think *with* religion far better than we think *about* it." Perhaps it is our inability to get outside our own perspectives that most prevents us from understanding those of others. The study of religion may provide some hope.

This chapter addresses methods to compare different religious traditions. The category "religion" is a complex one, and many debates have taken place in the Western academy about what religion actually is. Some scholars of religious studies have gone so far as to say that the category "religion" does not exist outside of our attempt to understand it. According to a famous maxim of one very prominent theorist, "There is no data for the study of religion. Religion is solely the creation of the scholar's study. It is created for the scholar's analytic purposes by his imaginative acts of comparison and generalization" (J.Z. Smith, *Imagining Religion: From Babylon to Jerusalem).*

Though such a statement is challenging by nature, the perspective behind it is very straightforward and important to understand. That is, people who study and compare religions must be extremely self-conscious in their study. They ought to be clear in what they say, they ought to be careful about what they mean, and they ought to question and challenge not only the data which they study but their own approach to it.

A major goal of this chapter is to establish that kind of self-consciousness when it comes to the study of religion. Students and teachers are partners in this enterprise. As you explore this chapter together, you may question your own understanding and preconceptions about what "religion" is. You may find yourself feeling uncomfortable in some moments, unsure about what you feel. This will be a very vulnerable position for both students and teachers. And yet it will be precisely the position that creates the space for openness and learning about religion.

The exercises that follow are designed to get students and teachers, together, to think *about* religion. The end results are not certain. You and your class may be taken on a journey. By the end of the chapter, we hope you know a bit more about your own preconceptions, and a bit more about your students. Enjoy.

p.s. You are encouraged to refer to specific articles from the *Encyclopedia of Religion* to help you understand the religious traditions mentioned in this chapter and to provide background to the study and comparison of religions (see end of chapter).

LESSON ONE: Similarities and Differences

Goals

- To see where we can get by jumping right into the process of comparing religions without the burden of definitions or theory, etc.

- To make students appreciate definitions and theories presented later in the chapter.

Sources

• (TEXT 1) Buddhism

The group of beliefs and practices that today we call "Buddhism" stretches out over thousands of miles throughout Asia, and has spread into the Western World in modern times. All of the various, rich traditions associated with this name trace their origins to the Indian prince of the Shakya clan, Siddhartha Gautama, born about 2500 years ago. After attaining the highest degree of wisdom, he became known as the Buddha, or the "enlightened one." The Buddha did not leave behind writings, and not all Buddhist traditions agree as to which texts and teachings are authoritative for all members of the community. They do all believe, however, in the quest for *nirvana*, which is a state of human experience in which the suffering of human existence stops, and ignorance and desire are extinguished. Historically, monasteries have been an important part of Buddhist life. There, monks or nuns carry out the important tasks of learning and preserving their community's teachings, participating in worship and rituals, and acting as missionaries for the tradition. Some Buddhist practices involve the belief in spirits and gods and even the worship of the Buddha. Other traditions are atheistic, highly philosophical, or entirely dedicated to practices of meditation.

Confucianism

Nearly a contemporary of the Buddha, Confucius was also born around 2500 years ago, and he probably belonged to an aristocratic segment of Chinese society. The term Confucianism does not refer to a system of beliefs and practices with the person of Confucius as a deity or figure to be worshipped. It does, however, refer to the teachings attributed to the great and ancient sage, which talk about cultivating human goodness, and seeking peace and harmony according to traditional values and in accordance with the state government. The term Confucianism also includes elements of indigenous Chinese rituals that existed from the time prior to Confucius. The *Analects* are a collection of his sayings and teachings. There are also a number of Confucian texts that originate with great sages who lived after Confucius. However, none of these texts are considered to be "divinely revealed." The tradition also does not have a set of priests who carry out rituals. At the tradition's heart lie ethical and educational systems which are concerned with perfecting a person's moral qualities. Confucianism posits a relationship between proper individual conduct and the welfare of society.

Voudou

This term refers to a complex, relatively new religion practiced by most of the population of the Caribbean nation of Haiti. Voudou is said to have its roots in the slave trade, when West African communities preserved their ancient traditions in Haiti from the 1600s onward, often under secretive circumstances, fearing persecution from the colonialists. Voudou practitioners believe in a complex pantheon of spirits. In the Voudou system, Bondye is the creator deity, but other lesser spirits must be invoked for help in human affairs. There are divine spirits, higher powers associated with powers of nature and special places, and ancestral spirits who must be venerated by the family. Priests and priestesses are the spiritual leaders of the communities and perform rituals on behalf of the community members. Some of the rituals with which they assist include healing, initiation, funeral, and

pilgrimage rites. Roman Catholicism plays very heavily into the beliefs and practices of Voudou: the two traditions share rituals, beliefs about spirits and saints, and pilgrimage sites. Voudou practices also involve belief in warding off the power of evil magic. Animal sacrifices are done to keep the spirits happy and to ensure their protection, and singing, dancing, and drumming aid in bringing out the possession of practitioner's bodies by spirits. Haitian emigrants have brought their tradition to the [regions] of Quebec, New York, and Florida.

Sikhism

Nanak, a man from Punjab, India lived between 1469 and 1539, and founded the first Sikh community in a town called Kartarpur ("The Town of the Creator"). Nanak is considered by Sikhs to be the first of ten Gurus, who lived one after the other, and were the center of the One God's authority on earth. When he died in 1708, Guru Gobind Singh, the last of the ten Sikh Gurus, said that the office of the Guru would no longer sit with any human being, but would be vested in two forms: the Guru Granth (the holy book of teachings and hymns left by the Gurus), and the Guru Panth (the entire Sikh community, collectively). Today, most Sikhs live in the Indian state of Punjab, but many live abroad as well. Sikhs revere the Gurus, seek personal relationships with the one, formless and timeless God, and worship in places called *Gurdwara*s ("Guru's house"). In the Gurdwara, Sikhs sing the hymns from the Guru Granth and learn about their meaning. An important Sikh ritual is *langar*, in which community members and outsiders alike sit together to eat a meal prepared in the Gurdwara's kitchen by volunteers.

Study Questions

- What are the tradition's origins?
- Does it involve a founding figure? If so, what is that figure known for?
- What is the history of the tradition and how did it spread?
- Are there different varieties of this tradition? What are the types and kinds?
- Does this tradition have ideas about God?
- Can you find other interesting information about the tradition? Does it have a scripture? Does it have rituals? Does it incorporate legends or myths? Does it have a system of ethics?
- Have you been given enough information about each tradition? What more would you like to know? How would knowing more affect the process of comparison?
- What are some similarities among the traditions you read about? What are some differences?
- Are all of these traditions religions? Why or why not?
- How do they compare to the religions with which you are more familiar?
- Some of these traditions are international; they are spread out over a wide geographical space. Some of these traditions are very local; they are specific to a geographical space. Are international traditions made up of a number of local traditions? Is each of the local traditions a separate religion?

LESSON TWO: Definitions of Religion

Goals

- To continue the previous lesson's goal of getting students to think about "religion" as a category that may touch many different cultures and not just their own.

- To introduce students to definitions of religion and to help them consider that *how* we look at something may change *what* we see.

Sources

• (TEXT 1) A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden — beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.

> - Durkheim, *The Elementary Forms of Religious Life*

• (TEXT 2) [Religion is] the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.

> - James, *The Varieties of Religious Experience*

• (TEXT 3) [Religion is] an institution consisting of culturally patterned interaction with culturally postulated superhuman beings.

> - Melford, *Religion: Problems of Definition and Explanation*

• (TEXT 4) The concept of "religion" is a relatively new one, particularly in the Western world. The Greek and Hebrew languages of the Bible had no words that translate to what we now call "religion." When the word began to be popular in Europe, during the dark ages, it meant piety and faith in god. For example a Christian could be said to have a true of [*sic*] a false religion. Sometimes the word religion was used to describe the strange ritualistic practices of other (non-European) cultures. The word religion came to mean something like a system of beliefs around the middle of the 17th century. But, even in the 21st century, the term religion lacks any kind of precise definition. A number of religious scholars now universally agree that there is not universal agreement about what makes a specific group of practices a "religion." For any given definition, an example can be brought forward to show the inadequacies of the definition.

Any definition of religion will have limitations. We must be aware of these limitations as they may affect understanding of other groups and cultures. The term religion tends to assume unity where there may be no unity at all. Also, because it was a European concept that was taken to people through the process of colonialism, it also tends to force Western constraints around non-western cultures. This is one reason that other Religions so frequently are followed by -ism. Christianity named all the -isms. This should be remembered with a grain of salt, as Christians were also first given their name by non-Christian members of the community.

The idea of Religion means many things to many people, but the concept has become a standard part of almost all major cultural traditions. This means we have to deal with it, whether we can fully and precisely describe it or not.

> - Findlay, *The True Definition of Religion*

• (TEXT 5) Religion's ascendency in the world since the 1970s is different in form and substance from that in the first half of the twentieth century. In form, it is inclined toward the less rigid "general" (not generic), as opposed to the forms of "particular" confessional religions. In substance, it seeks the realization of a universal global community with a common vision and destiny. This general, universal religion is visible in the peace movement, environmentalism, and debates on the ethics of biotechnology and human cloning. There

are increasing signs that in the general sense, the twenty-first century will witness a global religious resurgence in both public and private, notwithstanding the marginalized role of traditional religious institutions in the everyday life of most of the populations. This general religious sensibility provides a universal creed derived from the interaction between the conventional, particularistic organized religions and the universal ethics of just human relationships...

The need for a general religion in modern society seems to be an inevitable consequence of the irrelevance of much of institutionalized religiosity... This new religiosity is visible in those aspects of Muslim patriotism in which religious symbols inspire intense commitment. Love of one's country has tended to downplay the ever present idea of exclusionary religiosity. Cultural and linguistic unity has been afforded a larger role in developing citizenry. There is a growing majority in every religious community that is in search of a tolerant creed to further inter-human understanding beyond an exclusionary and consequently intolerant institutional religiosity.

Nonetheless, there still remains a question as to how religion, given the serious misgivings expressed by a number of prominent political and social analysts, can assume a decisive role in the vision of the merging global society. There clearly exists a thriving religious subculture that expresses a profound sense of divine presence and purpose in human affairs and that gives voice to a general dissatisfaction with materialistic consumerism and individualistic secularism. The mass electronic media have been critical in the spread of this popular religiosity, so casually derided as insubstantial or even ridiculous in academic circles. The media, however, have also emerged not as disinterested bystanders but as secularist critics of the conflicts engendered by the abuse of institutionalized religions and the systematic patterns of intolerance and discrimination perpetrated and justified by claims of special religious and cultural entitlement. In the case of Muslims and Islam, the media have acted with a covert political and ideological agenda of representing the "absent other", thereby creating a powerfully negative image of religiosity that has become singularly difficult to eradicate.

- Sachedina, *The Islamic Roots of Democratic Pluralism*

Study Questions

Questions for TEXTS 1-3:

- What important words and phrases form the components of each of the definitions? How do these components relate to each other and how do they function in the definition? Do you agree with all of the details of the definition?

- In comparing the definitions, are there any similarities among them?

- Group them together. Which are more similar than others?

- Reread excerpts of the traditions from LESSON 1. Which definitions fit which traditions? Which do not fit any of these traditions?

- What makes a good definition? Is it necessary to have a definition? Why or why not?

- Should you start comparing religions with a definition in mind or not?

- What if we have no definition of religion and we begin to compare different traditions? Discuss the pros and cons of this approach.

- According to any of these definitions, can modern science be a religion? (It provides an understanding of the universe, provides tools to help predict future happenings like weather, provides ritual healing through medicine, etc.)

- Can there be a definition wherein the culture around professional football is seen as a religion? (Think of tailgating feasts, watching games in groups on Sunday, attending games with a sense of "our team" versus "the other," the ethics and lessons in sports documentaries, seeing athletes as super-human beings.)

Questions for TEXTS 4-5:

- According to Findley, why is there not an agreement for defining religion?
- How did the word religion evolve?
- Is the word religion, as we understand it today, a western concept? (example: media coverage of religion, ways people practice religion in east and west…) Encourage students to give examples.
- Do you agree with Sachedina that there is a global religious resurgence? If yes, how is that manifesting in society?
- According to Sachedina, why is there a need for religion in society? What role does it fulfill?

LESSON THREE: A Trip to a Wiccan Ceremony

Goals

- To reflect on what may seem to be strange about 'other' religions or cultures. (Can you see things in your own religion that other people would find strange?)

- To prepare students for the challenge of seeing unfamiliar things, when the category "religion" may seem so familiar and clear.

Sources

• (TEXT 1) "An Intriguing Invitation"

I was not surprised when Donna asked me to participate in a pagan ritual with her and a few friends. She practices witchcraft. Her religion, also known as Wicca, or the Craft, is the most prevalent form of paganism among contemporary Euro-Americans. Practitioners borrow freely and loosely from classical paganisms, especially the non-biblical religions of Egypt, Greece, and Rome, as well as the pre-Christian religions of Europe, Western occultism (the Hermetic-Cabalistic tradition, including astrology, alchemy, tarot, and the like), and a variety of other sources. Neo-paganism more accurately describes this religious movement in America today, since it is not directly connected, historically or socially, with traditional pagan religions. Donna's invitation would provide a range of opportunity to examine the most important things religions do: create and enact a sacred interpretation of reality…

The Theoricus Ritual

I entered Donna's temple anxiously anticipating the unfolding event.[1] Black cloth swooped down from the ceiling and walls, covering only the window. Black imitation fur covered the floor. With only a few candles lit, the room was very dark, and it was difficult to discern what awaited me in this sacred ritual space. The air was warm, almost damp, and the smell of incense filled the room.

As my eyes began adjusting to the darkness, I noticed five banners hanging on the wall to the east. They seemed to float in universal, astral space, yet I detected that three of the banners displayed Hebrew letters, and the other two were composed of a rather unusual configuration of crosses and triangles. A cubical alter was located at the center of the dark space. I vaguely discerned that it held a fan, a lamp, a cup, salt, and symbols of the four elements – earth, air, water, and fire. My mind raced to make sense of it all – it almost seemed to touch my soul – but the meaning of it escaped me.

As I entered the temple, the other participants filed in behind me, assuming their pre-appointed positions in the darkness.[2] I, representing Anubis, stood at

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[1] The ritual we performed was a form of initiation. While this initiatory rite was unique, it exhibited many of the essential features of other neopagan and Wiccan rituals. This account of the ritual is based on my field notes and recollections of the event, as well as Donna's reflections on it as recorded in her "Book of Shadows" – a personal journal maintained by many Wiccans.

[2] The people Donna selected to participate in the ritual, a total of six — three women and three men — all (except me) are members of her lodge and similar to other American neo-pagans. I am a white, forty-four-year-old, single (divorced) university professor. Donna is a white, single (divorced) woman, thirty-four years old, a recent college graduate and a beginning graduate student. Bear is a single, white male, forty-five years old, college-educated and employed as a computer programmer. Ylime is a white, single, college-educated woman, thirty-five years old and successfully employed as a freelance journalist specializing in computer technologies and software. Rayna is a twenty-eight-year-old, married, white woman. She is completing a doctoral dissertation in anthropology at an Ivy League university and is looking for academic employment. Michael, Rayna's spouse, is twenty-six years old. He holds a master's degree in environmental science, recently graduated from law school, was admitted to the state bar, and is employed by a state environmental agency. Donna selected each of the participants for a specific purpose, and she assigned each of us the role of a particular deity. For ritual purposes, I was to perform the role of the god Kerux, who was being envisioned as Anubis (also known as Hermes, or Thoth). Ylime was assigned the role of the goddess Isis. Bear was there to symbolize the god form of Osiris, a principal male deity. Rayna would perform the role of Maat, another form of

the north, with Osiris and Isis to my left in the east. Horus was on my right to the west, and Maat stood directly across from me to the south. Osiris and Isis, as spiritual king and queen, spoke of mundane things to their son, the manifested king, Horus. Once we entered the magical space, however, they were free to talk with everyone. Maat was there to speak on behalf of the candidate, Donna. I, Anubis, would act as Donna's guide in this ritual initiation to the grade of Theoricus, the grade of air.

Blending techniques borrowed from Egyptian, Hebrew, and European sources, the circle was cast, defining the temple as sacred, magical space. It was created by the power of "the word," a vibrational tone echoing through the universe. The powers were summoned through identification, by naming them. Then, with a knock, the temple was opened.

Osiris directed Maat to bring the candidate into the readied temple. A few moments later Maat reappeared, leading a hooded Donna into the room. Donna, in this vulnerable condition, stumbled around the temple, attempting to follow Maat's instructions. "Why are you here?" Osiris queried the initiate. I, like the others, listened carefully to her response. She had asked for our assistance with the initiation. We could refuse her entrance into the grade of air if, at any point, her reasons were insufficient or her preparation was judged to be incomplete.

"Like all who walk this path," Donna began, "my first step was into the earth grade. When I took that initiation," she continued, "I realized that I had not taken care of the mundane. It became my goal to obtain a bachelor's degree. To start a path that would eventually lead to a career. I come to you tonight with that degree," Donna exclaimed, handing Osiris a piece of paper. Taking it from her, he examined it carefully, then

passed it around for the rest of us to see. I confirmed it was her college diploma.

"So what do you want from us now?" Isis asked bluntly. "I wish to be admitted into the air grade," Donna replied with solemn thoughtfulness. "With help from the powers of air, I will continue in school. My goal is to obtain a Ph.D." Maat and I, Anubis, approached the candidate, standing beside her in support of the request. "So be it," proclaimed Osiris.

With Maat's assistance Donna kneeled, placing the cubical cross in her hand. Knowing what was expected from her, the candidate raised the cross in midair and took her oath, clearly articulating her intentions. Only then did Maat reach out to her, removing the hood.

Taking Donna's hand, I led her to each of the four quarters. At each location she was challenged by the elemental powers. Divesting all knowledge she had of them, she was allowed to pass each quarter. Donna identified associations made with colors, tools, letters, angels, archangels, gods, and goddesses. Then, approaching the center, she explained to Isis and Osiris the meaning of the symbols on the altar, along with that of the cubical cross.

After she had rendered satisfactory explanations, Osiris stood before the candidate. He made a majestic bow, and the candles were blown out by the powers of air...

Osiris instructed Anubis to announce that Donna had entered the grade of air. After I did so, everyone joined me at the center of the temple. Lounging there, we relaxed, conversing with the initiate and telling her about our experiences and adventures with the academy. The room was warm with our happiness and love for her...

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the Great Goddess. Michael was envisioned as Horus, another image of the primary male deity.

Eventually, Osiris announced that it was time to close the temple. Again, the power of the word was used to release the powers, with thanks and salutations. A prayer was uttered, and with a knock, the temple was closed.

-Jorgensen, *Neopaganism in America: How Witchcraft Matters Today*

Study Questions

- How does the author feel about the invitation he has received from his friend? How would you feel about such an invitation?
- Make an educated guess as to what the author's background is and why he might be so interested in the event to which he has been invited. Where and how does he reveal that background/perspective in this excerpt?
- Does the author seem to understand everything that is happening in the ritual as it is happening? What does he say about what he does not understand?
- How do the participants at the Wiccan ceremony act differently from how they would act outside of the ritual context, in "normal" life?
- What does Donna's religion mean to her? How does it make a difference in her daily life? With what, in her daily life, has she come to ask for help?
- What do you feel when you read about Wicca? Write down the adjectives your group members are using to describe their feelings. How would you describe the Wicca tradition?
- Donna has undergone an initiation ritual in which she has taken on an increased role or has more importance in her community. What kinds of rituals like this occur in other traditions?

LESSON FOUR: The Familiar as Strange

Goals

- To have the students experience the opposite of the previous lessons: to see the familiar in unfamiliar terms.

- To reflect on this experience and think about how "insiders" to a tradition may look at it differently than "outsiders".

Sources

- (TEXT 1) **"Body Ritual Among the Nacirema"**

Most cultures exhibit a particular configuration or style. A single value or pattern of perceiving the world often leaves its stamp on several institutions in the society. Examples are "machismo" in Spanish-influenced cultures, "face" in Japanese culture, and "pollution by females" in some highland New Guinea cultures. Here Horace Miner demonstrates that "attitudes about the body" have a pervasive influence on many institutions in Nacirema society.

The anthropologist has become so familiar with the diversity of ways in which different people behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. The point has, in fact, been expressed with respect to clan organization by Murdock.[3] In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton[4] first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east....

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and

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[3] George Peter Murdock (1897-1996 [?]), famous ethnographer.

[4] Ralph Linton (1893-1953), best known for studies of enculturation (maintaining that all culture is learned rather than inherited; the process by which a society's culture is transmitted from one generation to the next), claiming culture is humanity's "social heredity").

daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshiper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution[5]. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated as "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children, which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious[6] about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.[7]

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these items in the exorcism of the

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[5] A washing or cleansing of the body or a part of the body. From the Latin *abluere*, to wash away.

[6] Marked by precise observance of the finer points of etiquette and formal conduct.

[7] It is worthy of note that since Prof. Miner's original research was conducted, the Nacirema have almost universally abandoned the natural bristles of their private mouth-rite in favor of oil-based polymerized synthetics. Additionally, the powders associated with this ritual have generally been semi-liquefied. Other updates to the Nacirema culture shall be eschewed in this document for the sake of parsimony.

evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations[8] is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay.

It is to be hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite includes scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

The medicine men have an imposing temple, or latipsoh, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge[9], but a permanent group of vestal maidens who move sedately

about the temple chambers in distinctive costume and headdress.

The latipsoh ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In everyday life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the latipsoh. A man, whose own wife has never seen him in an excretory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine men.

Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly trained. At other times they insert magic wands in the supplicant's

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[8] Tending to religious or other important functions
[9] A miracle-worker.

mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men.

There remains one other kind of practitioner, known as a "listener". This witchdoctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witchdoctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation. A few women afflicted with almost inhuman hyper-mammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

Reference has already been made to the fact that excretory functions are ritualized, routinized, and relegated to secrecy. Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled

as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually very infrequent. When pregnant, women dress so as to hide their condition. Parturition takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski[10] when he wrote:

"Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance, early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization."[11]

<div align="right">- Miner, Body Ritual Among the Nacirema</div>

Study Questions

- What's the author's point?
- What familiar parts of American life are painted in unfamiliar ways?
- Why is this instructive as we study and compare religions?
- What do you know as an insider to a religious tradition?

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[10] Bronislaw Malinowski (1884-1942) is a famous cultural anthropologist best known for his argument that people everywhere share common biological and psychological needs and that the function of all cultural institutions is to fulfill such needs (i.e., the nature of the institution is determined by its function).
[11] Did you get it?

- How do you feel when people on the outside describe your religion?
- How do you feel when you begin to explore someone else's religion?
- Is there a difference between culture and religion? If so, what is the difference?

LESSON FIVE: An Open Discussion on Judgment, Objectivity, and Subjectivity

Goal

- To give students an opportunity to hear each other speak on the way of thinking about religions that is being opened up to them in this chapter.

Study Questions

- What do you think is involved in the suspension of judgment? Is it even possible? How does it differ from "being objective"?

- Are these things necessary when we study religion?

- Can we be religious people and study other people's religions?

- Can we study our own religions "objectively"?

- What have you learned in the last few lessons that makes you think the suspension of judgment is or is not possible? Is it necessary?

- Religion scholar Ninian Smart says that "The study of religion is a science…that requires a sensitive and artistic heart" (Smart, *The Religious Experience of Mankind).* What might he mean by this?

- If you were a scholar studying a tradition like the ones we have mentioned so far in this chapter, how would you approach your study?

LESSON SIX: Dimensions of Religion

Goal

- To continue to reflect on what the characteristics of the category "religion" might be.

Sources

- (TEXT 1) **Dimensions of Religion**

The Ritual Dimension

If we are asked the use or purpose of such buildings as temples and churches, we would not be far in saying that they are used for ritual and or ceremonial purposes. Religion tends in part to express itself through such rituals: through worship, prayers, offerings, and the like.

The Mythological Dimension

First, in accordance with modern usage in theology and in the comparative study of religion, the terms 'myth,' 'mythological,' etc. are *not* used to mean that the content is false… the use of the term *myth* in relation to religious phenomena is quite neutral as to the truth or falsity of the story enshrined in the myth. In origin, the term 'myth' means 'story,' and in calling something a story we are thereby stating that it is true or false. We are just reporting on what has been said.

Second, it is convenient to use the term to include not merely stories about God (for instance the story of the creation in Genesis), the gods (for instance in Homer's *Iliad*), etc., but also the historical events of religious significance in a tradition. For example, the Passover ritual in Judaism re-enacts a highly important event that once occurred to the children of Israel; their delivery from bondage in Egypt. The historical event functions as a myth.

The Doctrinal Dimension

Doctrines are an attempt to give system, clarity, and intellectual power to what is revealed through the mythological and symbolic language of religious faith and ritual. Naturally, theology must make use of the symbols and myth… the dividing line between the mythological and what I shall call the *doctrinal* dimension is not easy to draw.

The Ethical Dimension

Ethics concern the behavior of the individual and, to some extent, the code of ethics of the dominant religion controls the community… Religion is just not a personal matter here: it is part of the life of a community. It is built into the institutions of daily life.

The Social Dimension

Religions are not just systems of *belief*: they are also organizations, or parts of organizations. They have a communal and social significance. This social shape of a religion is, of course, to some extent determined by the religious and ethical ideals and practices it harbors.

The Experiential Dimension

Although men may hope to have contact with, and participate in, the invisible world through ritual, personal religion normally involves hope of, or realization of, experience of that world. The Buddhist monk hopes for nirvana, and this includes the contemplative experience of peace and of insight into the transcendent… The factor of religious experience is even more crucial when we consider the events and the human lives from which the great religions have stemmed. The Buddha achieved Enlightenment as he sat in meditation beneath

the Bo-Tree. As a consequence of his shattering mystical experience, he believed that he had the secret of the cure for the suffering and dissatisfactions of life in this world."

- Smart, *The Religious Experience of Mankind*

Study Questions

- Which aspects of the religion(s) you know match up with these dimensions? In other words, can you come up with examples of "ritual" or "myths" or "ethics" from the religion(s) you know? What about "doctrines" and "experiences"? Is religion a "social" thing, and what is its role in societies?

- What does Smart mean when he says (under "The Doctrinal Dimension") that the line between myths and doctrines is not an easy one to draw?

- Are any of the dimensions superfluous (extravagant)?

- Do you think any of these dimensions overlap? Can one dimension be included in another to reduce the number of dimensions?

- In order to get a better picture of what religion actually is, can you think of other "dimensions" that should be added to Smart's list?

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Introduction to Islam

Introduction

Dear Reader:

This chapter is an introduction to the vast religious beliefs and practices within Islam. Although these lessons by no means cover all of the numerous ways Muslims express their religious tradition, these texts will give you a taste of Islam's richness. While this chapter aims to introduce you to some of the core tenets in Islam, a critical goal is to establish the fact that Islam is an extremely diverse religion, with more than 1.6 billion practitioners found worldwide.

We encourage you to draw parallels between the religious expressions in Islam and those found within Judaism (see Chapter Four for "Introduction to Judaism"). For example, as Arabic and Hebrew — core languages for Islamic and Jewish texts, respectively — are both Semitic languages, there are a number of linguistic parallels between the words found in the beginning of these lessons and those in Chapter Four. We also encourage you to seek out some of the differences between these two religious traditions, as mentioned in the beginning of Chapter One. Pointing out both the similarities and differences between these two religions is equally important.

Finally, we encourage you to be mindful of the fact that the study of Islam, like Judaism or any other religious tradition, is a life-long pursuit. We hope this chapter gives you a new appreciation and interest in this incredibly important religion.

Please note the following three points: (1) The reader will find different English spellings of Arabic and Hebrew words throughout this curriculum. Since many authors and scholars use various methods of transliteration [the act of spelling in the characters of another alphabet], we have not taken it upon ourselves to standardize the spellings of such transliterated words. It is our hope that these different spellings will help the reader understand the tricky skill of transliteration as well as provide more examples of how to accurately pronounce certain non-English words and terms.

(2) It is well established that textbooks translated into a different language other than the one they were written in can lose an author's intended meaning. Religious texts are certainly no exception. Scholars will agree that one can never convey the same essence of a word or sentence of an *aya* in the Qur'an when translated from Arabic to English, for instance. With that in mind, we ask you to consider the complexities and difficulties encountered when reading translated religious texts. All translations are *de facto* interpretations.

(3) It is important to be aware that many Muslims praise the Prophet Mohammad by saying peace be upon him (PBUH) immediately after his name. This phrase is not mentioned in this curriculum since this book is considered an academic textbook for both Muslims and non-Muslims alike. Like many scholars, we have chosen to follow the common practice of omitting this phrase since its mention has no bearing on the intended meaning of the text. Thus, every time the Prophet's name is mentioned in this textbook, the phrase "PBUH" is implicit.

LESSON ONE: The *Jahiliyya* — Arabia before the Coming of Islam

Goals

- To understand the context in which Islam emerged (i.e., an exploration of the geography, society, values, and religious traditions in pre-Islamic Arabia).

- To introduce the following terms:

  - *Al-Jahiliyya* - Literally means "the Ignorance." This term refers to the pre-Islamic age of the Arabian Peninsula, commonly referred to as "the Age of Ignorance".

  - *'Asabiya* - A term that refers to strong feelings of tribal or group affiliation or attachment.

  - *Ghazwa* - Literally means, "raiding". The pre-Islamic Arabian custom of attacking caravans for goods and camels.

  - *Hanif*- One who practices monotheism, but who is not a Jew, Christian, or Muslim (e.g. Abraham).

  - *Hejaz* - Western Region of Arabian Peninsula, encompassing Mecca and Yathrib.

  - *`Ird* - Literally means, "honor," especially in the sense of the honor of males in pre-Islamic Arabia.

  - *Qasida* - Literally means "ode." A form of pre-Islamic Arabian poetry.

  - *Sha`ir* - Poet.

  - *Shaykh* - An Arabic term used to refer to an elderly man, a tribal leader, or a religious man.

Sources

- (TEXT 1) Arabian religion and society reflected the tribal realities of the Peninsula. Arabia's 1 million square miles (nearly one-third the size of the United States or Europe) were dominated by desert and steppe areas. Bedouin tribes pursuing a pastoral and nomadic lifestyle traveled from one area to another, seeking water and pasture for their flocks of sheep and camels. The landscape was dotted with oasis towns and cities. Among the more prominent were Mecca, a center of trade and commerce, and Yathrib (Medina), an important agricultural settlement. The principal sources of livelihood were herding, agriculture, trade, and raiding. Intertribal warfare was a long-established activity governed by clear guidelines and rules. For example, raiding was illegal during the four sacred months of pilgrimage. Its object was to capture livestock from enemy Bedouin tribes with a minimum of casualties. Its ultimate goal was to weaken and eventually absorb other tribes by reducing them to a dependent or "client" status... Whether nomadic or sedentary, the peoples of Arabia lived in a Bedouin tribal society and culture. Social organization and identity were rooted in membership in an extended family. A grouping of several related families comprised a clan. A cluster of several clans constituted a tribe. Tribes were led by a chief (*shaykh*) who was selected by a consensus of his peers - that is, the heads of leading clans or families. These tribal elders formed an advisory council within which the tribal chief exercised his leadership and authority as the first among equals. Muhammad belonged to the Banu Hashim (sons of Hashim), a lesser clan of the powerful Quraysh tribe which dominated Meccan society.

  - Esposito, *Islam: The Straight Path*

• (TEXT 2) The Arabs placed great emphasis on tribal ties, group loyalty or solidarity as the source of power for a clan or tribe. The celebrated rugged individualism of the Bedouin Arab ethos was counterbalanced by subordination to tribal authority and tribal customs, the unwritten oral law of society. Tribal affiliation and law were the basis not only for identity but also for protection. The threat of family or group vendetta, the law of retaliation, was of vital importance in a society lacking a central political authority or law.

- Esposito, *Islam: The Straight Path*

• (TEXT 3) Bloodshed within a clan left the perpetrator defenseless. The murder of someone outside the clan established a vendetta in which one clan was pitted against another, with anyone considered fair game for retaliation. The *lex talionis* ("law of retaliation") reigned supreme in pre-Islamic Arabia, and sometimes interclan and intertribal feuds continued over many years... Added to the pride of lineage and blood relationship, with its corollary that the outsider — the nonrelative — was an enemy and to be treated as one wished, is the sense of personal honor. This is known as `ird and was an individual's most valuable possession. Any attack on one's honor was grounds for deadly retaliation. The dishonor of a man — and it was the males who had `ird — could come especially through his women.

- Esposito, *Islam: The Straight Path*

• (TEXT 4) Poetry was the major form of artistic expression that the ancient Arabs had. It was more than art, really, because its inspiration was believed to be supernatural and its utterance surrounded by mysterious power. Poetry had its roots in religion... Scholars of Semitic languages continue to wonder how, in a largely illiterate culture, the Arabs (at least in the Hejaz and central Arabia) were able to develop a common poetic language, which we call classical Arabic.

- Denny, *An Introduction to Islam*

• (TEXT 5) The religion of Arabia reflected its tribal nature and social structure. Gods and goddesses served as protectors of individual tribes, and their spirits were associated with sacred objects – trees, stones, springs, and wells. Local tribal deities were feared and respected rather than loved, and the objects of cultic rituals (sacrifice, pilgrimage, prayer) and of supplication and propitiation were celebrated at local shrines. Mecca possessed a central shrine of the gods, the Kaba, a cube-shaped building that housed the 360 idols of tribal patron deities, and was the site of a great annual pilgrimage and fair. While these deities were primarily religious actors and objects of worship, beyond this tribal polytheism was a shared belief in Allah ("the god"). Allah, the supreme high god, was the creator and sustainer of life but remote from everyday concerns and thus not the object of cult or ritual. Associated with Allah were three goddesses who were the daughters of Allah: al-Lat, Manat, and al-Uzza... The system or ethical code of Arabia has been aptly termed a "tribal humanism," a way of life whose origins were not ascribed to God but were the product of tribal experience or tradition. It was epitomized by its key virtue, manliness, which emphasized bravery in battle, loyalty to family and protection of its members, hospitality, patience, and persistence — in sum, the preservation of tribal and family honor. This was accompanied by a fatalism that saw no meaning or accountability beyond this life — no resurrection of the body, divine judgment, or eternal punishment or reward. Justice was guaranteed and administered not by God, but by the threat of group vengeance or retaliation. Thus, Arabian religion had little sense of cosmic moral purpose or of individual or communal moral responsibility...

- Denny, *An Introduction to Islam*

• (TEXT 6) Forms of monotheism did exist in Arabia alongside pre-Islamic tribal polytheism. Both Jewish and Christian Arab communities had been present in Arabia

before Muhammad. Jewish communities in Khaybar, Tyma, and Yathrib (later called Medina) were successful in agriculture and trade. While some Christians were settled in Mecca, most of the Christian communities were on the periphery of central Arabia (the Hijaz), along caravan routes in North and South Arabia. Particular contact with monotheism resulted from the caravan trade that brought Zoroastrian, Jewish, and Christian merchants to Mecca, a thriving commercial center, as well as from the travels of Meccan traders far and wide throughout the Middle East. Finally, in addition to biblical monotheism, native or pre-Islamic Arab monotheists, called *hanifs*, seemed to have existed. The Quran (3:95) and Muslim tradition portray them as descendents of Abraham and his son Ismail.

- Denny, *An Introduction to Islam*

• (TEXT 7) Arabia before Islam was a society where there were no rules, except that the strong dominated the weak. It seems reasonable to expect that a natural byproduct of such society would be the oppression of women... There are numerous reports of women having an inferior status. Female infanticide, for instance, was practiced by fathers who did not value their daughters as much as they valued their sons. In areas such as marriage, divorce and inheritance, women were often deprived of their basic rights — to choose their husbands freely, to divorce if ill-treated, or to inherit from their families. Even the poetry praising women focused primarily on their physical attributes; seldom was there any appreciation of moral beauty, indicating that women were more the subject of lust than respect.

- Esposito, *Islam: The Straight Path*

• (TEXT 8) Arabian tribal society, with its Bedouin, polytheistic ethos, provided the context for the rise of Islam. Of equal importance, this period was marked by the tensions and questioning that accompany change in a transitional society, for this was a period when cities like Mecca and Medina were prospering and attracting many from a nomadic to a more sedentary life. The emergence of Mecca as a major mercantile center precipitated the beginnings of a new political, commercial oligarchy from within the Quraysh tribe; greater division between social classes, and a growing disparity between rich and poor strained the traditional system of Arab tribal values and social security — its way of life. This was the time and social milieu in which Muhammad was born.

- Esposito, *Islam: The Straight Path*

• (PHOTO 1)

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Study Questions

- What role did trade play in Arab economy and society?
- Describe the socio-cultural values of pre-Islamic Arabia (e.g., honor, women, camels, machismo, bravery, courage, poetry).
- What does *lex talionis* mean? What were some things that could have incurred *lex talionis*? [NOTE: This term means retaliation, and is a legal concept based on the premise of equal and direct retribution. Oftentimes this idea was relevant when there was a perceived insult to a specific person or tribe, something that threatened the individual's or group's honor.]
- What were the conditions of women in pre-Islamic Arabia? [NOTE: There were extreme patriarchal controls, virtually no legal rights, and female infanticide was a common practice.]
- What were the various types of religious systems that existed in pre-Islamic Arabia? [NOTE: polytheism, Judaism/Christianity, monotheism (*hanifs*).]
- Who were the tribe of Quraysh? What status did they have in pre-Islamic Arabia?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

What percentage of Muslims worldwide are Arab?

A.   80-85%

B.   60-65%

C.   30-35%

D.   15-20%

E.   0-10%

(Answers are located at the end of the chapter).

LESSON TWO: Muhammad, the Prophet of Islam

Goals

- To build on the previous lesson about pre-Islamic Arabia in order to shed light on the life and influence of Muhammad.

- To contextualize the events of Muhammad's life and his teachings within the pre-Islamic Arabian settings.

- To introduce the following terms:

    - *Hijra* - Literally means "emigration." This term often refers to the emigration of the Prophet from Mecca to Medina, which took place in 622 CE.

    - *Islam* - Literally means "surrender" or "submission."

    - *Isra'* - In general, this term means a night journey. Within the Islamic context, it refers to the miraculous journey the Prophet Muhammad made from Mecca to Jerusalem on his way to Heaven.

    - *Mi'raj* - Literally means "ascension." This term often refers to the ascension of the Prophet Muhammad to Heaven on the night of his *isra'*.

    - *Muslim* - Literally means "one who has surrendered to God."

    - *Nabi* - Literally means "prophet." Commonly, Muslims refer to Muhammad as *the Prophet – Peace Be Upon Him.*

    - *Qur'an* - Literally means "recitation." The Qur'an is the sacred text of Islam.

    - *Rasul* - A term that means "messenger," referring to a designation of a *nabi* who offers a message to a specific group of people. NOTE: *Nabi* and *rasul* are not synonyms.

    - *Wahy* - A term that indicates inspiration. Within the Islamic context, it refers to the method through which the Qur'an was revealed to Muhammad, which involved both verbal and mental inspiration.

Sources

• (TEXT 1) Muhammad ibn Abdullah (the son of Abd Allah) was born in 570 CE. Tradition tells us that he was orphaned at a young age. His father was a trader who died before Muhammad was born; his mother, Amina, died when he was only six years old. As a young man, Muhammad was employed in Mecca's thriving caravan trade... Muhammad became a steward or business manager for the caravans of a wealthy widow, Khadija, whom he subsequently married. Tradition tells us that at this time, Muhammad was twenty-five years old and Khadija was forty... Muhammad, who had become a successful member of Meccan society, was apparently affected by [the changes in Meccan society]. He enjoyed great respect for his judgment and trustworthiness, as was reflected by his nickname al-Amin, the trusted one. This rectitude was complemented by a reflective nature that led him to retreat regularly to a cave on Mt. Hira, [a] few miles north of Mecca. Here, in long periods of solitude, he contemplated his life and the ills of his society, seeking greater meaning and insight.... At the age of forty, during the month of Ramadan, Muhammad PBUH the caravan leader became Muhammad the messenger of God. On the night Muslims call "The Night of Power and Excellence," he

received the first of many revelations from God. A heavenly intermediary, later identified by tradition as the angel Gabriel, commanded, "Recite." Muhammad responded that he had nothing to recite. Twice the angel repeated the command, and each time a frightened and bewildered Muhammad pleaded that he did not know what to say. Finally, the words came to him:

"Recite in the name of your Lord who has created, Created man out of a germ-cell. Recite for your Lord is the Most Generous One Who has taught by the pen, taught man what he did not know!"

With this revelation, Muhammad joined that group of individuals whom Semitic faiths acknowledge as divinely inspired messengers or prophets of God. Muhammad continued to receive divine revelations over a period of twenty-two years (610-632). These messages were finally collected and written down in the Quran ("The Recitation"), Islam's sacred scripture.

- Esposito, *Islam: The Straight Path*

• (TEXT 2) The first ten years of Muhammad's preaching were difficult, marked by Meccan resistance and rejection. While there was a trickle of converts, opposition to Muhammad was formidable. For the powerful and prosperous Meccan oligarchy, the monotheistic message of this would-be reformer, with its condemnation of the socioeconomic inequities of Meccan life, constituted a direct challenge not only to traditional polytheistic religion but also to the power and prestige of the establishment, threatening their economic, social, and political interests. The Prophet denounced false contracts, usury, and the neglect and exploitation of orphans and widows. He defended the rights of the poor and the oppressed, asserting that the rich had an obligation to the poor and dispossessed. This sense of social commitment and responsibility was institutionalized in the form of religious tithes or taxes on wealth and agricultural lands. Like Amos and Jeremiah before him,

Muhammad was a "warner" from God who admonished his hearers to repent and obey God, for the final judgment was near... Muhammad's rejection of polytheism undermined the religious prestige of the Meccans... as keepers of the Kaba, the religious shrine that housed the tribal idols. It threatened the considerable revenues that accrued from the annual pilgrimage and festival to this central sanctuary of Arabian tribal religion. This potential economic loss was coupled with the undermining of Meccan tribal political authority by Muhammad's claim to prophetic authority and leadership, and his insistence that all true believers belonged to a single universal community (*umma*) that transcended tribal bonds.

Muhammad was not the founder of Islam; he did not start a new religion. Like his prophetic predecessors, he came as a religious reformer. Muhammad maintained that he did not bring a new message from a new God but called people back to the one, true God and to a way of life that most of his contemporaries had forgotten or deviated from. Worship of Allah was not the evolutionary emergence of monotheism from polytheism but a return to a forgotten past, to the faith of the first monotheist, Abraham. The Prophet brought a revolution in Arabian life, a reformation that sought to purify and redefine its way of life. False, superstitious practices such as polytheism and idolatry were suppressed. Such beliefs were viewed as the worst forms of ingratitude or unbelief, for they contradicted and denied the unity or oneness (*tawhid*) of God. Polytheism, or association (*shirk*) of anything with Allah, was denounced as the worst of sins, idolatry. For Muhammad, the majority of Arabs lived in ignorance (*jahiliyya*) of Allah and His will as revealed to the prophets Adam, Abraham, Moses, and Jesus.

- Esposito, *Islam: The Straight Path*

• (TEXT 3) Muhammad introduced a new moral order in which the origin and end of all

actions was not self or tribal interest but God's will. Belief in the Day of Judgment and resurrection of the body added a dimension of human responsibility and accountability that had been absent in Arabian religion. Tribal vengeance and retaliation were subordinated to a belief in a just and merciful creator and judge. A society based on tribal affiliation and man-made tribal law or custom was replaced by a religiously bonded community (*umma*) governed by God's law.

- Esposito, Islam: The Straight Path

• (TEXT 4) **"The Life of Muhammad"**:

570 CE - Muhammad's Birth and Infancy

Muhammad was born in the year 570 in the town of Mecca, a mountain town in the high desert plateau of western Arabia. His name derives from the Arabic verb hamada, meaning "to praise, to glorify." He was the first and only son of Abd Allah bin Al-Muttalib and Amina bint Wahb. Abd Allah died before Muhammad's birth and Muhammad was raised by his mother Amina, who in keeping with Meccan tradition entrusted her son at an early age to a wet nurse named Halima from the nomadic tribe of the Sa'd ibn Bakr. He grew up in the hill country, learning their pure Arabic.

575 CE - Muhammad Becomes an Orphan

When Muhammad was five or six his mother took him to Yathrib (Medina), an oasis town a few hundred miles north of Mecca, to stay with relatives and visit his father's grave there. On the return journey, Amina took ill and died. She was buried in the village of Abwa on the Mecca-Medina Road. Halima, his nurse, returned to Mecca with the orphaned boy and placed him in the protection of his paternal grandfather, Abdul Al-Muttalib. In this man's care, Muhammad learned the rudiments of statecraft. Mecca was Arabia's most important pilgrimage center and Abdul Al-Muttalib its most respected leader. He controlled important pilgrimage concessions and frequently presided over Mecca's Council of Elders.

578 CE - Muhammad in Mecca in Care of an Uncle

Upon his grandfather's death in 578, Muhammad, aged about eight, passed into the care of a paternal uncle, Abu Talib. Muhammad grew up in the older man's home and remained under Abu Talib's protection for many years. Chroniclers have underscored Muhammad's disrupted childhood. So does the Qur'an: "Did God not find you an orphan and give you shelter and care? And He found you wandering, and gave you guidance. And he found you in need, and made you independent." (93:6-8).

580-594 CE - Muhammad's Teens

When a young boy, Muhammad worked as a shepherd to help pay his keep (his uncle was of modest means). In his teens he sometimes traveled with Abu Talib, who was a merchant, accompanying caravans to trade centers. On at least one occasion, he is said to have traveled as far north as Syria. Older merchants recognized his character and nicknamed him El–Amin, the one you can trust.

594 CE - Muhammad Acts as Caravan Agent for Wealthy Tradeswoman, Khadija

In his early twenties, Muhammad entered the service of a wealthy Meccan merchant, a widow named Khadija bint Khawalayd. The two were distant cousins. Muhammad carried her goods to the north and returned with a profit.

595-609 CE - Muhammad's Marriage and Family Life

Impressed by Muhammad's honesty and character, Khadija eventually proposed marriage. They were wed in about 595. He was twenty-five. She was nearly forty. Muhammad continued to manage Khadija's business affairs, and their next years were pleasant and prosperous. Six children were born to them, two sons who both died in infancy, and four daughters. Mecca prospered too, becoming a well-off trading center in the

hands of an elite group of clan leaders who were mostly successful traders.

610 CE - Muhammad Receives First Revelation

Mecca's new materialism and its traditional idolatry disturbed Muhammad. He began making long retreats to a mountain cave outside town. There, he fasted and meditated. On one occasion, after a number of indistinct visionary experiences, Muhammad was visited by an overpowering presence and instructed to recite words of such beauty and force that he and others gradually attributed them to God. This experience shook Muhammad to the core. It was several years before he dared to talk about it outside his family.

613 CE - Muhammad Takes his Message Public

After several similar experiences, Muhammad finally began to reveal the messages he was receiving to his tribe. These were gathered verse by verse and later would become the Qur'an, Islam's sacred scripture. In the next decade, Muhammad and his followers were first belittled and ridiculed, then persecuted and physically attacked for departing from traditional Mecca's tribal ways. Muhammad's message was resolutely monotheistic. For several years, the Quraysh, Mecca's dominant tribe, levied a ban on trade with Muhammad's people, subjecting them to near famine conditions. Toward the end of the decade, Muhammad's wife and uncle both died. Finally, the leaders of Mecca attempted to assassinate Muhammad.

622 CE - Muhammad and the Muslims Emigrate to Medina

In 622, Muhammad and his few hundred followers left Mecca and traveled to Yathrib, the oasis town where his father was buried. The leaders there were suffering through a vicious civil war, and they had invited this man well known for his wisdom to act as their mediator. Yathrib soon became known as

Medina, the City of the Prophet. Muhammad remained here for the next six years, building the first Muslim community and gradually gathering more and more people to his side.

625-628 CE - The Military Period

The Meccans did not take Muhammad's new success lightly. Early skirmishes led to three major battles in the next three years. Of these, the Muslims won the first (the Battle of Badr, March, 624), lost the second (the Battle of Uhud, March, 625), and outlasted the third, (The Battle of the Trench and the Siege of Medina, April, 627). In March, 628, a treaty was signed between the two sides, which recognized the Muslims as a new force in Arabia and gave them freedom to move unmolested throughout Arabia. Meccan allies breached the treaty a year later.

630 CE - The Conquest of Mecca

By now, the balance of power had shifted radically away from once-powerful Mecca, toward Muhammad and the Muslims. In January, 630, they marched on Mecca and were joined by tribe after tribe along the way. They entered Mecca without bloodshed and the Meccans, seeing the tide had turned, joined them.

630-632 CE - Muhammad's Final Years

Muhammad returned to live in Medina. In the next three years, he consolidated most of the Arabian Peninsula under Islam. In March, 632, he returned to Mecca one last time to perform a pilgrimage, and tens of thousands of Muslims joined him. After the pilgrimage, he returned to Medina. Three months later on June 8, 632 he died there, after a brief illness. He is buried in the mosque in Medina [Al-Masjid al-Nabawi, "The Mosque of the Prophet"] Within a hundred years, Muhammad's teaching and way of life had spread from the remote corners of Arabia as far east as Indo-China and as far west as Morocco, France and Spain.

www.pbs.org/muhammad/timeline_html.shtml (accessed July 23, 2010)

• (PHOTO 1) Calligraphic rendition of the name "Muhammad"

http://www.hamiddabashi.com/book_authority _islam.shtml (accessed July 23, 2010)

Study Questions

- What changes did Muhammad bring to pre-Islamic society?
- What was Muhammad's role in the shaping and dissemination of Islam?
- How is Muhammad seen in the context of the other "Abrahamic" religions?
- What are some of the traditions that show the place of honor that Muhammad occupies in Islam?
- How might Muhammad's early life have influenced his views on justice and equality in society?
- How did Muhammad receive what is known as the Qur'an?
- Who was the first convert to Islam?
- Why did the Meccans reject Muhammad's warnings?
- What is the *hijra*, and what is its significance?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Which of these great medieval voyagers traveled the farthest distance and wrote the most about their travels?

A.   Naser-e-Khosraw

B.   Marco Polo

C.   Ibn Jubayr

D.   Ibn Battuta

E.   Ahmad Amara

LESSON THREE: The Qur'an

Goals

- To introduce students to the Qur'an, the most sacred text in Islam.

- To discuss the revelation of the Qur'an to the Prophet Muhammad PBUH.

- To analyze the structure, content, and ritual uses of the Qur'an.

- To introduce the following terms to the students:

  - *Bismallah* - The Arabic formula that precedes most Qur'anic *surahs*, meaning "In the Name of God, the Merciful, the Compassionate." It is also the word that Muslims say before starting to engage in activity, such as; eating, cooking, taking a test, driving, studying, departing one's house, getting into a vehicle, etc.

  - *Hafiz* - Literally means "protector." In the Islamic context this term refers to one who has memorized the Qur'an, thereby keeping intact and preserving the revelation.

  - *`Ilmal-tajwid* - The science of reciting the Qur'an.

  - *Qur'an* - Literally means "recitation," and refers to the most sacred text in Islam, which is believed by Muslims to be the literal word of God.

  - *Surah* - A chapter of the Qur'an.

  - *Aya* - A verse of the Qur'an; also, a miracle or sign of God.

  - *Tafsir* - Refers to Qur'anic commentaries or exegesis.

Sources

• (TEXT 1) *'Iqra.* This command, meaning, "Read," was the first word revealed of the Qur'an to Muhammad in the year 610 CE. He was sitting in a mountain cave, just outside the city of Mecca, thinking about the meaning of things, when a brilliant flash of light overcame him. A hidden voice commanded him to *read.* Its tone was both frightening and compelling. But Muhammad was an illiterate. He never learned how to read, so he meekly answered, "I can't read." Suddenly, he felt himself being squeezed so that the very breath seemed to rush out of him. When he could bear it no longer, the commanding voice repeated once more, *"Read."* Confused about what to do, Muhammad protested, "But I can't read!" The same crushing feeling overwhelmed him, and he could hardly stand it when the pressure was released and the voice ordered a third time, *"Read."*

Muhammad, not wanting another bout with the pain, answered, "What should I read?" The voice began to recite melodious-sounding words: "*Read in the Name of your Lord Who created humans from a clinging [zygote]. Read for your Lord is the Most Generous. He taught people by the pen what they didn't know before.*" (Qur'an 96:1-5)...

For the next 23 years he would receive revelations from God, carried by the archangel Gabriel. These revelations constitute the Qur'an, a name that literally means the *Reading* or the *Recital.* The Qur'an was given orally to Muhammad, and he would ask people to write down the verses he dictated [to] them. The Qur'an was, therefore, not revealed all at once. In fact, it grew larger over time until the last month of Muhammad's life when it took its final form of 114 chapters called *surahs*, each *surah* varying in length. The *surahs* comprise over

6,600 verses called *ayas* that cover a wide variety of subjects...

One of the many features of the Qur'an that Muslims consider miraculous is its style. Muhammad was not known to be a man of poetry before the Qur'an began to flow from his lips... The second miraculous aspect of the Qur'an concerns its content. The Qur'an covers a variety of subjects, including religious doctrine, law, social values, morality, history, prophets and their struggles, philosophy, and science. Without containing a single unified narrative on any of those subjects, the Qur'an skillfully weaves components of each into self-contained chapters that reference one and then the other to provide coherent essays appealing to a variety of listeners.

- Emerick, *Understanding Islam*

• (TEXT 2) The Qur'an traditionally is divided into three periods: the early Meccan Suras (most of the short Suras at the end of the Qur'an and other Suras or parts of Suras scattered through the rest of the Qur'an), the later Meccan Suras, and the Medinan Suras. The Qur'anic texts commonly put the terms "Meccan" or "Medinan" after the title of each Sura to indicate the phase of Muhammad's life in which it was revealed. The early and later Meccan Suras are believed to have been revealed to Muhammad before he made his famous emigration (*hijra*) to Medina in the year 622 CE., Year One of the Islamic or Hijri calendar.

The Suras from the early Meccan period focus on existential and personal issues. The later Meccan period brings in more extended discussions of sacred history and the prophets known in the Biblical traditions. The message of the Qur'an is more explicitly fitted into a prophetic lineage beginning with the creation of Adam, the first prophet of Islam, extended through the stories of Noah, Abraham, Isaac, Jacob, Joseph, Moses, John the Baptist, and Jesus, prophets of the Arab tradition such as Hud and Salih, and ending with Muhammad. The Suras from the

Medinan period reflect Muhammad's new position as a political, economic, social, and military leader, and so address a wider range of societal, historical, and legal issues. As ruler of a state, Muhammad was faced with an array of specific problems, some of which are answered with Qur'anic revelations...

Although the Qur'an views itself as representing the prophetic tradition of Abraham, Moses, and Jesus, as a document the Qur'an is approached differently than the Torah or the Christian Bible. Most Jews and Christians acknowledge that the Biblical texts may have been composed by a wide variety of authors over a long period of time, under divine inspiration certainly, but not necessarily by direct speech of the deity. On the other hand, Muslim consensus views the Qur'an as direct revelation to Muhammad. Muslim scholars, as well as many non-Muslim scholars, stipulate that the Qur'an was completed within the lifetime of one historical personage, Muhammad, and that many of the events of the Qur'an are reflections of the life and struggles of Muhammad.

Another key difference between Qur'anic and Biblical traditions is in narrative style. The Qur'an does not narrate the sacred history of the prophets in a linear fashion. With the exception of the account of the prophet Joseph (Sura 12), the Qur'an scatters its tales of the prophets throughout the text. Aspects of the story of Moses, for example, occur in 44 different passages in the Qur'an, but are never brought together in a single Sura.

- Sells, *Approaching the Qur'an*

• (TEXT 3) In the name of Allah, the Most Gracious, the Most Merciful. All praise, and thanks are Allah's, the Lord of the Alamin (mankind, jinn, and all that exist). The Most Gracious, the Most Merciful. The only Owner (and the only Ruling Judge) of the Day of Recompense (i.e the Day of Resurrection) You (Alone) we worship, and you (Alone) we ask for help (for each and everything). Guide us to the straight way.

بِسْمِ اللهِ الرَّحْمَٰنِالرَّحِيمِ (١)
الْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِينَ (٢) الرَّحْمَٰنِ الرَّحِيمِ (٣)
مَٰلِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)
اهْدِنَا الصِّرَٰطَ الْمُسْتَقِيمَ (٦)

- Qur'an 1:1-6

• (TEXT 4) When the earth is shaken with its final earthquake. And when the earth throws out its burdens. And man will say: "What is the matter with it?". That Day it will Declare its information (about all what happened over it of good and evil). Because your Lord will inspire it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So, whosoever does good equal to the weight of an atom (or small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١)وَأَخْرَجَتِ الْأَرْضُ
أَثْقَالَهَا (٢) وَقَالَ الْإِنسَٰنُ مَا لَهَا (٣) يَوْمَئِذٍ تُحَدِّثُ
أَخْبَارَهَا (٤) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا (٥) يَوْمَئِذٍ يَصْدُرُ
النَّاسُ أَشْتَاتًا لِّيُرَوْاْ أَعْمَٰلَهُمْ (٦) فَمَن يَعْمَلْ مِثْقَالَ
ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
(٨)

- Qur'an 99:1-8

- What was the Prophet Muhammad's role in the delivery of the Qur'an?

- How do Muslims view the Qur'an in relation to the Hebrew Bible and the New Testament? What are some of the differences between these texts in terms of content and form?

- (3) Why do Muslims place such emphasis on preserving the 'text' of the Qur'an? What is the significance of the Arabic text of the Qur'an, as compared to translations? How does this compare to the way sacred texts are seen in Judaism? What makes a text sacred?

- (4) What do Muslims regard as some of the miraculous elements surrounding the Qur'an?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Identify the one Empire listed below that was not a Muslim Empire.

A. Mamluk

B. Safavid

C. Ottoman

D. Sasanian

E. Byzantine

LESSON FOUR: The Prophet's *Sunnah* and the Sources of Islamic Law

Goals

- To expose students to *halal* eating practices and the role these play in people's daily lives.

- To introduce the concept of *sunnah* as a major source of guidance for Muslims.

- To present Islamic Law as the outlining of a Muslim's duty to God (i.e. ritual observances) and to humanity (i.e. social interactions).

- To introduce the following terms to the students:

  - *Fard* - A duty that is required according to Islamic law.

  - *Fiqh* - Islamic jurisprudence.

  - *Hadith* (plural: *Ahadith*) - Literally means account. Refers to traditions relating to the words and actions of the Prophet Muhammad.

  - *Haram* - A forbidden action in Islam.

  - *Ijma* - The consensus of the Muslim community. This term usually refers to the consensus of Islamic scholars.

  - *Ijtihad* - The process of using independent thought to create new Islamic legal opinions.

  - *Isnad* - The chain of reporters in a *hadith* that link a tradition back to the Prophet Muhammad. This chain is used as a test to authenticate the validity of a *hadith.*

  - *Makruh* - An action that is not recommended in Islam.

  - *Mubah* - An action deemed to be neither forbidden nor recommended, according to Islamic law.

  - *Qiyas* - Analogical reasoning; a method of understanding or creating Islamic law.

  - *Shari'a* - The entire canon of Islamic law.

  - *Sunnah* - Literally means "way" or "custom." This term refers to the behaviors and customs of the Prophet Muhammad.

  - `*Ulama* - Scholars of Islam (the singular of this term is `*alim*).

Sources

• (TEXT 1) Classical Islamic jurisprudence recognized four official sources, as well as other subsidiary sources. Quran: As the primary source of God's revelation and law, the Quran is the sourcebook of Islamic principles and values. Although the Quran declares, "Here is a plain statement to men, a guidance and instruction to those who fear God," it does not constitute a comprehensive code of laws. While it does contain legal prescriptions, the bulk of the Quran consists of broad, general, moral directives – what Muslims ought to do. It replaced, modified, or supplemented earlier tribal laws. Practices such as female infanticide, exploitation of the poor, usury, murder, false contracts, fornication, adultery, and theft were condemned. In other cases, Arab customs were gradually replaced by Islamic standards.

- Esposito, *Islam: The Straight Path*

• (TEXT 2) Sunna of the Prophet: Quranic principles and values were concretized and interpreted by the second and complementary source of law, the Sunna of the Prophet, the normative model behavior of Muhammad. The importance of the Sunna is rooted in such Quranic injunctions as "obey God and obey the Messenger... If you should quarrel over anything refer it to God and the Messenger" (4:59) and "In God's messenger you have a fine model for anyone whose hope is in God and the Last Day" (33:21). Belief that Muhammad was inspired by God to act wisely, in accordance with God's will, led to the acceptance of his example, or Sunna, as a supplement to the Quran, and thus, a material or textual source of the law. Sunna includes what the Prophet said, what he did, and those actions that he permitted or allowed. The record of Prophetic deeds transmitted and preserved in tradition reports (*hadith*, pl. *ahadith*) proliferated. By the ninth century, the number of traditions had mushroomed into the hundreds of thousands... Recognition that many of these traditions were fabricated led to the development of the science of tradition, criticism and the compilation of authoritative compendia. The evaluation of traditions focused on the chain of narrators and the subject matter. Criteria were established for judging the trustworthiness of narrators – moral character, reputation for piety, intelligence, and good memory. Then a link by link examination of each of the narrators was conducted to trace the continuity of a tradition back to the Prophet... The second criteria, evaluation of a tradition's subject matter, entailed an examination to determine whether, for example, a tradition contradicted the Quran, an already verified tradition, or *reason.*

- Esposito, *Islam: The Straight Path*

• (TEXT 3) Analogical Reasoning: Even the Sunna did not provide all that the Muslims needed for specific legislation and legal guidance. Thus there was created a practice of analogical reasoning known as *qiyas*,

which was nearly universally recognized as a third source of law... When a problem arose that neither the Qur'an nor the Hadith could resolve, an attempt was made to find an analogous situation in which a clear determination had already been made.

- Denny, *An Introduction to Islam*

• (TEXT 4) Consensus of the Community: The authority for consensus (*ijma*) as a fourth source of law is usually derived from a saying of the Prophet, "My community will never agree on an error." Consensus did not develop as a source of law until after the death of Muhammad, with the consequent loss of his direct guidance in legislative matters... Consensus played a pivotal role in the development of Islamic law and contributed significantly to the corpus of law or legal interpretation. If questions arose about the meaning of a Quranic text or tradition, or if revelation and early Muslim practice were silent, jurists applied their own reasoning (*ijtihad*) to interpret the law.

- Esposito, *Islam: The Straight Path*

• (TEXT 5) Sometimes scholars have to get very creative to provide answers for the community. The word *Ijtihad* is the name for this process of coming up with definitive rulings that rely on a lot of independent thought. It is through this process that the corpus of Islamic Law is a living, breathing institution that can adapt to any age or circumstance. Recent legal rulings, called *fatwas*, have declared that it is allowed to say the call to prayer over a loudspeaker, to perform prayers in a spacecraft, to donate organs, and to trade stocks that are not connected with vice.

- Emerick, *Understanding Islam*

• (TEXT 6) They ask you concerning alcoholic drink and gambling. Say: "In them is great sin, and (some) benefits for men, but the sin of them is greater than their benefit."

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ

مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

- Qur'an 2:219

• (TEXT 7) O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba,* (i.e., in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا (٤٣)

- Qur'an 4:43

• (TEXT 8) Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As Salat (the prayer). So, will you not then abstain?

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلْ أَنتُم مُّنتَهُونَ (٩١)

- Qur'an 5:91

• (TEXT 9) 'Abd al-Aziz b. Suhaib reported: They (some persons) asked Anas b. Malik, about Fadikh (that is, a wine prepared from fresh dates), whereupon he said: There was no liquor with us except this Fadikh of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Ayyub and some persons from amongst the Companions of the Messenger of Allah (may peace be upon him) in our house. When a person came and said: Has the news reached you? We said, No. He said: liquor has been declared forbidden. Thereupon, Abu Talha said: Anas, spill these large pitchers. He (the narrator) said: They then never reverted to it, nor even asked about this after the announcement by that person.

- Hadith 4883

• (TEXT 10) Analogies cannot be constructed without the prior existence of an original case, a ruling (*hukm*) in the sources, and an effective cause that links the original case to the new case. Human reasoning basically consists of unrestricted reasoning, which does not depend on such requirements. For example, the Quran prohibits alcohol because it is an intoxicant. This prohibition can be extended, by analogy, to narcotic drugs. But no such analogy can be extended to a drug that only causes lapse of memory or blurs the eyesight, for want of the effective cause, intoxication. But these can be prohibited by human reasoning.

- Esposito, *The Oxford History of Islam*

• (TEXT 11) These five necessities are: religion, life, intellect, procreation, and property. These five necessities are derived from *Shari'ah* as necessary and basic for human existence. Therefore, every society should preserve and protect these five necessities; other human life would be harsh, brutal, poor, and miserable here and in the hereafter.

Reason and Revelation: Revelation, the Islamic Divine Law mentioned clearly that intellect is a necessity and must be preserved; since alcohol nullifies the ability of intellectualization, alcohol and any other substance similar to its effects, becomes prohibited. Now we all know that alcohol has

some benefits in it, Allah – the All Knowing – mentioned in the Qur'an that alcohol has some benefits, however, it is mentioned also that the harm of alcohol overweighs its benefits, and thus it is prohibited. Its use must be prevented by a set of legislations because it inflicts harm on all: society, family, and individuals. Allah, in His absolute wisdom, legislates for human beings benefits that sometimes they can't anticipate for themselves. Since alcohol causes harm, the command of prohibition was stated so clearly that no skill of interpretation or exegesis is needed.

Reason might prefer its own way of stating benefit and harm; however, reason is limited to its methodology, which is either deductive or inductive. Since deductive reasoning can't predict the future, then inductive reasoning is what we are looking for. The golden key for knowing benefits and harm is "experience," and the only road to it is "trial and error." Society from history and experience discovered that alcohol caused harm to individuals, young and old, causing illness, and as a fruit of experience the reason started to restrict the consumption of alcohol. Going further in rationality and experience, society realized that alcohol caused financial harm, by affecting both health and wealth of the society; reason sought more regulation of alcohol. Going further with rationality, reason realized that drinking and driving caused terrible damage to the life of people, property, family, and the society, thus rational legislation went further in restricting alcohol. Going further in experience, being advanced more in science and medicine the harm of alcohol starts to manifest itself with more acceleration, therefore, physicians realized that pregnant women who consume alcohol are destroying their fetuses, physically and mentally, and the harm inflicted on the fetus, the mother, the family, procreation, and society; therefore, more restriction is placed on alcohol. However, although the restriction of alcohol is ongoing, but not yet in a form of prohibition as that in divine law. After all, the route of reason in seeking more restrictions

on consuming alcohol is continually confirming the beneficial aspect of the divine law legislation; showing no contradiction between reason and revelation in morality.

- Mashhad, *Al-Allaf*

• (TEXT 12) O Mankind! Eat of what is lawful and clean on the earth and do not follow in the footsteps of Shaitan, surely, he is your open enemy.

يَـٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَـٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ (١٦٨)

- Qur'an 2:168

• (TEXT 13) Forbidden to you (for food) are: *Al Maytah* (the dead animals – cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allah's name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling or violent blow or by a headlong fall, or by the goring horns-and that which has been (partly) eaten – by a wild animal – unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so Fear them not but Fear me. This day, I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such as can eat these above mentioned meats), then surely Allah is oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَـٰمِ ذَٰلِكُمْ فِسْقٌ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِيناً فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ
غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٣)

- Qur'an 5:3

• (TEXT 14) O you who believe (in the oneness of Allah – Islamic monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols on which Allah's name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly Allah is Oft-Forgiving, Most Merciful.

يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ
وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢) إِنَّمَا
حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ
بِهِ لِغَيْرِ ٱللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ
عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (١٧٣)

- Qur'an 2:172-3

• (TEXT 15) Narrated by Salama bin al-Aqwa': In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet said, "Yes, you can do either."

- Hadith 405

• (TEXT 16) Narrated by Abu Tha'laba: Allah's Apostle forbade the eating of the meat of beasts having fangs.

- Hadith 438

• (TEXT 17) Narrated by `Aisha: A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently.

- Hadith 415

• (TEXT 18) Narrated by Rafi bin Khadij: The Prophet said, "Eat what is slaughtered (with any instrument) that makes the blood flow out, except what is slaughtered with a tooth or a nail."

- Hadith 414

• (TEXT 19) Shaddid b. Aus said: Two are the things which I remember Allah's Messenger (may peace be upon him) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.

- Hadith 4810

• (TEXT 20) Hallal Guidelines, which are located at the end of this chapter, immediately after the Bibliography, can also be found at the following url: hma.jucanada.org/halal_guidelines.aspx (accessed July 23, 2010).

Study Questions

Questions for TEXTS 1-5:

- Why are the sayings and deeds of the Prophet Muhammad given so much weight in the Islamic tradition?

- Explain the role of the chain of narrators (*isnad*) in *hadith* literature. Why is it essential that all *hadith* have a chain of narrators intact?

- How does the system of Islamic law retain a sense of fluidity? What are some of the structures that the system has in place that allow for a degree of flexibility?

- Compare the various components of Islamic law (*Qur'an, sunnah, qiyas, ijma, ijtihad*) to the system of checks and balances in the United States government.

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Which of these countries possesses the largest Muslim population in the world?

A. India

B. Indonesia

C. Nigeria

D. Egypt

E. Saudi Arabia

LESSON FIVE: The Five Pillars (Part I)

Shahada & Salat

Goals

- To explore the first two pillars of the Islamic tradition, the *shahada* and *salat*.
- To introduce students to the following terms:
  - *Allah* - God. It is critical for students to know that "Allah" is not the name of the Muslim God, as is commonly taught, but is simply the Islamic term for God, based on the Arabic term for God. This is similar to the term "Adonai" that Jews use, which does not mean "the Jewish God" but means "God." [NOTE: the terms Allah and Rabb are used by Arabic speaking Jews and Christians as well. Also, Hebrew texts use similar terms, such as Elohim and Ribono Shel Olam.]
  - *Salat*: The ritual Islamic prayer, performed five times daily.
  - *Rak`a*: A "unit" or section of prayer (*salat*).
  - Sajood: Postion of prostration
  - Ruku'a: In prayer, bowing at the waist
  - *Fajr:* Morning prayers, which is the first prayer of the day: 2 Rak'ate
  - *Dhuhr*: The noon prayer and second prayer of the day: 4 Rak'ate
  - *Asr:* The afternoon and third prayer of the day: 4 Rak'ate
  - *Maghrib:* The fourth prayer of the day and occurs at sunset: 3 Rak'ate
  - *Isha:* The fifth prayer takes place at night: 4 Rak'ate
  - *Fard*: Required.
  - *Imam*: Means "leader." This term refers to a person who leads congregational prayers.
  - *Jum`a*: Friday congregational prayers. Shorter rak'ate when Friday prayers are performed in the mosque. (Two sets of prayers rather than four).
  - *Ka`aba*: Found in the modern city of Mecca in Saudi Arabia. This is the cube-shaped shrine that Muslims believe was built by the Prophet Adam, and later rebuilt by the Prophet Abraham. It symbolizes unity of all Muslims.
  - *Khutbah*: The "sermon" delivered to a Muslim congregation on Fridays and on religious festivals.
  - *Masjid*: A space of worship for Muslims. Also the term for a Mosque in Arabic.
  - *Mu'adhdhin* - One who gives the call to prayer (*adhan*).
  - *Niyya*: Literally means "intention."
  - *Qibla*: The geographical direction of the *Ka`aba*. Muslims face this direction to offer *salat,* or the ritual prayer. Most mosques are built with a special area in the mosque designating the direction of the *Ka'aba*. (Some might argue that all mosques are built like this.) The first *Qibla* was the Dome of the Rock Mosque in Jerusalem and later got changed to the Ka'aba.
  - *Shahada*: The declaration of faith ("There is no God but God, and Muhammad is God's messenger").

- *Sunna*: literally means the prophet's sayings, actions, or what the prophet accepted of his followers' actions during his lifetime. When applied to prayer, it means the extra and non-obligatory prayers that the prophet performed and highly encouraged.
- *Tawhid*: The absolute oneness of God. This notion is the crux of Islam, and is often referred to as "radical monotheism."

Sources

• (TEXT 1) Shahada: A Muslim is one who proclaims (*shahada,* witness or testimony): "There is no god but the God [Allah], and Muhammad is the messenger of God." This acknowledgment of and commitment to Allah and His Prophet is the rather simple means by which a person professes his or her faith and becomes a Muslim, and a testimony that is given throughout the day when the muezzin calls the faithful to prayer. It affirms Islam's absolute monotheism, an unshakable and uncompromising faith in the oneness or unity (*tawhid*) of God. As such, it also serves as a reminder to the faithful that polytheism, the association of anything else with God, is forbidden and is the one unforgivable sin... The second part of the confession of faith is the affirmation of Muhammad as the messenger of God, the last and final Prophet, who serves as a model for the Muslim community. Molding individuals into an Islamic society requires activities that recall, reinforce, and realize the word of God and the example of the Prophet.

- Esposito, *Islam: The Straight Path*

• (PHOTO 1) A calligraphic rendition of the *Shahada.*

www.oozebap.org/biblio/images/shahada.gif (accessed July 27, 2010)

• (PHOTO 2) A calligraphic rendition of the *Shahada.*
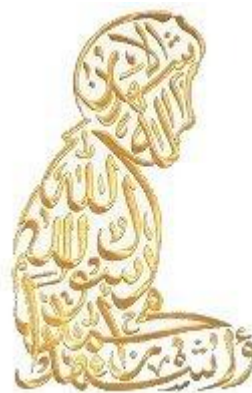
http://www.superluminal.com/cookbook/essay_many_flavors.html (accessed July 27, 2010)

• (TEXT 2)

Adhan (Call to Prayer)

Allahu Akbar/God is the Greatest

Allahu Akbar/God is the Greatest

Allahu Akbar/God is the Greatest

Allahu Akbar/God is the Greatest

Ashhadu an la ilaha illallah/I bear witness that there is no God but Allah

Ashhadu an la ilaha illallah/I bear witness that there is no God but Allah

Ashhadu anna muhammadar rasulullah/I bear witness that Muhammad is Allah's messenger

Ashhadu anna muhammadar rasulullah/I bear witness that Muhammad is Allah's messenger

Hayya 'alal falah/Rush to success

Hayya 'alal falah/Rush to success

Allahu Akbar/God is the Greatest

Allahu Akbar/God is the Greatest

In the *adhan* for the *Fajr Salah* the following is added after: *Hayya 'alal falah*

Assalatu khairum minan naum/Prayer is better than sleep

Assalatu khairum minan naum/Prayer is better than sleep

- Sarwar, *Islam: Belief and Teachings*

• (TEXT 3) The foundation of Muslim devotion is the ritual prayer service known as *salat.* Although in English the term is often translated simply as "prayer," that is a little misleading if it means the personal type of prayers of petition, intercession, or invocation associated with private Christian devotion. That sort of prayer is known as *du`a.* Though a prominent aspect of Muslim personal piety, it is not the same as *salat.* The salat is an intense, highly regulated, formal observance that features cycles of bodily postures climaxing in complete prostration in an orientation toward the Ka'ba in Mecca.

- Denny, *An Introduction to Islam*

• (TEXT 4) Ibn Hazm and Anas bin Malik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah. I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord, as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again…"

- Hadith *345*

• (TEXT 5) *Time and Location.* Muslims are required to perform the salat five times daily: early morning, noon, mid-afternoon, sunset and evening. In addition [to] the Friday congregational service, which features a sermon, the salats of funeral and the two eclipses (sun or moon) are also required… There are also salats that are recommended (*sunna*-performance rewarded, neglect not punished): supererogatory prayers offered along with the five *fard* ones, the salat of the two major annual festivals (performed in congregation), and a number of others… There are certain prerequisites for salats. Purification is the first one, as has already been noted and described. Next is the proper covering of the body: from the navel to the knees for males, and the whole body with the exception of the hands, face, and feet for females… Proper *niyya* [intention], is required… Finally, the worshiper is required to face in the direction of Mecca; this is known as *qibla* and is marked in mosques by a niche.

- Denny, *An Introduction to Islam*

• (TEXT 6) Before we begin to say *Salah*, we must first clean parts of our body… *Wudu'* is essential for performing *Salah*. We must not say *Salah* without first making *Wudu'*. The steps to take are:

> a. Make *Niyyah* (intention) saying the *Tasmiya (Basmala* or Bismillah). *Bismillahir rahmanir rahim* (In the name of Allah, the Most Merciful, the Most Kind.) Then wash both hands up to the wrists three times making sure that water has reached between the fingers.

> b. Put a handful of water into the mouth and rinse it thoroughly three times.

c. Sniff water into the nostrils three times to clean them and then wash the tip of the nose.

d. Wash the face three times from right ear to left ear and from forehead to throat.

e. Wash the right arm, and then left arm, thoroughly from hand to elbow three times.

f. Move the wet palms of both hands over the head, starting from the top of the forehead to the neck.

g. Rub the wet fingers into the grooves and holes of both ears and also pass the wet thumbs behind the ears.

h. Pass the backs of the wet hands over the nape.

i. Wash both feet to the ankles starting from the right foot and making sure that water has reached between the toes and all other parts of the feet…

At the end of all the steps, recite: *Ash-hadu alla ilaha illallahu wahdahu la sharika lahu wa ash-hadu anna Muhammadan `abduhu wa rasuluh* (I testify that there is no god but God and God is One and has no partner and I testify that Muhammad is God's servant and messenger).

- Sarwar*, The Children's Book of Salah*

• (TEXT 7) (1) Face Mecca and begin by making a clear intention to pray:

(2) Stand straight up with your hands by your ears and say "Allahu Akbar" ("God is Great"):
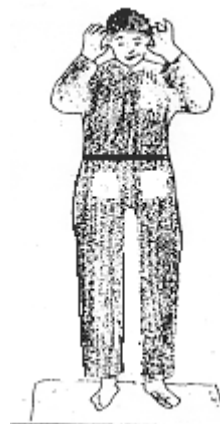
(3) Then, fold your hands over your chest (right hand over left hand):

Say "In the name of God, Most Merciful, Most Gracious," and recite:

- "Glory and praise to you, O God; blessed is Your name and exalted is Your majesty. There is no God other than You."
- "Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful, Master of the Day of Judgment. You do we worship, and Your aid we seek. Show us the straight way, the way of those on whom You have bestowed Your grace, not the way of those who receive Your wrath, and who go astray" (Al-Fatihah, the opening chapter of Quran).
- Any chapter from the Quran of your choice.

(4) Say "Allahu Akbar" and bend forward with your hands on your knees:

And recite three times, "Glory be to my Lord, the Great"

(5) Stand up with your hands by your sides while saying, "God hears those who praise God. Oh our God, all praise be to You."

(6) Say "Allahu Akbar" and prostrate yourself by kneeling with your forehead, nose, hands, knees, and toes all on the ground:

In this position recite three times, "Glory be to my Lord, the Most High."

(7) Say "Allahu Akbar" and rise to a seated position with your lower legs folded under your thighs, and with your hands on your knees:

(8) Perform steps 6 & 7 once again.

(9) Perform steps 3-8 once again.

(10) In the seated position, recite:

- "All compliments, all physical prayer, and all monetary worship are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be on us and on all righteous slaves of Allah."

Keeping your hands as they are, lift up your right index finger and say:

- "I bear witness that no one is worthy of worship except Allah."

Then lower your finger and say:

- "I bear witness that Muhammad is God's slave and Messenger."

Continue reciting:

- "O Allah, send blessings upon Muhammad and on his family and his

true followers, just as you sent blessings upon Abraham and his family and his true followers. Surely, You are praiseworthy, the Great."

(11) Turn your head to your right, saying:

"May peace and the mercy of Allah be upon you."

Turn your head to your left, saying again:

"May peace and the mercy of Allah be upon you."

- Canadian Society of Muslims, "How to Perform Salaat, the Islamic Ritual Prayer"

Study Questions

- How was this revolutionary in Arabia and why?
- What role does the *adhan* play in a Muslim community?
- How does it relate to the concept of the five pillars?
- What do you believe is the reasoning behind the establishment of five ritualized prayers?
- What are some of the benefits of *salat* from an Islamic perspective?
- Have students in the classroom prayed? What does prayer mean to you? Is it different when you pray alone or in a congregation? Why?
- Can you think of any drawbacks or hardships a Muslim might face in fulfilling this requirement?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Which of the following North American-based Islamic organizations elected its first female president in 2006?

A. CAIR (Council on American-Islamic Relations)

B. ICNA (Islamic Circle of North America)

C. ISNA (Islamic Society of North America)

D. MAC (Muslim American Council)

E. MPAC (Muslim Public Affairs Council)

LESSON SIX: The Five Pillars (Part II)
Zakat & *Sawm*

Goals

- To explore the second two pillars of the Islamic tradition: *zakat* and *sawm*.

- To highlight the festivities and rituals surrounding the month of Ramadan.

- To introduce students to the following terms:

  - `*Eidal-Fitr* - This term literally means "The Feast of the Fast-Breaking." This is a festival denoting the end of the month of Ramadan.

  - *Ramadan* - A sacred Islamic month during which time, according to Islamic tradition, the Qur'an was revealed to the Prophet Muhammad. Muslims fast during Ramadan in order to commemorate this month.

  - *Sawm* - The Muslim ritual of fasting during the month of Ramadan, from dawn until dusk.

  - *Zakat* - This refers to a welfare contribution, a compulsory payment given from a Muslim's annual savings.

Sources

• (TEXT 1) *Zakat*: Legal Almsgiving. The earliest documents we have concerning Muslim practices-the Qur'an and other contemporary and somewhat later sources-speak often of calling the people to worship by means of the *salat* and almsgiving by means of the *zakat*. These two basic religious activities are clear indicators of the importance of the vertical relationship between humankind and God through prayer and obedience, on the one hand, and the horizontal relationship of Muslims with one another through the giving of one's wealth, on the other. Next in importance to worship is concern for others, both individual and as a community of Muslims. The *zakat* is a legal, obligatory act and considered a technical part of one's service to God, in the sense of `*ibada*. *Zakat* is not to be confused with charity, which is known as *sadaqa*. Muslims are commanded to give charity often and freely, with emphasis on discretion and concern for the feelings of the recipients. *Zakat*, however, is more like a tax payable once a year and computed as a percentage of one's various forms of wealth. A manual of Islamic practices written for English-speaking converts describes *zakat* as being owed on "three C's: cash, cattle, and crops." The Arabic word *zakat* has as one of its meanings "purity," and although that sense is secondary, it does apply as a characterization of the wealth remaining to the owner after the alms tax has been paid. That is, the wealth is purified for the use of its owner... Before *zakat* is owed, a minimum amount of each type of wealth must be owned... *Zakat* is owed only by Muslims who have reached their majority (which most schools consider to be sixteen, provided the individual has declared himself or herself to be an adult), and the person must be sane.

- Denny, *An Introduction to Islam*

• (TEXT 2) This *Zakat* is a due imposed by the force of the law, an amount of money at a specified proportion. But in addition to this there is the institution of almsgiving which is imposed on the individual's conscience without any fixed rate; it is at the discretion of the will and the conscience. It is the outward sign of charity and brotherly feeling, to both of which Islam attaches a supreme

importance; it is an attempt to establish the mutual ties of mankind and social solidarity by means of an individual perception of what is necessary and a personal concept of charity. It serves two purposes: first to establish an inner refinement of the consciousness; and the second, to foster a belief in the inherent solidarity of mankind... And the messenger says "You will never be Believers until you show charity". They said to him "O Messenger of Allah, all of us are charitable". He replied: "It is not a question of your charity to your neighbor, but of your charity to men in general." And thus he sets a lofty pattern of charity which is pure and universal to the point of making it a feature of faith.

- Sayyid, *Social Justice in Islam*

• (TEXT 3) *Sawm*: Fasting During the Holy Month of Ramadan. One of the Muslims' best-known religious acts is the month-long daytime fast during the ninth lunar month of Ramadan. From before dawn until sunset, those who are observing the fast are forbidden from eating, drinking, smoking, and marital relations. In addition, one may not chew or swallow any external matter or take medicine through any orifice. (It is permissible to receive necessary injections either in the muscle or vein). Breaking the fast intentionally is a very serious breach and carries substantial penalties. Eating or drinking unintentionally, however, is forgiven and does not break the fast. An example would be coercion; another would be momentarily forgetting what one has intended. One may brush one's teeth; rinse one's mouth; wash the body; swallow saliva; use external medications, ointments, and perfume; and even kiss one's spouse and children without breaking the fast. But intentional breaking of the fast is punishable-if it is the very serious breach brought on by sexual relations-by being required to fast for sixty days, to feed sixty people the equivalent of one meal each, or to give charity equal to a meal to sixty persons. This penalty is known

as *kaffara*, meaning "reparation, penance." If the fast has been deliberately broken by eating, drinking, or smoking, then one may renew one's vow and abstain for the rest of the day. But one should observe an additional day's fast after Ramadan to make up for the lapse. Fasting is prohibited for pregnant or menstruating women or to women who have just given birth. They may make it up later.

Travelers may keep the fast only if no undue hardship is experienced; otherwise they must make it up later. Old and feeble persons as well as minor children are exempt, as are the sick and the insane. If the old and feeble can afford it, they should give a meal to a needy person for each day of fasting missed. Children are encouraged to fast but should not be coerced in any way or punished harshly when they fail. As for the insane person, no religious duties are required at all. It is recommended that one eat immediately after the sun has set. One may then eat another, lighter meal before the next day's fasting begins, preferably just before dawn.

- Denny, *An Introduction to Islam*

• (TEXT 4) Fasting in Ramadan is a demanding spiritual discipline and enhances one's awareness of one's dependence on God and essential similarity with other human beings, especially the poor and hungry, thus one's religious awe is renewed, and one's regard for others is made keener. Notice the twofold relationship of verticality and horizontalism that we observed when describing the *salat*. The same is true of *zakat* and *sawm*. But Ramadan is by no means a lent, as in Christianity. It is a time of serious reflection, to be sure, but it is not a sad or even a somber period. Ramadan nights are joyful times, when friends and extended families gather for food and singing and simple entertainments. The mosque is visited, and some men even spend several days and nights there in spiritual retreat and vigil... The reciting of the Qur'an can be heard throughout Muslim neighborhoods long into the night.

Ramadan is one of the Muslims' most sacred times. In addition to its being the month during which the Qur'an first descended, it was also the month in which the fateful Battle of Badr took place in AH 2. Ramadan is the only month mentioned in the Qur'an (2:185).

- Denny, *An Introduction to Islam*

• (TEXT 5) In the name of God, the Most Gracious, the Most Merciful. Verily we have sent it (this Qur'an) down in the night of Al Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The Night of Al Qadr (Decree) is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months). Therein descend the angels and the Ruh (Jibrail) by Allah's Permission with all Decrees. (All that night), there is peace (and goodness from Allah to his believing slaves) until the appearance of dawn.

- Qur'an 97: 1-5

Many interpreters of this verse in the Holy Quran state that a thousand months is Allah's way of defining eternal time, as it cannot be described in worldly time. A single moment of enlightenment of the Noor of Allah is better than a thousand months and such a moment of recognition converts the night into a period of Spiritual glory and majesty, and every one of us should try to work towards this.

When the night of spiritual darkness is removed by the Noor of Allah, a wonderful peace and sense of security arises in the soul which lasts until this physical life ends and the glorious day of the spiritual world dawns, when everything will be on a different plane and the nights and days of this world will seem less than a dream. This is the meaning of "until the rise of dawn" and not the literal interpretation as many may construe or understand it. Surely, Allah's realm/time span is larger. Allah says in the Quran: Rise to pray in the night except a little (73:1).

Allah ordered Prophet Muhammad (salwaat) to spend most of the night in worship in order that his Lord may lift him to a higher elevation. Hazrat Ali (salwaat) and others would join him for the nightly meditation (Baitul Khayal) and would be rising up in station and spirituality: "Surely we will make to descend on you a weighty Word. Surely the rising by night is the firmest way to tread and the best corrective of speech" (73, 1-5).

Our beloved Prophet Muhammad, praise and peace be upon him, said: "Whosoever offers voluntary prayers during the Night of Power out of belief and charging Allah with its recompense will have his past sins forgiven." Hadith, compiled by Bukhari and Muslim Dai Nasir-i Khusraw explains the significance of this night saying: "You illuminate the mosques on the Night of Qadr and make it as bright as the day, while your hearts are as dark as the darkest night. Know that illuminations are not enough. When you light the lamps, remind yourselves that your dark hearts, without inner purifications, will not become enlightened by the lamps."

The Glory and Majesty of this night cannot be explained in any human terms. This Night is an opportunity to open out our hearts unto Him Who revealed the Holy Qur'an to Prophet Muhammad, who kept Allah's message ever living and appointed his heirs, the Imams, as the carriers of the Divine mission. At Gadhir Khumm, Prophet Muhammad (salwaat) reminded the believers of the Holy Institution of Imamat, he said: "I am leaving behind me two weighty things. The Holy Quran and my posterity. Verily if you follow them both you will never go astray. Both are tied with a long rope and cannot be separated till the Day of Judgment." This night is therefore, not only the Anniversary Night of the Holy Quran, but it is also the Anniversary of Hazrat Nabi, Muhammad's Prophethood

- *Layla tul Qadr [The Night of Power]*

• (PHOTO 1) *Iftaar* dinner at the White House.

http://georgewbush-whitehouse.archives.gov/news/releases/2002/11/images/20021107-11_p23620-05-pm-515h.jpg (accessed July 27, 2010)

• (PHOTO 2) A family *Iftaar*.

mk31.image.pbase.com/u36/yalop/upload/23614559.42500031w.jpg (accessed July 27, 2010)

• (PHOTO 3) *`Eid al-Fitr* Prayers.

newsimg.bbc.co.uk/media/images/40980000/jpg/_40980258_riyadh_afp416.jpg (accessed July 27, 2010

• (PHOTO 4) Decorating hands with henna for *`Eid al Fitr*.

newsimg.bbc.co.uk/media/images/40980000/jpg/_40980252_henna_ap416.jpg (accessed July 27, 2010

<u>Study Questions</u>

Questions for TEXTS 1-2:

- How does *zakat* differ from "charity"?
- What did the prophet Mohammed mean when speaking to his followers about charity?
- How do you interpret the notion that *zakat* purifies one's wealth?
- Talk about the positives of charity. Are there any negatives?

Questions for TEXTS 3-4:

- What miraculous event does the month of Ramadan commemorate?
- How does the general mood of the month of Ramadan compare to the overall atmosphere of fast periods in other religions?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

One of architecture's greatest achievements and contributions, and a wonder of the world, the Taj Mahal, is in fact a tomb that the ruling Emperor at the time built in memory of his wife. Under which Empire was this monument of love designed and constructed?

A.   Mongol

B.   Abbasid

C.   Mughal

D.   Ottoman

E.   Mamluk

LESSON SEVEN: The Five Pillars (Part III)
Hajj

Goals

- To introduce the Islamic ritual of *Hajj.*

- To use the video *Inside Mecca* to illustrate these rituals, as well as the diversity of the Muslim *ummah.*

- To introduce the following terms to the students:

  - *Eid al-Adha* - Literally means "the feast of the sacrifice." This term refers to the celebration at the end of the *Hajj* that commemorates the Prophet Abraham's (or Ibrahim) near-sacrifice of his son, Ishmael (or Isma'il). Similar to the Hebrew word *Chag/Haj* which means holiday.

  - *Hajj* - The annual pilgrimage to Mecca, which is performed by every capable Muslim at least once in their lifetime, dependent upon health and socio-economic capabilities. The greater *Hajj* pilgrimage is performed during the month of *Dhu al-Hijja.*

  - *Ihram* - The state of ritual purity that one undertakes when performing the *Hajj*, involving specific dress and behaviors.

  - *Tawaf* - This term refers to the act of circumambulating around the *Ka`aba.*

  - *`Umrah* - The lesser pilgrimage to Mecca. This includes most of the same elements of the *Hajj*, but may be performed at any time of the year.

Sources

• (TEXT 1) The believers, who for many years have directed their prayers toward Mecca, converge on the actual location, thus fulfilling a life's wish of being at the center. The Ka`ba, a black-draped cubical structure in the middle of the Mecca sanctuary, is a true *axis mundi,* where heaven and earth and the aspirations and loyalties of all Muslims meet. It is the 'navel' of the earth, as some old sources characterize it.

> - National Geographic News, *Mecca: Behind Geographic TV's Rare Look Inside*

• (TEXT 2) The ordinary (which remains, to the observer's eye, wholly ordinary) becomes significant, becomes sacred, simply by *being there.* It becomes sacred by having our attention directed to it in a special way... There is nothing that is inherently sacred or profane. These are not substantive categories, but rather situational or relational categories, mobile boundaries which shift according to the map being employed. There is nothing that is sacred in itself, only things sacred in relation... The *sacra* are sacred solely because they are used in a sacred place; there is no inherent difference between a sacred vessel and an ordinary one. By being used in a sacred place, they are held to be open to the possibility of significance, to be seen as agents of meaning as well as utility.

> - Smith, *Imagining Religion*

• (TEXT 3) **"Mecca: Behind Geographic TV's Rare Look Inside"**

One out of every five people on Earth, or some 1.3 billion, practice Islam. Over 80 percent of these Muslims live outside the Middle East.

While followers of Islam are scattered around the globe, they share a single spiritual center — Mecca, Saudi Arabia. Muslim faithful throughout the world face Mecca during their five daily prayer sessions, and each year two million Muslims visit the holy city during the *hajj,* a sacred pilgrimage that represents the religious experience of a lifetime.

All adult Muslims who are physically and financially capable are expected to make a pilgrimage to Mecca at least once in their lifetime. The hajj is an enormous melting pot

that gathers believers from over 70 countries and reveals the many faces of modern Islam.

"All races, all nationalities, all people in one place, concentrated, all in one direction worshipping the one God. This has to be very powerful," Daisy Khan told National Geographic Television. Khan, a Muslim, serves as the executive director of the ASMA Society, an Islamic cultural and educational non-profit organization based in New York and New Jersey. During the five-day hajj, believers seek to become closer to God, ask pardon for their sins, and renew their spiritual commitment.

The events of the hajj have long remained veiled from non-Muslims, who are forbidden even to enter the holy city of Mecca. But a team of Muslim filmmakers gained access to Islam's holiest place at the peak of the pilgrimage to document the holy event for National Geographic Television.

Holy City

Anisa Mehdi, the film's producer and director, said the crew's personal faith became an essential part of their film, noting that only Muslims could make such a film because only they can enter the holy city of Mecca.

"There is something ultimately universal about hajj... Something different types of people can relate to," Mehdi told National Geographic Television. "It is a search for the divine and a search for self. It is a quest for absolution and for meaning in life. It is a chance to get a lot off your chest and to replenish the reservoir."

The hajj is an event of religious devotion, but faith alone doesn't make it happen. For the Kingdom of Saudi Arabia, the hajj is both a sacred trust and a logistical challenge that keeps its organizers busy year-round.

Iyad Madani, Minister of Hajj for the Kingdom of Saudi Arabia, explained the enormity of the undertaking to Mehdi's film crew: "If you can, imagine having twenty Super Bowls in one stadium where two million people will come to the same stadium... Add to that [the fact] that these two million people will actually be taking part in playing the game as well. It may give you a glimpse of the preparations needed for hajj."

The pilgrimage has changed over time, even as it has grown in size. Today's experience varies according to the wishes and wealth of the pilgrim — from long personal journeys of spartan comfort to package tours with air-conditioned tents.

Mecca is a modern city that's in the business of catering to pilgrims. The government of Saudi Arabia now provides pilgrims on hajj with water, modern transportation, and healthcare facilities.

The hajj takes place in the last month of the Islamic year. Because the lunar Islamic calendar (the Hijra calendar) has only 354 days the hajj moves about 11 days earlier each year. It takes about 33 years to make a full annual cycle. The next hajj, which falls in the year 1424 of the Hijra calendar, will take place this winter in late January and early February.

Radiant With Faith

Before entering the holy city, pilgrims undergo a ritual cleansing and declaration of intent to enter *ihram,* a state of spiritual readiness. All pilgrims dress in simple, uniform attire — two white sheets for men, loose dresses, and head scarves for women. Their goal is to become equal in the eyes of God.

"The most important thing to gain is brotherhood and sisterhood," Khalil Mandhlazi, a Muslim from South Africa, told National Geographic Television.

During the hajj, pilgrims spend five days performing rituals and rites that commemorate the trials of the prophet Abraham and his family and symbolize the essential concepts of the Islamic faith.

All pilgrims visit Islam's most sacred shrine at the Grand Mosque, home to the *Ka'abah,* the place of worship that Muslims believe God commanded Abraham and Ishmael to build over 4,000 years ago. Muslim faithful believe Abraham was told by God to summon all mankind to visit the place.

Today millions heed the call, saying as they arrive *"Labbayka Allahumma Labbayk."* (Here I am at your service, O God, here I am.) While at the Ka'abah, pilgrims perform *tawaf,* the rite in

which faithful circle the Ka'abah counterclockwise seven times.

During the hajj, pilgrims also hurry seven times between two small hills in a ritual known as the *sa'y,* to reenact the story of the search for water and food by Abraham's wife Hagar. They spend an entire day on the Plain of Arafat outside the city of Mecca offering prayers of supplication and thanks in what's often seen as a preview of the Day of Judgment. And they stone three pillars at locations where Abraham pelted a tempting Satan.

The close of the hajj is marked by a festival known as *Eid al-Adha.* The feast commemorates Abraham's willingness to sacrifice his own son at God's command. (According to belief, however, God allowed Abraham to sacrifice a lamb instead.) The event is celebrated in Muslim communities everywhere, but nowhere more so than in Mecca, where pilgrims have just completed the religious experience of a lifetime.

Few leave the hajj unchanged. "When you really want to go on hajj, you feel you've been invited: God wants me — and it's a really good feeling," said Fidelma O'Leary, a college professor and converted Muslim from Austin, Texas. "Then you get here and you look around and you see there's millions of other people, and you're like an ant. Your significance is suddenly down to zero. It's a paradox. But it's a good paradox."

- National Geographic News, *Mecca: Behind Geographic TV's Rare Look Inside*

• (TEXT 4) Never have I witnessed such sincere hospitality and the overwhelming spirit of true brotherhood as is practiced by people of all colors and races here in this ancient Holy Land, the House of Abraham, Muhammad, and all the other Prophets of the Holy Scriptures. For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed all around me by people of all colors...

There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blonds to black-skinned Africans. But we were all participating in the same ritual displaying a spirit of unity and brotherhood that my experiences in America had led me to

believe never could exist between the white and the non-white...

America needs to understand Islam, because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered white – but the "white" attitude was removed from their minds by the religion of Islam. I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color.

You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions, I have always been a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth.

During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass, and slept in the same bed (or on the same rug) – while praying to the same God – with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white. And in the words and in the actions and in the deeds of the "white" Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan, and Ghana.

We were truly all the same (brothers) – because their belief in one God had removed the "white" from their minds, the "white" from their behavior, and the "white" from their attitude.

- Malcolm X, *The Autobiography of Malcolm X*

• (PHOTO 1) Pilgrims circling the *Ka'aba.*
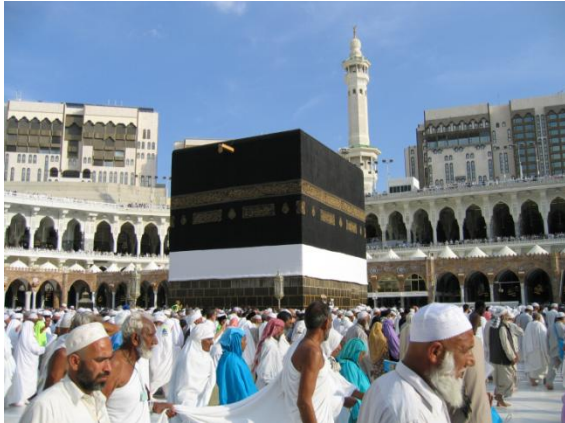
www.campnet.net/detroit-mi/campphotos/hajj%20426.jpg (accessed July 27, 2010)

• (PHOTO 2) *Masjid al Haram* in Mecca.

http://www.theodora.com/wfb/photos/saudi_arabia/grand_mosque_mecca_soudi_arabia_photo_2.jpg (accessed July 27, 2010)

• (PHOTO 3) Pilgrims in *ihram.*

Previously accessed at:
www.time.com/time/asia/photoessays/meccahajj/5.html

Study Questions

Questions for TEXTS 1-3:

- What is the *Ka`aba*? According to Islamic tradition, who built the *Ka'aba*?
- Outline the major rituals of the *Hajj* as depicted in *Inside Mecca.* How do these events relate to the events in the lives of Abraham, Ishmael, and Hagar?
- What is *ihram*? Why is *ihram* an essential aspect of the *Hajj*? What does it denote?
- What is *zamzam*? What is its significance, in particular, to Hagar and Ishmael? What is its importance in regard to the establishment of the Muslim community?
- What festival marks the end of the *Hajj*?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

In which South Asian country (in 2002) did a violent massacre occur in which over 4,000 Muslims were killed, thousands of Muslim women were raped, and over 100,000 Muslim citizens were displaced?

A.   Pakistan

B.   Sri Lanka

C.   India

D.   Nepal

E.   Indonesia

LESSON EIGHT: The Six Articles of Faith/*Iman* (Part I) Monotheism, Angels, Prophets, and Scriptures

Goals

- To introduce students to the notion of the six articles of faith (*iman*).

- To study the concept of monotheism (*tawhid*) in Islam, as well as the Islamic view on angels, prophets, and divine scriptures.

- To introduce students to the following terms:

  - *Ahl ul kitab* - Literally means "People of the Book." This term refers to those religious groups that have received revelations in the past (i.e. before Muhammad received the revelation of the Qur'an). This term usually indicates Jews and Christians, but can include also Buddhists, Hindus, Zoroastrians, and other text-based religious traditions.

  - *Injil* - The New Testament.

  - *Jinn* - This term refers to invisible spirits made of smokeless fire.

  - *Malaika (*singular *malik*) - Angels.

  - *Shirk* - Literally means "associating." This term refers to the act of making others equal to God.

  - *Tawhid* - Literally means "unification." This term refers to the Islamic doctrine of radical monotheism.

  - *Tawrat* - Torah.

  - *Zabur* - Psalms.

Sources

• (TEXT 1) The first doctrine of faith is the absolute unity of God, which is more than an intellectual assent to a proposition. The technical word for monotheism is *tawhid,* which means "making [God] one" by means of devotion and refusal to compromise on this point… Another name for Muslims is *muwahhidun,* "Unitarians," or more dynamically, "upholders of the divine unity." God is transcendent, far above all that we can think or say about him. He does not beget, nor is he begotten (Sura 112). Consequently, a doctrine such as the Christian Trinity is unacceptable and even offensive to Muslim sensibilities, because it suggests *shirk,* the "associating" of something with God, which is the one unforgivable sin in Islam.

> **-** Denny*, An Introduction to Islam*

• (TEXT 2) Say "(O Muhammed): He is Allah the One; Allahus-Samad [Allah – the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none coequal or comparable to Him."

> - Qur'an 112: 1-4

• (TEXT 3) The second doctrine is the belief in angels and their important work as messengers and helpers of God. Although most of the great angels are good creatures of God, one is evil. That is Iblis, or Satan, who was cast out of heaven after he refused God's command to bow down to Adam (Qur'an 7:11-18). Iblis has a great host of evil followers of angelic origin. The angels, which have no sex, are made of light, whereas humans are created from clay. There are several angels mentioned by name in the Qur'an (for example, Jibril/Gabriel;

Mikal/Michael; as well as Harut and Marut, both fallen angels.) In addition to the angels are the supernatural beings, created of fire, known as *jinn* (sing, *jinni*). These were introduced [previously] as the invisible beings that possess poets, filling them with a special awareness and power in speech. One who is possessed by *jinni* is rendered *majnun*, "bejinned," meaning insane. The *jinn* are much lower than the angels, being in most respect like humans. They have limited life spans, are either male or female, and can be either good or evil. The Qur'an speaks of some of them as having been converted to Islam (72:1-19). Generally they are feared by humans, for they are associated with the spooky and uncanny dimensions of life. So, although the stated doctrine is "belief in angels," this heading also includes other supernatural beings.

- Denny, *An Introduction to Islam*

• (TEXT 4) The third belief concerns revealed scriptures and prophetic messengers. Muhammad was the last in a long and noble line of prophets who had been entrusted with bringing scriptures to their peoples. All prophets received their revelations from God by means of *wahy*, "suggestion," or "idea-word inspiration." All scriptures are entirely God's work, but peoples before Islam – the Jews and the Christians – had corrupted their original messages to suit their own inclinations. The Qur'an, then, is the purest extant scripture on earth, because it has been preserved from tampering. God sent it as a mercy to humankind, so that they might be brought to the original, true faith of Abraham. Moses was given the Tawrat (Torah), David the Zabur ("Psalms"), and Jesus the Injil ("Evangel," "Gospel"). The Qur'an lists some twenty-five prophets in a line from Adam to Muhammad: Adam, Nuh (Noah), Idris (Enoch), Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), Dawud (David), Sulaiman (Solomon), Ayyub (Job), Yusuf (Joseph), Musa (Moses), Harun (Aaron), Ilyas (Elias or Elijah), al-Yasa` (Elisha), Yunus (Jonah), Lut (Lot), Hud, Shu`ayb, Salih, Dhu'l-kifl (Ezekiel), Zakariyya (Zecharia), Yahya (John), `Isa (Jesus), and Muhammad. Most of these names are also biblical, although David, Solomon, Adam, Abraham, and several others are not considered by Jews and Christians to be prophets. Hud, Shu`ayb, and Salih are old Arabian prophets with no clear biblical counterparts. With the exceptions of Ezekiel, Elijah, Elisha, Zecharia, Jonah, and John the Baptist, none of the usually recognized biblical prophets appears.

- Denny, *An Introduction to Islam*

• (PHOTO 1) Calligraphic rendition of the Shahada ("There is no God but God, and Muhammad is God's Messenger").

Previously accessed at:
www.byzantines.net/epiphany/images/shahada.gif

• (PHOTO 2) Angels standing and prostrating in prayer.

Previously accessed at:
www.geocities.com/khola_mn/myth/Angels.JPG

Study Questions

Question for TEXT 1:

- Why is *shirk* understood to be a major sin in Islam?

LESSON NINE: The Six Articles of Faith/*Iman* (Part II)
The Doctrine of the Last Day and Predetermination

Goals

- To continue the discussion on the articles of faith in Islam, but now focusing on the notion of the "Last Day," as well as the tension between free will and predestination.

- To introduce the students to the following terms:

  - *Jahannam* - This term indicates the Islamic notion of Hell. The word itself stems from the Hebrew term, "*Gehenna*.".

  - *Jannah* - Literally means "the Garden." This term refers to the Islamic belief in Heaven, also known as Paradise.

  - *Qadr* - Literally means "measurement." This term refers to the belief that God has "measured out" or preordained certain elements of peoples' lives.

  - *Yaumal-din*, *Yaumal-Akhir*, *Yaumal-Qiyama* - These terms respectively indicate the Day of Judgment, the Last Day, and the Day of Resurrection.

Sources

• (TEXT 1) The fourth fundamental Islamic belief is in a final judgment, around which cluster the details of Islamic eschatology, or "doctrine of the last things." Many of the specifics of the Qur'an's teaching concerning the Last Judgment have parallels and antecedents in other Near Eastern traditions, especially in Zoroastrianism, Judaism, and Christianity. But the Qur'anic system, later greatly elaborated by the theologians, is unique and came to exert its own special influence on medieval eschatological thought and symbolism in non-Muslim regions, particularly Western Christendom (for example, Dante's *Divine Comedy*), but also Asia. The doctrine of a final judgment of humankind is a corollary to the doctrine of *tawhid*, for it reveals the moral nature of God in relation to his creation. These two beliefs should be viewed as closely associated with each other. The judgment is the test of *tawhid*, but the divine unity precedes and subsists beyond the "last things." Those faithful devotees of God and his true religion not only survive but also emphatically triumph on the Judgment Day, because they are included within the divine scheme of salvation and reward. The Sufis, or Islamic mystics, emphasize the ultimate union of the slave with his master...

The Last Judgment is set forth in many Qur'anic passages as the denouement of the historical process. It is known by such names as "the Day of Doom" (*yaum al-din*), "the Last Day" (*al-yawm al-akhir*), "the Day of Resurrection" (*yaum al-qiyama*), "the Hour," "the Day of Distinguishing" (the saved from the damned), and others. The final judgment period descends swiftly, heralded by a peal of thunder, a shout, or a trumpet blast. The natural world is then turned upside down...

Then all humans, whether long dead or still alive, will be assembled before God, the judge. This was a peculiarly unsettling doctrine to the Arabians who did not normally believe in a bodily resurrection before the coming of Islam. One of the Qur'an's mightiest achievements was to change completely this attitude toward one of religious dread of judgment *after* life and the grave... Each human being has a record book that will be examined at the Judgment, with each individual being handed his or her book in either the right or the left hand. This is symbolic of the association of the right with goodness and purity and the left with evil and pollution... It is important to note that in a society in which the protection and support of powerful clan members and patrons were normal and expected aspects of surviving difficult trials and judgments, the Qur'an

insists that each person stands before God absolutely alone. No one can intercede between God and a person, without God's permission on the Last Day...

The final outcome is either eternal paradise or eternal hell, the former a blissful retreat and the latter a horrible punishment of fire. There are numerous descriptions of both heaven and hell in the Qur'an, with considerable specific detail. Hell is known as *jahannam*, and is cognate with the Hebrew *gehenna*. The most common name is simply "the fire" (*al-nar*). There are punishing angels there who do not allow the damned any respite from their sufferings, which in addition to burning include drinking boiling water and eating a very bitter fruit. Heaven is often referred to as "the garden" (*al-janna*), and this is a very fitting symbol for luxuriant sheltered ease in a hot desert climate. All is comfortable and well appointed in the garden, where the saved recline on soft cushions and enjoy good food and heavenly drink that thrills and satisfies without intoxicating... The descriptions of heaven in the Qur'an do not comprise a unified or specific and systematically delineated landscape; they are more symbolic of bliss and joy than anything else. But they have had an enormous influence on the Muslims, whether interpreted symbolically or literally.

- Denny, *An Introduction to Islam*

• (TEXT 2) When the heaven shall be cleft asunder; when the stars shall be fallen and scattered; when the seas shall be burst forth; and when the graves shall be turned upside down (and bring out their contents); (then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). O man! What has made you careless about your Lord, the Most Generous, Who created you, fashioned you perfectly, proportioned you, and gave you due proportion? In whatever for He willed, He put you together. Nay! But you deny Ad-Din (i.e., the Day of Recompense). But Verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (honourable) katibin-writing down (your deeds), They know all that you do. Verily, Al Abrar (the pious believers of Islamic Monotheism) will be in Delight (paradise); And Verily Al-Fujjar (the wicked, disbelievers, polytheists, sinners and evil doers) will be in the blazing Fire (hell). Therein they will enter, and taste its burning flame on the Day of Recompense, And they (Al Fujjar) will not be absent there from. And what will make you know what the Day of Recompense is? Again, what will make you know what the day of Recompense is? (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day will be (wholly) with Allah.

- Qur'an 82: 1-19

• (TEXT 3) The Prophet – peace be upon him – said: If the end of the world approaches and one of you has a seedling (or plant) in his hand and if he can plant it before the end comes, let him do it.

- Hadith 12512

• (TEXT 4) The fifth and fundamental Islamic belief is the "divine decree and predestination," known in Arabic as *al-qada wa 'l-qadar.* This doctrine has been one of the most frequently and passionately discussed of all Islamic tenets. It has its basis in the Qur'an, which nevertheless does not unequivocally support the proposition that God decrees and determines all that happens from all eternity and "records" our acts and destinies down to the tiniest detail. A typical Qur'anic passage concerning predestination is "whomsoever God guides, he is rightly guided; and whom He leads astray, they are the losers" (7:178).

The Qur'anic view of the matter is impossible to pin down as either predestination or in favor of free will, for both views are embraced or at least implied: "He leads none astray, save the ungodly such as break the covenant of God after its solemn binding, and such as cut what God has commanded should be joined, and such as do corruption in the land — they shall be the losers" (2:26). There is a tension in this Qur'anic message between God's foreordaining and humankind's choosing. Certainly that message proclaims God's inscrutable, just, and sovereign decree, but it also describes a religious law and engenders a spiritual attitude that [is] unintelligible without moral responsibility. If this issue is joined only on the level of human logic, then it will probably end

up in favor of predestination. But God is far above what his creatures can imagine or comprehend, and his act cannot be gauged by human measures.

-Denny, *An Introduction to Islam*

Study Questions

Questions for TEXT 1:

- How does Islam's vision of the afterlife mark a bold departure from that of pre-Islamic Arabia's notion of what happens after death?

- What role does repentance play in the outcome of one's afterlife?

Question for TEXT 2:

- What do Muslims regard as some of the miraculous elements surrounding the Qur'an?

Questions for TEXT 3:

- Why is TEXT 3 an extremely important *hadith* within the context of belief in the end of the world?

- Is Islam an apocalyptic religion? Why or why not?

LESSON TEN: The Shi'i Tradition

Goals

- To highlight the diversity of the Islamic tradition by focusing on the Shi`i tradition within Islam.

- To introduce students to the following terms:

  - *Ahl ul Bayt* - Literally means "people of the house," but refers to the house of the Prophet Muhammad. This term usually refers to the Prophet Muhammad, Ali, Fatima, Hasan Ibn Ali, and Husayn Ibn Ali.

  - *Ahl al Sunna wa Jama`* - The largest denomination of Islam, which follows the example of Muhammad and the *sahaba*.

  - *`Ashura* - The tenth day of the month of Muharram, which commemorates the martyrdom of Husayn Ibn Ali at Karbala (located in modern day Iraq).

  - *Imamate* - Refers to the Shi`i conception of a line of rightful leaders of the Muslim community, which immediately followed the Prophet Muhammad.

  - *Sahaba* - A term denoting the companions of the Prophet Muhammad.

  - *Shi`at `Ali* - Literally means the party of Ali. This term indicates a denomination of Islam that claims that the Prophet Muhammad's son-in-law, Ali, and his descendants, are the rightful rulers of the Muslim community.

  - *Ummah* - A term denoting the general Muslim community at large.

  - *Ziyara* - The ritual visiting of the tombs of Shi`i saints.

Sources

• (TEXT 1) **Article II. The Executive Branch** *(In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.)*

Amendment XX – Presidential, Congressional Terms. Ratified 1/23/1933... If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice President elect shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice President shall have qualified...

Amendment XXV – Presidential Disability and Succession. Ratified 2/10/1967... In case of the removal of the President from office or of his death or resignation, the Vice President shall become President.

Whenever there is a vacancy in the office of the Vice President, the President shall nominate a Vice President who shall take office upon confirmation by a majority vote of both Houses of Congress...

- The Constitution of the United States of America

• (TEXT 2) Before he died in 632 CE, Muhammad had not left instructions as to the governance of the umma, nor, according to majority Muslim opinion, had he designated a successor to lead the Muslims. Some of the old guard quickly gathered to decide how to hold the people together and provide stable leadership and some form of continuity. Abu Bakr, `Umar, and Abu `Ubayda took it upon themselves to select Abu Bakr as the first *khalifa*, "deputy," of the Prophet. They presented this decision in a peremptory manner to the Medinan community, and it was accepted, but not without some degree of resentment. This rather authoritarian and preemptive move on the part of the inner circle of companions went against the old Arabian ideas of tribal leadership, in which the *shaykh* was selected by a wider consensus as a first among equals who could fairly easily be overruled if he became overbearing.

Muhammad had no male heir, and even if he had had one old enough to assume leadership, it is unlikely that even the Prophet's prestige could have smoothed the way for a son's rule unless that son had had enormous native ability. Being of the Prophet's immediate line probably would not have been sufficient, as seems to have been proven by certain features of the subsequent history of persons who had the closest ties to Muhammad's family. The Shi`is, strong supporters of `Ali, who emerged during the early post-Muhammad years when the Muslim government was centered at Medina, came to claim that Muhammad had designated `Ali as his successor well before the Prophet's death. This claim has never been accepted by the majority of Muslims, who eventually evolved into the Sunnis and

consider themselves the mainstream of Islamic faith and practice. The Shi`at Ali, "party of Ali," developed a peculiar view of Islamic governance centering in the infallible imams, who descended from Muhammad by way of `Ali and Fatima.

- Denny, An Introduction to Islam

• (TEXT 3) The caliphate (*khilafa*) was founded in an atmosphere of urgency right after the death of the Prophet, who seems not to have prescribed any specific procedures or institutions for when he would no longer be the leader of the Muslims. The Shi`is, of course, contend that he had designated `Ali as his successor, a view that carries with it the corollary assumption that all other Islamic heads outside the Prophet's line through `Ali and Fatima have been usurpers. The split between the Shi`is and the Sunnis since the earliest period has been mainly political, and the Shi`is presented an identifiable alternative quite early, with their characteristic `Alid loyalism (which was not restricted to Shi`is). But the Sunni movement itself, whose name is short for *ahl al-sunna w'al jama`a,* "the people of the [prophetic] sunna and the community," did not take on its definitive characteristics until well after Shi'ism had established itself in various forms.

- Grieve, A Brief Guide to Islam

• (TEXT 4) Shi`a belief maintains that God has always provided His faithful with a Prophet, ever since Adam and the beginning of the world, and that He has promised that at no time will mankind be deprived of *hujjat,* or 'proof'. After Muhammad, the Shi`a also maintain, all subsequent guidance from God will be sent only through Muhammad's blood descendants, based on the Shi`a interpretation of verse 23 of Surah 42, *Al-Shura* (The Consultation), which is not, of course, accepted by Sunnis: "Say: 'No reward do I Ask of you for this Except the love Of those near of kin'." The Prophet's 'family,' in Shi`a view, includes `Ali, al-Husayn, and the following ten Imams descended through al-

Husayn for a total of twelve. Through their heritage the Twelve Imams are considered to be infallible mediators between Allah and His creation and to have possessed the only true understanding of the hidden meanings of the Qur'an.

- Esposito, *Islam: The Straight Path*

• (TEXT 5) The pivotal event in Shi'i history occurred in the year 680 when Husayn [the Prophet Muhammad's grandson, and Ali's son] was martyred in Karbala, Iraq on the tenth day (ashura) of the Islamic month of Muharram. The ritual remembrance and reenactment of this tragic event every year has shaped Shi'i faith, personal and communal identity, and piety. It has come to symbolize the unique position of Shi'i Islam as a community that has been oppressed through the centuries, yet still loyal to God and the Prophets, first and foremost Muhammad, and all of the subsequent Imams from the *Ahl al-Bayt*, each of which are believed to be martyred, except for the twelfth "hidden" Imam. This Imam is said to be held in occultation waiting for the day when the historical struggles between good and evil, as symbolized in Shi'i rituals and beliefs, will culminate in the end of time, when he will reappear and usher in the final victory of justice over tyranny.

- Bouayad, *Introduction to Islam*

• (TEXT 6) Shi'a Muslims consider three additional practices essential to the religion of Islam. The first is *jihad*, which is also important to the Sunni, but not considered a pillar. The second is *Amr-Bil-Ma'rūf*, the "Enjoining to Do Good", which calls for every Muslim to live a virtuous life and to encourage others to do the same. The third is *Nahi-Anil-Munkar*, the "Exhortation to Desist from Evil", which tells Muslims to refrain from vice and from evil actions and to encourage others to do the same.

- Previously accessed at: *zimbio.com*

• (PHOTO 1) A Shi`i procession on `Ashura in London.

http://www.bbc.co.uk/religion/religions/islam/holy days/ashura.shtml (accessed July 27, 2010)

• (PHOTO 2) Imam Hussein Mosque in Karbala, Iraq.

news.bbc.co.uk/media/images/39123000/jpg/_391 23805_mosque_300245afp.jpg (accessed July 27, 2010)

• (PHOTO 3) A family's pilgrimage to Karbala

news.bbc.co.uk/nol/shared/spl/hi/middle_east/04/karbala_pilgrimage_journal/img/05.jpg (accessed July 27, 2010)

• (PHOTO 4) World map indicating the distribution of Sunni and Shi`i Muslims.

http://www.gmi.org/products/islamcdmaps.htm (accessed July 27, 2010)
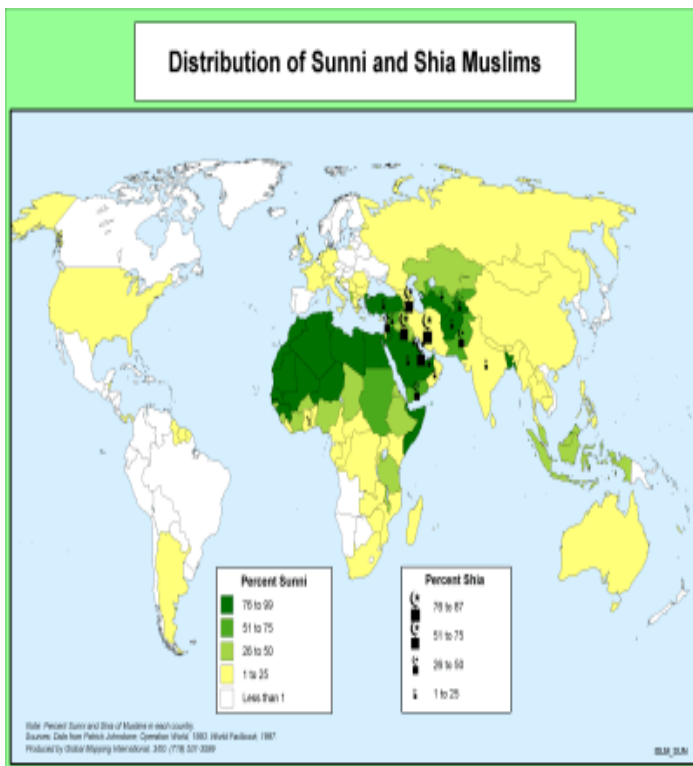
Study Questions

- What is the concept of the *imamate*?

- What are the main differences in belief and/or ritual practice between Sunni and Shi'i Muslims?

- What do these differences translate into?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Which of these buildings is the second largest Islamic building in the world?

A. Medina Mosque/Prophet's Mosque, Medina, Saudi Arabia

B. The Blue Mosque, Istanbul, Turkey

C. Hassan II Mosque, Casablanca, Morocco

D. Masjid-e-Sheikh Lotfollah, Eman Khomaini Square, Esfahan, Iran

E. Mosque of Mohammed Ali, Cairo, Egypt

LESSON ELEVEN: The Jaafari School

Goals

- To continue the previous lesson's goal of getting students to learn and explore more about Shi'ism by specifically focusing on the Jaafari school.

- To introduce students to definitions of the Jaafari school and to Imam Jafaar and his teachings.

Sources

• (TEXT 1) *Ithna 'Asheri*: It is an Arabic word that literally means 'Twelver'. The term Twelver means the belief that there are twelve true leaders or Imams after the Prophet Mohammed. As discussed in the previous chapter. The first Imam was Ali Ibn Abu Taleb. Please see below for a list of all Imams.

- Imam Jaafar As-Sadiq

• (TEXT 2) *'Jaafari' Muslims:* This is just another name for the Shia Ithna 'Asheri Muslims. It is named after Imam Jafar al-Sadiq the sixth Shiia Imam. Imam Jafari's main philosophy was to use the rule of reason as a primary source of law and to follow religiously the legal precedents set by the Prophet, as well as the previous imams. He was instrumental in openly elucidating and establishing Shia beliefs, law and practice. He had the opportunity to do this as the prevailing political conditions of the time, i.e., the decline of the Ummayyad dynasty and the establishment of the nascent Abbasid dynasty, created a brief period of intellectual freedom. Interestingly, it is important to note that his students included Imam Abu Hanifa and Imam Malik Ibn Anas – two important Sunni scholars and founders of Islamic law. Abu Hanifa describes Imam Jaafar as "the most learned scholar I have ever seen."

Names of the twelve Shí'a Imams

1. *'Ali bin Abi Talib (632-661)*
2. *Hasan bin 'Ali (661-669)*
3. *Husayn bin 'Ali (669-680)*
4. *'Ali Zayn al-'Abidin (680-712)*
5. *Muhammad al-Bāqir (712-735)*
6. *Ja'far as-Sādiq (735-765)*
7. *Musa al-Kāzim (765-799)*
8. *'Ali ar-Riza (799-818)*
9. *Muhammad bin 'Ali (818-835)*
10. *'Ali an-Naqi (835-868)*
11. *Hasan al-'Askari (868-873)*
12. *Muhammad al-Mahdi (873)*

[Living in Occultation]

Chart I: Prophet Mohammed's Family

The Family of the Prophet

'Abd Manaf

'Abd Shams   Hashim

Umayya   'Abd al-Muttalib

al-'Abbas   'Abdullah   Abu Talib

Umayyad caliphs

'Abbasid caliphs   MUHAMMAD

Fatima   =   'Ali

Shi'i imams

Adapted from J. L. Bacharach, *A Middle East Studies Handbook* (Seattle, 1984), p. 17.

Chart II: Shi'i Imams

The Shi'i Imams

'Abd al-Muttalib

'Abdullah   Abu Talib

MUHAMMAD

Fatima   1. 'Ali (d. 661)

i/2. al-Hasan (d. 669)   ii/3. al-Husayn (d. 680)

iii/4. 'Ali Zayn al-'Abidin (d. 714)

*Zayd (d. 740)   iv/5. Muhammad al-Baqir (d. 731)

v/6. Ja'far al-Sadiq (d. 765)

vi. Isma'il (d. 760)   7. Musa al-Kazim (d. 799)

vii. Muhammad al-Mahdi   8. 'Ali al-Rida (d. 818)

9. Muhammad al-Jawad (d. 835)

Fatimid caliphs   10. 'Ali al-Hadi (d. 868)

11. Hasan al-'Askari (d. 874)

Nizari imams   12. Muhammad al-Muntazar

Arabic numerals indicate the line of succession recognized by the 'Twelver' Shi'is.
Roman numerals indicate the line recognized by the Isma'ilis.

*recognized as *imam* by the Zaydis.

Adapted from J. L. Bacharach, *A Middle East Studies Handbook* (Seattle, 1984), p. 21.

Previously accessed at:
www.jaafarimuslim.com/Shia.html
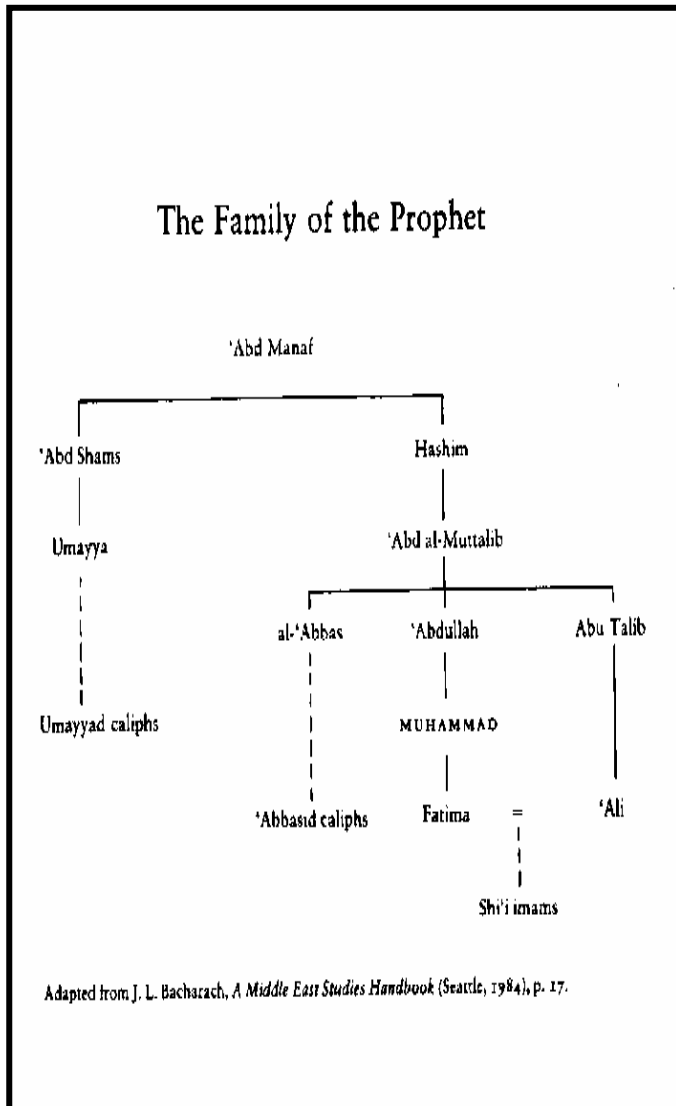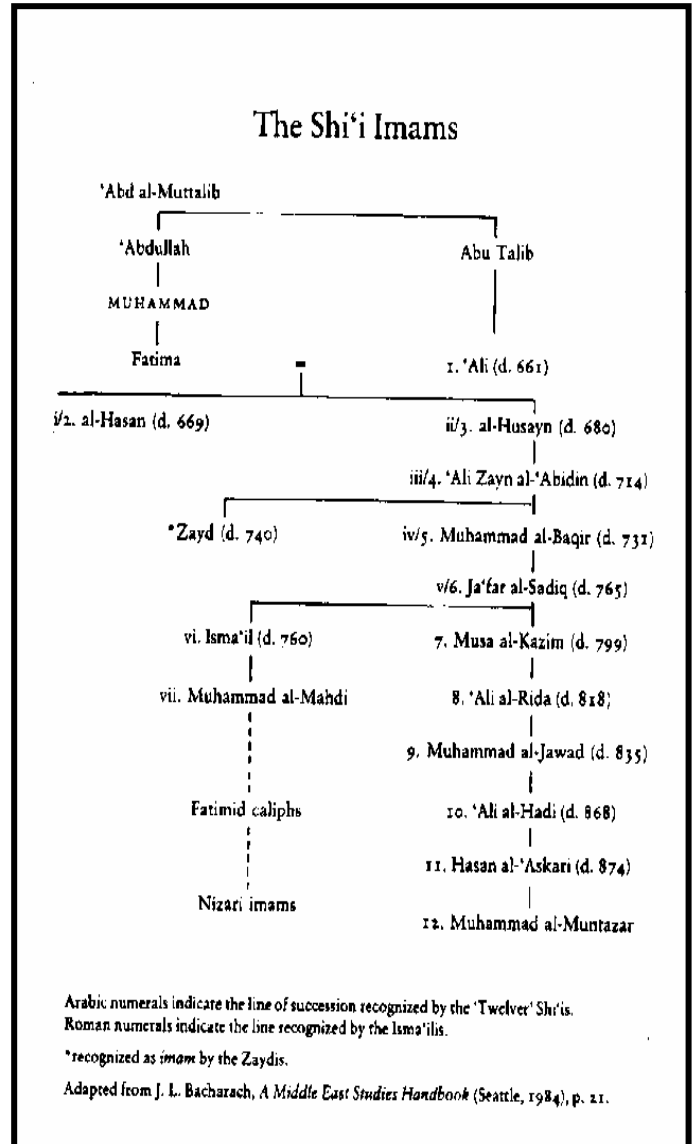
• (TEXT 3) **"The Sixth Imam, Jaafar Ibn Muhammad el-Sadiq"**

Up to the age of twelve years, Ja'afar (AS) was brought up under the guidance of his grandfather Imam Zainul Abedeen (AS) whose main concern was to worship his maker and reflect on the tragic events of Karbala and whose main avenue of teaching was through supplications.

Twenty-two years had lapsed since then, yet the remembrance of the tragedy of Karbala was still fresh in his memory. So, as soon as Imam Ja'afar (AS) gained understanding, he was profoundly impressed by the continuous grief of his grandfather, so much so that he felt as if he himself was present during that tragedy. He also contemplated on the presence of his father Imam Baqir (AS), who was only three years old, at that tragic time. Imam Sadiq (AS) considered it his duty to convene the recitation gatherings (Majalis) about the sorrowful event of Karbala.

He was twelve years old when his grandfather expired. Then up to the age of 31, he passed his time under the guidance of his father Imam Baqir (AS). It was the time when Ummayad politics was tottering and Muslims were approaching Imam Baqir (AS) in thousands. Their need for knowledge was fulfilled by the Imams of the Ahlulbayt.

In 114 Hijri (732 AD) Imam Baqir (AS) died, and the responsibilities of the Imamate devolved on the shoulders of Imam Ja'afar Sadiq. Hisham Ibn Abdul Malik was still ruling in Damascus and political disturbances were afoot. The passion of taking revenge on Bani Ummaya was strong and several descendants of Imam Ali (AS) were preparing themselves to overthrow the regime. Most prominent among them was Zaid, the respected son of Imam Zainul Abedeen (AS), His religious zeal and piety were known throughout Arabia. He was Hafiz of the Qur'an and he had taken upon himself the stand of removing the tyranny of the Ummayads.

This was a very precarious juncture for Imam Sadiq (AS). As regards the tyranny of the Ummayads, he agreed with his uncle Zaid for whom he had a great deal of respect. But his far sighted judgment as Imam could clearly see that Zaid's rising against the well organized Ummayad forces will be of no avail. He therefore advised him not to start this venture. But Zaid was too far out in his zeal and he would not stop. Many thousands of Iraqis had sworn their allegiance to Zaid and he was quite optimistic about his success. He took his forces to Kufa, gave a great battle but was killed in the end. The Ummayads were as brutal as ever. They hung the body of Zaid on the gates of the city of Kufa which remained their as a reminder for several years. One year after Zaid's death, his son Yahya gained the same path and received the same fate. Imam Sadiq (AS) was aware of all this but realized that this was not the time to take any such active part. His main occupation was to spread the religious sciences of Ahlulbayt as much as possible while time was on their side.

> www.al-islam.org/kaaba14/9.html
> (accessed July 27, 2010)

• (TEXT 4) **"Shi'i Political Ideology"**

Shiite political theory encompasses two terms – Imamate and Justice. According to Shiites the leadership of Muslims was divinely bestowed on Ali and his children. Imams are considered to be sinless, infallible, and divinely guided and appointed to rule all Muslims. Consequently, only Imams can lead Muslims according to God's Will. Unlike caliphs who might be considered accountable to people, Imams are responsible to God and their rule is independent from popular demand and political pressures. Furthermore, Imams are just individuals and can guarantee the justice of God on Earth.

The doctrine of Justice assumes divine justice and concludes that any injustice in Islamic world must be man-made. Social injustice is the result of social decay and political corruption and Muslims have the

responsibility to fight against injustice to restore the archetypal Muslim society.

Shiite Muslims are reminded of this important responsibility every year during the ninth and tenth of the month of Muharram when they commemorate Imam Husayn's (d. 680) martyrdom in Karbala. Imam Husayn refused to accept Yazid I (680-83) as the legitimate caliph, and with his family and companions, seventy-two people in total, stood against an army of thousands around Karbala where every one of them was martyred. As a result, Shiism became the religion of protest and Shiites have become the revolutionaries of Islam.

Shiites have always been the minorities in Islam and yet they consider themselves the legitimate branch of Islam. Politically, this suggests that majority is not always right. Imams are the only legitimate leaders and any other leader is considered a usurper of power. Shiites have been the idealists in Islam and throughout the history of Islam stayed away from politics until the Iranian revolution of 1978.

- Saeed Mortazavi

Study Questions

Questions for TEXTS 1-2:
- Summarize the meaning of "Jaafari Muslims."
- Why it is important to note that some of Imam Jafaar's students were great scholars and founders of the Sunni school of thought?
- What does this mean vis-à-vis the broader Sunni and Shi'i relationship?

Questions for TEXTS 3-4:
- What can we learn about Imam Jafaar from his unwillingness to take revenge?
- Why was he focusing mostly on spreading *'ilm,* or knowledge?
- How is Shi'i political ideology different from Sunni political ideology?
- How is an Imam different from a Caliph? How does the difference between the concept of Imam and the concept of caliphate translate into political form? Do you believe this can bring tension between the two groups?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

Identify the country whose largest national minority group is not Muslim.

A.   China

B.   Malaysia

C.   India

D.   Russia

E.   United States of America

LESSON TWELVE: Diversity in Islam — Muslims and Islam

Goal

- To reinforce the notion of the diversity of the Muslim community, focusing on the diversity of culture, belief, and practice of Islam throughout the world.

Sources

• (TEXT 1) Islamic thinking is very diverse and cannot be captured by only one tradition: within this religion there are many varying trends. However, if these trends are not controlled and coordinated, there is risk that they may split even further and this would not be beneficial. It is true to say that there is only one Islam but there are different ways of being Muslim.

How is it that we can talk of one Islam? Because there is a common set of Islamic beliefs throughout the world: the five pillars are the same for both Sufis and Sunnis. Can we talk of diversity within Islam? Yes, because Islam has been a tradition in a huge cultural context, resulting in Asian Islam, African Islam and so on. In the West, the same has happened. The Islamic identity has taken on all of the cultural elements that surround it. Diverse trends have manifested themselves as multiple schools of thought that extend in all directions, creating numerous layers. At times these are simplified to being either 'moderate' or 'radical', but a distinction must be drawn between the differing levels (political and religious). It is possible to find people who are religiously very liberal-minded but authoritarian when it comes to politics, and vice versa. In Europe, there are at least six ways of understanding Islam. Understanding Islam entails an understanding of its different layers. Moreover, in teaching Islam it is necessary to firstly undergo training, obeying certain rules and scientifically studying these. One of the major problems is that very often people speak in the name of Islam when they are really speaking on their own behalf, or they speak out about things of which they are ignorant. The speaker was in favor of finding areas that the various trends have in common by means of dialogue. One concept that should be made clear is that Arabic and Islamic are two different identities; some Arabs belong to other religions (Jews, Coptics and Christians). Although Islam has used the Arabic language to spread its word and religion, the Arabic culture embraces a number of cultures, only one of which is Islam. Nowadays, some Muslims conceal or water down their beliefs so as not to be identified as Muslim and fit in better at work, in society or in the family. Others, however, become radical and encourage anti-Semitism. Nevertheless, we should attempt to adapt our beliefs to those of the host society in such a way that cultural identity can be modified without having to renounce the Islamic culture. It is perfectly possible to be French and Muslim, for instance.

- Diversity within Islam

• (TEXT 2)

After waiting his turn to take part in a question-and-answer session during the "Islam in America" conference at Harvard last weekend, a young man approached the microphone, introduced himself, and said, "I'm a Muslim, and therefore, by

Precious Rasheeda Muhammad, organizer of the "Islam in America" Conference.

definition, I'm a feminist."

The statement drew laughter and brief applause from an audience of around 150 ethnically diverse men and women who dotted the blue and green seats of the Science Center's vast Lecture Hall B on Sunday morning. Although the young man quickly added that his declaration was not meant to be funny – but was made sincerely because "I think we are truly blessed by the religion of Islam, which has unfortunately been misused through the ignorance of both men and women to [hinder] the rights of women in Islam" – his statement was among several points of challenge to conventionally held views about Islam that the student-run conference elicited over three days.

Challenges to preconceptions ranged from the presence of the high-level professional and highly visible women who participated in the panel "Muslim Women as Leaders in America" to the traveling exhibit in the lobby of the Science Center showcasing artifacts, stories, and photos of Muslims in America as early explorers in the 17th century and as African-American slaves.

Such provocations were part of what Harvard Divinity School (HDS) student Precious Rasheeda Muhammad had in mind when she set her goals for this year's "Islam in America" conference. This was the second conference on the topic that Muhammad had spearheaded to help fulfill the field-education requirement of her master of divinity degree, which she anticipates completing this spring. Perhaps more important, the conference, subtitled "Domestic Challenges, International Concerns & Historical Legacies," was Muhammad's way of filling a gap in her Divinity School education concerning the study of American Muslims, especially African-American Muslims. "If people come to the conference, they will see African Americans, Latinos, Shiites, Sunis, and Sufis, among others," Muhammad said. "When the media talks about African Americans in relation to Islam, they nearly always discuss the Nation of Islam because it can be controversial, but the Nation of Islam is probably one of the smallest groups among African-American Muslims.

"I wanted to do this conference with so many different Muslims, to let them tell their stories," Muhammad said, noting that many non-Muslim Americans may get to know just one practicing Muslim and base their entire understanding of Islam on that one person. She added that "Muslims, too, do not always have opportunities to meet with others who practice the same faith, albeit somewhat differently."

Other goals were to provide an academic forum on the growth and development of Islam in America, to address critical issues in the lives of American Muslims, to encourage Muslims to document their history, and to inform the larger community about these findings, and promote religious understanding. The student-run conference was co-sponsored by the Harvard Islamic Society, the Divinity School's Center for the Study of World Religions, and some 25 other organizations, as well as anonymous donors.

Sulayman Nyang, professor of African studies at Howard University and co-principal investigator of Project MAPS (Muslims in the American Public Square) at Georgetown University, launched the dialogue focus of the conference on Friday afternoon. Reflecting on the growth and size of American Islam (most scholars cite between 6 million to 8 million adherents in the United States), Nyang addressed American Islam's growing institutionalization, as well as its diversity…

Alexander Kronemer's talk and video clips from a television documentary on the life of the Prophet Mohammed, intended for public television, was also well-attended. Kronemer has undertaken the project with author Michael Wolfe, renowned for his writing on the hajj (the Muslim pilgrimage to Islam's holy city, Mecca, Saudi Arabia). Kronemer, a 1985 master of theological studies (MTS) graduate of the Divinity School, lectures and writes about religious diversity, Islamic

awareness, and cross-cultural communication.

"It's an effort to help develop interfaith understanding," Kronemer says of his work. "In order to achieve true pluralism, there needs to be understanding....

"What we're trying to do is bring a balance," Kronemer adds. "This isn't to say that bad things don't happen in the Muslim world. They do. But bad things happen all over the world, and yet somehow or other we seem to stigmatize the religion of all these people based on really in the end a handful of news items."

The panel of greatest interest for many attendees was Sunday morning's "Muslim Women as Leaders in America: Precedent & Present Day," which again brought to light the diversity of Muslims and the roles of women in Islam. Despite their shared goals of promoting Islam and Muslim leadership among women, the panelists differed in their views and practices.

Ayesha Mustafaa, editor of The Muslim Journal, said that the issue of men leading prayer in the mosque is a "small item" within the prayer process and argued for placing more emphasis on aiding Muslim women in countries such as Afghanistan, Bosnia, India, and Pakistan. On the other hand, Amina Wadud, a theologian and author of "Qur'an and Women: Re-Reading the Sacred Text From a Woman's Perspective," strongly challenged men's exclusionary practice, calling it "male hegemony in Islamic public ritual." Zakiyyah Muhammad, founding director of the Institute of Islamic Education in America and principal of a Muslim school, for her part, was more concerned with finding ways to bring Muslim principles to children's education.

Panel moderator Leila Ahmed, professor of women's studies in religion at HDS (and faculty adviser to Precious Muhammad and Al-Husein Madhany, an HDS student who assisted Muhammad on the project), noted that while the conference did not mark the first time that Muslim women in leadership positions had come together at a conference, the range and experiences of the women in this panel represented something new.

Whether it was the women's panel, the cumulative effect of the conference – or,

Merve Kavakci, Member of Turkish Parliament prevented from serving because of her refusal to remove her headscarf, participates in a panel discussion.

perhaps more likely, the kind of personal conversion experience Ayesha Mustafaa earlier in the day described as "the Islamic genetic code just woke up one day and kicked in" – near the end of the conference one woman chose to convert to Islam. Those participants and attendees milling about the auditorium between sessions became her witnesses as she "took shahadah," or testified her faith by repeating three times in Arabic that "there is no God worthy of worship except Allah, and that Mohammed, peace be upon him, is his servant and messenger." Thus, the conference on "Islam in America" brought yet another new voice and story into the religious landscape of American Islam.

- Cathy Armer, *Islam in America: Lessons in Diversity*

• (TEXT 3) Never before have Islam and the Muslims been held up to such relentless scrutiny. Never before have journalists devoted so many articles, interviews and analyses to the "Muslim world" or to "Muslims in the West." And yet never has knowledge of Islam, of Muslims, and of their geographical, political and geostrategic

circumstances been so superficial, partial and frequently confused — not only among the general public, but also among journalists and even in academic circles.

When confusion is widespread, the dominant note is suspicion. Terms of reference are rarely defined, nuances barely acknowledged, areas of research sketched out in the most desultory fashion. Far too often journalists or public intellectuals present their findings in research projects, articles, television or radio broadcasts with the assertion that they have taken pains to distinguish between radicals and conservatives or average Muslims. But when we examine their offerings more closely, we note a striking lack of clarity and an atmosphere of incomprehension that can only generate suspicion and fear.

Let us begin with a simple proposition: The world of Islam is as complex as those of Buddhism, Judaism or Christianity, in terms of its intellectual, spiritual and religious currents. Conversely, we must not begin by classifying Muslims according to the schemas inherited from the colonial era, dividing them into "good" and "bad" Muslims, into "moderates" and "fundamentalists." Not surprisingly, the former invariably seem to be those who share "our" values, leaving all others to be classified as dangerous, either outright or "potentially."

Large numbers of politicians, intellectuals and journalists have adopted such a system, with a fine dusting of sophistication. It is a system as scientifically untenable and intellectually superficial as it is politically dangerous. Drawn either from ignorance (a serious matter in and of itself) or derived from the ideological construct of a new Islamic enemy (a far more serious matter), it is in fact a projection.

The time has come to call upon intellectuals and journalists to broaden their frame of reference. The time has come to learn to apprehend the Islamic dynamic in its own terms, through its own terminology, internal categories, and intellectual structures. The time has come, as they enter into another referential universe, to make every effort to distinguish between that which gives that universe its unity and that which elucidates and makes possible its diversity.

Islam's Levels of Diversity

In the broadest sense, there is only "one" Islam, as defined by the unity of its Credo (al-'aq'da, the six pillars of faith), and by the unity of its practice (al-'ibadat, the five pillars of Islam). This unity, in both Sunnite and Shi'ite traditions, draws on shared recognition of two bodies of founding TEXTS (the Qur'an and the Sunnah). There may be disagreement over the authenticity of certain TEXTS, but common recognition of scripture-based sources and of the unity of faith and practice point to recognition of a single Islamic reference. At this level, the supreme level of unity with which all the world's Muslims can identify, Islam is one.

There exists, however, a first level of diversity as old as Islam itself. From the very beginnings, and particularly among two of the Companions, Abd Allah ibn Umar and Abd Allah ibn Mas'žd, there were notable differences in reading and interpretation of the TEXTS. Literalist, traditionalist, reformist, rationalist, mystical and strictly political readings and interpretations appeared early on—a reality that has continued down to the present day. Not only was the history of Islam to witness the rise of more than 18 legal schools (nearly 30 when counting the Shi'ite tradition), diverse ways of reading the TEXTS also developed. Over the centuries, schools of thought emerged that reflected interpretations ranging from the literalist and traditionalist, to the mystical or reformist. Intellectual and often political confrontations accompanied and shaped the coexistence of these trends.

All of this understanding takes us far from the binary classification systems of "good" and "bad" Muslims. Religious outlook has, in fact, very little correlation with political posture. A rationalist or a liberal viewpoint in

religious terms does not necessarily correspond with a democratic outlook in the political sense, just as all conservatives are by no means supporters of dictatorship. Western journalists have often been misled — and have misled their public — by reductionism of this kind (which would not be tolerated in reference to Judaism or Christianity, where the fine points of political orientation are better known and understood).

Moving beyond this first level of diversity, we must take into account the multiplicity of cultures that today influence the way Muslims express their belonging to Islam. Though grounded in a sole Credo and in the same practices, the world's Muslims naturally partake of a multitude of cultural environments. From West to North Africa, from Asia to Europe and North America, stretches a rich variety of cultures that make it possible for individuals to respect the principles of Islam while adopting lifestyles, tastes, artistic expression, and feelings that belong quite specifically to one particular culture or another. Arab, African, Asian, North American, or European Muslims all share the same religion but belong to different cultures — a fact that wields a determining influence on their identities, their sense of belonging, and their vision of contemporary issues.

Islamism and the Perils of Reductionism

Many observers will easily recognize, in a broad sense, this elemental diversity in Islam. But they too hastily fall into another kind of reductionism, which can be equally nonfunctional and ultimately fraught with peril: the temptation to set Islam — with all the diversity we have outlined — against "Islamism" seen as an object of rejection or even opprobrium. Even though it is little more sophisticated than the first variant, this reductionism shifts perspectives. But it is ultimately founded on the same simplistic binary mode: "good" Muslims vs. "bad" Islamists.

The definition of "Islamism" is often vague, depending on the journalists, intellectuals and scholarly studies involved. We frequently hear of "political Islam" in the broad sense, of "Salafists" or "Wahhabis," of "radical Islam" or even of al-Qaeda. The lines of demarcation between the different trends are rarely elucidated. All available evidence points to the conclusion that there is such a thing as a single "political Islam," that it constitutes a threat, that whatever distinctions exist are at best insignificant and, at worst, the result of manipulation by Islamists propagating the image of "moderate Islamism" to lull the West.

Analyses of this kind are legion in Europe, where "experts" and journalists have generated a stream of reports and studies of the apparently monolithic universe of "political Islam." Any scholar daring to apply such an approach to Christianity, Judaism or Buddhism would be immediately dismissed on grounds of superficiality and for the unscientific nature of his or her conclusions. Indeed, would it be possible to reduce political activity by Christians (political Christianity) to fundamentalism?

We know there are liberation theologians who reject a dogmatic reading of biblical scriptural sources who are deeply involved in politics on the left of the political spectrum. More toward the center, and sometimes quite to the right as well as to the left, we find Christian Democrats who are active in politics in the name of their Christian religious convictions. But who could possibly justify — in the analytical terms of the social and political sciences — relegating all these Christians to one single category, that of "fundamentalist — or even radical — political Christianism?" Who could claim that the most "moderate" of them are nothing but the objective, concealed allies of the "fundamentalists"; that the liberation theologian Leonardo Boff is nothing but the prettified face of Mgr. Marcel Lefebvre? One could only smile at such a fantasy-like approach to the Christian referential universe, but it seems that it can be quite easily accommodated — either

through ignorance or ideological bias — when the subject is "political Islam."

Political Islam's Complexities

Yet the study of Islamism — of "political Islam" — reveals complexities equally as significant as the study of Islam itself. Between the positions of the promoters of political liberation through Islam, such as al-Afghani and Abduh in the 20th century and the extremist positions of the leaders of al-Qaeda today, lies an ocean of difference, both in terms of the understanding of Islam and of political action.

What holds true for the study of the historical timeline applies as well to the comparative study of the words and actions of the modern-day movements that are active in politics in the name of Islam. It is impossible to reduce the Turkish experience under Recep Tayyip Erdogan, or the 25 years of Islamic political power in Iran, or the 80 years of activity by the Muslim Brotherhood in Egypt to the same reading of the sources, to the same position on the political spectrum as that of al-Qaeda ideologue Ayman al-Zawahiri, who is quick to condemn both his predecessors and his contemporaries as traitors to the cause, even within the confines of political Islam.

Whether one agrees or not with the theses of these movements, systematic study and a serious effort to understand the forces at work within political Islam require a triple approach:

1. A study of the theological and legal underpinnings of the movements (literalist, reformist, mystical or other).
2. Knowledge of the historical depth of these manifestations; numerous movements and/or leaders, such as Erdogan in Turkey and Ghanoushi in Tunisia, have changed their positions in the course of their political involvement.

3. A detailed study of the national realities that have impinged on the growth and evolution of Islamist movements.

Only this kind of three-pronged examination can provide us with a proper framework for understanding the phenomenon of political Islam, far from ignorant reductionism or ideological manipulation of "the Islamist threat." This inquiry is not about agreement or disagreement with this or that political-religious thesis, but of dealing scientifically with the matter under study.

Intellectuals, the general public, and journalists often find themselves pressed for time. Yet time, further study, greater effort, and intellectual humility are what are needed to understand the reality of Islam and of Muslims today, as well as the broad diversity of belongings and the demands expressed by political Islam. Our political simplifications may well reassure us, but they lead us only toward fear of the world. Reconciliation with the complexity of the Muslim world will, paradoxically, have the reverse effect.

Instead of seeing the "Other" as an emanation of "evil," a goal that extremists pursue each day in the media, we must become aware of the existence of a multiplicity of views and of the millions upon millions of Muslims who, in their extraordinary political and religious diversity, daily turn their backs on violence, strive for democracy and freedom, and reject extremism. It is time for all of us to demonstrate humility, to appreciate the complexity that demands greater study, and the suspension of hasty and thus risky judgments. The hallmark of respect for others is to recognize in them the complexity we find in ourselves, to acknowledge their thirst for human dignity, and to realize that it, like ours, asks only to be respected.

- Tariq Ramadan, *Islam Today: The Need to Explore it's complexities*

Study Questions

- What is the world population of Muslims?
- What is the world population of Jews? Name the four countries with the world's highest Muslim populations.
- What percentage of Muslims throughout the world are Arab?
- Is there more than one way to practice Islam?
- Do all those who consider themselves followers of Islam believe the same things?
- What accounts for this diversity?
- What are the advantages and challenges of this kind of diversity?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

This city has witnessed the flourishing of a great Islamic civilization established in 756 by an *Umayyad* prince, named Abd al Rahman. Mosques of architectural splendor were erected. Muslim, Jewish, and Christian relations witnessed a highpoint; characterized as being extremely cooperative, fruitful, and peaceful. Hundreds of years later the same city witnessed the destruction of the great Islamic civilization, the deterioration of harmonious inter-faith relations, the seizing, destruction, and permanent altering of Mosques into Churches.

Which city is this?

A. Istanbul

B. Cordoba

C. Isfahan

D. Jerusalem

E. Mecca

LESSON THIRTEEN: Conservative Islamic Notions of Modest Physical Presentation

Goals

- To explore conservative concepts of modesty in Islam, and to examine how these concepts are enacted in the lives of Muslims.

- To introduce students to the following terms:

  - `Awra` - Refers to the parts of the body that should be covered by either males or females. Usually refers to the private parts, or more generally, those parts of the body that attract members of the opposite sex.

  - *Haya'* - A term denoting the qualities of bashfulness, timidity, and shyness.

  - *Hijab* - Literally means, "curtain"; the term refers to the practice of veiling in Islam, or the scarf itself.

  - `Iffa` - Abstinence, chastity, purity, modesty.

  - *Tahara* - Cleanliness, purity, ritual purity, chastity.

  - *Zina* - Denotes the act of illicit sexual intercourse.

Sources

• (TEXT 1) Narrated by Abu Huraira: The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e., parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith.

- Hadith 008

• (TEXT 2) Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily Allah is All Acquainted of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent.

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ (٣٠) وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

- Qur'an 24:30-31

• (TEXT 3) Verily, the Muslims (those submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the

women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord-Allah), the men and the women who give Sadaqat (i.e, Zakat and alms), the men and Women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and women who guard their chastity (from illegal sexual acts), and the men and women who remember Allah much with their hearts and tongues. Allah has prepared for the forgiveness and a great reward (i.e. Paradise).

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا (٣٥)

- Qur'an 33: 35

• (TEXT 4) O children of Adam! Let not Shaytan I (devil) deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) *Auliya* (protectors and helpers) for those who believe not.

يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ (٢٧)

- Qur'an 7:27

• (TEXT 5) The Qur'an is unambiguous regarding the mandatory virginity of all Muslims. Legally, men and women are equally accountable for a breach of this responsibility. However, virginity is not recommended as a perpetual state. The sexual urge is a part of human nature, but one that must be restrained until a legal avenue for satisfaction of this urge is presented. *Zina* (adultery) and even the approach to *zina* is forbidden (Qur'an 17:32), extending virginity from a solely physical matter to a character obligation as well. When Muslims acquire the physical, psychological, and relative financial ability, they are instructed to marry and to pursue a fulfilling sexual relationship with their spouse. However, persons who absolutely cannot marry are encouraged to fast and discipline their bodies and minds until they may fulfill the obligation. This discipline is essential because a state of chastity allows unmarried Muslims to cultivate a positive relationship with God. One must act, dress, speak, and think like a virgin, in order to avoid drawing near *zina*. A breach of these ideals leads to both a state of chaos and the inability to fully participate in a relationship with God. These sexual ideals often translate into pressures on those individuals of a "suitable age" to marry. Finding a suitable spouse, without the dangers of unlicensed sexual activity, is an issue for many Muslims in the [North American] context. Dating without proper supervision is highly discouraged in most communities. Arranged marriage is performed in certain communities, increasing parental or kinship roles in the decision-making process and limiting the chance of *zina* between the couple. Many converts to Islam face the dilemma of having no long-established connections within the Muslim community, and therefore rely on religious leaders or *imam*s to seek out potential spouses.

However, for all younger and potentially marriageable Muslims, there remains a tension between priorities of educational or financial success and stability, and marital and sexual security.

- "Virginity (Canada)," *Encyclopedia of Women and Islamic Cultures*

• (PHOTO 1) Men and women praying side-by-side in a mosque separated by a hall (Indonesia).

http://www.dismalworld.com/world_tour/early_morning_prayers_in_jakarta_indonesia.php (accessed July 27, 2010)

• (PHOTO 2) Homepage of a Muslim dating/friend-making website.

Previously accessed at: www.naseeb.com

• (PHOTO 3) Men's hat from a "modest" Muslim clothing website.

Previously accessed at: www.shukr.co.uk/Merchant2/merchant.mvc?Screen=PROD&Product_Code=mH1011&Category_Code=men-hats

• (PHOTO 4) "Modest" shirt for Muslim males.

Previously accessed at: www.shukr.co.uk/Merchant2/merchant.mvc?Screen=PROD&Store_Code=UK&Product_Code=mQ1201

• (PHOTO 5) "Modest" Outfit for Muslim women.

Previously accessed at: www.shukr.co.uk/Merchant2/merchant.mvc?Screen=PROD&Product_Code=wB3901&Category_Code=women-tops

• (PHOTO 6) Hijab, or headscarf, from a Muslim clothing website.

Previously accessed at: www.shukr.co.uk/Merchant2/merchant.mvc?Screen=PROD&Product_Code=wH103&Category_Code=acc-hijabs

• (PHOTO 7) A woman wearing a *shalwar kamees.*

Previously accessed at: www.balleballeradio.com/salwar_kameez.jpg

• (PHOTO 8) A man wearing a *thobe* (also known as a *jalabiyya).*

Previously accessed at: www.kfshrc.edu.sa/arabian/html/arabic_dress.html

Study Questions

- What do you think are some qualities, traits, or markers of modesty in contemporary North American society?

- Do you know of guidelines (e.g., dress codes) in your school or in other schools that enforce rules based on the concept of modesty?

- To whom does the notion of modesty pertain in Islam?
- What, if any, are the differences in expectations for men and women in terms of modesty? Is this a similar notion to the one expressed in the Jewish text?

- Why are there restrictions placed upon the interactions between men and women?
- What difficulties might Muslims face regarding this concept in North America?

DO YOU REALLY KNOW THE ISLAMIC WORLD?

TRIVIA GAME

How many names for Allah (God) are given in the Qur'an?

A.   75

B.   99

C.   101

D.   33

E.   7

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APPENDIX: HALAL GUIDELINES

Halal: This is a term meaning something permissible and lawful in the Islamic faith.
Haram: This is a term opposed to halal, meaning impermissible and unlawful in the Islamic faith.

HARAM ANIMALS

The consumption of the following categories is prohibited for a Muslim, likewise any ingredient or product derived from them or contaminated with them is also prohibited in the Muslim diet.
1.   Meat of swine (pig) including all its by-products.
2.   Meat of animal upon which the name of Allah was not invoked.
3.   Meat of dead animals (carrion).
4.   Meat of strangled animals, preventing their blood from flowing.
5.   Meat of animals dead through beating.
6.   Meat of animals dead through falling from height.
7.   Meat of animals killed by the goring of a horn.
8.   Meat of animals devoured by wild beasts.
9.   Carnivorous animals.
10.   Birds of prey.
11.   Reptiles.
12.   Mules and Asses.
13.   Pests such as rats and scorpions.
14.   Insects excluding locusts.
15.   Procreative organs of animals.

HARAM FLUIDS
1.   All types and varieties of alcohol.
2.   Blood.
3.   Intoxicating drugs.

HALAL ANIMALS
The following categories are fit for Muslim consumption
1.   All domestic birds.
2.   All cattle.
3.   Sheep.
4.   Goats.
5.   Camels.
6.   All types of buck.
7.   Rabbits.
8.   Fish.
9.   Locusts.

The aforementioned animals, excluding fish and locusts, will only be rendered as halal when they are slaughtered according to the following instructions:

[GUIDELINES FOR ABATTOIRS]

RULES FOR SLAUGHTERMEN
The following must be considered when selecting slaughterers:
1.   He must be a Muslim of integrity from the 'Ahlus Sunnah-wal-Jamaah.'
2.   He must understand the importance of the responsibility of Halal slaughter and be versant with the rules thereof.

RULES FOR HALAL SLAUGHTER
1.   A slaughterman with the aforementioned qualities must invoke the name of Allah upon the animal to be slaughtered prior to slaughter by reciting "Bismillahi Allahu Akbar" or at the very least recite "Bismillah."
2.   He must immediately slaughter the animal after the recital without any significant delay.
3.   The knife used for slaughtering must be extremely sharp so that the animal suffers minimal agony and so that the slaughter takes place efficiently and easily.
4.   At the time of slaughter all of the following arteries should be cut:
    a) Trachea (windpipe).
    b) Esophagus (gullet).
    c) Both jugular veins.
In the event of all four arteries not being possible to cut, at least three of the mentioned four arteries must be cut. If less than three arteries were cut, the animal is not to be rendered as halal.
5.   The cut must be conducted manually (i.e. by hand) and carried out swiftly. The knife must not be lifted before the cut is

complete and the cut must be below the Adam's apple.

6.   It is heavily advised that the neck should neither be cut off completely nor broken, thus avoiding the severance of the spinal cord.

STUNNING

The issue of stunning is very delicate (whether done by captive bolt stun, electric head stun or electrified water bath), in the sense that there are many conditions and criteria that must be considered. First, for reason of the animal's welfare, the act of stunning is extremely disliked and, according to some, even reaches the stage of being haram (non-halal), as it causes the animal unnecessary suffering. Even more important is the question of how stunning affects whether or not the animal is fit for Muslim consumption.

The Islamic criteria that must be met while slaughtering the animals are clear-cut; any deviation from them will render the animal unfit for Muslim consumption. Among the guidelines established for a Halal slaughter is the unwavering fundamental that the animal must be alive at the time of slaughter, and the blood must be drained out.

Research by the FAWC in Britain showed that more than 35% of chickens die prior to slaughter due to stunning. It is also proven that a large amount of blood remains in the animal. The animal is also deprived of the effects of blessing/*tasmiyyah* as it would be unconscious at the time of slaughter.

The CCMT and HMA have also taken into account that there is no pressure from the Canadian Government forcing Muslims to adopt such inhumane methods of slaughter. Therefore, because of all the negative aspects of stunning, the CCMT and HMA have issued a blanket ruling disallowing stunning in any form.

CUTTING AND HANDLING OF HALAL MEAT

1.   Pig slaughter is not permitted in the abattoir providing halal slaughter.

2.   Halal slaughter must be conducted in the first shift of the day on a sanitized and cleaned line with sanitized equipment (in an abattoir that provides non-halal slaughter along with halal slaughter).

3.   All equipment used for cutting, hanging, transporting, and further processing must be sanitized prior to halal production.

4.   There must be no contamination of halal meat with non-halal meat either in the abattoir, processing areas, freezers, chillers or at the time of packing, loading, unloading and/or transportation.

5.   Halal meat must be stored separately from non-halal meat at all times. This may be done by:

> a) Storing in a separate facility or,
> b) Storing in a separate compartment within the same facility. (This option should be a last resort.)

6. In the event of halal meat being stored in the same facility as non-halal meat, the following must be considered:

> a) All loose halal meat must be packed and stored in an isolated corner of the facility so that no kind of contact is made with non-halal meat.
> b) All halal meat must be labeled.
> c) The handlers of halal meat must be well versed with issues of contamination and understand halal.

Halal Foods Department, Jami'yyatul Ulama Canada (CCMT);
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ANSWER KEY TO:

Do You Really Know the Islamic World? Trivia Game

Lesson 1: D. 15-20% (although some sources go as high as 30%)
Lesson 2: D. Ibn Battuta – Morocco
Lesson 3: D. Sasanian
Lesson 4: B. Indonesia
Lesson 5: C. ISNA Islamic Society of North America
Lesson 6: C. Mughal
Lesson 7: C. India
Lesson 8: C. 55
Lesson 9: D. Djenne, Mali
Lesson 10: C. Hassan II Mosque, Casablanca, Morocco
Lesson 11: B. Malaysia
Lesson 12: B. Cordoba, Spain
Lesson 13: B. 99

Introduction to Judaism

Introduction

Dear Reader:

Parallel to Chapter Three's exploration of Islam, this chapter is an introduction to the vast religious beliefs and practices within Judaism. Although these lessons by no means cover all of the numerous ways Jews express their religious tradition, these texts will give you a taste of Judaism's richness.

While this chapter aims to introduce you to some of the core tenets in Judaism, another important goal is to establish the fact that Judaism is an extremely diverse religion, with more than 15 million practitioners worldwide. We encourage you to draw parallels between the religious expressions in Judaism and those found within Islam (see Chapter Three for "Introduction to Islam"). For example, as noted in the Introduction to Chapter Three, Arabic and Hebrew are both Semitic languages and, as such, there are a number of linguistic parallels between the words found in the beginning of these lessons and those within the Arabic context.

We also encourage you to underscore some of the differences between these two religious traditions. As mentioned in the Introduction to Chapter One, "Introduction to Jewish-Muslim Relations," the Unity Program does not dispute the fact that Judaism and Islam are two separate religious traditions. Pointing out both the similarities and differences between these two religions is equally important.

It is well established that textbooks oftentimes lose the author's intended meaning behind certain words once they are translated into a different language other than the one they were written in. Sacred texts are certainly no exception. All religious scholars will agree that one can never completely convey the same essence of a word or sentence when translated from Hebrew to English. With that in mind, we ask our teachers to share with the students the complexities and difficulties encountered in many cases when reading translated religious texts. Finally, we encourage you to be mindful of the fact that the study of Judaism, like Islam or any other religious tradition, is a life-long pursuit. We hope this chapter gives you a new interest in this incredibly important religion.

* As stated in the Introduction to Chapter Three, please note that the reader will find different English spellings of Arabic and Hebrew words throughout this curriculum. Since many authors and scholars use various methods of transliteration (the act of representing or spelling in the characters of another alphabet), we have not taken it upon ourselves to standardize the spellings of such transliterated words in this curriculum. It is hoped that instead of confusing the reader, that these different spellings will help one understand the tricky skill of transliteration as well as to provide more examples of how to accurately pronounce certain non-English words and terms.

LESSON ONE: Beginnings

Goals

- To understand where Judaism started.

- To understand the foundational role that the idea of covenant (*brit*) plays between God and the biblical patriarchs in establishing the Jewish nation.

Sources

• (TEXT 1) **"Where Do Jews Come From? The journeys of the patriarchs and the 'genesis' of the Hebrew nation beginnings"**

The beginnings of ancient nations are always shrouded in mist. The social structures which gradually evolve into a "nation" do so in a slow, lengthy, and mainly unconscious process. The agonizing question "How did we become a nation?" usually finds its initial answer within the realm of myth; and it is the historian who needs to grapple with the difficult and uncertain demarcation between myth and historical truth.

The Book of Genesis offers some answers to the questions which the nascent Hebrew nation had to contend with at the time: How was the world created? Why does a woman bear children in pain? What is the significance of the rainbow? And first and foremost: Where did we come from? How did the Hebrew nation come into being?

The answers provided for the last question are all of a historical nature: "our father" Abraham, whom God promised to multiply into a great nation, begot Isaac; Isaac begot Jacob; and Jacob's twelve sons became in Egypt the twelve tribes of Israel. How much of this story is historical fact and what part is myth? Who was Abraham? When did he live? Was he a real life historical figure or a mere mythological fiction?

The Torah as History?

As long as the Torah was believed to be the living word of God, queries of this kind were unthinkable; once it began to be regarded as a human document and scrutinized with modern exegetical tools, scholars needed to seek scientific corroboration. Yet even the least historically authentic biblical traditions clearly represent real events, social processes, and flesh and blood figures. More emphatically, it is precisely these traditions which convey the archaic culture of the people and contain the seeds of its future civilization.

Biblical narrative describes the wanderings of the patriarchs through the Fertile Crescent. Abraham and his clan left Ur, near the Euphrates delta (today Tell al Muqayyar) and, after passing through the major centers of civilization of the time—Babylon and Mari—arrived in Haran, approximately 2000 miles from their point of departure. Their destination was the land of Canaan: "Leave your own country, your kinsmen, and your father's house, and go to a country that I will show you" (Genesis 12:1).

After arriving there, however, they continued their nomadic existence. Isaac made Beersheba his home, and seldom left it. However, his son Jacob resumed peregrinating. He returned to Haran, sojourning for many years with his uncle Laban; then, returning to Canaan with a wealth of children and property, he continued to wander. Finally he took his family down to Egypt, where he died.

Patriarchs in Space, Not in Time

In the Bible, the patriarchs are located in space but not in time. The background seems to be the first half of the second millennium B.C.E. Mesopotamian sources support this assumption, as they establish the existence of cultural links between Ur and Haran at the time. Both towns worshipped the same deity — the moon god, Sin. These sources also refer to western Semitic tribes who invaded

the valleys of the Euphrates and Tigris and recount the ensuing decline of Ur — a possible cause for the migration of local populations to calmer regions in the north. This is where one should seek explanations for the Mesopotamian influence discernible in the Pentateuch, particularly in its legislative portions.

The stories of the patriarchs' migrations are therefore true in the sense of containing certain accepted historical facts: the ethnic basis and the social structures of the tribes about to merge into a new nation — the people of Israel.

- Hoffman, *Where do Jews Come From?*

• (TEXT 2) During the times of Enosh, mankind made a great mistake, and the wise men of that generation gave thoughtless counsel. Enosh himself was one of those who erred. Their mistake was as follows: They said God created stars and spheres with which to control the world. He placed them on high and treated them with honor, making them servants who minister before Him. Accordingly, it is fitting to praise and glorify them and to treat them with honor. [They perceived] this to be the will of God, blessed be He, that they magnify and honor those whom He magnified and honored, just as a king desires that the servants who stand before him be honored. Indeed, doing so is an expression of honor to the king.

After conceiving this notion, they ran to construct temples to the stars and offer sacrifices to them. They would praise and glorify them with words, and prostrate themselves before them, because in doing so, they would, according to their false conception-be fulfilling the will of God. This was the essence of the worship of false gods, and this was the rationale of those who worshipped them. They would not say that there is no other God except for this star.

After many years passed, there arose people – false prophets – who told [the people] that God had commanded them to say: serve this star, – or all the stars – sacrifice to it, offer libations to it, build a temple for it and make an image of it so that all people – including the women, the children, and the common people, could bow to it. He would inform them of a form that he had conceived and tell them that this is the image of the particular star, claiming that this was revealed to him in a prophetic vision. In this manner, the people began to make images in temples, under trees and on the tops of mountains and hills.

People would gather together and bow down to them and the [false prophets] would say: this image is the source of benefit or harm. It is appropriate to serve it and fear it. Their priests would tell them: This service will enable you to multiply and be successful. Do this and this, or do not do this and this. Subsequently, other deceivers arose and declared that a specific star, sphere, or angel had spoken to them and commanded them: Serve me in this manner. He would then relate a mode of service [telling them:] Do this, do not do this.

Thus, these practices were spread throughout the world. People would serve images with strange practices – one more distorted than the other – offer sacrifices to them, bow down to them. As years passed, [God's] glorious and awesome name was forgotten by the entire population. [It was no longer part of] their speech or thought, and they no longer knew Him. Thus, all the common people, the women, the children would know only the image of wood or stone and the temples of stone to which they were trained from their childhood to bow down and serve, and in whose name they swore.

The wise men among them would think that there is no God other than the stars and spheres for whose sake, and in resemblance of which, they had made these images. The Eternal Rock was not recognized or known by anyone in the world, with the exception of a few individuals: for example, Chanoch, Metushelach, Noach, [and] Shem. The world continued in this fashion until the pillar of the world – the patriarch Abraham, was born.

After this mighty man was weaned, he began to explore and think. Though he was a child, he began to think [incessantly] throughout the day and night, wondering: How is it possible for the sphere to continue to revolve without having anyone controlling it? Who is causing it to revolve? Surely, it does not cause itself to revolve.

He had no teacher, nor was there anyone to inform him. Rather he was mired in Ur Kasdim among the foolish idolaters. His father, mother and all the people [around him] were idol worshipers and he would worship with them. [However,] his heart was exploring and [gaining] understanding.

Ultimately, he appreciated the way of truth and understood that path of righteousness through his accurate comprehension. He realized that there was one God who controlled the sphere, that he created everything and that there is no other God among all the other entities. He knew that the entire world was making a mistake. What caused them to err was their service of the stars and images, which made them lose awareness of the truth.

Abraham was forty years old when he became aware of his Creator. When he recognized and knew Him, he began to formulate replies to the inhabitants of Ur Kasdim and debate with them, telling them that they were not following a proper path. He broke their idols and began to teach the people that it is fitting to serve only the God of the world. To Him [alone] is it fitting to bow down, sacrifice, and offer libations, so that the people of future [generations] would recognize Him. [Conversely], it is fitting to destroy and break all the images, lest all the people err concerning them, like those people who thought that there are no other gods besides these [images].

When he overcame them through the strength of his arguments, the king desired to kill him. He was [saved through] a miracle and left for Charan. [There] he began to call in a loud voice to all people and inform them that there is one God in the entire world and it is proper to serve Him. He would go out and call to the people, gathering them in city after city and country after country, until he came to the land of Canaan – proclaiming [God's existence the entire time] as [Genesis 21:33] states: "And He called there in the name of the Lord, the eternal God."

When the people would gather around him and ask him about his statements, he would explain to each one of them according to their understanding, until they turned to the path of truth. Ultimately, thousands and myriads gathered around him. These are the men of the house of Abraham. He planted in their hearts this great fundamental principle, composed texts about it, and taught it to Isaac, his son. Isaac also taught it to others and turned [their hearts to God]. He also taught Jacob and appointed him as a teacher. Jacob taught others and turned [the hearts] of all those who gathered around him [to God]. He also taught all of his children.

- Rambam, *Mishnah Torah*

• (TEXT 3) Now the Lord had said to Abraham: Get thee out of thy country and from thy birthplace, and from thy father's house unto a land which I will show thee and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee; and in thee shall be blessed all the families of the earth.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֶךְ לְךָ מֵאַרְצְךָ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ.
וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה
בְּרָכָה. וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ
בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה.

- Genesis 12:1-3

The opening theme of these three verses, containing the first revelation to the founding father of the Jewish people, is characterized by extreme particularism, placing a barrier between Abraham and the rest of the world, taking him out of his social surroundings, his family and country. Their closing theme is

precisely the opposite – that of a generous universalism: "and in thee shall be blessed all the families of the earth." In other words, Abraham, as he left for the promised land, was to be considered the only glimmer of light wandering through a world of thick darkness, eventually spreading, illuminating the whole of mankind, enveloping the whole world with its glow. "From the shining of the sun to its going down… in thee shall be blessed all the families of the earth."

Note how this theme of all-embracing blessings recurs five times in the history of the patriarchs, the founding fathers of the Jewish people. Regarding Abraham it is stated: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Genesis 18:18).

Then after the binding of Isaac: "And in thy seed shall all the nations of the earth be blessed" (Genesis 22:15-18). To Isaac: "And in thy seed shall all the nations of the earth be blessed" (Genesis 26: 4). To Jacob in his dream: "And in thee shall all the families of the earth be blessed" (Genesis 28:14).

- Nehama Leibowitz, *Studies in Bereshit*

Study Questions

Questions for TEXT 1:

- According to these authors, what do you think makes a nation? Do you agree or disagree with the stance of this text? Why or why not?
- How does the Biblical narrative describe the beginning of Judaism? What is the role of the patriarchs in this narrative?
- Do you agree or disagree with the first text's approach to Abraham as YOU understand him as a figure in your religion's history?

Questions for TEXT 2:

- According to TEXT 2, what kind of person was Abraham?
- How did he come to a monotheistic understanding of God?
- How would Rambam answer the question: "Where did Judaism begin?"
- Would Rambam's answer differ from Yair Hoffman, the author of TEXT 1?

Questions for TEXT 3:

- What is the nature of the covenant between the patriarchs and God?
- According to TEXT 3 what is the role of the patriarchs? Does this differ from TEXT 1?
- How does the third text compare with the previous two? What is similar and/or different?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?
TRIVIA GAME

Why do Jews customarily make a roof out of leaves for the outdoor huts they dine in on the holiday of Sukkot?

A. Because their predecessors in the desert did not have solid roofs, and they could see the stars.

B. Because they might not have enough greens for their salad.

C. Because it is a biblical commandment.

D. Because Rambam wrote that all Jews must do so.

E. Because Sukkot is a holiday where Jews worship trees.

Please refer to the answer key located at the end of the Chapter

LESSON TWO: Contents of the Torah

Goals

- To understand the overall contents and structure of the Torah.

- To introduce the following terms:

  - *Haftarah* - A selection from the Prophets section of the Hebrew Bible that is traditionally read on Saturday morning in synagogue.

  - *Humash* - The five books of Moses.

  - *Ketuvim* - Literally means "writings." This term refers to the third part of the *Tanakh*.

  - *Mikra* - A name for the Hebrew Bible that means "proclamation."

  - *Nevi'im* - Literally means "prophets." This term refers to the middle part of the *Tanakh*, though it actually is comprised of two halves. The first section is mostly historical prose and the second section is poetic accounts of the prophets.

  - *Parasha* (plural: *parshiyot*) - Literally means "section." This term refers to a portion of the Torah that is traditionally read in synagogue on Saturday mornings. The Torah is divided into 54 *parshiyot*; thus one is read every week, and occasionally a double portion is read. In this manner, the entire Torah is read over the course of the solar year.

  - *Sofer* - Literally means "scribe." This term refers to a scribe who writes the Torah. There are special religious laws regulating this ritual practice.

  - *Tanakh* - The Hebrew Bible (also known as the Old Testament).

  - *Torah* - The Hebrew word for the first five books of the Hebrew Bible; synonymous with *humash*.

  - *Yad* - Literally means "hand." This term refers to a pointer used to aid a person's chanting of the Torah.

Sources

• (TEXT 1) The Hebrew Bible, though roughly equivalent to what Christianity (with its "New Testament") calls the "Old Testament," is called by Jews the "TaNaKh," after the initial letters of its three chief parts. *Torah* (instruction), *Nevi'im* (Prophets, namely, the historical and narrative former Prophets, and the poetic and oracular latter Prophets), and *Ketuvim* (Writings). The Christian arrangement of the books, based on the Septuagint (Seventy – so called because tradition held that it was produced by seventy scholars), a Greek translation, differs somewhat from that of the Masoretic (Traditional) Hebrew version. The Hebrew Bible is also called *Mikra'* (Lection or Proclamation), largely because of its public recitation in the synagogue, although the term *Mikra'* can also mean an individual verse, or a short text. The five books of Moses, called collectively the Pentateuch (from Greek words meaning five volumes), Jews also term the *Humash* (pentad, fivefold entity). The Pentateuch is divided into fifty-four weekly synagogue readings, each known as a *parasha* (division, plural *parshiyyot*) or a *sedra* (order) and about five chapters in length; certain *parshiyyot* are staggered with adjacent ones in non-leap years of the Jewish calendar. Each *parasha* is coupled with a selection from the *Nevi'im,* called in Hebrew a *haftorah* (lit. departure, more correctly conclusion, completion). Although the division into biblical books is at least as old as the Septuagint (third century B.C.E.) the

exact form of the Jewish canon was not fixed until the first or second century. The present division into chapters and verses, as well as the vowel markings in the Hebrew text, originated in late Antiquity and the Middle Ages.

- Rosenberg, *Bible: A Biblical Narrative*

• (TEXT 2) The Torah Scrolls are the most sacred object in a synagogue. They are made of parchment and the text is written by hand, it is rolled on two wooden staves, known as the *'Atzei hayyim'* (trees of life), and the whole is bound with a decorated wrapper. It is then 'dressed' in a mantle of some rich material or kept in a leather or metal case. The staves are decorated with finials, which are encased in a crown. A pointer ('yad') is used to aid reading, because the scroll itself may not be touched. It is kept in the Ark of the synagogue, which is the focal point of the building. When the Ark is opened the congregation stands up in recognition of their respect and devotion to the scrolls within. The Pentateuch itself is divided into fifty-four portions. One is read every Sabbath so that the whole can be completed in the course of a year. The cycle begins on the Sabbath after Sukkot (the festival of tabernacles) and is completed on the final day of that festival, known as Simhat Torah (the rejoicing in the law).

- Cohn-Sherbok, *A Short History of Judaism*

• (PHOTO 1) Yemenite and Iranian Torah Scrolls, 19th-20th centuries.

Previously accessed at:
ccat.sas.upenn.edu/~rs2/Images/Jewish/scrolll.jpg&imgrefurl=http://ccat.sas.upenn.edu/~rs2/Images/jewish.pics.html&h=683&w=506&sz=92&tbnid=xF7rvt_2Vuel8M:&tbnh=13&tbnw=101&hl=en&start=2&prev=/images%3Fq%3DTorah%2Bscrolls%26svnum%3D10%26hl%3Den%26lr%3D%26client%3Dfirefox-a%26rls%3Dorg.mozilla:en-US:official%26sa%3DG
(Similar image accessed on July 29, 2010 at: http://people.delphiforums.com/gsasher/1scrollYemin.jpg)

- (PHOTO 2) Torah from Silesia; probably written after 1850.

http://www.rjweb-builder.org/Congs/ NE/NE002/_storage/ Articles/torahs.jpg (Accessed July 29, 2010)

Study Questions

- Why do you think the Torah is so important to the Jewish people? List 5-10 reasons.
- What would it feel like if you were in the Ark with the Torah?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

According to the dominant opinion amongst Talmudic rabbis, how many commandments are found in the Torah?

A. 10

B. 613

C. 36

D. 1,001

E. 7

LESSON THREE: The Torah

Goals

- To familiarize students with the significance of the Torah for Jews.
- To introduce *midrash* as a concept and genre of Rabbinic literature.

Sources

• (TEXT 1) On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. Having journeyed from Rephidim they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, and Moses went up to God. The Lord called to him from the mountain, saying, "Thus shall you say to the house of Jacob and declare to the children of Israel: 'You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to me. Now then, if you obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel."

Moses came and summoned the elders of the people and put before them all that the Lord had commanded him. All the people answered as one, saying, "All that the Lord has spoken we will do!" And Moses brought back the people's words to the Lord. And the Lord said to Moses, "I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after." Then Moses reported the people's words to the Lord, and the Lord said to Moses, "Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. Let them be ready for the third day; for on the third day the Lord will come down, in the sight of all the people, on Mount Sinai. You shall set bounds for the people round about, saying, 'Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death: no hand shall touch him, but he shall be either stoned or shot; beast or man, he shall not live.' When the ram's horn sounds a long blast, they may go up on the mountain."

Moses came down from the mountain to the people and warned the people to stay pure, and they washed their clothes. And he said to the people, "Be ready for the third day: do not go near a woman." On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. Moses led the people out of the camp toward God, and they took their places at the foot of the mountain.

Now Mount Sinai was all in smoke, for the Lord had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder. The Lord came down upon Mount Sinai, on the top of the mountain, and the Lord called Moses to the top of the mountain and Moses went up. The Lord said to Moses, "Go down, warn the people not to break through to the Lord to gaze, lest many of them perish. The priests also, who come near the Lord, must stay pure, lest the Lord break out against them." But Moses said to the Lord, "The people cannot come up to Mount Sinai, for you warned us saying, 'Set bounds about the mountain and sanctify it.'" So the Lord said to him, "Go down, and come back together with Aaron; but let not the priests or the people break through to come up to the Lord, lest he break out against them." And Moses went down and spoke to them.

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי. וַיִּסְעוּ מֵרְפִידִים

וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן שָׁם יִשְׂרָאֵל נֶגֶד הָהָר. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגֵּיד לִבְנֵי יִשְׂרָאֵל. אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי. וְעַתָּה אִם שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ. וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים, וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל בְּנֵי יִשְׂרָאֵל. וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה. וַיַּעֲנוּ כָל הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת דִּבְרֵי הָעָם אֶל יְהוָה. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ וְגַם בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת דִּבְרֵי הָעָם אֶל יְהוָה. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵךְ אֶל הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם. וְהָיוּ נְכֹנִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַּיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל הָעָם עַל הַר סִינָי. וְהִגְבַּלְתָּ אֶת הָעָם סָבִיב לֵאמֹר הִשָּׁמְרוּ לָכֶם עֲלוֹת בָּהָר וּנְגֹעַ בְּקָצֵהוּ כָּל־הַנֹּגֵעַ בָּהָר מוֹת יוּמָת. לֹא תִגַּע בּוֹ יָד כִּי סָקוֹל יִסָּקֵל אוֹ יָרֹה יִיָּרֶה אִם בְּהֵמָה אִם אִישׁ לֹא יִחְיֶה בִּמְשֹׁךְ הַיֹּבֵל הֵמָּה יַעֲלוּ בָהָר. וַיֵּרֶד מֹשֶׁה מִן הָהָר אֶל הָעָם וַיְקַדֵּשׁ אֶת הָעָם וַיְכַבְּסוּ שִׂמְלֹתָם. וַיֹּאמֶר אֶל הָעָם הֱיוּ נְכֹנִים לִשְׁלֹשֶׁת יָמִים אַל תִּגְּשׁוּ אֶל אִשָּׁה. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל הָעָם אֲשֶׁר בַּמַּחֲנֶה. וַיּוֹצֵא מֹשֶׁה אֶת הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר. וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל הָהָר מְאֹד. וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל. וַיֵּרֶד יְהוָה עַל הַר סִינַי אֶל רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה רֵד הָעֵד בָּעָם פֶּן יֶהֶרְסוּ אֶל יְהוָה לִרְאוֹת וְנָפַל מִמֶּנּוּ רָב. וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל יְהוָה יִתְקַדָּשׁוּ פֶּן יִפְרֹץ בָּהֶם יְהוָה. וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה לֹא יוּכַל הָעָם לַעֲלֹת אֶל הַר סִינַי כִּי אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ. וַיֹּאמֶר אֵלָיו יְהוָה לֶךְ רֵד וְעָלִיתָ אַתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אַל יֶהֶרְסוּ

לַעֲלֹת אֶל יְהוָה פֶּן יִפְרָץ בָּם. וַיֵּרֶד מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵהֶם.

- Exodus 19: 1-25

• (TEXT 2) Midrashic commentaries are mostly line-by-line interpretations following the sequence of the biblical text... The rabbinic writers of *midrash* took it as their task not to write the Bible — for they considered its text unalterable — but rather to understand the significance of what the text contained. Often with remarkable ingenuity, they attempted to resolve contradictions implicit within particular biblical narratives or between one biblical passage and another... [It is common that explanatory *midrashic* stories are not] actually present in the text of the Bible at all, but they can all be considered part of the Torah in an extended sense. Jewish biblical interpretation is imaginative and sometimes far-fetched.

- Segal, *The Jewish Tradition*

• (TEXT 3) How did the voice go forth? R. Tanhuma declared, "observe that His voice went forth to each Israelite in accordance with the individual's capacity to receive it. The elders, the men, the youths, the little ones, the sucklings – each heard it according to his own capacity. Even Moses heard it according to his capacity as it said: 'Moses spoke, and God answered him by a voice,' (Ex. 19:19); that is, with a voice that Moses was able to comprehend. Thus it says, 'The voice of the Lord was powerful with strength' (Ps.29:1). With his strength, is not written in this verse, but rather 'with strength,' that is according to the strength of each individual (to tolerate the sound). Even the pregnant women heard it in accordance with their strength. Therefore it says: Each one of them according to their strength."

- *Midrash Tanhuma,* Yelammedenu

• (TEXT 4) When Moses completed the covenant ceremony and read the book of the covenant before the Israelites, they

responded, "We will do and we will listen," (Exodus 24:7). "We will do and we will listen" implies a commitment to observe the covenant even before the Jews heard all the details!

The Talmud tells the story about a Sadducee who once saw Rava so engrossed in learning that he did not attend a wound in his own hand! The Sadducee exclaimed, "You rash people! You put your mouth ahead of your ears [by saying we will do and we will listen]! And you still persist in your recklessness. First, you should have heard out [the covenant details]. If it is within your powers, then accept it. If not, you should have rejected it!" Rava answered: "We walked with our whole being."

This story captures one other crucial dimension of the covenant commitment – it is open ended. Like love, it has proven to be a limitless commitment. Why is this so? As Rabbi Joseph B. Soloveitchik has explained, the Torah is a covenant of being, not of doing. The goal is the completion of being, the full realization of humanness. It is not a utilitarian contract designed for useful ends so that if the advantage is lost, the agreement is dropped. The covenant is a commitment on the part of each party to be the only one, to be unique to the other. It is a turning of the whole person to the other. The two are bound together in a wholeness that transcends all the particular of interest and advantage. When the initial agreement was made, neither side knew its limits. When Israel accepted a mission to the world, it sounded agreeable. But what if the Jews had known then what they know now about the cost of this election? As Elie Weisel once said, "If God wanted to send us on a mission to redeem the world, that was all right, but God failed to tell us that it was a suicide mission."

Initially the Jews accepted the covenant out of love and gratitude for redemption. It gave them strength to commit themselves to what turned out to be an open-ended covenant — very much like a commitment to marriage or to having a child — a commitment in which

there was no way of knowing the ultimate cost. As the risk and suffering of Jewish history unfolded however, the commitment was tested repeatedly. The tests were so extraordinary that they challenged the basic structure of the agreement. In the destruction of the First Temple, the prophets suggested that Israel had not lived up to the covenant. Did the destruction mean God was angry, so angry as to repudiate the covenant itself? Was it all over? The answer is explored again and again in prophetic literature. God was angry. God would punish. But finally, God came to realize that if one loves, one must forgive everything.

In the crisis of the destruction of the Second Temple, Israel again experienced the silence of God. The God who intervened in the Exodus to save Israel at the Red Sea was not the God who self-limited and allowed human freedom even when it meant that the wicked triumphed. The enemy trampled the Temple and all but destroyed the Jewish people. Prophecy ceased, and the Jewish people had to ask themselves whether God's silence and the Jews' suffering meant that the covenant was finished. Again, they came to recognize that it was not. As Rabbi Soloveitchik wrote: "in the bleak autumnal night of dreadful silence unillumined by the vision of God or made homely by His voice, they refused to acquiesce in this cruel historical reality and would not let the ancient dialogue between God and man come to an end…. If God had stopped calling man, they urged, let man call God."

The concept of prayer and synagogue was developed by the Rabbis to carry on the covenantal dialogue – now with man speaking and God listening. They discerned God's presence in the hiddenness.

- Greenberg, *The Jewish Way*

Study Questions

Questions for TEXT 1:

- What questions arise from reading this text?
- Are there any seeming gaps, strange occurrences, or unusual uses of language in the story? (Those are the roots of *midrash*!)
- What kind of preparations occurred?
- What kind of state of being were the people in?
- Where is God in the story? Moses? the people of Israel? What does this tell us?
- Why do you think there are so many warnings given in the text?

Questions for TEXT 4:

- What is the nature of the commitment according to Rabbi Greenberg?
- How was the covenant first accepted by the Jews?
- How did the acceptance of this covenant change throughout history?
- To what extent does the covenant concept appear in your life? In your family's life?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

Which Jewish writer wrote the following words?

*Strange now to think of you,
gone without corsets and eyes,
while I walk on the sunny
pavement of Greenwich Village
Downtown Manhattan,
clear winter noon,
and I've been up all night,
talking, talking,
reading the Kaddish aloud,
listening to Ray Charles blues
shout blind on the phonograph.*

A. Elie Wiesel

B. Rambam

C. Allen Ginsberg

D. Steven Spielberg

E. Jack Karouac

LESSON FOUR: Jewish Law

Goals

- To understand the structure and development of Jewish law.

- To present the foundational sources of Jewish law.

- To understand that in Judaism there are laws between humanity (i.e., between individuals) and then laws between humanity and God (i.e., between individuals and God).

- To introduce the following terms:

  - *Gemara* - Literally means "completion." This term refers to the canon of texts found within the Talmud, which are a rabbinical interpretation of the *Mishnah*. Colloquially, it is used as a reference to the Talmud as a whole.
  - *Gezerah* (plural: *Gezerot*) - Literally means "decree" or "edict." This term refers to law(s) created by the rabbis, which were comprised of prohibitions that were established to lead people away from committing transgressions.
  - *Halakhah* - Literally means "the way." This term refers to the religious and ethical laws of Judaism.
  - *Halakhah d'oraita* - Literally means "a law from the Torah." This term refers to laws that the early rabbis derived directly from the Torah.
  - *Halakhah d'rabanan* - Literally means "a law from the rabbis." This term refers to laws that early rabbis established to prevent Jews from violating the law or the spirit of the law.
  - *Halakhah l'Mosheh mi-Sinai* - Literally means "a law from Moses at Sinai." This term refers to laws that were given *orally* to Moses at Sinai and is commonly utilized to refer specifically to those laws that Moses received but did not write down.
  - *Mishnah* - Literally means "teaching." This term refers to the first compilation of oral law, which is traditionally attributed to the editing of Judah Ha-Nasi in approximately 200 CE.
  - *Mitzvah* (plural: *Mitzvot*) - Literally means "commandments." This term refers to biblical commandments. Colloquially, it is used to refer to good deeds.
  - *Takanah* (plural: *Takanot*) - Literally means "rule." This term refers to the rulings made by rabbis to encourage religious practice and protect public welfare.
  - *Talmud* - Literally means "study" or "learning." This term refers to the *Mishnah* and the *Gemara*, the two sections that make up the Talmud. The Talmud is a collection of numerous different tractates, or sections. Over the centuries, additional commentaries on the Talmud have been incorporated into the text we call the Talmud today. Historically there are two different collections of Talmuds, the Babylonian Talmud (or *Talmud Bavli*) and the Jerusalem Talmud (or *Talmud Yerushalmi*). These two Talmuds are traditionally said to have been codified in 500 CE and 350 CE, respectively.
  - *Torah min-ha-shamayim* - Literally means "Torah from the heavens." This term refers to the traditional belief that God revealed all laws to Moses on Mount Sinai.
  - *Torah Shebi-alpeh* - Literally means the "oral law." This term commonly refers to the Talmud, but can also refer to the *Mishnah* or the *Gemara*.
  - *Torah Shebikh-tav* - Literally means the "written law." This term refers to the five books of Moses.

Sources

• (TEXT 1) We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

> *- The Declaration of Independence of the United States of America*

• (TEXT 2) *Halakhah* is the branch of rabbinical literature that outlines the laws of Jewish religious and ethical behavior, how to observe the *mitzvot,* and in turn, virtually every aspect of daily life for traditionally observant Jews. *Halakhah* takes its name from the Hebrew verb *halakh/walk; halakhah* might be described as the path down which observant Jews are guided by some two thousand years of rabbinical wisdom as they walk through this life. The roots of *halakhah* are in the Torah, in the 613 *mitzvot,* but the branches of this sturdy tree of Jewish jurisprudence extend from the Talmudic period through the Middle Ages and into this morning's headlines.

In the beginning, if you'll pardon the expression, was the Written Law, *Torah She'bi-khetav,* the Torah as we think of it, the Five Books of Moses. The traditional explanation says that God dictated all of Torah to Moses. Also called *Torah min-ha-shamayim/Torah from Heaven,* this was Revealed Truth. But many of the details of how to apply this Truth are missing from the Pentateuch. For example, we are instructed to marry and permitted to divorce, but not told how to go about either. The sages of the Talmud held that there was a second set of laws, *Torah She'bi-al'peh/the oral law,* also given to Moses at Sinai and transmitted by word of mouth from generation to generation. As it says in the opening words of *Pirke Avot:* "Moses received Torah from Sinai and transmitted it to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets to the Men of the Great Assembly." Of course, the rabbis of the Talmud commented, one cannot hand over a written text without some explanation, so we were given the Oral Law as well. Over the next eight centuries, from 200 B.C.E. to 600 C.E. the rabbis would expound on the Oral Law, interpreting scripture by two methods that, when compiled, would become what we know as the Talmud (and related texts). The rabbis' method for interpreting legal scripture is *Midrash Halakhah.* This is the basis of rabbinic Judaism, the historical successor to biblical Judaism.

The rabbis saw Scripture as the basis for a major category of *halakha D'oraita/from the Torah.* Within *d'oraita,* there are three possibilities: *halakhah* that derives logically from a scriptural verse, such as the prohibition against eating pork; *halakhah* derived from the interpretation of a verse or verses according to prescribed methods, such as the rules prohibiting the eating of milk and meat that were cooked together; finally, *halakhah l'Mosheh mi-Sinai/halakhah from Moses at Sinai,* strongly held traditions that the rabbis believed were Mosaic in origin, and hence, part of the original *Torah sh'bi-al'-peh.*

In fact, the rabbis did see themselves as a source of *halakhah,* but of a different category. Such *halakhah* were called *d'rabanan/from the rabbis.* The *Pirke Avot* warned, "Build a hedge around the Torah," and the rabbis responded accordingly, issuing prohibitions called *gezerot (gezerah* in the singular). *Gezerot* were prohibitions against things that seemingly contravened the *mitzvot* or could lead to transgressions. For example, the rabbis prohibited horseback riding on Shabbat, because one might violate the Sabbath by breaking off a switch to strike the horse.

By the time of the *tannaim,* the rabbinical authorities of the period of Judah Ha-Nasi (approximately 170-220 C.E.), the sheer volume of oral rulings had become so unwieldy that the rabbis reluctantly assented to their recording. The resulting text is the Mishnah, the first compilation of the Oral Law, compiled by Judah Ha-Nasi, Judah the Prince. Mishnah is written in a very compressed style; interpretation and expansion of that text was necessary. In addition, there were other *tannaitic* texts with which it had to be harmonized. And there were also new questions arising from the exegesis of daily life. These materials were compiled and codified under the name *Gemara.* Taken together, the Mishnah and

Gemara are what we now know as the Talmud.

The world has changed significantly in the past 1800 years, and Jewish law has had to address those changes. No code of law, no matter how ingenious, can possibly anticipate every problem that will come before its judges, particularly if it is going to be of any practical use for an extended period of time. The Talmudic sages realized that simple fact and made allowance for rabbis in subsequent centuries to issue rulings of their own, called *takanot (takanah* in the singular). The establishment of the *ketubah* as the marriage contract for a Jewish union is an example of a *takanah* most Jews are familiar with, although it is unlikely they know that it is, in fact, a *takanah.* The *takanot* are rulings designed to promote the public welfare and religious practice.

- Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (TEXT 3) WHO IS RASHI?

Rashi is Rabbi Sclomo Yitzchaki, a French Biblical and Talmudic commentator, who lived in Troyes between 1040 and 1105. He is considered the prime Jewish commentator, and most serious text study follows his guidelines. Rashi spent most of his life on his Talmud commentary, but his Torah commentary is equally important. Both are considered to be the authoritative guides to studying those respective texts, and each are printed along with virtually every edition of the Chumash (Torah) and the Gemara (Talmud).

Rashi was also involved in halachic discourse and carried on a vast correspondence. His decisions are key foundations used by most legal authorities. Although he always quotes the opinions of his masters with the utmost respect, Rashi does not hesitate to disagree with their views and render his independent ruling. Rashi struggled to be lenient in his decisions, especially where monetary loss, albeit minor, was at stake. He argued with authorities who chose to be strict whenever the law was unclear. Many statements regarding ethical behavior are found in Rashi's responsa. He stresses that the actions of a Jew should reflect high moral standards. He is constantly concerned for the weak and the oppressed and has a great respect for family life. He lauds peace as the loftiest goal, for it brings harmony and bliss to all.

-Moskowitz, *The Ultimate Jewish Teacher's Handbook*

• (TEXT 4) The School of R. Ishmael taught: *Thou Shalt not seethe a kid in its mother's milk*, is stated three times: one is a prohibition against eating it, one is a prohibition against deriving benefit from it and one is a prohibition against cooking it. It was taught: Issi b. Judah says, whence do we know that flesh cooked in milk is forbidden? It is written here, *for thou art a holy people,* and it is written there, *And ye shall be holy men unto me; therefore ye shall not eat any flesh that is torn of beasts in the field,* just as there it is forbidden [as food], so to here it is forbidden [as food]. We have thus learnt that it is forbidden as food. How we do know it is forbidden for all use? I will tell you: it follows *a fortiori:* if *orlah* which is not produced by transgression, is forbidden for all use, then surely flesh cooked in milk, which is produced by a transgression is forbidden for all use.

[*Orlah* [uncircumcision]: The fruit of newly planted trees was forbidden for all use during their first three years; cf. Lev 19:23]

- *Babylonian Talmud*, Kiddushin 115b

• (PHOTO 1) Here is the first page of the Babylonian Talmud, as it appears in the standard Vilna edition. The standardized pagination follows that of the third Bomberg edition published in Venice in 1548. The pages are numbered by folio. This specific page is Berakhot 2a (that is, the first side of folio 2 in the tractate Berakhot, "Blessings.") Considered from the standpoint of typography, the printed page of the Talmud is an amazingly complex text with many inter-textual connections, representing more than fifteen centuries of discussion.

Previously accessed at:
ccat.sas.upenn.edu/rs/2/Judaism/talmud.html

• (PHOTO 2) If we color code PHOTO 1 so that we can distinguish the various layers more easily here is how it would look:

Mishnah
(Palestine, about 220 CE)

Gemara
(Babylonia, about 500 CE)

Comments of Rashi
(Northern France, 1040-1105 CE)

Comments of the Tosafists
(France and Germany, 12th-13th centuries)

Comments of R. Nissim ben Jacob
(Tunisia, 11th century)

Notes by R. Aqiva Eger
(Prussia, 1761-1837)

Anonymous comment

Key to scriptural quotations

Cross-references to medieval codes of Jewish law

Cross-references to other passages in Talmud

A textual emendation from the Proofs of Joel Sirkes (Poland, 1561-1640)

Previously accessed at:
ccat.sas.upenn.edu/rs/2/Judaism/talmud.html

Study Questions

- How does this text about legal interpretation relate to the *midrash* regarding all of Israel hearing God's voice "according to the strength of the individual" from Lesson Three, TEXT 3?
- What is the literal meaning of the word *halakhah?*
- What are the two main methods used to interpret the Torah?
- What is the Talmud?
- What are the three methods of deriving a *halakhah d'oraita*?
- How did the rabbis see their role in interpreting the Torah?
- What was the role of Judah Ha-Nasi?
- What are some of the characteristics of the *Mishnah*?
- Around what time period was the *Mishnah* compiled?
- What methods were put in place by the Talmudic sages to help Jewish law address changes that occur over time?

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

TRIVIA GAME

Which organization, with a female president (as of August 2010) was one of the early members of the Save Darfur Coalition?

A.   ADL (Anti-Defamation League)

B.   AJWS (American Jewish World Service)

C.   Russian Jewish Congress

D.   Brit Tzedek V'Shalom

E.   Progressive Jewish Alliance

LESSON FIVE: *Kashrut*

Goal

- To familiarize students with the importance of keeping kosher and the symbolic meaning connected to holiness.

Sources

• (TEXT 1) For I the LORD am He who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.

These are the instructions concerning animals, birds, all living creatures that move in water, and all creatures that swarm on earth, for distinguishing between the unclean and the clean, between the living things that may be eaten and the living things that may not be eaten.

וְכֹל אֲשֶׁר יִפֹּל מִנִּבְלָתָם עָלָיו יִטְמָא יִטְמָא תַּנּוּר וְכִירַיִם יֻתָּץ טְמֵאִים הֵם וּטְמֵאִים יִהְיוּ לָכֶם. אַךְ מַעְיָן וּבוֹר מִקְוֵה מַיִם יִהְיֶה טָהוֹר וְנֹגֵעַ בְּנִבְלָתָם יִטְמָא. וְכִי יִפֹּל מִנִּבְלָתָם עַל כָּל זֶרַע זֵרוּעַ אֲשֶׁר יִזָּרֵעַ טָהוֹר הוּא.

- Leviticus 11: 45-47

• (TEXT 2) You shall be holy people to Me: you must not eat flesh torn by beasts in the field; you shall cast it to the dogs.

וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ.

- Exodus 22:30

• (TEXT 3) **"The Laws of Shechita"**

Eating meat under Jewish law is serious business. There are lots of rules about what makes meat kosher. The term shechita is the Jewish religious, humane method of animal slaughter for food. The shechita is performed by a Shochet. A shochet is highly trained over a number of years in animal anatomy, thinking, and the laws of shechita and the feelings of animals. It is forbidden for Jews to eat blood. Another part of the shochet's job is to make sure there is not blood left in the slaughtered animal.

Meat that is eaten must be slaughtered in a very particular way. A special prayer is recited, every time, before the shechita. The animal must be slaughtered in a way so that they feel as little pain as possible. A very sharp and clean knife with no nicks is used to cut the throat of the animal; the esophagus, the trachea and major arteries. Hunting animals is therefore forbidden by Jewish law. Since the animal is not killed ritually, it is not kosher and it is considered cruel to kill an animal just for sport.

The animal also must be well taken care of. The practices of mass farming of animals and the mistreatment of animals for food preparation makes those animals unfit for use. The Torah is full of regulations to prevent animal cruelty. In order for an animal to be considered kosher, it must be treated kindly during its lifetime. Another requirement of kosher meat is that the animal be of good physical health. After slaughter, the shochet will examine the internal organs of the animal for disease. Any abnormality will make the meat not kosher. Any kosher animals that are found to have any disease will be sent to non-kosher butchers, so that the meat is not wasted.

> Previously accessed at:
> www.jewfaq.org/kashrut.htm and
> http://www.chelm.org/

• (TEXT 4) **"Milk and Meat"**

One of the rules of kashrut is the separation of milk and meat. These laws find their origins in the Torah where it says three different times (Exodus 23:19, Exodus 34:26 and Deuteronomy 14:21) not to cook a kid in its mother's milk. This triple repetition of the warning in the Torah is taken to mean three types of rules against the mixture.

> 1. You may not cook a mixture of milk and meat
>
> 2. You may not eat a mixture of milk and meat

3. You may not benefit (in any way) from a mixture of milk and meat

The Rabbis of the time interpreted the separation of milk and meat very strictly. No meat product can come in contact with any milk product in any way. The term *milchig* designates food made from dairy or utensils used with dairy products. The term *fleishig* designates food made from meat or utensils used with meat.

There is a third category called *pareve*. This is a food that is not made from milk or meat and is not cooked with a *milchig* (dairy) or *fleishig* (meat) utensil. This food can be eaten with either milk or meat. *Pareve* foods include all vegetables, grains, fruits, eggs and fish. Originally birds were considered *pareve* (when was the last time you saw a chicken give milk?), but the Rabbis ruled that bird meat should be considered *fleishig* (meat) to avoid confusion.

Along with not eating *milchig* and *fleishig* food together, they also cannot come in contact while cooking. Again this is a very strict law. Any utensil that is used with *fleishig* food cannot come in contact with *milchig* food or *milchig* utensils, and vice versa. Because of this strict separation, in order to have a kosher kitchen, you must have two separate sets of utensils, two separate sets of dishes, and two separate sets of cooking pots; one for *milchig* and one for *fleishig*. It is best to store *fleishig* and *milchig* utensils separately, and mark utensils so that they are clearly differentiated (like red nail polish on *fleishig* utensils).

This prohibition from benefiting from mixing milk and meat is generally interpreted strictly as well (so buying a cheeseburger for a non-Jewish friend is forbidden). It should be pointed out that the mixing of milk and meat only applies to meat made from clean animals (so you can buy your friend a ham and cheese sandwich).

Previously accessed at:
www.jewfaq.org/kashrut.htm and
www.chelm.org/

• (TEXT 5) **"Sources of Law"**

There are 4 major sources of law in the Jewish religion:

1. Torah – This, the five books of Moses, is the original writing of the law, and from which all laws are based.

2. Oral Law – Tradition states that at the time of the Torah, an Oral Law was delivered at the same time – but not written down.

3. Rabbinic Law – The Pirkot Avot says one should "build a fence" around the law. One of the many interpretations of this statement is that we should formulate rules which help us avoid breaking the law. The early Rabbis did this, formulating laws to prevent violation of important law. Much of the law we practice today is of rabbinic origin.

4. Tradition – The Torah defines the Jewish people as a holy group. As such, our practices and traditions themselves become holy. Long standing practices can then take on the power of law. Traditional practices may or may not be based on a law.

A good example of how these affect practice is seen in the eating of milk and meat. The Torah prohibits cooking of a baby animal in its mother's milk. The Oral Law expands this to mean any mammal meat cannot be mixed with milk. Rabbinic Law widens this loop still further, forbidding milk with bird meat in order to avoid confusion. Tradition dictates how long one must wait before one can have milk after eating meat.

Previously accessed at:
www.jewfaq.org/kashrut.htm and
http://www.chelm.org/

• (TEXT 6) **"Permissible and Impermissible Meat"**

One of the major limitations on meat is the limitation to "pure" animals for meat. Permissible animals you are allowed to eat and impermissible animals you are not allowed to eat. Animals are divided into four major categories for permissibility.

1. Mammals – Mammals must have both cloven hooves and chew their cud. This includes many domesticated animals including cows, goats and sheep. It also includes a few non-domesticated animals, as in many types of deer and even giraffes. If they have one but not the other they are not clean. For example, in this category, pigs, camels and rabbits are not kosher for eating.

2. Fish – Fish must have both fins and scales. To have one without the other renders the fish unclean. This means many commonly eaten water animals such as shellfish, crab, shrimp, lobster, shark, marlin, catfish are not kosher.

3. Insects – The Torah lists four types of locust that are considered kosher. However, the four kinds of locust mentioned are not known in modern times. For this reason, later Jewish authorities realized that it was impossible to avoid errors being made. Therefore, declared every species of locust to be forbidden.

4. Birds – The kashrut of birds is tricky. The Torah only lists certain birds as being kosher. The kosher birds include chicken, turkey, duck, goose, dove, and pheasant. The Rabbis deduced four rules on what makes a kosher bird.

> - It is not a bird of prey.

> - It does not have front toes.

> - It must have a throat and a double lined stomach that is easily separated.

> - It can catch food thrown in the air, but it must lay it down and tear it with its beak before eating.

> Previously accessed at:

www.jewfaq.org/kashrut.htm and www.chelm.org/

Study Questions

- Why is keeping kosher important to many Jews?
- How does it relate to being holy?
- Are there practices in other religions that are similar?
- Are there other ways in general, or that we have spoken about before, that relate to making every day holy? So, why do you think many Jews choose to keep Kosher?
- Some Jews keep kosher even if they do not do so because of what it says in TEXTS 1 and 2. Why might they do this?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

What is Roman Vishniac perhaps most famous for?

A. He wrote a famous book on World Jewry.

B. He smuggled every-day life pictures of Eastern European Jews out before the Holocaust.

C. He became the first Jewish man to win a gold medal in the Olympics

D. He created the latke, a potato pancake often eaten during the holiday of Hanukkah.

E. He was the first Jewish member of the Supreme Court of the United States.

LESSON SIX: Conservative Jewish Notions of *Tzniut* (Modesty) regarding Physical Presentation

Goals

- To understand some of the reasons for modesty laws in Judaism.

- To become familiar with some of the laws and opinions regarding modesty.

- To introduce the following terms to the students:

  - *Kisui Rosh* - Literally means, "head covering." Traditionally applied to all males and married women, in particular, during times of prayer and eating. This practice manifests in many different forms today.

  - *Tzniut* -Literally means "modesty." This term refers to modest behavior and modest dress.

Sources

• (TEXT 1) **"Modesty (*Tz'ni'ut*): Discretion in appearance and speech is designed to protect our souls from assault by a coarse world"**

Modesty is the foundation of Jewish values and is one of the fundamental underpinnings of the Jewish family. It is popularly thought to apply primarily to women, but it is a desirable quality in men as well. Although the term is generally used for relations between men and women, it is meant to apply to people in all situations.

Tz'ni'ut means modesty, simplicity, a touch of bashfulness, and reserve. But perhaps above these, it signifies privacy. It is the hallmark of Jewish marriage, and the rabbis refer to it as the specific quality to look for in the ideal mate. The classical symbol of *tz'ni'ut* is the veil. It bespeaks privacy, a person apart; Isaiah (3:18) calls it *tif'eret* ("glory"). The Assyrians ruled that a harlot may *not* wear a veil, to imply that she is on *public* exhibit (Code of Hammurabi). The veil was instinctively donned by Rebecca as soon as she observed her future husband in the distance (Genesis 24:65). That is one reason why the ceremony immediately prior to the wedding celebration is the *bedeken*, or the veiling of the bride by the groom, who blesses the bride with the ancient words spoken to Rebecca.

The principle of *tz'ni'ut* rejects all nudity, not only in public, but also before family members at home. (Thus one must not pray or recite the Sh'ma prayer while one is naked or standing in the presence of a naked person.) The rejection of nudity recalls Adam and Eve who, after committing the first sin, realized they were naked and instinctively felt ashamed and hid (Genesis 2:25). The same attitude reappears when Noah curses Ham, who saw his father exposed (Genesis 9:21-27).

Tz'ni'ut also implies modesty in dress. Traditionally covered parts of the body should not be exposed, although one can dress stylishly. This attitude issues from a very highly refined sense of shame, an emotion often denigrated today in the name of freedom. Not only did the Bible prohibit removing all clothing, it did not permit wearing any garments belonging to the opposite sex (Deuteronomy 22:5), as this might lead to unnatural lusts, lascivious thoughts, and a freer intermingling between the sexes.

Modesty is About More than What One Wears

Tz'ni'ut means discreet habits, quiet speech, and affections privately expressed, and infers the avoidance of grossness, boisterous laughter, raucous behavior, even "loud" ornaments. This is not merely a series of

behavioral niceties, a sort of Bible's guide to etiquette, but a philosophy of life.

This concept of modesty does not imply a rejection of the body. On the contrary, the Jewish people are taught to respect the body. Hillel [an early rabbinic sage] did not bathe solely for hygienic reasons, but to care for the body – the most magnificent creation of God (Leviticus Rabba 34:3). Rabban Gamaliel [a second century sage], on seeing a beautiful person, praised God (Jerusalem Talmud, Berakhot 9:1). One consequence of this concept is the emphasis on the need for marriage and on healthy sexual relations between husband and wife.

Tz'ni'ut was intended to preserve the sanctity of the inner human being from assault by the coarseness of daily life. The Bible (Psalm 45:14) says *kol k'vudah bat melekh p'nimah* ("the whole glory of the daughter of the king is within" – some translate it playfully as "the whole glory of the daughter is the royalty within"). Dignity comes not from exposure and indecent exhibition, but from discretion and the assurance that the human being will be considered a private, sensitive being, not merely a body.

Modesty's Opposite

The antonym of *tz'ni'ut* is *hefkerut*, abandon, looseness, the absence of restraint and inhibition. In its extreme, it is gross immorality, *gilui arayot* (the uncovering of nakedness). *Tz'ni'ut* is covering, vulgarity is uncovering. Vulgarity that is repeated ceases to astonish us or to shock our moral sensibilities. Thus the canons of taste have degenerated as immorality has increased. Those who would rather be clothed than exposed are considered square and puritanical, victims of the centuries-old repression of healthy instincts.

Privacy, in contemporary parlance, refers primarily to property. Sarah Handelman observed that "'privacy' refers to 'property,' not to 'person.' Our homes are our inviolate castles: 'Private Property – No Trespassing.'

Our gems, stocks and bonds are hidden away in vaults. But our bodies, and the precious inner jewels of our personalities, are open to all comers. Nothing is inviolable there. God forbid that someone should know your bank balance, but a casual meeting with a stranger at a bar is warrant for immediate sexual intimacy" (Handelman, Sheina Sarah. "The Paradoxes of Privacy." *Shm'a,* November 10, 1978).

The [Babylonian] Talmud (Bava Batra 57b) has an interesting comment on privacy as it relates to persons and property: Privacy was required for women who did their laundering in a brook, because they had to uncover their legs. The Talmud ruled that private property rights had to be violated to protect the privacy of persons, "because Jewish women cannot be expected to humiliate themselves at the laundering brook." Because of such legal decisions, moral principles are still relevant to Jews. It is said (in BT Yevamot 107a) that *ein b'not yisrael hefker,* (the daughters of Israel are not in a state of abandonment, available for every public use). The vulgarities of society can be symbolized by the biblical phrase *nezem zahav b'af hazir* ("a gold ring in the swine's snout"). That which is pure gold, the God-given ability to reproduce, is so often used for wading through the public mud.

"A man should always be watchful of the possibility of moral abandonment… for it will cause all he owns to go to waste… as a worm in a sesame plant who eats everything within, without anyone noticing it, and all that is left is the shell" (BT Sotah 3b). The gradual abandonment of *tz'ni'ut* has proceeded virtually unobstructed and undetected, until all that remains is only an outer shell of morality.

- Lamm, *http://www.myjewishlearning.com/practices/Ethics/Our_Bodies/Clothing/Modesty.shtml (accessed July 29, 2010)*

• (PHOTO 1) Wig as a head covering for married Jewish women.

Previously accessed at:
www.savvysheitels.com/zcart/index.php?main_page=product_info&cPath=12&products_id=291&zenid=2bc4a8de98b75cf7d4521de5d498acec

• (PHOTO 2) "Modest" head covering for a married Jewish woman.

Previously accessed at:
www.modestworld.com/hats.html

• (PHOTO 3) An example of a "modest" outfit for a Jewish woman.

Previously accessed at:
www.modestworld.com/womens.html#a

Study Questions

- Where do the Jewish laws of modesty come from?
- What are some of the reasons to be modest, according to Judaism?
- What are your thoughts about this quotation: "*Tzniut* was intended to preserve the sanctity of the inner human being from assault by the coarseness of daily life"?
- What is your understanding of modesty after reading this article?
- Do you agree or disagree with how Jewish forms of modesty are described in this article?
- Do you think that this article depicts an accurate reflection of "Jewish modesty"?
- Should religious standards of modesty change over time, like secular standards of modesty did? Why or why not?
- What are modernity's challenges to modesty? Are they legitimate? Illegitimate? Both?

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

TRIVIA GAME

Who commented after marching with Dr. Martin Luther King Jr. that it was as if his feet were praying?

A. Daniel Barenboim

B. Weird Al Yankovich

C. Emma Goldman's son

D. Abraham Joshua Heschel

E. Barry Goldwater

LESSON SEVEN: Prayer

Goals

- To understand the development and role of prayer in Judaism.

- To introduce the following terms to the students:

  - *Kavanah* - Literally means "aim," "intention," or "meaning." This term commonly refers to individual devotion and dedication, often used in the context of prayer.

  - *Keva* - Literally means "fixed" and is commonly discussed in regard to the fixed structure of three daily prayer services. It can also refer to an individual's or community's religious obligations in regard to prayer.

  - *Siddur* - A prayer book used for weekday, Shabbat, and/or holiday services.

  - *Tallit* - A prayer shawl. This term refers to the shawl worn during certain prayer services. Depending on their denomination, it may be worn by both men and women (PHOTO 3). It is a four-cornered garment with *tzizit* attached to each corner.

  - *Tefillin* - This term refers to the boxes with straps attached to them, worn on one's head and arm during most weekday morning prayer services. The boxes contain Biblical verses written on parchment. Like the *tallit*, depending on the denomination, *tefillin* are worn by both men and women (PHOTO 1).

  - *Tzizit* - Literally means "fringes." This term usually refers to the fringes attached to the four corners of a *tallit* (PHOTO 4).

Sources

• (TEXT 1) Prayer is essentially the product of a human's yearning for the most intimate of all human communication, for the opportunity to open his heart and his mind in adoration and supplication to the divine presence. This longing to pour out one's heart before God is natural and even necessary, provided one believes that there is a God who created the universe and is concerned with humans, the crown of His creation. The roots of this yearning are to be found in human's sense of insufficiency, especially in times of stress, and in his desire to liberate himself from the burden of sin and the enslavement to evil. On a higher level there is human's eternal search for the ideal, a search which leads her to the Source of all good and of ultimate perfection.

Prayer is also born of human's sense of wonder, from her awareness of God's marvelous creation and the miracles that daily bear witness to God's goodness and love. One of the introductory benedictions of the daily morning service describes the marvel of the human body and its normal functions, and it concludes with the benediction *"Praised are You, O Lord, who heals all flesh and acts wonderfully."* There are also the eternal mysteries of life and death, birth and growth, the cycles of the seasons and the recurring regeneration of human's spirit and hope. When a human begins to marvel at these mysteries, he naturally exclaims, as does the Jew in her daily prayers: "We give thanks unto Thee and declare Thy praise... for Thy miracles which are wrought at all times, evening, morning and noon."

Prayer is also rooted in man's response for God's blessings for life and sustenance, health and happiness, for the power to triumph over adversity and to recover from illness. Man is grateful for sunshine and the rain in their season, for children and grandchildren, for hope in the future and anticipation of redemption. For these normal blessings man often wants to express his gratitude to God "whose loving kindnesses

never cease." Prayer is thus a bridge between the earth and heaven, between man's despair and his eternal hope, between depression of the soul and his spiritual elation.

- Milgram, *Jewish Worship*

• (TEXT 2) **"Kavvanah: The Key to Prayer"**

The rabbis struggle against the all too human tendency to emphasize form rather than substance, the tendency to recite prayers rather than to pray with heart and mind. They strove to spiritualize the forms of worship for stressing the element of *kavvanah.* Unfortunately there is no exact equivalent in the English language. It has been translated as *concentration, devotion, intention,* or *inwardness.* It means all these things and more. It arose from the Jewish religious experience and represents a uniquely Jewish attitude to religious devotion. Its nuances can be caught only from its historic and literary contexts. The closest we can come to a definition of the term is to say that it implies a total concentration on the act of prayer, so that one reaches a state of worship that encompasses all one's heart and all one's soul and all one's might. To achieve a state of kavvanah is obviously not easy. It is natural for the mind to be distracted and to wander. The medieval Jewish philosopher, Bahya Ibn Pakuda, in his classic work, *The Duties of the Heart*, gives this theme great emphasis. "If one prays with his tongue and his heart is otherwise engaged, his prayer is like a body without a spirit, a shell without a kernel... therefore, my brother, arrange the contents of your prayer in proper form in your heart. Let it correspond with the words which you utter. Let both the words and the thought be directed to God."

- Milgram, *Jewish Worship*

• (TEXT 3) When the Babylonians captured Jerusalem in 586 BCE and destroyed the Temple, the Jews were suddenly faced with a situation of deep tragedy. The Temple, which had been dedicated by King Solomon more than five hundred years before had risen in importance and had become the sole shrine where public worship was permissible. With its destruction and the deportation of the elite to Babylonia, the sacrificial cult with its impressive ceremonial suddenly vanished, leaving a religious void of wide dimensions.

Offerings could be brought only in the Jerusalem Temple; no substitute shrine, temporary replica of the Jerusalem Temple, or even makeshift altar could be erected outside the sacred spot where the Temple had stood. The Jews in Babylonia found themselves completely cut off from communion with God. The accepted methods of imploring God's help, of finding absolution from sin, of thanking God for His merciful salvation, of celebrating the holy days vanished with the suddenness of a dream. The Jews were trapped in a spiritual dead end. The situation called for a radical solution. Otherwise, the remnant of the Jewish people was doomed to extinction. The religious void which was created by the destruction of the Jerusalem Temple called for a new type of religious experience. But no new form of worship could be deliberately devised; this would have implied the abolition of the divinely ordained sacrificial ritual of the Temple. What did develop was merely the custom of gathering informally on Sabbaths and festivals, a custom that is common wherever there are immigrants from a common homeland.

Let us for a moment visualize the process that gave birth to the synagogue. It is not difficult to imagine the confusion among the Jewish captives in Babylonia. What was a Jew in Babylonia to do on a Sabbath or a festival? It was quite natural for some of them to visit the home of a local leader, a prophet or a priest. In the land of Israel it had been customary to visit the prophet on Sabbaths and New Moon days.

Another remarkable development at these informal gatherings was a form of prayer which later became an integral part of Jewish worship. The Jews in Babylonia continued to attend these makeshift religious gatherings

with increasing regularity because they filled the religious void created by the destruction of the Temple. In time, these informal meetings became normal religious functions of the community. These people who participated in these religious gatherings, and especially their children, who were raised as participants at these meeting houses, gradually came to regard public prayer as official religious ritual, and the gatherings at the prayer houses as religious requirements. Thus a basic institution of Judaism was born, and with the passage of time this institution became a normal part of the religious life of the Jews. In later years, when the Jews returned to Jerusalem and rebuilt the Temple, many of them continued to attend the prayer meetings. As time went on, the prayers began to assume definite forms, and a synagogue liturgy began to develop.

In 70 CE the Romans succeeded in suppressing the Jewish rebellion. They burned the Temple and inflicted cruel vengeance on the hapless survivors. Jewish captives, we are told, choked the slave markets of the world. The destruction of the Temple and the sudden cessation of its time-honored offerings, was a stunning blow. All at once the Jewish people found themselves without their hallowed sanctuary and its divine service. A spiritual hollowness encompassed them and threatened their survival as a religious community. It would have proved fatal if it had not been for the collateral religious institution, the synagogue, which already existed in every Jewish settlement. The synagogue stood ready to meet the religious needs of the people, and it was ideally suited to the new situation of the new Jewish national and spiritual homelessness.

- Milgram, *Jewish Worship*

• (TEXT 4) When Daniel learned that it had been put into writing, he went to his house, in whose upper chamber he had windows facing Jerusalem; and three times a day he knelt down, prayed, and made confession to his God, as he had always done.

וְדָנִיֵּאל כְּדִי יְדַע דִּי רְשִׁים כְּתָבָא עַל לְבַיְתֵהּ וְכַוִּין פְּתִיחָן לֵהּ בְּעִלִּיתֵהּ נֶגֶד יְרוּשְׁלֶם וְזִמְנִין תְּלָתָה בְיוֹמָא הוּא בָּרֵךְ עַל בִּרְכוֹהִי וּמְצַלֵּא וּמוֹדֵא קֳדָם אֱלָהֵהּ כָּל קֳבֵל דִּי הֲוָא עָבֵד מִן קַדְמַת דְּנָה.

- Daniel 6:11

• (TEXT 5) As for me, I call to God; the Lord will deliver me. Evening, morning and noon, I complain and moan, and He hears my voice.

אֲנִי אֶל אֱלֹהִים אֶקְרָא וַיהוָה יוֹשִׁיעֵנִי. עֶרֶב וָבֹקֶר וְצָהֳרַיִם אָשִׂיחָה וְאֶהֱמֶה וַיִּשְׁמַע קוֹלִי.

- Psalm 55:17-18

• (TEXT 6) It has been stated: R. Jose son of R. Hanina said: "The Tefillahs were instituted by the Patriarchs." R. Joshua b. Levi says: "The Tefillahs were instituted to replace the daily sacrifices." It has been taught in accordance with R. Jose b. Hanina, and it has been taught in accordance with R. Joshua b. Levi. It has been taught in accordance with R. Jose b. Hanina: "Abraham instituted the morning Tefillah, as it says, And Abraham got up early in the morning to the place where he has stood, and 'standing' means only prayer, as it says, Then stood up Phineus and prayed. Isaac instituted the afternoon Tefillah, as it says, And Isaac went out to meditate in the field, at even tide, and meditation means only prayer, as it says, A prayer of the afflicted when he fainteth and poureth out his meditation before the Lord. Jacob instituted the evening prayer, as it says, and he lighted a [wa- yifga] upon the place, and 'pegi'ah' means only prayer, as it says, Therefore pray not though for this people neither lift up prayer nor cry for them, neither make intercession to [tifga'] Me."

- *Babylonian Talmud*, Brachot, 26b

• (TEXT 7) The three daily services of the synagogue are intended to correspond with the times sacrifices were offered in the Temple in Jerusalem. The morning [Shaharit] and afternoon [Minhah] services echo the

morning and afternoon sacrifices and the evening prayer [Arvit] service recalls the nightly burnings of fats and limbs. It is probable that the essential features of these three synagogue services were established by the sixth century CE, but the traditions were handed down orally from generation to generation. It was only in the eighth century that the prayer book was compiled by Rav Amram of Sura in Babylonia. Over the centuries the liturgy grew and developed and different prayers were added by different communities.

- Milgram, *Jewish Worship*

• (TEXT 8) Phylacteries are special boxes containing biblical verses written by hand on parchment. The verses are Exodus 13:1-10 (on the laws relating to the dedication of the first born to God's service), Exodus 13:11-16 (repeating the laws of the first-born and the commandment to teach children about the miraculous deliverance from slavery in Egypt), Deuteronomy 6:4-9 (the first paragraph of the Shema prayer stressing the oneness of God) and Deuteronomy 11:13-21 (the second paragraph of the Shema prayer on reward and punishment). The boxes are attached to straps. One is placed over the head so that the box sits squarely upon the forehead between the eyes. The other is wound round the left arm so that the box faces the heart. The strap is placed in a special way so that it forms the Hebrew letter shin, the first letter of God's name *el Shaddai* — God Almighty. The Hebrew word for phylacteries is *tefillin.*

Another element of [this] appearance is fringes (*tzitzit).* According to the books of Numbers, God told the Israelites "to make tassels on the corners of their garments… and it shall be to you a tassel to look upon and remember all the commandments of the Lord" (15:37-8). [Some Jews] wear an undergarment with fringes on the four corners; these are tied in a particular way to symbolize the numerical value of the name of God. Known as the *tallit katan*, the garment is largely hidden although the fringes are brought out above the trouser waistband and are discreetly tucked into the pocket. Similar fringes are put on the four corners of the prayer shawl (the *tallit gadol)* which is worn in the synagogue during the morning service. A special blessing is said when both the prayer shawl and the undergarment are put on each day.

- Based on Cohen-Sherbok, *Judaism: A Short Introduction*
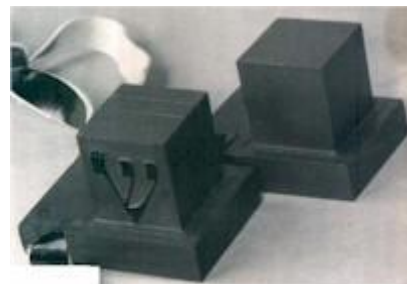
• (PHOTO 1) Example of how *tefillin* are worn on one's arm (there is a second set worn on one's head).

[Note: There are various customs as to how *tefillin* are worn. This picture depicts one custom and nothing more.]

utne.nvg.org/j/otot/dobrinsky406b.gif (accessed July 29, 2010)

• (PHOTO 2) *Tefillin*

www.safrus.com/tefillin_images/ gassot.jpg (accessed July 29, 2010)

• (PHOTO 3) *Tallit*

http://www.religionfacts.com/judaism/
things/tallit.htm (accessed July 29, 2010)

• (PHOTO 4) *Tzitzit* (also known as *Tzitzit Katan*).

www.zionjudaica.com/productimages/AKW-F-
T.jpg (accessed July 29, 2010)

Study Questions

Questions for TEXT 1:

- According to this text, what are some of the reasons for prayer?
- Does this relate at all to your own understanding of prayer?

Questions for TEXT 2:

- Based on this reading, how would you define *kavanah*?

- What are some of the ways you think one can attain *kavanah* during prayer, especially if the same prayers are repeated on a daily basis?

Questions for TEXT 3:

- What were some of the challenges that the Jewish community faced with the destruction of the Temple?
- What role did prayer take after the destruction of the Temple?
- How would you characterize the response of the Jewish community in creating prayer as a new form of communication between humanity and God?

Questions for TEXT 6:

- Who are the major participants in the sugya?
- What are they arguing about?
- Does either of the major participants feel there should not be three prayer services a day?
- How is the argument reconciled?

Questions for TEXTS 7-8:

- How many specific prayer services are there each day?
- When is the Torah read? How much?
- Depending on the denomination, are men and women permitted to pray directly next to one another?

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

TRIVIA GAME

What language combines primary influences of Hebrew and Spanish?

A. Esperanto

B. Yiddish

C. Castellano

D. Ladino

E. Judeo-latina

LESSON EIGHT: The Sabbath/*Shabbat*

Goals

- To explore Judaism's various understandings of the sanctification and separation of time in relation to Shabbat.

- To examine the universalism of the theology of Abraham Joshua Heschel.

Sources

• (TEXT 1) The Jewish calendar is a lunar calendar, based on a twelve-month year that is regulated according to the cycles of the moon. This distinguishes it from the standard solar calendar, which is based on the movement of the earth around the sun. A Hebrew month begins with the new moon. However, as certain Jewish holidays must take place in specific seasons, the Jewish calendar, though lunar, is also based upon the solar calendar. In this fashion, just as the solar calendar has an additional day once every four years (i.e., a leap year), the Jewish calendar has leap months, which fall seven times in 19 years.

> - Based on Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (TEXT 2) So they gathered [manna] every morning, each as much as he needed to eat; for when the sun grew hot, it would melt. On the sixth day they gathered double the amount of food, two omers for each; and when all the chieftains of the community came and told Moses, he said to them, "This is that what the Lord meant: Tomorrow is a day of rest, a holy Sabbath of the Lord. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning." So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it. Then Moses said, "Eat it today, for today is a Sabbath of the Lord; you will not find it today on the plain. Six days you shall gather it; on the seventh day, the Sabbath, there will be none." Yet some of the people went out on the seventh day to gather, but they found nothing. And the Lord said to Moses, "How long will you men refuse to obey My

commandments and My teachings? Mark that the Lord has given you the Sabbath; therefore He gives you two days' food on the sixth day. Let everyone remain where he is: let no man leave on the seventh day." So the people remained inactive on the seventh day.

וַיִּלְקְטוּ אתו בַּבֹּקֶר בַּבֹּקֶר אִישׁ כְּפִי אָכְלוֹ וְחַם הַשֶּׁמֶשׁ וְנָמָס. וַיְהִי בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל נְשִׂיאֵי הָעֵדָה וַיַּגִּידוּ לְמֹשֶׁה. וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שַׁבָּתוֹן שַׁבַּת קֹדֶשׁ לַיהוָה מָחָר אֵת אֲשֶׁר תֹּאפוּ אֵפוּ וְאֵת אֲשֶׁר תְּבַשְּׁלוּ בַּשֵּׁלוּ וְאֵת כָּל הָעֹדֵף הַנִּיחוּ לָכֶם לְמִשְׁמֶרֶת עַד הַבֹּקֶר. וַיַּנִּיחוּ אֹתוֹ עַד הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרִמָּה לֹא הָיְתָה בּוֹ. וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה. שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא יִהְיֶה בּוֹ. וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן הָעָם לִלְקֹט וְלֹא מָצָאוּ. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עַד אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֺתַי וְתוֹרֹתָי. רְאוּ כִּי יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ אִישׁ תַּחְתָּיו אַל יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִעִי.

> - Exodus 16:21-30

• (TEXT 3) Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God: you shall not do any work — you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days the Lord made heaven and earth, the seas and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day, and hallowed it.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ. וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ לְמַעַן יַאֲרִכוּן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ.

- Exodus 20:8-11

• (TEXT 4) Observe the Sabbath day and keep it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; you shall not do any work — you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the seventh day.

וְיוֹם שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ. הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ

- Deuteronomy 5:12-15

• (TEXT 5) Abraham Joshua Heschel was born into a scholarly family on both sides of his family, in Poland, and received a traditional yeshiva education and intense training in Hasidic thought and mystical writings. Yet Heschel also received a doctorate in philosophy from the University of

Berlin. Three weeks before he completed his oral exams, the Nazi party came to power in Germany. He was dismissed from his teaching position (and was lucky enough to publish his dissertation through an intervention of the Polish consulate). In October 1938, Heschel was deported to the Polish border along with other Jews holding Polish passports. He stayed with his family in Warsaw and tried to find a teaching position outside of Europe. Six weeks before the German invasion he was offered a teaching position in the United States at Hebrew Union College, the rabbinical school of the Reform Movement. Heschel taught there during World War Two, and in 1945 began teaching at The Jewish Theological Seminary, the leading school of the Conservative Movement. He wrote and published many books about Judaism. Two of his most significant books are *Man is Not Alone* and *God in Search of Man.* The texts below come from *The Sabbath.*

- Based on Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (TEXT 6) The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

- Heschel, *The Sabbath*

• (TEXT 7) We are all infatuated with the splendor of space, with the grandeur of things of space. "Thing" is a category that lies heavy on our minds, tyrannizing all our thoughts. Our imagination tends to mold all concepts in its image. In our daily lives we attend primarily to that which the senses are spelling out for us: to what the eyes perceive, to what the fingers touch. Reality to us is thinghood, consisting of substances that occupy space; even God is conceived by most of us as a thing.

- Heschel, *The Sabbath*

• (TEXT 8) The higher goal of spiritual living is not to amass a wealth of information, but to face sacred moments. In a religious experience, for example, it is not a thing that imposes itself on man but a spiritual presence. What is retained in the soul is the moment of insight rather than the place where the act came to pass. A moment of insight is a fortune, transporting us beyond the confines of measured time. Spiritual life begins to decay when we fail to sense the grandeur of what is eternal in time. What we plead against is man's unconditional surrender to space, his enslavement to things. We must not forget that it is not a thing that lends significance to a moment; it is the moment that lends significance to things.

- Heschel, *The Sabbath*

• (PHOTO 1) Rabbi Abraham Joshua Heschel (second from right) and Martin Luther King, Jr. (fourth from right) in the Selma to Montgomery Civil Rights March of 1965.

http://speakingoffaith.publicradio.org/programs/2009/heschel/images/selmamarch-thumb.jpg (accessed July 29, 2010)

Study Questions

Questions for TEXTS 2-4

- According to the Hebrew Bible, what are the reasons that Shabbat is celebrated? What is said in Exodus and what is said in Deuteronomy?
- According to the Hebrew Bible, what communal purpose do you think both of these days fulfill for Muslims and Jews, respectively?
- How do these celebrations affect a community as a whole?
- Beyond observing Shabbat, how could you put Heschel's ideas into practice?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

As of 2006, which country had the largest population of Sephardic Jews?

A.   France

B.   Argentina

C.   United States

D.   Canada

E.   Israel

LESSON NINE: Movements/Denominations

Goals

- To introduce the major movements/denominations within Judaism.

- To reflect on the nature of faith, tradition, and change in contemporary America (e.g., considering such issues as the balance between being both "traditional" and "modern").

Sources

• (TEXT 1) The background for the emergence of the Reform movement is the changing political and cultural situation of central and western European Jewry in the last decades of the eighteenth century and the beginning of the nineteenth. For numerous generations Jews had been physically and intellectually excluded from the surrounding, largely Christian civilization. With occasional exceptions, they lived within their own spiritual world. Their communities possessed corporate status; they were allowed to conduct their internal affairs according to Jewish law. The curriculum of their schools was confined almost exclusively to study of traditional Jewish texts. Secular knowledge was gained only informally and only to the extent necessary for the conduct of daily affairs. This medieval situation of the Jews was undermined by two novel elements: political centralization and the universalism of the Enlightenment. As European states sought greater concentration of power, they found it necessary to remove the divisive elements of medieval corporatism. Jews were brought more directly under state control; their autonomous jurisdiction and the coercive power of their rabbis were curtailed. Hopes were raised among Jews that political integration would lead as well to abolition of political, economic and social disabilities. At the same time, a more friendly attitude towards Jews, which regarded them foremost as creatures of the same God rather than as Christ-killers, began to pervade enlightened circles, drawing Jews to respond with their own broader, more universal identifications. In increasing numbers they now began to learn modern European languages, to read contemporary literature, to absorb the prevalent aesthetic sensibilities, and to admit openly that observing Jewish law made it hard to be both a Jew and a person of the modern world. They went further: they claimed themselves culturally as European no less than religiously as Jews.

Gradually, a gap was created between Jewish traditions, harmonious with medieval realities, and the new economic, social and cultural status of a portion of western Jewry. To be sure, this modernizing process did not affect all Jews at once or to the same degree. However, as early as the turn of the nineteenth century, there began especially in Germany, a pronounced falling away from Jewish belief and observance on the part of those Jews most exposed to the currents of modernity. Fears arose that unless Jewish traditions could be brought into harmony with the intellectual canons and the social norms of the surrounding society, Judaism might find itself relegated to the dustbin of medievalism. The Reform movement arose in an attempt to reconcile Jewish religious tradition with cultural and social integration, to stem the rising tide of religious apathy and even conversation in certain circles, and to reshape Judaism in such a way as would make it viable under radical novel circumstances.

- Meyer, *Judaism: A People and Its History*

• (TEXT 2) It is important to understand that the Reform Movement did not arise as a reaction to Orthodoxy: it was rather a response to the assimilation resulting from the Emancipation. In trying to capture the hearts and minds of those Jews who were giving up their Jewish identity, the Reformers observing some of the laws was actually harmful because some rituals prevented Jews from creating relationships with non-Jews,

and some were intellectually misleading or aesthetically offensive. But if Jews gave up their observance of the ritual laws, they could still maintain their Jewish identity because those laws were not binding anyway, according to the Reformers' interpretation of Jewish history. All post-biblical law was made by human beings who intended it to have authority only during their time period.

A second group, the "neo-Orthodox," was founded in reaction to the Reform ideology. It was "Orthodox" because it claimed that Jews continued to be obligated to observe all of Jewish law; it was "neo-Orthodox" (that is, a new form of Orthodoxy) because it claimed that Jews were permitted to learn secular culture and participate in the non-Jewish world.

In 1875 the Reform Movement established their first rabbinical school in the United States. Called the Hebrew Union College, the school graduated its first class of rabbis in 1883. The graduation banquet was held at an exclusive restaurant in Cincinnati, Ohio, where the school was located. During the first course of the meal, clams were served to the guests, a type of food which a Jew is not allowed to eat, according to *halakhah*. According to some historians, the serving of non-kosher food at the gala was not a mistake but was ordered by the famed Reform rabbi, Isaac Mayer Wise, in order to drive the traditional members of the Reform movement out of the school. Whatever the case, people at the meal who identified as traditionalists (and did not eat non-kosher food) stormed out of the meal in protest. Two years later, in 1885, the Reform Movement officially declared that all rules in the Hebrew Bible that "regulate diet, priestly purity, and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state [and are] apt to obstruct spiritual elevation." This declaration, asserted in the Reform movement's "Pittsburgh Platform," officially broke from those in the Orthodox school.

The group of traditional rabbis who had identified with the Reform movement prior to the events of 1883 and 1885 decided to establish their own school. In 1887, the Jewish Theological Seminary (JTS) was founded in New York City. At this same time, between 1881 and 1923, millions of Jews immigrated to the United States from Russia and Eastern Europe, largely due to the increase in *pogroms* during this time period. Almost all of these Jewish immigrants identified as Orthodox (or orthopraxis), in contrast to the majority of North American Jews who lived in the U.S. prior to this mass immigration. The leaders of JTS realized that most of these new immigrants would never accept Reform Judaism, so they sought to train a group of rabbis who would be traditional enough in their beliefs and practices to be acceptable to the new immigrants.

At this stage, JTS was not self-defined as Orthodox nor Reform. However, the rabbis and educators designing the school's programs were comprised of two major groups: those who wanted to teach Orthodox Judaism to Americans and those who identified as liberal, yet were bothered by the perceived radical nature of the Reform movement's decisions in 1883 and 1885. It was decided that one of the most important aspects of JTS's ideology was to teach Judaism using an historical lens. For these JTS teachers, this meant that in studying a verse from the Hebrew Bible, students must be introduced to the greater historical context when this verse was first transmitted. In other words, in order to discover the original meaning of a selection from the Bible or Talmud, students must learn the languages, ideas, and practices of the surrounding nations because it must be assumed that our ancestors, like all other people, were influenced in how they thought and spoke by the people living around them. In contrast, Orthodox schools at this time maintained that if one wanted to study a verse from the Hebrew Bible, a student should consult traditional Jewish commentators. Thus,

within a short number of years, two Jewish denominations emerged which oriented towards Jewish law and the Hebrew Bible in different ways than the neo-Orthodox.

- Dorff, *Conservative Judaism: Our Ancestors to Our Descendants*

• (PHOTO 1)
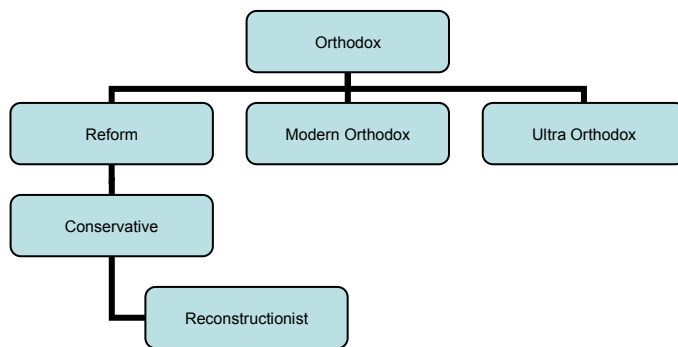
HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

According to research published in 2001, approximately how many American adults have a Jewish mother?

A. 500,000

B. 1.5 million

C. 3.5 million

D. 5.5 million

E. 7 million

LESSON TEN: Diversity – Jews in the "Diaspora"

Goals

- To understand the variety of types of Jews among the world Jewish population.

- To expose students to diversity among Jews, both locally and global.

Sources

Muslim Population	Jewish Population
Africa 329,869,000	Africa 215,000
Asia 858,018,000	Asia 4,523,000
Europe 31,883,000	Europe 2,485,000
Latin America 1,732,000	Latin America 1,148,000
North America 4,587,000	North America 6,065,000
Oceania 313,000	Oceania 98,2000
World 1,226,403,000	**World** 14,535,000

- The World Almanac and Book of Facts (2004)

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

TRIVIA GAME

As of 2006, which of the following countries had the highest percentage of Jews?

A. Ethiopia

B. Russia

C. Egypt

D. France

E. South Africa

LESSON ELEVEN: Rosh Hashanah and Yom Kippur

Goals

- To understand the significance of the holidays Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Day of Atonement), and how they each relate to the overall cycle of the Jewish year.

- To introduce the following terms to the students:

  - *Aseret Yemai Teshuvah* - Literally means "ten days of repentance." This term refers to the ten days between Rosh Hashanah and Yom Kippur. Often used as a synonym for *Yamim Noraim.*

  - *Rosh Hashanah* - Literally means "New Year." [NOTE: That's NOT *literally* what it means!] This term refers to the Jewish New Year, a two-day holiday that takes places on the first two days of the month of *Tishrei.*

  - *Yamim Noraim* - Literally means "Days of Awe." This term refers to the days between Rosh Hashanah and Yom Kippur. Often used as a synonym for *Aseret Yemai Teshuvah.*

  - *Yom Kippur* - Literally means "Day of Atonement." This term refers to the Jewish holiday of the Day of Atonement, which involves a 25-hour fast and takes place on the 10th day of *Tishrei.* A full 25-hour fast includes refraining from: food, drink, anointing perfumes or oils, washing one's body, and sexual relations.

  - *Shofar* - A ram's horn, used to make particular sounds on both Rosh Hashanah and Yom Kippur.

Sources

• (TEXT 1) Human beings cannot be mature until they encompass a sense of their own mortality. To recognize the brevity of human existence gives urgency and significance to the totality of life. To confront death without being overwhelmed, driven to evasions or dulling the senses is to be given life again as a daily gift. People generally experience this gift through trauma: an accident or a critical illness or the death of someone close. Too often the encounter fades as the presence of death recedes and the round of normal life becomes routine reality. In the Jewish calendar, the Yamin Noraim (days of Awe) structures the imaginative encounter with death into an annual experience, in the hope that the experience will recur to liberate life continually.

The Days of Awe are *Rosh Hashanah* (New Year) on Tishrei 1 and 2, *Yom Hakippurim* (Day of Atonement) on Tishrei 10, and intervening days which all together are called *Aseret Yemai Teshuvah* (Ten days of Penitence). Unlike all the other Jewish holidays, neither Rosh Hashanah nor Yom Kippur is linked to remembrance of liberation or commemoration of catastrophe. This is the time for the individual to concentrate on mortality and the meaning of life. By tradition, Rosh Hashanah is the "birthday" of the world or of humanity. This birthday, that is, New Year's Day, is not the occasion for a party to wipe out the passage of time in the oblivion of celebration but a time of taking stock. The possibility of non-being leads one to the questions: What is it all worth? What has been accomplished? By what merit does it still stand?

The Rosh Hashanah and Yom Kippur liturgies focus on creation and on God as Creator and Ruler of the universe. In Jewish tradition, creation also implies the goodness of the world: "And God saw everything that God has made and, behold, it was very good." (Gen. 1:31). In other words, the controversy where the world is created is less a theological argument than a moral one: The concept of creation teaches that this is a world of divine purpose, a universe of value and meaning. Human beings can be judged by the standard

of creation. Are they acting in consonance with the fact that it is a universe with value, purpose and meaning?

From the combined themes of death and of judgment comes the central image underlying the Days of Awe: the trial. Jews envision a trial in which the individual stands before the One who knows all. One's life is placed on the balance scales. A thorough assessment is made: Is my life contributing to the balance of life? Or does the net effect of my actions tilt the scale toward death? My life is being weighed; I am on trial for my life. Who shall live and who shall die? This image jolts each person into a heightened awareness of the fragility of life. This question poses the deeper issue: If life ended now, would it have been worthwhile? Is one aware and grateful for the miracle of daily existence?

The trial image captures the sense of one's life being in someone else's hands. The *shofar* of Rosh Hashanah proclaims that the judge before whom there is no hiding is now sitting on the bench. Sharpened self-awareness, candid self-judgment, and guilt are activated by the possibility that a death sentence may be handed down. Like standing before a firing squad, a trial for life wonderfully concentrates the mind.

On Yom Kippur, Jews enact death by denying themselves the normal human pleasures. It is not a morbid experience however, because this encounter with death is in the service of life. The true goal is a new appreciation of life. To know how fragile the shell of life is, is to learn to handle it with true grace and delicacy. Only one who realizes the vulnerability of loved ones can treasure every moment with them. The encounter with death turns the individual toward life. This is why the tone of the Days of Awe is basically hopeful, even joyful. This is why the liturgy bursts with life. "Remember us for life, King who loves life; write us in the book of life, for your sake, Lord of life."

This period seeks nothing less than the removal of sin and the renewal of life. Those who confront their own guilt and failure in

human and divine relationships — in the context of community oneness and divine forgiveness — one can correct errors, develop new patterns, and renew life. "For I do not desire the death of the wicked, but that he turns from his paths – and live." To turn is to be reborn. The people of Israel come out of Yom Kippur reborn. Forgiven and pure at one with God.

- Greenberg, *The Jewish Way*

• (TEXT 2) The *shofar* is usually translated as "a ram's horn" and usually is fashioned from that animal, but the horn of a goat, antelope, or gazelle is also acceptable. The *shofar* is sounded during Rosh Hashanah and Yom Kippur prayers, and is linked to three concepts of God's sovereignty (*malkhuyot)*, God's merciful remembrance (*zikhronot*), and the *shofar's* evocation of revelation and the eventual coming of the Messianic age (*shofarot).*

- Based on Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (PHOTO 1)

Previously accessed at:
www.judaicartist.com/images/sj-shofar.jpg&imgrefurl=http://www.judaicartist.com/shofar.html&h=324&w=352&sz=40&tbnid=S06m9NeLW_FiwM:&tbnh=106&tbnw=116&hl=en&start=149&prev=/images%3Fq%3DShofar%26start%3D140%26svnum%3D10%26hl%3Den%26lr%3D%26client%3Dfirefox-a%26rls%3Dorg.mozilla:en-US:official_s%26sa%3DN
(also available at:
http://www.tbieugene.org/images/sheblewtheshofar.jpg, accessed July 29, 2010)

• (PHOTO 2)

Previously accessed at:
www.geocities.com/Heartland/Lane/5599/mj/BlowShofar.jpg

Study Questions

- What things are you proud of that you have done the past 365 days?

- What are some things you can improve on?

- What are your goals for yourself for the next 365 days?

Questions for TEXT 1:

- What is the value of fasting on Yom Kippur? Is fasting the most effective way of achieving this goal?

- During the Days of Awe, Jews are encouraged to seek forgiveness for their sins and to embrace their own mortality. What is the value of this?

- Yom Kippur is a holiday with the intention of redeeming the Jewish people, allowing one to approach life in a renewed way, as in a near-death experience. How can the spirit of Yom Kippur be most effective in its purpose?

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

TRIVIA GAME

When was the first female Conservative rabbi ordained?

A.   2000

B.   1995

C.   1985

D.   1977

E.   1962

LESSON TWELVE: Rabbinic Holidays – Purim, Hanukah, and 9th of Av

Goals

- To explore the significance of the three Jewish holidays Purim, Hanukah and the 9th of Av (also known as Tisha B'Av), and understand how they were each established.

- To learn about how exile and Diaspora are reflected in the Jewish calendar and various religious rituals.

- To introduce the following terms to the students:

  - *Aveilut* - Mourning, as in the ritual practices that accompany the 25-hour fast on the 9th of Av. A full 25-hour fast includes refraining from food, drink, anointing perfumes or oils, washing one's body, and sexual relations.
  - *Dreidl* - A spinning toy that is used during the holiday of Hanukah (see PHOTO 2). This term is originally a Yiddish one.
  - *Grogger* - A noisemaker that is used during Purim, when the Scroll of Esther is being read, in order to drown out the name of Haman (see PHOTO 5). This term is originally a Yiddish one.
  - *Hamantaschen* - Literally means "Haman's pockets." This term refers to a triangular shaped cookie that is eaten during Purim (see PHOTO 4). This term is originally a Yiddish one.
  - *Hanukiah* - A candelabra that is used on Hanukah to light up to nine candles. There are nine branches on a *hanukiah.* The eight branches symbolize the lasting of oil for eight days while the ninth branch is the *shamash,* the master light (see PHOTO 1).
  - *Megilat Esther* - literally means the "Scroll of Esther." This term refers to the text that is read on Purim (see PHOTO 3).

Sources

• (TEXT 1) Around the fifth century BCE, as told in the Book of Esther, a decreed genocide of the Jews of the Persian empire was narrowly averted by the heroic actions of an unlikely pair – a queen hitherto known for her shyness and beauty (rather than for her initiative) and a hanger-on in the king's courtyard, a man of controversial reputation. The incident brought the Jews face-to-face with the absurdity and randomness that determined life or death in the Persian Empire. The highly integrated Jewish community was suddenly confronted with the vulnerability of Diaspora existence. The pattern of meaning that emerged was eventually spelled out in the holiday of Purim. In time, Purim was absorbed into the cycle of the year.

In the second century BCE, a civil war in the house of Israel almost tilted the balance of Jewish history into assimilation and disappearance. A great power intervened and ended up invading the sacred precincts of Israel. The Jewish revolt that followed barely triumphed — or, rather, partially triumphed — only long enough to save the religious way. The event was incorporated into the calendar as Hanukkah, the festival of lights. Hanukkah is actually a case study of three Jewish strategies in response to a dynamic external culture: separation, acculturation, and assimilation. Each of the groups that pursued these policies alone proved inadequate to take charge of Jewish destiny. The shifting alliances and interactive development among the three groups led to the defeat of assimilators. The coalition that saved Judaism did not last long enough to forge the course of its future development. The victorious group received relatively short shrift in later rabbinic Jewish sources. Yet, by saving Judaism, the Maccabees enabled the rabbinic tradition to emerge triumphant.

As the holiday cycle expanded, tragedies in particular, proved to be central to the maturation of Judaism, beginning with the destruction of the First Holy Temple, the principle sanctuary of God, by a Babylonian army in 586 BCE. The surviving Jews had to face the question of whether the covenant was invalidated by this defeat's unparalleled proportions. They found consolation and a sense of Divine Presence in Babylonia by studying the scriptures and the story of the Exodus. They intensified prayer. They expressed in words what heretofore had been manifest primarily in sacrifice. They learned to feel the presence of the Lord in subtler, more hidden forms. People placed greater stress on studying Torah. Personal participation in religious activity was stepped up. After the destruction of the Second Temple in the first century CE, these tendencies blossomed. After that catastrophe, following past models, the vent and its lessons were incorporated into the calendar of holy days in the form of four permanent fast days. The chief fast day of the four was Tisha B'Av, the anniversary date of the great destruction.

Tisha B'Av taught Jews how to deal with tragedy and catastrophe, how to give way to sorrow while yet incorporating it into the round of holy days, thereby purging grief and emphasizing renewal. The four fast days, served as spiritual buffers, absorbing repeated tragedy and diverting the shock waves of defeat so they would not crush the inner resource of the people. Strengthened by these days and by rabbinical theological interpretation, the surviving Jews did not yield to despair or to political *force majeure.* Rather, they grew more religiously faithful than before. They became more participatory and more able to discern God's presence in every aspect of life, including the divine sharing the state of Exile.

- Greenberg, *The Jewish Way*

• (TEXT 2) Hanukah is a celebration of the Macabees, Jewish warriors who fought a lengthy civil war in defiance of Hellenization, the first great assimilationist trend in Jewish history. Between 165 and 163 BCE, the Maccabees struggled to recapture Jerusalem and to reclaim the Temple for the Jewish people. Even after they successfully liberated Jerusalem from its Hellenized Syrian occupiers, the Maccabees would continue to fight for many more years. During the Syrian occupation of Jerusalem, the temple was defiled by pagan sacrifices, on direct orders from the Syrian ruler, Antiochus Epiphanes. Those actions were the direct outcome of the stated Syrian policy of Hellenizing all of Palestine and eliminating the practice of the Jewish religion. When the Maccabees retook Jerusalem, they demolished the now polluted alter of the Temple and built a new one. They discarded the defiled ritual objects and replaced them.

They even found a small quantity of consecrated oil for use in the sacred lamps, but not nearly enough to use for the eight days of celebration and dedication. Reluctantly, the story goes, the priests lit the oil for the first day's worship. Miraculously, the next day there was enough for the second's day services. And so it continued until the entire eight days of worship had been observed, with one day's worth of oil lasting the entire time. It is in honor of this miracle that Hanukah is observed with the lighting of the festival candles over the eight days of the holiday.

- Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (TEXT 3) The best-known Hanukah game is *dreidl/spinning top* (also known as *s'vivon* in Hebrew), a gambling game played with a four-sided top. On each side of the *dreidl* is a Hebrew letter *nun, gimmel, hey, shin.* These letters are an acronym for the words "*nes gadol hayah sham/a great miracle happened there."* (In Israel, the *shin* is replaced with a *pay,* standing for *po/here.*) Usually, the players gamble for nuts, chocolate or pennies; each player antes into the pot, then takes a turn spinning the *dreidl.* If the *nun* comes up nothing happens. If the spinner gets a *gimmel*

she takes the entire pot. *Hay,* the spinner gets half the pot and a *shin* means the player must pay into the pot. You play until everyone has been bankrupted except for one player – the winner.

> - Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (TEXT 4) At the heart of Purim is the story of Esther, a beautiful and smart Jewish woman, who with the help of her uncle Mordecai, averts the destruction of the Jews by marrying King Ahashverus of Persia and thwarting the evil designs of Haman, one of the royal councilors and a rabid anti-Semite. In the synagogue, the reading of *megilat Esther/the scroll of Esther* is met with cheering and shouting. Congregants are supposed to drown out the mention of Haman's name. At the same time, Jews are supposed to get drunk enough that they cannot distinguish between "Blessed be Mordecai" and "Cursed be Haman," so the proceedings get pretty wild. Adults and children alike come to services in costumes, dressed as Esther, Mordecai, and other figures, carrying *groggers/noisemakers* traditionally made of wood. Like many Jewish holidays, Purim is associated with a particular food, the little triangular pastries called *hamantaschen.* Filled with prunes, apricots, or poppy seeds, these tasty little items are one of the highlights of the holiday. They take their name from the triangular hat and pockets worn by Haman.

> - Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*

• (PHOTO 1) *Hanukiah.*

Previously accessed at: www.shopisraeltoday.com/photos/Holidays /multi%20columned.jpg"

• (PHOTO 2) *Dreidels.*

www.myjewishlearning.com/holidays/ Hanukkah/TO_Hanukkah_Home/Dreidel/ Dreidel_Rules_357.htm (accessed July 29, 2010)

• (PHOTO 3) *Megilat Esther*

http://kabbalah4women.typepad.com/photos/ uncategorized/megilat_esther.jpg (accessed July 29, 2010)

• (PHOTO 4) *Hamantaschen*

Previously accessed at:
www.yossissweethouse.com/store/product-
9152.htm

• (PHOTO 5) Grogger

www.chocolategelt.com/catalog/images/
grogger-wood.jpg (accessed July 29, 2010)

Study Questions

- Why is the event of Purim so remarkable?
- How does the holiday of Hanukah illustrate Judaism's various responses to the Jewish Diaspora?
- What is the purpose of the 9th of Av (Tisha B'av) as a Jewish holy day?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

According to most scholars, where did Sephardic Judaism originate?

A.   Yemen

B.   Morocco

C.   Iberian Peninsula

D.   Italy

E.   Turkey

LESSON THIRTEEN: The *Shalosh Regalim* – Three Major Festivals

Goals

- To understand the significance of three major Jewish holidays – Passover, Shavuot, and Sukkot – all related to the traditional Jewish goal of working towards improving and healing our world.

- To introduce the following terms to the students:

  - *Haggadah* - Literally means "narration." This term refers to the narrated story of the exodus from Egypt, which is read during the *seder* meal on Passover.
  - *Maror* - Literally means "bitter herb." This term refers to the bitter herb that is eaten during the Passover *seder*, a ritual that symbolizes the necessity of remembering the bitter tears of the Israelites when they were enslaved in Egypt.
  - *Matzah* - Literally means "unleavened bread." This term refers to the unleavened bread that is eaten during Passover, which symbolizes the haste with which the Israelites fled Egypt; they were in such a rush to flee from Egypt that there was no time to let the bread rise.
  - *Seder* - Literally means "order." This term refers to the ritual meal that is eaten on Passover to reenact the exodus from Egypt.
  - *Shalosh regalim* - Literally means "three legs." This term refers to the three holidays of Passover, Shavuot and Sukkot, during which Jews used to be obligated to make a pilgrimage to the Temple in Jerusalem.
  - *Sukkah* (plural: *sukkot*) - Literally means "booth." This term refers to a makeshift home that is made during the holiday of Sukkot. Jews who build a *sukkah* during this holiday commonly eat their meals in it. Some Jews even sleep in their *sukkah.*
  - *Yetziat mitzrayim* - Literally means "exodus from Egypt." This term refers to the time when the Israelites fled from enslavement in Egypt, as described in the Hebrew Bible.

Sources

• (TEXT 1) Rituals are the quintessential religious behavior. They embody important information about ideological and social unity of the group; and participation in rituals is an act that reaffirms this unity to those who already share them. Participation in rituals publicly and unambiguously communicates acceptance of the community morality symbolized by a ritual. The enactment of religious beliefs in ritual imbues those beliefs with a sense of timelessness and sacredness.

- *Anthropology of Religion*

• (TEXT 2) The Jewish religion affirms the life that is here and now. At the same time, Jewish traditions insist that the final goal of paradise regained is equally worthy of our loyalty and effort. Judaism is the Jewish way to get humanity from the world as it is now to the world of final perfection. To get from here to there, you need both the goal and a process to keep you going over the long haul of history. In Judaism, the holidays supply both.

In the face of widespread evil and suffering, the holy days teach the central idea of redemption. They keep the idea real by restaging the great events of Jewish history that validate the hope. In their variety, the holidays incorporate rich living experiences that sustain the human capacity to hold steadfast on course. Sacred days give sustenance to spiritual life and a dimension of depth to physical life. The holy days provide a record of the struggle to be faithful to the covenant. While chronicling the history, they distill the lessons learned along the way. And because they are popular, the holidays make the dream and the process of realization the possession of an entire people.

The Holidays of the Vision

The Exodus is the core event of Jewish history and religion. The central moment of Jewish religious history is *yetziat mitzrayim,* exodus from Egypt. In this event, a group of Hebrew slaves were liberated. The initiative for freedom had to come from God, for the slaves were so subjugated that they accepted even the fate of genocide. Moses, called by God, came to Pharaoh with a request that the slaves be given a temporary release to go and worship in the desert. Then step by step, the power of Pharaoh was broken; step by step, the temporary release escalated into a demand for freedom. Thus, the Torah makes its point that the entry of God into history is also a revelation of human dignity and right to freedom, and foreshadows the end of absolute human power with all its abuses.

The exodus inaugurated the biblical era of the Jewish people's history. In Judaism's teaching, the Exodus is not a one-time event but a norm by which all of life should be judged and guided. The exodus is an "orienting event" that sets in motion and guides the Jewish way (and, ultimately, humanity's way) toward the promised land — an earth set free and perfected. And as they walk through local cultures and historical epochs, people can gauge whether they have lost the way to freedom by charting their behavior along the path against the Exodus norms. An analogy: A rocket fired into space navigates by a star such as Canopus; it even makes a mid-course correction by measuring its relationship to the celestial marker. So does the Exodus serve as the orienting point for the human voyage through time and for mid-course corrections on the trajectory toward final redemption.

The Exodus is brought into life and incorporated into personal and national values through the classic Jewish behavior model – reenactment of the event. The basic rhythm of the year is set through the reenactment of the Exodus (Passover), followed by the covenant acceptance (Shavuot), and then by restaging the exodus *way* (Sukkot). Passover, marking the liberation, and Sukkot, commemorating the journey, are the alpine events in the Hebrew calendar. Shavuot is the link between the two major Exodus commemorations, marking the transformations of Exodus from a one-time event into an ongoing commitment.

Forty-nine days after the Exodus, the people of Israel stood before Sinai. There, in the desert, on the fiftieth day, the Israelites accepted a covenant with God. Shavuot marks the second great historical experience of the Jews as a people – the experience of revelation, Shavuot is the closure of the Passover holiday. On this day the constitution of the newly liberated people, The Torah, was promulgated. In the land of Israel, both holidays had strong agricultural foundations — Passover linked to the spring and Shavuot to the summer. From Passover to Shavuot, the holiday of freedom leads to the historical conclusion of the liberation – the establishment of the covenant at Sinai – sowing the seed in the spring culminating in the summer harvest. Each year on Shavuot, the Jewish people reenact the year... committing themselves to an open-ended, covenantal mission. Through song and story, Torah study and Torah reading, the congregation of Israel is transported to Sinai and stand together under the mountain of the Lord.

The third core holiday, Sukkot, celebrates the redemption way itself. Sukkot reconstructs the wilderness trek, the long journey to the promised land. The festival explores the psychology of wandering, the interplay of mobility and rootedness, and the challenge of walking the way. By reliving the Exodus in a distinctive way (focusing on the process rather than the event), Sukkot ensures that encounter with the Exodus will bracket the Jewish year. Thus, the three core holidays combine to communicate powerfully the origins and vision of the Jewish religion.

How can the great redemption events be brought so powerfully into the present? Part of the answer lies in the brilliant pedagogy

and rich variety of observances in each holiday. The primary thrust of the holidays is to make the event so vivid, so present, that all of current life and the direction of the future will be set by its guidelines. Telling the story and living through these events, liturgically recreated, Jews experience them as *happenings in their own lives.* The Exodus is tasted (matzah, maror, festive seder, Pascal lamb), narrated (haggadah) and celebrated (Psalms, 114-118). On Shavuot, the covenant is proclaimed (reading the book of Exodus, Ten Commandments/Sinai portions), studied (all night), and accepted (symbolically), and explored. On Sukkot, the Exodus way is walked, huts erected (Sukkah), its bounty shared (with the poor), and its exhilaration danced (the rejoicing of the Water Drawing). Through repetition, the Exodus became so real that the Israelites remained faithful to its message in the face of an indifferent world – even in the face of oppression or defeat.

- Greenberg, *The Jewish Way*

• (PHOTO 1)

Previously accessed at:
www.templeisrael.org/siteimages/sukkah.jpg

• (PHOTO 2)

www.sukkot.com/images/w-sukkah.jpg (accessed July 29, 2010)

• (PHOTO 3)

www.discourse.net/archives/pix/seder-plate.jpg (accessed July 29, 2010)

• (PHOTO 4)

http://www.tbieugene.org/tips_jl_june_2005.
html (accessed July 29, 2010)

Study Questions

- Why is it important to remember history? Do you think that reenactment is an effective means of promoting this value?
- How do you experience the history of your people in your personal life?
- The exodus from Egypt is a defining event in Jewish history. What does the significance that the Jewish tradition places on the exodus story say about the values of this religion?
- What is the goal of the reenactment of major Jewish events?
- What is being reenacted during the holiday of Sukkot?
- What is the relationship between the holidays of Passover and Shavuot?
- How is the receiving of the Torah reenacted during Shavuot?

HOW MUCH DO YOU REALLY KNOW ABOUT THE JEWISH WORLD?

TRIVIA GAME

On the holiday of Passover, what is a common Jewish American Ashkenazi custom for welcoming the prophet Elijah during the holiday's *Seder*?

A. All guests dance a traditional dance around the table.
B. Each guest pours some of their drink into a cup for Elijah to drink, and a child opens the door.
C. All guests eat a piece of matzah (flat, cracker-like bread) previously set-aside.
D. The chair at the head of the table is left empty for Elijah to sit in.
E. All guests spill their wine out on the doorsteps to the house.

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APPENDIX: Early Jewish History [focuses on Ashkenazi Jewish history]

2000 – 1700 BCE: The Patriarchs: According to the Bible, Abraham is born in the city of Ur in southern Mesopotamia and brings his family to Canaan. Abraham's son Isaac remains in Canaan his entire life. During a famine, Issac's son Jacob moves to Egypt with his entire family and their possessions.

1280 BCE: Exodus from Egypt; According to the Bible, Moses leads the people of Israel out of slavery in Egypt. An essential story for the Jewish people, the Exodus is commemorated through the festival of Passover. Shortly after the Exodus, the nation receives the Torah at Sinai.

1250 – 1050 BCE: Settlement in Canaan; Judges: Conquest of Canaan and settlement of the land, divided among the twelve tribes of Israel. The nation is led by the biblical Judges, among them, Deborah.

1020 – 1004 BCE: Saul; The Prophet and Judge Samuel anoints Saul as the first King of Israel.

1004 – 965 BCE: David; David rules over a united kingdom, conquers Jerusalem, and enlarges the empire of Israel.

965 – 922 BCE: Solomon; The First Temple: The Kingdom of Israel flourishes under Solomon, David's son. Known for his wisdom, Solomon builds the First Temple.

922 BCE: The Kingdom Divides; After Solomon's death (c. 922 BCE), the leaders of the northern tribes reject his son Rehoboam's claim of sovereignty and appoint Jeroboam as their king. The empire is divided into two separate kingdoms, Israel in the north and Judah in the south.

612 BCE: Assyrian Empire Falls to Babylonians.

586 BCE: Kingdom of Judah Falls; Destruction of the First Temple; Exile to Babylon: Led by King Nebuchadnezzar, Babylonians conquer the Kingdom of Judah. Jerusalem and the First Temple are destroyed and the people of Judah are exiled to Babylon.

73 CE: Sanhedrin Moves; During the Roman period, the Sanhedrin acts as the supreme religious, political, and judicial court in Israel. After the destruction of the Second Temple, the Sanhedrin reconvenes in Jabneh, south of Jaffa.

115 – 117 CE: Jewish Revolts Against Roman Empire; Jewish revolts in Egypt, Cyprus, Mesopotamia, and North Africa against the Roman Empire fail.

132 – 135 CE: Bar Kokhba Rebellion; Lead by Bar Kokhba and supported by important Rabbis, the rebellion inflicts serious damage against the Roman Empire, though ultimately fails. Many thousands of Jews are killed, including religious leaders such as Rabbi Akiva. Roman troops take over Jerusalem and expel the Jews. The center of Jewish life shifts to northern Israel, and the Sanhedrin moves to Galilee.

200 CE: Mishnah Compiled; The Mishnah, the codification of the Oral Law (interpretation of the Torah), is compiled and edited by Rabbi Judah ha-Nasi. The first great published rabbinic work, the Mishnah is a compilation of law, discussions, and

debates that deal with all aspects of Jewish life.

212 CE: Jews Granted Citizenship by Roman Empire.

219 – 259 CE: Jewish Academies in Babylon; Babylon emerges as a center of Jewish life. A major academy (*yeshiva*) is established at Sura in 219 and at Pumbedita in 259.

313 CE: Edict of Milan Legalizes Christianity in Roman Empire.

325 CE: First Legal Restrictions on Jews; Anti-Jewish laws develop in the Roman Empire. Laws prohibit intermarriage between Christians and Jews, and possession of Christian slaves by Jews.

330 CE: Christian Construction in Jerusalem; Helena, mother of Emperor Constantine, begins Christian construction in Jerusalem.

400 CE: Jerusalem Talmud Completed; The Talmud is the interpretation and elaboration on the *Mishnah*. It includes *aggadah* (narratives) and *halakhah* (law).

425 CE: Sanhedrin ceases to function.

476 CE: City of Rome Falls; End of Western Empire.

500 CE: Babylonian Talmud completed; More extensive than the Jerusalem Talmud, the Babylonian Talmud is known for its intellectual sharpness and ingenuity. It is the authoritative compilation of Oral Law.

622 CE: Muhammad Flees from Mecca to Medina; Year One of Islam.

638 CE: Muslim Conquest of Palestine; Under Muslim rule, Jews are permitted to return to Jerusalem.

650 CE: Majority of World Jewry Lives Under Muslim Rule.

711 CE: Muslims Conquest of Spain; Muslim invasion of Spain leads to Jewish settlements in newly conquered areas. Jews become involved in trade and administration in the new Muslim kingdom.

733 CE: Muslim Attacks on France Fail.

750 CE: Abbasid Dynasty Rises to Power in Baghdad.

760 CE: Karaism Founded; The Jewish sect the Karaites develops in opposition to the Talmudic-rabbinical tradition. Its religious precepts are derived directly from the Bible and are based on the literal meaning of the text.

800 CE: Charlemagne Crowned Holy Roman Emperor; First Charters for Jews in Northern Europe.

900 CE: Golden Age of Jews in Spain; With the beginning of the Golden Age, Jewish life shifts towards Spain. Through the 1100s, Jews flourish as traders, merchants, doctors, poets, and philosophers within Muslim society. Sephardim are descendants of Jews who lived in Spain or Portugal.

1050 CE: Yiddish Language Develops; Yiddish is used among the Ashkenazim, Jews living in

Northern Europe. Written in Hebrew letters, the basic grammar and vocabulary of Yiddish is German, along with French, Italian, and Hebrew influences.

1085 CE: Toledo Conquered; Toledo shifts from Muslim to Christian control. The situation remains largely the same for Jews, who continue to be prominent members of the city.

1096 CE: First Crusaders Massacre Jews in Rhineland.

1105 CE: Rashi; Death of Rashi, acronym of Rabbi Solomon ben Isaac (1040-1105), France. Leading commentator on the Bible and Talmud.

1141 CE: Judah Halevi: Death of Judah Halevi (1075-1141), originally from Spain, emigrated to Israel. Poet and philosopher.

1144 CE: Blood Libel in Norwich, England.

1204 CE Maimonides; Death of Maimonides, also known as Rambam, acronym of Rabbi Moses ben Maimon (1135-1204), Spain. Rabbinic authority, codifier of Jewish law, rationalist philosopher, and royal physician, Maimonides is the most illustrious figure of medieval Judaism.

1215 CE: Magna Carta, England; Jews of Europe forced to wear special badge.

1290 CE: Jews Expelled from England; With an increase in violence, economic restrictions, and Church hostility, Jews are expelled from areas in Western Europe. Some Jews move east toward Poland, Lithuania, and Russia.

1306 CE: Jews expelled from France.

1348 CE: Black Death; Persecution of Jews.

1391 CE: Forced Conversions of Jews in Spain; Civil unrest affects Jews in Spain; Jewish prosperity is resented. Jewish property is destroyed and Jews are given the choice of embracing Christianity or death. Many Jews become *conversos*, forced converts to Catholicism.

1453 CE: Jews expelled from Cologne.

1481 CE: Spanish Inquisition Established; The Inquisition is established to investigate and combat heresy, and to root out *conversos* who continue to practice Judaism.

1492 CE: Expulsion of Jews from Spain.

1497 CE: Forced Baptism of Jews in Portugal.

1500 CE: Rise of Ottoman Empire; Ottoman Muslim Empire spreads across Anatolia, the Middle East, the Near East, North Africa, and into Europe. Jewish communities, including those in Israel, flourish due to religious toleration and economic opportunity.

1516 CE: First Jewish ghetto established in Venice; Jews are forced to live in a separate quarter of the city, "the ghetto," enclosed by walls and gates.

1530 CE: Safed as Center of Jewish Mysticism.

1555 CE: End of Religious Wars in Germany; Establishment of Ghetto in Rome.

1567 CE: Joseph Caro and the Shulhan Arukh; Joseph Caro (1488-1575) writes the legal text the Shulhan Arukh, eventually accepted as the authoritative Jewish legal code.

1580 CE: Dutch War of Independence; Council of the Four Lands in Poland; The Council of the Four Lands are the central institutions of Jewish self-government in Poland and Lithuania.

1590 CE: Conversos settle in the Netherlands; Conversos from Spain and Portugal settle in Amsterdam where they enjoy religious freedom and are free to practice professions.

1648 CE: Massacres of Jews in Poland; Chmielnicki (1595-1657) leads Cossack and peasant uprising against Polish rule in Ukraine. Hundreds of Jewish communities are destroyed.

1654 CE: Jews Arrive in New Amsterdam; Jews from Recife, Brazil seek refuge from the Inquisition and settle in New Amsterdam (later New York).

1655 CE: Jews Readmitted to England by Oliver Cromwell.

1656 CE: Spinoza excommunicated; Baruch Spinoza (1632-1677), Dutch philosopher, is excommunicated from the Jewish community for heretical opinions.

1665 – 1667 CE: Shabbetai Zevi, False Messiah; Shabbetai Zevi (1626-1676) proclaims himself the Messiah. Messianic movement spreads internationally.

1730 CE: First Synagogue in North America Dedicated by Congregation Shearith Israel, New York.

1760 CE: The Baal Shem Tov, Founder of Hasidism; Israel Baal Shem Tov (1700-1760) founds Hasidism, known for its ecstatic worship, group cohesion, and charismatic leadership.

1770 CE: Start of Haskalah, the Jewish Enlightenment Movement; The Haskalah, the Jewish Enlightenment, emphasizes participation in modern European society and leads to social and educational reforms.

1786 CE: Moses Mendelssohn; Death of Moses Mendelssohn (1729-1786), philosopher of Jewish Enlightenment and spiritual leader of German Jewry.

1791 CE: Jews in France Granted Citizenship; Pale of Settlement Established in Russia; Civil rights obtained by Jews in France begins process of Jewish Emancipation and political equality across Europe. Jews of Russia are confined to live within Pale of Settlement territory.

1812 CE: War of 1812; Jews in Prussia Granted Citizenship, Social Restrictions Remain.

c. 1820 CE: Start of Reform Movement; Originating in Germany, the Reform movement conceives of Judaism as an evolving religion. Eliminating many traditional practices and beliefs, Reform Judaism grows in Europe and America.

c. 1830 CE: Start of Major Jewish Immigration from Germany to United States.

1840 CE: Damascus Affair; Notorious blood libel against Jews in Damascus.

1860 CE: Mishkenot Sha'ananim; First modern Jewish neighborhood in Israel outside the walls of Jerusalem.

1870 CE: Ghettos Abolished in Italy.

1871 CE: Franco-Prussian War; New German Constitution Grants Jews Full Rights.

1881 CE: Start of Major Jewish Immigration from Eastern Europe to United States; Waves of pogroms in Russia lead to mass Jewish immigration to United States.

1882 CE: Start of First Aliyah; Aliyah, "ascension" in Hebrew, refers to immigration to Israel and is a major ideal of Zionism. The First Aliyah was mainly Jews from the Russian empire and Romania.

1887 CE: Jewish Theological Seminary; The Conservative movement establishes its own rabbinical school, the Jewish Theological Seminary, in New York.

1894 CE: Dreyfus Affair; Alfred Dreyfus (1859-1935), Jewish officer in the French army, is accused of treason. His court-martial, conviction, and eventual acquittal develop into a significant political event with repercussions throughout the French and Jewish world.

1896 CE: Herzl Publishes "The Jewish State"; Influenced by the Dreyfus Affair, Theodor Herzl (1860-1904) publishes "The Jewish State" and becomes the founder of political Zionism, the movement for the return of Jews to Israel.

1897 CE: First Zionist Congress; Jewish Labor Bund founded; The First Zionist Congress is convened by Herzl in Basel, Switzerland, where the World Zionist Organization is created. The Bund, the Jewish socialist party, is founded in Russia.

1903 CE: Kishinev Pogroms.

1905 CE: "Protocols of the Elders of Zion"; The anti-Semitic treatise "Protocols of the Elders of Zion" is published and asserts an international Jewish conspiracy.

1909 CE: Tel Aviv; Tel Aviv, the first modern, all-Jewish, Hebrew speaking city is founded in Israel.

1914 CE: World War I (1914- 1918).

1917 CE: Weimar Republic; Russian Revolution; British Capture Palestine from Turkish Empire, Balfour Declaration; With the Russian Revolution, the Jews of Russia are granted civil equality. The Balfour Declaration is the British declaration of support for a Jewish national home in Palestine.

1919 CE: Peace Treaty of Versailles.

1924 CE: U.S. Immigration Quotas; By the time free immigration is ended in the U.S., approximately 2,300,000 Jews have settled in America, creating a vibrant Jewish and Yiddish culture.

1925 CE: Inflation in Germany.

1929 CE: U.S. Stock Market Crash, Beginning of the Depression.

1933 CE: Hitler Becomes Chancellor of Germany.

1935 CE: Nuremberg Laws; The Nuremberg Laws revoke Jewish rights in Germany on the basis of race.

1936 CE: Spanish Civil War (1936-1939).

1936 – 1937 CE: Stalin Purges; Stalin attempts to destroy Jewish culture in Russia; Jewish schools, theaters, and publications are closed.

1938 CE: German Annexation of Austria; Kristallnacht; Jewish property and synagogues in Germany and Austria are attacked on November 9th. This becomes known as Kristallnacht, the Night of Broken Glass.

1939 CE: Germany Occupies Czechoslovakia, Invades Poland; Outbreak of World War II; British White Paper; Under Adolf Hitler (1889-1945), Nazi Germany grows and Jews face increasing persecution. The British government issues the White Paper, a statement of policy restricting Jewish immigration to Palestine.

1940 CE: Ghettos Established; Expelled from schools and professions, Jews are forced by Nazis to leave their homes and move into ghettos, cut off from the world and forced into labor.

1941 CE: Pearl Harbor, U.S. Enters World War II; German Invasion of Russia; Mass Murder of Jews in the Holocaust; Mass murder of Jews is implemented in Germany and Nazi-occupied areas. Millions of Jews are shot, gassed, and forced into slave labor in an effort to rid Europe of "the Jewish problem."

1942 CE: The Final Solution; Nazi officials implement the Final Solution, the plan for the extermination of the Jews. An assembly-line method of murder is devised through transports, death camps, and gas chambers.

1943 CE: Warsaw Ghetto Uprising; Facing deportation to concentration camps, Jews in the Warsaw Ghetto initiate an armed uprising against the Nazis. After 28 days of fighting, the Ghetto is destroyed and the remaining Jews deported. The Warsaw Ghetto Uprising inspires similar resistance in other ghettos.

1944 CE: Allied Invasion of Normandy; Jewish Brigade Formed as Part of British Forces.

1945 CE: Atomic Bombs Dropped on Japan; End of World War II; Establishment of Communist Regimes; By the end of WWII, an estimated six million Jews have been murdered and Jewish communities across Eastern and Central Europe destroyed.

1947 CE: UN Votes for Partition of Palestine and Jewish State; The UN votes in favor of the partition of Palestine into an Arab state and a Jewish state.

1948 CE: State of Israel established.

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ANSWER KEY TO:

Do You Really Know the Jewish World?
Trivia Game

Lesson 1: A. Because their predecessors in the desert did not have solid roofs, and they could see the stars. (One could argue C as well.)

Lesson 2: B. 613

Lesson 3: C. Allen Ginsberg

Lesson 4: B. AJWS (American Jewish World Service)

Lesson 5: B. Smuggled every-day life pictures of Eastern European Jews out before the Holocaust.

Lesson 6: D. Abraham Joshua Heschel

Lesson 7: D. Ladino

Lesson 8: A. France

Lesson 9: C. 3.5 million

Lesson 10: D. France

Lesson 11: C. 1985

Lesson 12: C. Iberian Peninsula

Lesson 13: B. Each guest pours some of their drink into a cup for Elijah to drink, and a child opens the door.

Judaism, Islam, and Comparing Sacred Texts

Introduction

Dear Reader:

Both the Torah and the Qur'an are the core sacred texts for Judaism and Islam, respectively. In studying, or even reading, passages from these books, religious practitioners commonly experience an interaction with the so-called holy, also known as the sacred other or the Divine. In this chapter we have laid out important sacred narratives found in each of these two texts. Through the comparative process we hope you will gain a deeper appreciation of both the similarities and the differences between these Biblical and Qur'anic sacred stories, whether they are centered on creation, Sarah and Hagar, Joseph, or Abraham and his sons, Isaac and Ishmael. These specific texts are foundational texts, as they explain key components of both the Jewish and Muslim communal narratives.

As Huston Smith writes in the Introduction to *The World's Religions*, "When historians look back on our century, they may remember it most, not for space travel or the release of nuclear energy, but as the time when the peoples of the world first came to take one another seriously." The goal for this chapter is not for you to decide which text is 'right.' Rather, we hope that in understanding the sacred book of the 'other,' you will gain a deeper understanding of the texts of both communities. When studying these sacred texts, examine them both from within and from outside; engage the sacred text of the 'other' as a sacred text in its own right.

* As stated previously, please note that the reader will find different English spellings of Arabic and Hebrew words throughout this curriculum. Since many authors and scholars use various methods of transliteration (the act of representing or spelling in the characters of another alphabet), we have not taken it upon ourselves to standardize the spellings of such transliterated words in this curriculum. It is hoped that instead of confusing the reader, that these different spellings will help one understand the tricky skill of transliteration as well as to provide more examples of how to accurately pronounce certain non-English words and terms.

LESSON ONE: The Creation of the World

Goals

- To compare and contrast Biblical and Qur'anic accounts of the creation of the world.

- To explore a specific creation description and consider how it relates to the responsibility one takes for his or her own actions.

Sources

• (TEXT 1) When God began to create heaven and earth — the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water — God said, "Let there be light"; and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light Day and the darkness He called Night. And there was evening and there was morning, a first day.

God said, "Let there be an expanse in the midst of the water, that it may separate water from water." God made the expanse, and it separated the water, which was below the expanse from the water which was above the expanse. And so it was. God called the expanse Sky. And there was evening and there was morning, a second day.

God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so. God called the dry land Earth, and the gathering of the waters He called Seas. And God saw that this was good. And God said, "Let the earth spout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good. And there was evening and there was morning, a third day.

God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times — the days and the years; and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so. God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. And God set them in the expanse of the sky to shine upon the earth, to dominate the day and the night, and to separate light from darkness. And God saw that this was good. And there was evening and there was morning, a fourth day.

God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky." God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good. God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth." And there was evening and there was morning, a fifth day.

God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so. God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good. And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." And God created man in His image, in the image of God He created him; male and female He created them. God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on the earth." God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is breadth of life, [I give] all the green plants for food." And it was so. And God saw all that He had made,

and found it very good. And there was evening and there was morning, the sixth day.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם. וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן. וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי. וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי כֵן. וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי טוֹב. וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ וַיְהִי כֵן. וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים. וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וַיְהִי כֵן. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים. וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי טוֹב. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי. וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל הָאָרֶץ עַל פְּנֵי רְקִיעַ הַשָּׁמָיִם. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב. וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם חֲמִישִׁי. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ וַיְהִי כֵן. וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב. וַיֹּאמֶר

אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם. וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׂת עַל הָאָרֶץ. וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה. וּלְכָל חַיַּת הָאָרֶץ וּלְכָל עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה אֶת כָּל יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי כֵן. וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי.

- Genesis 1:1-31

• (TEXT 2) Such is the story of heaven and earth when they were created. When the Lord God made earth and heaven — when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the Lord God had not sent rain upon the earth and there was no man to till the soil, but a flow would well up from the ground and water the whole surface of the earth — the Lord God formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, בְּהִבָּרְאָם : בְּיוֹם, עֲשׂוֹת יְהוָה אֱלֹהִים--אֶרֶץ וְשָׁמָיִם. וְכֹל שִׂיחַ הַשָּׂדֶה, טֶרֶם יִהְיֶה בָאָרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טֶרֶם יִצְמָח : כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים, עַל-הָאָרֶץ, וְאָדָם אַיִן, לַעֲבֹד אֶת-הָאֲדָמָה. וְאֵד, יַעֲלֶה מִן-הָאָרֶץ, וְהִשְׁקָה, אֶת-כָּל-פְּנֵי הָאֲדָמָה. וַיִּיצֶר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים ; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה.

- Genesis 2:4-7

• (TEXT 3) Have We not made the earth as bed, and the Mountains as pegs? And We created you in pairs (male and female, tall and short, good and bad). And We have made your sleep as a thing for rest. And We have made the night as covering (through its darkness), And we have made the day for

livelihood. And We have built above you seven strong (heavens), And We have made (therein) a shining lamp (sun) And We have sent down from the rainy clouds abundant water. That We may produce therewith corn and vegetation, And gardens of thick growth?

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا (٦) وَٱلْجِبَالَ أَوْتَادًا (٧) وَخَلَقْنَٰكُمْ أَزْوَٰجًا (٨) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩) وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا (١٠) وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢) وَجَعَلْنَا سِرَاجًا وَهَّاجًا (١٣) وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا (١٤) لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا (١٥) وَجَنَّٰتٍ أَلْفَافًا (١٦)

- Qur'an 78: 6-16

• (TEXT 4) Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the Alamin (mankind, jinn, and all that exists)." He place therein (i.e., the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e, these four days were equal in the length of time) for all those who ask (about its creation). Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: We come willingly". Then He completed and finished their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils, by using them as missiles against the devils) Such is the Decree of the All-Mighty, the All knower.

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ (٩) وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ (١٠) ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ (١١) فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَآ

وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ (١٢)

- Qur'an 41: 9-12

• (TEXT 5) Surely, your Lord is Allah, Who created the heavens and the earth in six days, and then rose over (Istawa) the Throne (really in a manner that suits his Majesty) disposing the affair of all things. No intercessor (can plead with Him) except after his Leave. That is Allah, you Lord; so Worship Him (Alone). Then will you not remember?... It is He who made the sun a shining thing and the moon as a light and measured out for it stages, that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ أَفَلَا هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً تَذَكَّرُونَ... (٣) وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ يُفَصِّلُ ٱلْآيَٰتِ لِقَوْمٍ يَعْلَمُونَ (٥)

- Qur'an 10:3, 5

• (TEXT 6) Have not those who disbelieve known that the heavens and the earths were joined together as one united piece, then We parted them? And We have made from water every living things. Will they not then believe? And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. And we have made the heaven roof, safe and well guarded. Yet they turn away from its signs (i.e., sun, moon, winds, clouds). And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا

يُؤْمِنُونَ (٣٠) وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ (٣١) وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ (٣٢) وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ (٣٣)

- Qur'an 21:30-33

• (TEXT 7) See you not how Allah has created the seven heavens one above another, and has made the moon a light therein, and made the sun a lamp? And Allah has brought you forth from the (dust of) earth. Afterwards He will return you into it (the earth), and bring you forth (again the Day of Resurrection). And Allah has made for you the earth a wide expanse.

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا (١٥) وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا (١٦) وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا (١٧) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا (١٨) وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا (١٩) لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا (٢٠)

- Qur'an 71: 15-20

• (TEXT 8) Are you more difficult to create or the heaven that He constructed? He raised its heights, and perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth there from its water and its pasture. And the mountains he has fixed firmly.

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا (٢٧) رَفَعَ سَمْكَهَا فَسَوَّىٰهَا (٢٨) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا (٢٩) وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ (٣٠) أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا (٣١) وَٱلْجِبَالَ أَرْسَىٰهَا (٣٢)

- Qur'an 79: 27-32

• (TEXT 9) (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay. So, when I have fashioned him and breathed into him (his soul created by Me, then you fall down prostrate themselves all of them."

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ (٧١) فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ (٧٢) فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣)

- Qur'an 38:71-73

• (TEXT 10) And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of male and female sexual discharge and lodged it) in a safe lodging (womb of a woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then we made the clot into a little lump of flesh, then we made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. SO Blessed is Allah, the Best of creators... And we sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. Then we brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ (١٢) ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ (١٣) ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ... (١٤) وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِۦ لَقَٰدِرُونَ (١٨) فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ (١٩) وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ (٢٠) وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ (٢١)

- Qur'an 23: 12-14, 18-21

• (TEXT 11) And he breathed into his nostrils, a body from the nether worlds and a soul from the upper worlds.

- Rashi, Commentary on Genesis 2:7

• (TEXT 12) Another version of the story relates that Allah took a handful of dust of the earth and mixed into it the colors white, black, yellow and red. That is the reason why men are born different colors.

- Qisas Al-Anbiya

• (TEXT 13) Authentic narrations from Imam `Ali state that the Almighty created Adam from the soil of all the surface of the earth. Thus, as there are different types of soil, like salty, sweet, fertile and infertile, the progeny of Adam also consists of people who are good and evil.

- Hayat al-Qulub

• (TEXT 14) It is related through an authentic chain of narrators from Imam al-Sadiq, that when Allah wished to create Adam, He sent Archangel Gabriel in the first part of a Friday, who took with him a handful of dust. His fist moved from the first heaven to the seventh taking some dust from each of them. In the left hand he took samples of dust from the first layer of earth to the last. The almighty said, addressing the dust in his right hand, "From you I shall create the Prophets, the messengers, the truthful ones, believers and the righteous people And those whom I will raise in status." Then He said to the dust in the Archangel Gabriel's left hand, "From you I shall create the tyrants, polytheists, disbelievers and the deviated people. And those whose evil and corruption is known to me." Then the Archangel Gabriel mixed the dust of both of his fists.

- Hayat al-Qulub

Study Questions

Question for TEXTS 1-10

- What relationships do the texts portray between humankind and the physical world?

Question for TEXTS 11-14

- What is the significance of God breathing God's spirit into man?

- What is the significance of Rashi (TEXT 11) saying that God gave man a body from the netherworld and a soul from the upper world (i.e., perhaps God separated the heavens and the earth, and in creating man they are brought back together, such that man has the power to create both harmony and destruction)?

- How do these texts reflect on how human beings should treat one another (TEXTS 12-14)?

LESSON TWO: The Creation of Adam and Eve

Goals

- To compare and contrast the biblical and Qur'anic versions of the creation of Adam and Eve.

- To understand the significance of eating from the forbidden tree.

- To explore the significance of Man and Woman as representatives of God.

Sources

- (TEXT 1) O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely Allah is Ever an All-Watcher over you.

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (١)

- Qur'an 4:1

- (TEXT 2) God formed man out of dust of the ground, and breathed into his nostrils a breath of life. Man [thus] became a living creature… God then made the man fall into a deep state of unconsciousness, and he slept. He took one of his ribs and closed the flesh in its place. God built the rib that he took from the man into a woman, and He brought her to the man… The man said, "Now this is bone from my bones and flesh from my flesh. She shall be called woman because she was taken from man."

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם. וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד

אֶת הָאֲדָמָה. וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה. וַיִּיצֶר יְהוָה אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. וַיִּטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר יָצָר. וַיַּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע. וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים. שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם הַזָּהָב. וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם. וְשֵׁם הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל אֶרֶץ כּוּשׁ. וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְרָת. וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיַּנִּחֵהוּ בְגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ. וַיְצַו יְהוָה אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל. וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ. וַיִּצֶר יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מַה יִּקְרָא לוֹ וְכֹל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ. וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ. וַיַּפֵּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה. וַיִּבֶן יְהוָה אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם. וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה זֹּאת. עַל כֵּן יַעֲזָב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד.

- Genesis 2:1- 2:24

- (TEXT 3) And We said: "O Adam! dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things

therein as wherever you will, but come not near this tree or you both will be of Zalimun (wrongdoers)". Then the Shaytan (satan) made them slip there from (paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and enjoyment for time."

وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ (٣٥) فَأَزَلَّهُمَا ٱلشَّيْطَـٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ

- Qu'ran 2: 35-36

• (TEXT 4) God gave the man a commandment, saying, "You may definitely eat from every tree of the garden. But from the tree of knowledge of good and evil, do not eat, for on that day you eat from it, you will definitely die." …The serpent was the most cunning of all the wild beasts that God had made. [The serpent] asked the woman, "Did God really say that you may not eat from any of the trees of the garden?" The woman replied to the serpent, "We may eat from the fruit of the trees of the garden but of the fruit of the tree that is in the middle of the garden, God said, 'Do not eat it, and do not [even] touch it, or else you will die.'" The serpent said to the woman, "You will certainly not die! Really, God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil." The woman saw that the tree was good to eat and desirable to the eyes, and that the tree was attractive as a means to gain intelligence.

The eyes of both of them were opened, and they realized that they were naked. They sewed together fig leaves, and made themselves loincloths.

וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן. וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחָשׁ מִפְּרִי עֵץ הַגָּן נֹאכֵל. וּמִפְּרִי הָעֵץ אֲשֶׁר

בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן תְּמֻתוּן. וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תְּמֻתוּן. כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע. וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ וַיֹּאכַל. וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת.

- Genesis 3:1- 3:7

• (TEXT 5) And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblis (Satan); he refused. Then We said: "O Adam! Verily this is an enemy to you and to your wife. SO let him not get you both out of Paradise, that you will be distressed. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. Then Shaytan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. He (Allah) said: "Get you down (from paradise to the earth), both of you together, some if you are an enemy to others. Then if there comes to you guidance from Me, then whoever follows my guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My Reminder (i.e., neither believes in this Quran nor acts on its teachings), verily for him is a life of hardship, and We shall raise him up blind on the day of Resurrection".

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِأَدَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ (١١٦) فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ (١١٧) إِنَّ لَكَ أَلَّا

تَجُوعَ فِيهَا وَلَا تَعْرَىٰ (١١٨) وَأَنَّكَ لَا تَظْمَؤُاْ فِيهَا
وَلَا تَضْحَىٰ (١١٩) فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ
يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ
(١٢٠) فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ
فَغَوَىٰ (١٢١) ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ
(١٢٢) قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ
وَلَا يَشْقَىٰ (١٢٣) وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ
لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ
(١٢٤)

- Qur'an 20: 116-124

• (TEXT 6) To the woman He said, "I will greatly increase your anguish and your pregnancy. It will be with anguish that you will give birth to children. Your passion will be to your husband, and he will dominate you." To Adam He said, "You listened to your wife, and ate from the tree regarding to which I specifically gave you orders, saying, 'Do not eat from it.' The ground will therefore be cursed because of you. You will derive food from it with anguish all the days of your life. It will bring forth thorns and thistles for you, and you will eat the grass of the field. By the sweat of your brow will you eat bread. Finally you will return to the ground, for it was from [the ground] that you were taken. You are dust, and to dust you shall return."

אֶל הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל בָּךְ. וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכֲלֶנָּה כֹּל יְמֵי חַיֶּיךָ. וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה. בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב

- Genesis 3:16-3:19

• (TEXT 7) The three religions agree on one basic fact: Both women and men are created by God, The Creator of the whole universe. However, disagreement starts soon after the creation of the first man, Adam, and the first woman, Eve. The Judaeo-Christian conception of the creation of Adam and Eve is narrated in detail in Genesis 2:4-3:24. God prohibited both of them from eating the fruits of the forbidden tree. The serpent seduced Eve to eat from it and Eve, in turn, seduced Adam to eat with her. When God rebuked Adam for what he did, he put all the blame on Eve, and quoted, "The woman you put here with me – she gave me some fruit from the tree and I ate it."

Consequently, God said to Eve: "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband and he will rule over you."

To Adam He said: "Because you listened to your wife and ate from the tree... Cursed is the ground because of you; through painful toil you will eat of it all the days of your life..."

The Islamic conception of the first creation is found in several places in the Quran, for example: "O Adam dwell with your wife in the Garden and enjoy as you wish but approach not this tree or you run into harm and transgression. Then Satan whispered to them in order to reveal to them their shame that was hidden from them and he said: 'Your Lord only forbade you this tree lest you become angels or such beings as live forever.' And he swore to them both that he was their sincere adviser. So by deceit he brought them to their fall: when they tasted the tree their shame became manifest to them and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: 'Did I not forbid you that tree and tell you that Satan was your avowed enemy?' They said: 'Our Lord, we have wronged our own souls and if You forgive us not and bestow not upon us Your Mercy, we shall certainly be lost'" (Quran 7:19-23).

A careful look into the two accounts of the story of the Creation reveals some essential differences. The Quran, contrary to the Bible, places equal blame on both Adam and Eve for their mistake. Nowhere in the Quran can one find even the slightest hint that Eve tempted Adam to eat from the tree or even that she had eaten before him. Eve in the Quran is no temptress, no seducer, and no deceiver. Moreover, Eve is not to be blamed for the pains of childbearing. God, according to the Quran, punishes no one for another's faults. Both Adam and Eve committed a sin and then asked God for forgiveness and He forgave them both.

> - Abdel Azim, *Women in Islam versus Women in Judaeo-Christian Tradition*

Study Questions

- What is the significance that Eve in the biblical text is created from Adams rib?
- In the Islamic and Judaic text, who is created first?
- In the Quranic text, the inception of man and woman is not descriptive as opposed to the Biblical account. Why do you think this is?
- Have you ever felt shame? Why? Did your ability to feel shame in any way influence your future behavior?

LESSON THREE: Creation and Responsibility

Goals

- To explore the relationship between humanity and nature according to both the Qur'an and the Torah.

- To examine the similarities and differences between the general Islamic and Jewish understandings of Creation.

Sources

• (TEXT 1) And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ (٣٣).

- Qur'an 14:33

• (TEXT 2) And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ (١٦٥)

- Qur'an 6:165

• (TEXT 3) And Allah sends down water (rain) from the sky, then he revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allah). And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. And from the fruits of date palms and grapes, you derive strong drinks and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom. And your Lord inspired the bee, saying: "take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways your Lord made easy (for you)". There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily in this is indeed a sign for people who think.

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ (٦٥) وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ (٦٦) وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ (٦٧) وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ (٦٩)

- Qur'an 16:65-69

• (TEXT 4) It is Allah Who has made the earth a resting place for you, and the sky a canopy. He has molded your bodies and molded them well, and has provided you with good things. Such is Allah, your Rabb (Lord). So glory be to Allah, the Rabb of the worlds.

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ (٦٤)

- Qur'an 40:64

• (TEXT 5) "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the

whole earth, and all the living things that creep on earth." And God created man in His image, in the image of God He created him; male and female He created them. God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on the earth."

וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ; וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ עַל-הָאָרֶץ. וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם. וַיְבָרֶךְ אֹתָם, אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ, וְכִבְשֻׁהָ; וּרְדוּ בִּדְגַת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה, הָרֹמֶשֶׂת עַל-הָאָרֶץ.

- Hebrew Bible, Genesis 1:26-28

• (TEXT 6) The Lord God took the man and placed him in the Garden of Eden, to till it and tend it.

וַיִּקַּח יְהוָה אֱלֹהִים, אֶת-הָאָדָם; וַיַּנִּחֵהוּ בְגַן-עֵדֶן, לְעָבְדָהּ וּלְשָׁמְרָהּ.

- Hebrew Bible, Genesis 2:15

• (TEXT 7) And they have dominion over the fish and over the beasts. The expression *vayordu* [they went down] may imply dominion as well as descending – if he is worthy, he dominates over the beasts and cattle, if he is not worthy he will sink lower than them, and the beast will rule over him.

- Rashi, Commentary on Genesis 1:26

• (TEXT 8) Man, he [Ramban] says, was thereby given dominion over the earth to do as his will with the rest of the animal creation, to build, uproot, plant, mine metal from the earth and the like. The phrase, therefore, refers rather to man's conquest of the desert and his constructive and civilizing endeavors to build and inhabit the world, harness the forces of nature for his own good and exploit the mineral wealth around him. In the words of Isaiah: "the world was not

created to be waste, but to be inhabited" (14,19). It was man's privilege accorded to him by his Creator to have dominion over the creation and to rule over the fish of the sea and the fowl of the air and over every living thing that moved.

- Nehama Leibowitz, *Studies in Bereishit*

• (PHOTO 1)

You shall not walk arrogantly on earth - for you cannot bore through the earth nor can you be as tall as the mountains. Quran 17:37

Unknown

• (PHOTO 2)

"See my works, how fine and excellent they are! All that I created, I created for you. Reflect on this, and do not corrupt or desolate my world; for if you do, there will be no one to repair it after you."

Midrash Ecclesiastes Rabbah 7:13

http://www.coejl.org/images/quotes/3.jpg (accessed July 29, 2010)
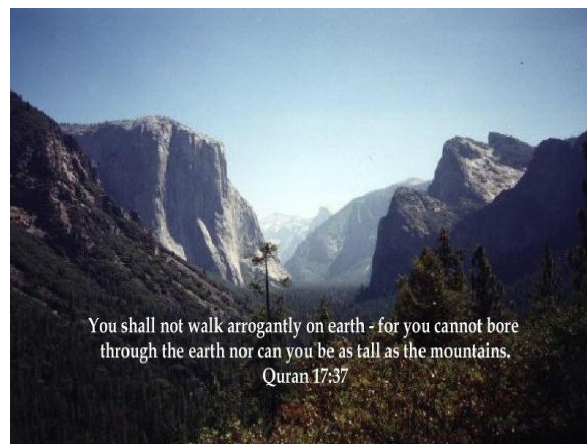
Study Questions

Questions for TEXTS 1-4:
- According to these Qur'anic passages, what is humanity's role within the greater context of creation?
- What special rights and responsibilities does this role entail?
- Do these Qur'anic verses present different relationship models between humanity and nature, or do they present a single holistic approach?

Questions for TEXTS 5-8:
- According to these texts, what is humanity's role within the greater context of creation?
- What special rights and responsibilities does this role entail?
- According to these Biblical verses, what do you think it means to be created in the image of God? How does this affect humanity's relationship to nature?

LESSON FOUR: Creation and Ethics

Goals

- To further explore the relationship between humanity and nature in Judaism and Islam, but through the reading of secondary sources rather than primary sources.

- To examine the similarities and differences between the Islamic and Jewish understandings of humanity's relationship with nature.

Sources

• (TEXT 1) **"Human beings are created in the image of God"**

Human beings have a special place and role in the Order of Creation. Of all God's creations, only human beings have the power to disrupt Creation. This power, which gives them a kind of control over Creation, comes from special characteristics that no other creature possesses (Psalm 8). This idea is expressed in the concept that humans were created in the image of God (*Btzelem Elohim*). In its original sense, *Btzelem Elohim,* means that humans were put on the earth to act as God's agents and to actualize God's presence in Creation. But it also has ethical implications, which means that human beings have certain intrinsic dignities: infinite value, equality and uniqueness. It also means that human beings possess God-like capacities: power, consciousness, relationship, will, freedom and life. Human beings are supposed to exercise their power, consciousness and free will to be wise stewards of Creation. They should help to maintain the Order of Creation even while they are allowed to use it for their own benefit within certain limits established by God (Genesis 2:14). This balance applies to human society as well to the natural world. Since the time of the expulsion from the Garden of Eden, Creation has tended to be out of balance because of the human impulse towards inequality resulting from the misuse of its powers for selfish ends. The earth is morally sensitive to human misdeeds (Genesis 4, Leviticus 18:27-30).

- Lawrence Troster

• (TEXT 2) I would like to present metaphors of human nature relations which can be found in the tradition, two of which have already been initially represented in the alternative/complementary stories of Genesis 1 and 2.

The first model, what Soloveitchik called "majestic man," I call the "little lower than the angels" model. The controversial text of Genesis 1:28 is clearly part of such a model, but it is articulated most clearly in a rabbinic commentary, in which the human being is presented as the telos of creation. Why was the human being created last, the rabbis ask? One answer is so that the human being can enter straight into the banquet which God has prepared for him. The natural world is "served" to the human being, who is the guest for which everything has been created. Such a view appears in commentary on the story of Noah, as well, when the medieval commentators attempt to explain why the earth was punished for human sins. Nature, so Nahmanides claims, has no worth without the human experience. The world is a background for the human experience. Even here, however, where nature is truly a resource for human use, it must be emphasized that in the great chain of being God, and not humans, is at the top. However, the human being is firmly situated a little lower than the angels and the rest of nature has no articulated worth independent of the human being.

The second model, what we have defined as the "stewardship model," presents a very different version of anthropocentrism. I believe it was first articulated by Rene Dubos with regard to the Benedictine tradition in Christianity. In the Jewish tradition, one

might see hints of it in Rabbi Akiva's rejoinder to the Roman ruler Turnisrufus in their argument about circumcision. When asked by Turnisrufus, whether human or divine acts were finer, Akiva replies that human are, anticipating a pagan critique of circumcision. Like loaves of bread to grains of wheat, circumcision completes the work of Creation with the raw materials given by God. The human being is God's partner completing the creative process. The stewardship model maintains human uniqueness, but in the end understands the uniqueness in terms of human responsibility for maintaining and improving on the rest of creation.

The third model I shall call "the radical amazement model," after Abraham Joshua Heschel and his theology, in which the human being is left awed and subsequently humbled when truly confronting the wonders of nature. It is articulated clearly in Ecclesiastes, and famously in Job. Historically, one could argue that it is the Wisdom literature's contribution to environmental perspectives. When Job despairs of his suffering, lost as to how God could possibly dictate such punishment on such a seemingly righteous individual as he, God answers out of the whirlwind. The mystery of nature stands as a humbling experience. The vastness and complexity of the world removes human action from the center of its structure and places the meaning of human life in the context of the world around.

Finally, the fourth model, most visibly present in the Jewish mystical tradition, and especially in Hasidut, sees the entire natural world as an extension of God and, as such, as holy. I shall call this "the holy sparks model." Such a view sees mystical significance in a relationship with the natural world, in which communion with nature is a form of communion with God. Paradoxically, the model sees value both in a relationship with the material world, which is part of God, and a relationship with the spiritual world, which hides beneath the mask of material.

It seems and appears to us, that the earth and the heaven and all the created things, are like existent things. In truth, "I the Lord have not changed," it is written... and everything before Him is as nothing, verily as null and void, only the world seems and appears to the eyes of the flesh as an existent thing in itself. (Rabbi Shneur Zalman, Liqqutei Torah, Ba-Midbar). In this paradoxical relationship, in which the natural world has value as a physical manifestation of the extension of the Holy into the world, while simultaneously being an illusion which separates the unity of God's reality into seemingly disparate matter, the Hadisim placed increased emphasis on the material value of the world as an integrated and essential part of the spiritual essence.

- Eilon Schwartz, *Response, Mastery and Stewardship, Wonder and Connectedness*

• (TEXT 3) In Islam, the conservation of the environment is based on the principle that all the individual components of the environment were created by God, and that all living things were created with different functions, functions carefully measured and meticulously balanced by the Almighty Creator. Although the various components of the natural environment serve humanity as one of their functions, this does not imply that human use is the sole reason for their creation. The comments of the medieval Muslim scholar, Ibn Taymiyah, on those verses of the Holy Qur'an which state that, God created the various parts of the environment to serve humanity, are relevant here:

"In considering all these verses it must be remembered that Allah in His wisdom created these creatures for reasons other than serving man, for in these verses He only explains the benefits of these creatures [to man]." (Ahmad Ibn Taymiyah, Majamu' Fatawa, on Qur'an 11:96-97)

The legal and ethical reasons for protecting the environment can be summarized as follows: First, the environment is God's creation and to protect it is to preserve its

values as a sign of the Creator. To assume that the environment's benefits to human beings are the sole reason for its protection may lead to environmental misuse or destruction.

Second, the component parts of nature are entities in continuous praise of their Creator. Humans may not be able to understand the form or nature of this praise, but the fact that the Qur'an describes it is an additional reason for environmental preservation:

"The seven heavens and the earth and all that is therein praise Him, and there is not such a thing but hymneth his praise; but yet understand not their praise. Lo! He is ever Clement, Forgiving" (Qur'an 17:44).

Third, all the laws of nature are laws made by the Creator and based on the concept of the absolute continuity of existence. Although God may sometimes wish otherwise, what happens, happens according to the natural law of God (*sunnah*), and human beings must accept this as the will of the Creator. Attempts to break the law of God must be prevented. As the Qur'an states:

"Has thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind" (Qur'an 22:18).

Fourth, the Qur'an's acknowledgement that humankind is not the only community to live in this world — "There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you" (Surah 6:38) — means that while humans may currently have the upper hand over other "peoples," these other creatures are beings and, like us, are worthy of respect and protection. The Prophet Muhammad (peace be upon him) considered all living creatures worthy of protection (*hurmah*) and kind treatment. He once asked whether there will be a reward from God for charity shown to animals. His reply was very explicit: "For [charity shown to] each creature which has a

wet heart there is a reward." Ibn Hajar comments further upon this tradition, explaining that wetness is an indication of life (and so charity extends to all creatures), although human beings are more worthy of the charity if a choice must be made.

Fifth, Islamic environmental ethics is based on the concept that all human relationships are established on justice (`*adl*) and equity (*ihsan*): "Lo! Allah enjoineth justice and kindness" (Surah 16:90). The prophetic tradition limits benefits derived at the cost of animal suffering. The Prophet Muhammad instructed: "Verily, Allah has prescribed equity (*ihsan*) in all things. Thus, if you kill, kill well, and if you slaughter, slaughter well. Let each of you sharpen his blade and let him spare suffering to the animal he slaughters".

Sixth, the balance of the universe created by God must also be preserved. For "everything with Him is measured" (Surah 13:8). Also, "There is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure" (Surah 15: 21). Seventh, the environment is not in the service of the present generation alone. Rather it is the gift of God to all ages, past, present, and future. This can be understood from the general meaning of Surah 2:229: "He it is Who created for you all that is in the earth." The word "you" as used here refers to all persons with no limit as to time and place. Finally, no other creature is able to perform the task of protecting the environment. God entrusted humans with the duty of vice regency, a duty so onerous and burdensome that no other creature would accept it: "Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it" (Qur'an 33:72).

> - Deen, Izzi Mawill. *Islamic Environmental Ethics, Law, and Society*

• (TEXT 4) I believe that the Islamic emphasis on divine sovereignty outweighs this possibly detrimental understanding of human vice regency. Allah bestows authority over creation on humans, not as an absolute right

to do as they please, but as a test — a test of their obedience, loyalty, and gratitude to God. Abusing the earth violates the will of Allah; caring for it fulfills God's will. From this perspective human vice regency means exercising responsible care for the environment, not violating or exploiting it.

Respect for the environment follows from two other aspects of Islamic thought discussed above: the belief that the creation provides humans with "signs" of the sovereignty and grace of Allah and the belief that nonhuman creation is ordained to praise Allah along with humans. These both support a point of view which ascribes intrinsic value to creation, deserving respect in its own right because it either points to or praises Allah. The spotlight of creation is not focused on humans alone, but humans and the rest of creation all have mutually important, God-given roles to play in the ongoing drama of Allah's continuing creation.

- Roger Timm, *The Ecological Fallout of Islamic Creation Theology*

• (TEXT 5) **"If It's Not Organic, It's Not Halal"**

With the emergence of "mad cow" disease in the US, the only way to ensure meat is truly halal is to use organic or "free range" animals. The news about the discovery in the US of a case of "mad cow" disease (otherwise known as bovine spongiform encephalopathy, a disease caused by feeding animal products to otherwise vegetarian ruminants) may not be of concern to Muslims who stick with halal meat, but given the sad state of halal verification and authentication in this country – not to mention wildly varying opinions of what "halal" really means – Muslims shouldn't take any comfort in that label. Not only are many of the cattle slaughtered for your local halal grocer raised using the same system that produced the recent "mad cow" case, but even the new stringent standards introduced last month (which ban additional animal products from the cattle food chain) don't keep cattle destined for the halal butcher free from being

cannibals. In fact, 75% of halal meat in America comes from pork-fed cows. If Muslims want the "halal" label to really mean something, we should strive to raise and slaughter our meat the way Allah intended – as vegetarian animals, free of chemicals and inhumane treatment. The only way Muslims can insure this is to consider only organic or naturally-raised animals as truly halal. Organic and "free-range" animals are becoming more popular in America, and most importantly, the organic label is clearly defined by state and federal law. Muslim consumers should push for a uniform definition of halal that includes organic or natural principles, and showcase this for non-Muslim customers who are equally concerned about safe and ethical meat eating.

The most important reason why Muslims should immediately switch to organic sources for halal meat is to protect the health and safety of consumers. While it may seem like overreacting due to only two verified cases of "mad cow" disease in North America, the simple fact is that we just don't know much about the origins of BSE, the infectious "prion" agents that are not responsive to heat or medicines, the link between BSE and the human version of the disease (Creutzfeldt-Jakob Disease, or CJD), or BSE and CJD's long latency period (said to be up to 40 years in humans). "There's a strong possibility that more than one cow consumed the same feed," said Dr. Peter Lurie of the Public Citizen's Health Research Group, a watchdog organization in Washington. "One simply can't complacently assume this one cow that was detected was the only cow infected."

It is not worth taking a risk with our health just so cattle ranchers can save a few dollars or the rendering industry (which takes animal by-products and converts them into feed) can justify its existence. The USDA has been too timid in raising the issue with the cattle industry, which has successfully resisted every partial ban on feed with animal products in them, and has succeeded even after this latest scare in keeping non-cattle animal products (such as pork) in the cattle

food chain. Because of this, it is still legal in the US to feed cow's blood to cows, to feed sheep and cows to pigs and chickens, and to feed pigs and chickens to one another and to cows.

Another reason to switch to organic halal is because Islamic principles govern the raising of animals as well as their slaughter for food. Humane treatment of animals is clearly defined in Islam, and forcing vegetarian animals such as cows to consume meat products, becoming cannibals in the process – shouldn't be considered Islamic. In addition to being fed properly, "free-range" cattle are also more likely to have a healthy outdoor existence, as opposed to some ranches where animals are kept crowded together indoors, eating (when the meat-based feed above isn't available or is banned) such appetizing items as "chicken litter" – a combination of litter, excrement, excess feathers and spilled food often found on chicken house floors. Free-range cattle ranches can also be favorably compared to "factory farming" – which turn the raising of animals into a production line with crowded feed lots and long trips in cramped transport vehicles.

In the wake of the "mad cow" scare, Muslims have a chance to make the halal label stand for something. We can take advantage of this opportunity and create a product which can be the highest quality available for Muslim and non-Muslim alike. If we wait for government regulations to crawl slowly to acceptable levels, or for consumer pressure to overcome corporate greed, we might be waiting too long. The answer is here now, and Muslim consumers should demand it every time they visit their local halal butcher – if it's not organic, it's not halal.

> - Shahed Amanullah, *If It's Not Organic, It's Not Halal*

• (TEXT 6) **"When Kosher Isn't Enough"**

In an age of packaged meats, the kosher consumer often examines the label and notices the type of cut, the weight, the price and the *hashgaha* (rabbinical supervision).

One important ingredient in the production of kosher meat, however, is never disclosed: the manner in which the animal was raised and handled prior to *shehitah* (ritual slaughter). While the word "kosher" is used frequently now in English parlance, its origin is often misunderstood. The most common misconception is that "kosher" means "clean." The word actually means "fit" or "proper," and if we are to guarantee that the meat that we consume is truly fit, or kosher, we must be sure that the animals we consume live and die humanely.

Those who are familiar with the laws of *shehitah* know that if the *halaf* (the razor-sharp knife used for slaughter) has any nick whatsoever, or if the shohet (ritual slaughterer) hesitates in any way, it renders the meat treif, and therefore unusable, to those who adhere to our dietary laws. I submit that if we are truly concerned with the spirit of the laws of kashrut and not only the letter of the law, we must ensure the humane treatment of such animals throughout their lives, not merely during their last moments. The mitzvah of *shiluah haken* (sending away the mother bird before taking her eggs [Deuteronomy 22:6-7]), underscores that we Jews, who are called *rahmanim b'nai rahmanim* (compassionate ones who are the children of compassionate ones), must even consider the psychological distress of a bird, which is, to say the least, not one of God's most intelligent creatures. How much the more so must we be mindful not to inflict horrific pain on larger animals throughout their lives and particularly in the moments leading up to their slaughter. Factory farming is a modern phenomenon that maximizes the profits of meat production while inflicting tremendous pain on farm animals and often culminates in a torturous procedure of slaughter. This process, while adhering to the letter of the law, belies the underlying concern that every traditional Jew should have about *tzaar baalei hayim*, avoiding the mistreatment of animals at all times.

Concern for the safety, comfort and well being of animals pre-dates the existence of animal

rights groups. According to the Talmud, if an animal falls into a dike on the Sabbath, one must bring blankets and pillows to help alleviate the suffering of that animal (Shabbat 128b). According to this text, the notion of alleviating the suffering of animals is biblically ordained. In fact, scholars have long maintained that the ideal Jewish diet is a vegetarian one. After all, it was only after the Flood that human beings were permitted to eat meat. However, the promulgation of the dietary laws has created a working compromise, allowing us to consume animal flesh while creating limits which spare the animal undue pain while, at the same time, honing our sense of *rahmanut* (compassion).

Perhaps the most flagrant disregard for the animals' comfort and well-being occurs in the production of veal. In order to ensure the tenderness of its meat, factory farmed calves are immobilized in a contraption akin to a pillory and never allowed to graze. Instead their heads are positioned over a trough so that they can be force fed until their final days. As a high school senior, I spent six months working on a kibbutz in Israel. During that time, I worked quite a bit in the turkey coop. There, I witnessed firsthand how the cramped quarters created the most awful living conditions. It was not uncommon to see one turkey pecking away furiously at another, and then to have the foreman call the *shohet* to come and slaughter the injured bird before it was pecked to death. There was not enough space in the coop to allow for any kind of isolation and recuperation – such provisions were deemed too costly. Imagine: the average chicken or turkey has more leg-room in your oven or microwave than it does in one of these coops. I was most troubled that these turkeys that had been torn (the literal meaning of "treif") could be deemed kosher simply because the *shohet* was called to administer last rites.

Our concern for possible distress and discomfort must also extend to the slaughterhouse. The prevalent practice of hoisting and shackling animals for ritual slaughter needs serious re-examination for several reasons. This procedure can be tremendously painful, since it often involves jerking the animal off its feet and can result in torn flesh and ligaments, ruptured joints and skin slipping from the bone, all while the animal is fully conscious. Moreover, seizures and other erratic movements can result in danger to those who are handling the animals and can compromise the steadiness with which the *shohet* must fulfill his or her duty. Today, there are alternatives that must be explored and implemented if we wish to ensure that the meat we consume is both halakhically kosher and morally acceptable. In fact, when animals are treated inhumanely, the meat from those animals should not be deemed kosher under any circumstances. For example, while veal is indeed a most tender delicacy, those who supervise the slaughter of calves should take it upon themselves to ascertain that their living conditions are humane. Additionally, there have been major advances in conveyor systems used to position animals of all sizes for shehitah. One new system, designed by Temple Grandin, professor of animal science at Colorado State University, takes into account the laws of *shehitah* as described in Masekhet Chulin. It moves the animals on a conveyor with their heads supported upright in a frame, making slaughter far quicker, safer and by all measurable criteria, far less painful.

There are critics of our time-honored adherence to the laws of kashrut who decry these laws as outdated or cruel. To complicate matters, many such attacks are nothing more than thinly veiled expressions of anti-Semitism akin to those who would wish to ban ritual circumcision. Nevertheless, it is within our power to create a meaningful synthesis of tradition and change as we re-examine the laws of kashrut and *tzaar baalei hayim.* We do this by recognizing the sacred laws which lay the groundwork for our adherence to kashrut, while, at the same time, exploring new options and new means of furthering this observance by integrating all halakhically acceptable means to minimize

the pain and suffering of those animals that we choose to serve at our dinner tables.

For centuries, kashrut provided the world with the most humane form of slaughter known to humankind. But as methods of farming and slaughter evolve, the laws of kashrut must also evolve to reflect our sensitivity to *tzaar baalei hayim*. If we take these laws seriously we should do our utmost to ensure that whenever we partake in a *fleishig* (meat) meal, that the essential ingredient of *rahmanut* is never wanting.

- Arthur Lavinsky, *When Kosher Isn't Enough*

Study Questions

Questions for TEXTS 1-2:

- How does the author of TEXT 1 understand the meaning of *B'tzelem Elohim,* "in the image of God"?
- How does this explanation translate into an understanding of the relationship between humanity and nature?
- The author of TEXT 1 writes that there is a "human impulse towards inequality resulting from the misuse of its power for selfish ends." Do you agree or disagree with this idea? Why or why not?
- How do the four different models in TEXT 2 differ in their understanding of the relationship between humanity and nature? Does each model require the same human responsibility towards nature? What model of creation in TEXT 2 speaks to you the most? Why?

Questions for TEXTS 3-4:

- Discuss the difference between a theocentric (God-centered) view of creation and a human-centric view of creation. How does the image of God as sole creator and maintainer diminish a "human-centered" vision of the world? Or does it?
- According to these texts, what qualities are human beings endowed with that enable them to develop environmental ethics?
- What are some of the purposes of creation according to these texts?

LESSON FIVE: Hagar and Sarah/הגר ושרה /هاجر وسارة

Goals

- To explore the roles and characters of both Hagar and Sarah within Judaism and Islam.

- To examine the similarities and differences between the Islamic and Jewish understandings of these two individuals. [NOTE: According to the Islamic tradition, the Qur'anic pronunciation of the first woman's name above is Haajar, whereas the Jewish tradition pronounces it Hagar, as is commonly spelled in English].

Sources

• (TEXT 1) Sarah saw the son whom Hagar the Egyptian had borne unto Abraham, playing. She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, "Do not be distressed over the boy of your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed."

Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-Sheba. When the water was gone from the skin, she left the child under one of the bushes, and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears. God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. Come, lift up the boy and hold him by the hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness

of Paran, and his mother got a wife for him from the land of Egypt.

וַתֵּרֶא שָׂרָה אֶת-בֶּן-הָגָר הַמִּצְרִית, אֲשֶׁר-יָלְדָה לְאַבְרָהָם--מְצַחֵק. וַתֹּאמֶר, לְאַבְרָהָם, גָּרֵשׁ הָאָמָה הַזֹּאת, וְאֶת-בְּנָהּ: כִּי לֹא יִירַשׁ בֶּן-הָאָמָה הַזֹּאת, עִם-בְּנִי עִם-יִצְחָק. וַיֵּרַע הַדָּבָר מְאֹד, בְּעֵינֵי אַבְרָהָם, עַל, אוֹדֹת בְּנוֹ. וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, אַל-יֵרַע בְּעֵינֶיךָ עַל-הַנַּעַר וְעַל-אֲמָתֶךָ--כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה, שְׁמַע בְּקֹלָהּ: כִּי בְיִצְחָק, יִקָּרֵא לְךָ זָרַע. וְגַם אֶת-בֶּן-הָאָמָה, לְגוֹי אֲשִׂימֶנּוּ: כִּי זַרְעֲךָ, הוּא. וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח-לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל-הָגָר שָׂם עַל-שִׁכְמָהּ, וְאֶת-הַיֶּלֶד--וַיְשַׁלְּחֶהָ; וַתֵּלֶךְ וַתֵּתַע, בְּמִדְבַּר בְּאֵר שָׁבַע. וַיִּכְלוּ הַמַּיִם, מִן-הַחֵמֶת; וַתַּשְׁלֵךְ אֶת-הַיֶּלֶד, תַּחַת אַחַד הַשִּׂיחִם. וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד, הַרְחֵק כִּמְטַחֲוֵי קֶשֶׁת, כִּי אָמְרָה, אַל-אֶרְאֶה בְּמוֹת הַיָּלֶד; וַתֵּשֶׁב מִנֶּגֶד, וַתִּשָּׂא אֶת-קֹלָהּ וַתֵּבְךְּ. וַיִּשְׁמַע אֱלֹהִים, אֶת-קוֹל הַנַּעַר, וַיִּקְרָא מַלְאַךְ אֱלֹהִים אֶל-הָגָר מִן-הַשָּׁמַיִם, וַיֹּאמֶר לָהּ מַה-לָּךְ הָגָר; אַל-תִּירְאִי, כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנַּעַר בַּאֲשֶׁר הוּא-שָׁם. קוּמִי שְׂאִי אֶת-הַנַּעַר, וְהַחֲזִיקִי אֶת-יָדֵךְ בּוֹ: כִּי-לְגוֹי גָּדוֹל, אֲשִׂימֶנּוּ. וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ, וַתֵּרֶא בְּאֵר מָיִם; וַתֵּלֶךְ וַתְּמַלֵּא אֶת-הַחֵמֶת, מַיִם, וַתַּשְׁקְ, אֶת-הַנָּעַר. וַיְהִי אֱלֹהִים אֶת-הַנַּעַר, וַיִּגְדָּל; וַיֵּשֶׁב, בַּמִּדְבָּר, וַיְהִי, רֹבֶה קַשָּׁת. וַיֵּשֶׁב, בְּמִדְבַּר פָּארָן; וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה, מֵאֶרֶץ מִצְרָיִם.

- Genesis 21: 9-21

• (TEXT 2) "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order , O our Lord, that they may perform As-Salat (iqamatas Salat). So, fill

some hearts among men with Love towards them, and (O Allah) provide them with fruits so they may give thanks.

رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

- Qur'an 14:37

• (TEXT 3) Narrated by Ibn Abbas: When Abraham had differences with his wife, (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, 'I am leaving you to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice).

Gabriel hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu al-Qasim) (i.e., the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.") Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you?') (And thus they stayed there.)...

- *Sahih Bukhari*

• (TEXT 4) **"Biblical Sarah"**

Biblical Sarah, Abraham's wife and the matriarch of the Jewish people, is a strong and independent character. When she cannot have children, Sarah takes the initiative and gives her maid-servant, Hagar, to Abraham so that he can have children through Hagar on Sarah's behalf. Hagar becomes pregnant, and Sarah sees that she "is diminished" in Hagar's eyes (Genesis 16:4). Sarah brings this problem to Abraham. Abraham, rather than deciding himself what to do, lets Sarah choose how to deal with Hagar, saying: "Here, your slave-woman is in your hands. Do to her what is good in your eyes" (Genesis 16:6).

Sarah abuses Hagar, and Hagar flees. Hagar comes across a spring, where an angel of God appears to her. The angel promises her that her descendants will become a great nation, and he orders her to return to Abraham. Hagar returns and gives birth to a son, Ishmael. At Isaac's weaning ceremony, Sarah sees Ishmael "playing" (it is unclear exactly what he was doing) and again, Sarah takes the initiative. She asks Abraham to

send Ishmael away. Abraham is reluctant to do so, but God tells him: "Whatever Sarah tells you to do, listen to her" (Genesis 21:12), and he agrees and sends Hagar and her son away.

In this story, Sarah acts independently, taking the initiative to decide the future of her family, even against her husband's wishes. How can we account for Sarah's independent behavior in the patriarchal biblical world in which she lived? Why does Sarah, the woman, act to determine her family's future while her husband, Abraham, is passive? Savina J. Teubal, in *Sarah the Priestess*, and Tikva Frymer-Kensky, in *Reading the Women of the Bible*, both draw on historical evidence from the ancient Near East in order to address this question, but come to different conclusions.

Sarah the Priestess

Teubal argues that Sarah, in taking this active role in the Hagar story, is preserving the ancient Mesopotamian tradition of priestesses, a privileged class of women who play a greater role than their husbands in directing their families' lives. Sarah, she explains, was a priestess in Mesopotamia, before she chose to leave her family and homeland behind and journey with Abraham to Canaan. Archaeological evidence shows that both Ur and Haran, the cities from which Sarah and Abraham emigrated, were centers of goddess worship; pictures of Mesopotamian goddesses appear on pottery plaques unearthed from both areas. Once Sarah arrives in Canaan, argues Teubal, she struggles to preserve the matriarchal traditions of her homeland against the patriarchal society in Canaan. The Genesis narratives thus form a bridge between the matriarchal pre-historic world and the patriarchal historic world.

Teubal draws on historical evidence from the ancient Near East to prove that, in the Hagar story, Sarah asserts her traditional role as priestess. Teubal cites Paragraph 146 of Hammurabi's Code, an ancient Mesopotamian legal code: "If a man has married a priestess [of a certain rank] and she has given a slave girl to her husband and she bears sons, if (thereafter) that slave girl goes about making herself equal to her mistress, because she had borne sons, her mistress may not sell her; she may put the mark of a slave on her and count her with the slave girls. If she has not borne sons, her mistress may sell her."

In treating Hagar as she does, Sarah asserts the authority granted to her as priestess by the legal code of her homeland. Sarah takes her maid and gives her as a concubine to her husband. When Hagar conceives, she "goes about making herself equal to her mistress" – Sarah is lowered in her eyes – so Sarah "puts the mark of a slave on her" by abusing Hagar. Although Teubal cites an impressive array of circumstantial evidence for her theory that Sarah is a Mesopotamian priestess, there is no direct evidence in the biblical text. Is there another way to account for Sarah's active role in the Hagar story?

Sarah as Paradigm

Frymer-Kensky provides a different theory to explain Sarah's behavior. She argues that written records from the beginning of writing in ancient Sumer show that patriarchy was well-entrenched in the ancient Near East over 1500 years before the Bible; the Genesis narratives are not a bridge between some matriarchal pre-history and patriarchal history. Worship of goddesses did not lessen the actual social subordination of women. How then can we understand the active, independent role of Sarah and the other matriarchs in directing themselves and their family's lives?

Frymer-Kensky argues that although the Bible portrays a patriarchal social structure, it has a gender-neutral ideology. The women in the Bible are socially subordinate but not essentially inferior; they have strong, independent personalities, and they often act

to guide the course of events. Why does the Bible portray women in such a positive light? Frymer-Kensky explains that women serve as a paradigm for the people of Israel after the destruction of the Temple and the expulsion from the land of Israel. The Bible, through its portrayal of female characters, provides a model for how the people of Israel, despite their lack of political power, are not essentially inferior and can play an active role in determining history.

Frymer-Kensky interprets the story of Hagar in keeping with this theory. Like Teubal, she cites historical evidence from the ancient Near East in her interpretation. She explains that Sarah gives Hagar to Abraham in keeping with ancient Near Eastern tradition. Three ancient Near Eastern marriage contracts state that if the wife remains barren after a specified number of years, she gives her husband her slave to have children on her behalf. Frymer-Kensky also cites the passage from Hammurabi's Code regarding the priestess, but she does not conclude from this parallel that Sarah was a priestess; the other marriage contracts describe a similar situation, and they do not refer to priestesses.

If Sarah is merely acting according to ancient Near Eastern law, what is the significance of the Hagar story? Frymer-Kensky argues that Hagar, too, symbolizes Israel. Just as God tells Abraham that He will multiply Abraham's progeny, but first his descendants will be degraded slaves, so too God promises Hagar that He will multiply her progeny, but first she must return to Abraham to be exploited as a slave. Hagar's story shows that the path to redemption leads first through degradation.

Frymer-Kensky and Teubal both use historical evidence from the ancient Near East to come to different conclusions regarding the Sarah-Hagar story. Teubal argues that Sarah is asserting her traditional role as Mesopotamian priestess, while Frymer-Kensky argues that both Sarah and Hagar serve as paradigms for Israel: one exercising great influence despite her secondary social status, the other beginning a journey to redemption. Frymer-Kensky and Teubal's differing interpretations of the Sarah-Hagar story provide two ways to understand the strong and independent women of the Bible in the context of the patriarchal world in which they lived.

- Rachel Gelfman, *Sarah: Priestess or Paradigm*

• (TEXT 5) Hagar was entrusted by God not simply to give birth to a prophet; her divine instruction entailed much more than childbirth. She is not called "the mother of the Arabs" by Muslim exegetes simply because she was directly related to two prophets – as the wife of Abraham and the mother of Isma`il. Rather, Hagar herself was a God-appointed messenger; and like all messengers of Islam, she endured many trials during her mission, all of which began after her migration to Mecca. The result of her struggles was nothing short of the birth of an entire civilization. The story of Hagar's migration to Mecca, which is narrated in the works of both Ibn Kathir and al-Bawwad, is crucial to understanding how her taqwa ["God-consciousness"] enabled her to endure her trials as messenger. Both exegetes related that after Isma`il's birth, the Prophet Ibrahim relocated Hagar and his suckling son to a remote place in the desert, not coincidentally the site of what later became the Holy Ka'aba. When the Prophet Abraham turned to leave Hagar and Isma`il in the desert, Hagar quickly clung to his robe demanding, "Oh Abraham, where are you going, leaving us here without any people or sustenance?" He gave no reply. When she asked again and found he would not reply, she asked, "Is this ordained by God?" After Abraham replied yes, Hagar faithfully answered, "God will not let us die then."

Her initial panic and fear of being left alone with her infant son in a remote desert, without any company and only a bag full of dates and some water, was quickly transformed into relief and acceptance by her awareness of God's presence and her faith in His divine plan. And it is this type of

constancy and God consciousness that characterizes Hagar's desert life after Abraham left them to fend for themselves, though not without a prayer to God to sustain his family (14:37). Abraham's prayer was indeed answered, but not without Hagar's suffering.

It is reported that when the water that Abraham left had run out, Hagar could no longer bear looking at her child aching from hunger and thirst. Walking tirelessly between the mountains of Safa and Marwah in search of help for her weary child, she persisted until she had done this seven times. On her last walk up the mountain of Marwah, Hagar heard a voice. She found herself face to face with the archangel Gabriel, who scraped the dust with his wing until the spring of Zamzam gushed forth. From this, Hagar built a dam to contain the water lest it flow away, and she drank and gave drink to Isma`il. In fact, the more Hagar drank from Zamzam, the more the spring gushed forth water.

Reminiscent of Mary, Hagar was nourished by God through divine intervention. Yet such intervention on the part of the Almighty resulted not simply from Hagar's prayers but more importantly from her efforts to find help on her own. This is to say that activism and self-initiation are integral aspects of taqwa, not simply passive faith in God. That God answered Hagar's prayer for sustenance by providing her with the 'primordial spring' of Zamzam is not only evidence of her steadfast belief but also its acceptance by the Almighty. Indeed, Hagar exemplified the notion of active taqwa...

The spring of Zamzam, moreover, was not only a source of sustenance for Abraham's family, it was also a symbol of fertility brought to Mecca from God as a result of Hagar's suffering and perseverance. Hagar, after all, was assured by the archangel Gabriel that she should not fear, that the place in which she and Isma`il dwelt would be the site of the House of God, soon to be built by her son and his father, and finally that God would not disappoint the People of the House (*ahl al-bayt*). Here we see the relationship between God and Hagar, or better yet, Creator and messenger, develop even further. Hagar's steadfastness was again answered by God, but here with the promise that her suffering was part of God's larger plan. It was revealed to her that her son, to whom she was so dedicated, was divinely appointed to help his father build the Ka'bah, the quintessential symbol of both monotheism (*tawhid*) and taqwa. Thanks to Zamzam, moreover, the area of Mecca where Hagar dwelt, was now transformed to a fertile valley, which attracted a group of travelers on their way to Greater Syria. Having been generously granted drink from the spring by Hagar, the travelers eventually settled with Hagar and her son in Mecca, and later Isma`il married one of them.

What is equally if not more noteworthy is that Hagar's exhaustive search for help in walking seven times between Safa and Marwah later became 'rites' of God, or *sha`a'ir*, as indicated in the Qur'an. That is, the sha`a'ir that were originated by Hagar in an act of motherly and religious devotion became constitutive parts of what would later be revealed as one of the five Pillars of Islam, namely the pilgrimage (hajj), as well as part of the minor pilgrimage (`*umrah*). What better way to accept the sacrifice of a faithful servant than to deem that servant's acts of sacrifice as rituals designed to heighten God consciousness in the believers...

In sum, Hagar symbolizes the strength and courage of God's chosen agents, here in the role of both matriarch and messenger in God's sacred history. Her maternal strength, her courage, constancy, and self-initiative as messenger – all derived from her taqwa – provided her with the necessary qualities not only to fulfill her sacred mission but also to become an aspect of the mission itself. In her suffering for God's cause, Hagar had to endure the distress and danger that have typically marked the careers of God's chosen historical agents. Like God's prophets, moreover, Hagar persevered, and thus her

name and memory came to be part of Islam's sacred history and ritual.

-Hibba Hagar Abugideiri, *A Historical Model for Gender Jihad*

Study Questions

Questions for TEXT 4
- Based on this article, how would you characterize Sarah?
- How does Teubal's reading of ancient Near Eastern culture shed light on Sarah's actions?
- How does Frymer-Kensky understand Sarah's actions?
- According to Frymer-Kensky, what can Hagar's experience symbolize?
- After reading this article, how do you personally interpret or understand the actions of Sarah and Hagar?

Questions for TEXT 5
- Based upon this article, how would you describe Hagar's character?
- Why is it important that the author stresses Hagar's importance in Islam beyond that of her relationship to Abraham and Isma`il?
- *Taqwa* is an Arabic term meaning "God-consciousness" or "awareness of God's presence." How does Abugideiri (the author) portray Hagar as being a model for *taqwa*?
- What examples does Abugideiri use to illustrate that Hagar is an active figure (as opposed to a passive figure)?
- What is the significance of the ritualization of Hagar's actions during the *Hajj* and the *Umrah?*

LESSON SIX: Joseph/يوسف/יוסף

Goals

- To examine the Qur'anic and Biblical texts of Joseph through the lens of conflict transformation.

- To examine the model of reconciliation that is told through the Joseph narrative.

- To examine the similarities and differences between the Islamic and Jewish understandings of Joseph and his relationship with his father and siblings. [NOTE: According to the Islamic tradition the pronunciation of the English name Joseph is transliterated from the Arabic as Yusif, whereas according to the Jewish tradition the transliteration of the Hebrew is pronounced Yosef].

Sources

• (TEXT 1) When they said: "Truly, Yusuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are Usbah (a strong group). Really, our father is in plain error." "Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentence before committing the sin)". One from among them said: "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers." They said: "Our father! Why do you not trust us with Yusuf (Joseph) though we are indeed his well wishers?" "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him". He [Ya'qub (Jacob)] said: "truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely we are the losers." So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not." And they came to their father in the early part of the night weeping. They said: "O father! We went racing with one another, and left Yusuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth". And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose Help can be sought against that (lie) which you describe". And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was All Knower of what they did. And they sold him for a low price, – for a few dirhams (i.e., for a few silver coins). And they were of those who regarded him insignificant.

إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ (٨) ٱقْتُلُواْ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِنۢ بَعْدِهِ قَوْمًا صَٰلِحِينَ (٩) قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ (١٠) قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَٰصِحُونَ (١١) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَٰفِظُونَ (١٢) قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُواْ بِهِ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ (١٣) قَالُواْ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ (١٤) فَلَمَّا ذَهَبُواْ بِهِ وَأَجْمَعُوٓاْ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ (١٥) وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ (١٦) قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ

وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـٰدِقِينَ (١٧) وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (١٨) وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ قَالَ يَـٰبُشْرَىٰ هَـٰذَا غُلَـٰمٌ وَأَسَرُّوهُ بِضَـٰعَةً وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ (١٩) وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ (٢٠)

- Qur'an 12:8-20

• (TEXT 2) They saw him from afar, and before he came close to them they conspired to kill him. They said to one another, "Here comes that dreamer! Come now, let us kill and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!" But when Reuben heard it, he tried to save him from them. He said, "Let us not take his life." And Reuben went on, "Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves" — intending to save him from them and restore him to his father. When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, and took him and cast him into the pit. The pit was empty; there was no water in it. Then they sat down to a meal. Looking up they saw a caravan of Ishmaelites coming from Gilead.... When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes. Returning to his brothers, he said, "The boy is gone! Now, what am I supposed to do?" Then they took Joseph's tunic, slaughtered a kid, and dipped the tunic in the blood. They had the ornamented tunic taken to their father, and they said, "We found this. Please examine it; is it your son's tunic or not?" He recognized it, and said, "My son's tunic! A savage beast devoured him! Joseph was torn by a beast!" Jacob rent his clothes, put a sack cloth on his loins, and observed mourning for his son for many days.

וַיִּרְאוּ אֹתוֹ, מֵרָחֹק; וּבְטֶרֶם יִקְרַב אֲלֵיהֶם, וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ. וַיֹּאמְרוּ, אִישׁ אֶל־אָחִיו:

הִנֵּה, בַּעַל הַחֲלֹמוֹת הַלָּזֶה--בָּא. וְעַתָּה לְכוּ וְנַהַרְגֵהוּ, וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת, וְאָמַרְנוּ, חַיָּה רָעָה אֲכָלָתְהוּ; וְנִרְאֶה, מַה־יִּהְיוּ חֲלֹמֹתָיו. וַיִּשְׁמַע רְאוּבֵן, וַיַּצִּלֵהוּ מִיָּדָם; וַיֹּאמֶר, לֹא נַכֶּנּוּ נָפֶשׁ. וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן, אַל־תִּשְׁפְּכוּ־דָם--הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר, וְיָד אַל־תִּשְׁלְחוּ־בוֹ: לְמַעַן, הַצִּיל אֹתוֹ מִיָּדָם, לַהֲשִׁיבוֹ, אֶל־אָבִיו. וַיְהִי, כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו; וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ, אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו. וַיִּקָּחֻהוּ--וַיַּשְׁלִכוּ אֹתוֹ, הַבֹּרָה; וְהַבּוֹר רֵק, אֵין בּוֹ מָיִם. וַיֵּשְׁבוּ, לֶאֱכָל־לֶחֶם, וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ, וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד; וּגְמַלֵּיהֶם נֹשְׂאִים, נְכֹאת וּצְרִי וָלֹט--הוֹלְכִים, לְהוֹרִיד מִצְרָיְמָה. וַיֹּאמֶר יְהוּדָה, אֶל־אֶחָיו: מַה־בֶּצַע, כִּי נַהֲרֹג אֶת־אָחִינוּ, וְכִסִּינוּ, אֶת־דָּמוֹ. לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים, וְיָדֵנוּ אַל־תְּהִי־בוֹ, כִּי־אָחִינוּ בְשָׂרֵנוּ, הוּא; וַיִּשְׁמְעוּ, אֶחָיו. וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים, וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר, וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים, בְּעֶשְׂרִים כָּסֶף; וַיָּבִיאוּ אֶת־יוֹסֵף, מִצְרָיְמָה. וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר, וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר; וַיִּקְרַע, אֶת־בְּגָדָיו. וַיָּשָׁב אֶל־אֶחָיו, וַיֹּאמַר: הַיֶּלֶד אֵינֶנּוּ, וַאֲנִי אָנָה אֲנִי־בָא. וַיִּקְחוּ, אֶת־כְּתֹנֶת יוֹסֵף; וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים, וַיִּטְבְּלוּ אֶת־הַכֻּתֹּנֶת בַּדָּם. וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים, וַיָּבִיאוּ אֶל־אֲבִיהֶם, וַיֹּאמְרוּ, זֹאת מָצָאנוּ: הַכֶּר־נָא, הַכְּתֹנֶת בִּנְךָ הִוא--אִם־לֹא. וַיַּכִּירָהּ וַיֹּאמֶר כְּתֹנֶת בְּנִי, חַיָּה רָעָה אֲכָלָתְהוּ; טָרֹף טֹרַף, יוֹסֵף. וַיִּקְרַע יַעֲקֹב שִׂמְלֹתָיו, וַיָּשֶׂם שַׂק בְּמָתְנָיו; וַיִּתְאַבֵּל עַל־בְּנוֹ, יָמִים רַבִּים.

- Genesis 37: 18-34

• (TEXT 3) And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not. And when he had finished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of hosts? But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me". They said: "We shall try

to get permission (for him) from his father, and verily, we shall do it".

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ (٥٨) وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّى أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ (٥٩) فَإِن لَّمْ تَأْتُونِى بِهِ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ (٦٠) قَالُواْ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ (٦١)

- Qur'an, 12:58-61

• (TEXT 4) On the third day Joseph said to them, "Do this and you shall live, for I am a God-fearing man. If you are honest men, let one of you brothers be held in your place of detention, while the rest of you go and take home rations for your starving households; but you must bring me your youngest brother, that your words may be verified and that you may not die." And they did accordingly. They said to one another, "Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us. Then Reuben spoke up and said to them, "Did I not tell you, 'Do no wrong to the boy?' But you paid no heed. Now comes the reckoning for his blood." They did not know that Joseph had understood, for there was an interpreter between him and them. Joseph turned away from them and wept.

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי, זֹאת עֲשׂוּ וִחְיוּ ; אֶת-הָאֱלֹהִים, אֲנִי יָרֵא. אִם-כֵּנִים אַתֶּם--אֲחִיכֶם אֶחָד, יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם ; וְאַתֶּם לְכוּ הָבִיאוּ, שֶׁבֶר רַעֲבוֹן בָּתֵּיכֶם. וְאֶת-אֲחִיכֶם הַקָּטֹן תָּבִיאוּ אֵלַי, וְיֵאָמְנוּ דִבְרֵיכֶם וְלֹא תָמוּתוּ ; וַיַּעֲשׂוּ-כֵן. וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו, אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל-אָחִינוּ, אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוֹ אֵלֵינוּ, וְלֹא שָׁמָעְנוּ ; עַל-כֵּן בָּאָה אֵלֵינוּ, הַצָּרָה הַזֹּאת. וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר, הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אַל-תֶּחֶטְאוּ בַיֶּלֶד--וְלֹא שְׁמַעְתֶּם ; וְגַם-דָּמוֹ, הִנֵּה נִדְרָשׁ. וְהֵם לֹא יָדְעוּ, כִּי שֹׁמֵעַ יוֹסֵף : כִּי הַמֵּלִיץ, בֵּינֹתָם. וַיִּסֹּב מֵעֲלֵיהֶם,

וַיֵּבְךְּ ; וַיָּשָׁב אֲלֵהֶם, וַיְדַבֵּר אֲלֵהֶם, וַיִּקַּח מֵאִתָּם אֶת-שִׁמְעוֹן, וַיֶּאֱסֹר אֹתוֹ לְעֵינֵיהֶם.

- Genesis 42:18-24

• (TEXT 5) They said, "O ruler of the land! Verily he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinun* (good doers)" He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zalimun (wrong doers)." So when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's name, and before this you did fail in your duty with Yusuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allah decided my case (by releasing Benjamin) and He is the Best of the judges."

قَالُواْ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ (٧٨) قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ (٧٩) فَلَمَّا ٱسْتَيْـَٔسُواْ مِنْهُ خَلَصُواْ نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓاْ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ (٨٠)

- Qur'an 12:78-80

• (TEXT 6) "Now, if I come to your servant my father and the boy is not with us — since his own life is so bound up with his — when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief. Now your servant has pledged himself for the boy to my father, saying, 'If I do not bring him back to you, I shall stand guilty before my father forever.' Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers. For how can I go back to

my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!"

וְעַתָּה, כְּבֹאִי אֶל-עַבְדְּךָ אָבִי, וְהַנַּעַר, אֵינֶנּוּ אִתָּנוּ; וְנַפְשׁוֹ, קְשׁוּרָה בְנַפְשׁוֹ. וְהָיָה, כִּרְאוֹתוֹ כִּי-אֵין הַנַּעַר--וָמֵת; וְהוֹרִידוּ עֲבָדֶיךָ אֶת-שֵׂיבַת עַבְדְּךָ אָבִינוּ, בְּיָגוֹן--שְׁאֹלָה. כִּי עַבְדְּךָ עָרַב אֶת-הַנַּעַר, מֵעִם אָבִי לֵאמֹר: אִם-לֹא אֲבִיאֶנּוּ אֵלֶיךָ, וְחָטָאתִי לְאָבִי כָּל-הַיָּמִים. וְעַתָּה, יֵשֶׁב-נָא עַבְדְּךָ תַּחַת הַנַּעַר--עֶבֶד, לַאדֹנִי; וְהַנַּעַר, יַעַל עִם-אֶחָיו. כִּי-אֵיךְ אֶעֱלֶה אֶל-אָבִי, וְהַנַּעַר אֵינֶנּוּ אִתִּי: פֶּן אֶרְאֶה בָרָע, אֲשֶׁר יִמְצָא אֶת-אָבִי.

- Genesis 44:30-34

• (TEXT 7) Then, when they entered to him [Yusuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable". He said: "Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?" They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf Joseph), and this is my brother (Benjamin). Allah had indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward if the *Muhsinun* (good doers. See V.2:112) to be lost". They said: "By Allah! Indeed Allah has preferred you to us, and we certainly have been sinners". He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy"!

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ (٨٨) قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ (٨٩) قَالُوٓا أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِىۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ (٩٠) قَالُوا تَٱللَّهِ لَقَدْ ءَاثَرَكَ

ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِئِينَ (٩١) قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَۖ يَغْفِرُ ٱللَّهُ لَكُمْۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ (٩٢)

-Qur'an 12:88-92

• (TEXT 8) Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about Joseph when he made himself known to his brothers. His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace. Then Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumbfounded were they on account of him. Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt. Now do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you."

וְלֹא-יָכֹל יוֹסֵף לְהִתְאַפֵּק, לְכֹל הַנִּצָּבִים עָלָיו, וַיִּקְרָא, הוֹצִיאוּ כָל-אִישׁ מֵעָלָי; וְלֹא-עָמַד אִישׁ אִתּוֹ, בְּהִתְוַדַּע יוֹסֵף אֶל-אֶחָיו. וַיִּתֵּן אֶת-קֹלוֹ, בִּבְכִי; וַיִּשְׁמְעוּ מִצְרַיִם, וַיִּשְׁמַע בֵּית פַּרְעֹה. וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף, הַעוֹד אָבִי חָי; וְלֹא-יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ, כִּי נִבְהֲלוּ מִפָּנָיו. וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גְּשׁוּ-נָא אֵלַי, וַיִּגָּשׁוּ; וַיֹּאמֶר, אֲנִי יוֹסֵף אֲחִיכֶם, אֲשֶׁר-מְכַרְתֶּם אֹתִי, מִצְרָיְמָה.

וְעַתָּה אַל-תֵּעָצְבוּ, וְאַל-יִחַר בְּעֵינֵיכֶם, כִּי-מְכַרְתֶּם אֹתִי, הֵנָּה: כִּי לְמִחְיָה, שְׁלָחַנִי אֱלֹהִים לִפְנֵיכֶם.

- Genesis 45:1-5

• (TEXT 9) Joseph's plan in sending the others back was to test their sincerity, to see if they would come back for the two brothers they had left behind.

- *Qisas al-Anbiya*

• (TEXT 10) Many a lesson can be learned from the story of the Prophet Yusuf and some

of them may be pointed to us in the following: Above all this story teaches us that we should "forget and forgive" the past. Prophet Yusuf's brothers had come to him in extremely helpless and pitiable conditions. If he had wanted he could have severely punished them for the horrible treatment they had given him. But he demonstrated his high attributes of tolerance and magnanimity by forgiving his erring brothers.

- Stories from the Qur'an

• (TEXT 11) Who has reached complete Teshuva [repentance]? A person who confronts the same situation in which he sinned when he [she] has the potential to commit the sin again, and nevertheless, abstains and does not commit it because of his [her] Teshuva [repentance] alone and not because of fear or lack of strength. He [she] must verbally confess and state the matters which he [she] resolved in his [her] heart. It is praiseworthy for a person who repents to confess in public and to make his [her] sins known to others, revealing the transgressions he [she] committed against his [her] colleagues.

- Rambam, Mishnah Torah, "The Laws of Repentance"

Study Questions

Questions for TEXTS 1-8:

- Do the Quranic and Biblical versions of the story differ? If so, how?
- Do you think that Joseph did anything to deserve this treatment, according to either narrative?
- In either set of texts, are any of the brothers not guilty of allowing this to have happened to Joseph?
- What do you think about the way that Joseph's father is portrayed as having

responded in the different texts? Is it significant that the father is only named in one of the sacred narratives?

- In both sets of texts, do you find anything interesting about the brothers' response to Joseph?
- In TEXT 6 it is Judah who is speaking. TEXT 5, however, does not cite the brother's name. Is this significant?
- Do you think that anything is going on in these texts, which is not explicitly stated?
- What do you think about the way that Joseph reveals himself in these texts?
- What do you think about the response of the brothers to Joseph in these texts?
- What are the similarities and differences between the ways these two sets of sacred texts describe this event? Make a list and be detailed in your responses.
- Who is the victim? Are there victims?
- Who is the perpetrator? Are there perpetrators?
- What is the source of conflict?
- Does Joseph perceive a conflict?
- Is the conflict resolved? If so, how? If not, why not?

Questions for TEXTS 9-11:

- Do you agree or disagree with the premises of these three texts?
- How and when do you know if someone that has hurt you can be trusted a second time?
- How do you know if and when you are ready to forgive them?

LESSON SEVEN: Abraham, Ishmael, and Isaac
إبراهيم وإسماعيل و إسحاق/אברהם, ישמעאל, ויצחק

Goals

- To offer an alternative reading to the stories of Abraham, Isaac, and Ishmael, whereby the centrality of the narrative is not the son who was almost sacrificed, but rather the willingness of each person to 'sacrifice' or be 'sacrificed'.

- To examine the similarities and differences between the Islamic and Jewish understandings of these individuals.

- To explore the importance of the question: "which sacred text is right"? [NOTE: According to the Islamic tradition the pronunciation of the English name Ishmael is transliterated from the Arabic as Isma'il, whereas according to the Jewish tradition the transliteration of the Hebrew is pronounced Yishma'el].

Sources

• (TEXT 1) And when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!." He said: "O my father! Do that which you are commanded, Insh'Allah (if Allah wills), you shall find me of *As-Sabirun* (the patient)." Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead for slaughtering; We called out to him: "O Abraham! You have fulfilled the dream!" Verily thus do We reward the Muhsinun (good doers. See 2:112). Verily, that indeed was the manifest trial. And We ransomed him with a great sacrifice (i.e. ram); And We left for him (a goodly remembrance) among the later generations. "Salam (peace) be upon Ibrahim (Abraham)!" Thus indeed do We reward the Muhsinun (good doers). Verily, he was one of Our believing slaves.

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّى أَرَىٰ فِى ٱلْمَنَامِ أَنِّى أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ قَالَ يَٰأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ (١٠٢) فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ (١٠٣) وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ (١٠٤) قَدْ صَدَّقْتَ ٱلرُّءْيَآ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ (١٠٥) إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ (١٠٦) وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ (١٠٧) وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ (١٠٨) سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ (١٠٩)

كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ (١١٠) إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ (١١١)

- Qur'an 37:102-111

• (TEXT 2) In a reliable tradition someone asked Imam Ja'far al-Sadiq whether Isma`il was older or Ishaq. Imam said that Isma`il was five years older to Ishaq, and he was the 'Slaughtered one.' He resided in Makkah and Ibrahim took him for the slaughter. Also, there was a gap of five years between the glad tiding of the birth of Isma`il and Ishaq. Have you not heard the Qur'anic words that Ibrahim requested, "Allah, My Lord! Grant me the doers of good deeds" (37:100). Allah accepted his request. "So we gave him the good news of a boy, possessing forbearance" (37:101). That was Isma`il, through the womb of Hajar. Then a big ram was sent as a ransom for Isma`il.

- *Hayat al-Qutub*

• (TEXT 3) And sometime afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." So early the next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set

out for the place of which God had told him. On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestones and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together. They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of the Lord called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eyes fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named the site Adonai-yireh, whence the present saying, "On the mount of the Lord there is vision."

וַיְהִי, אַחַר הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים, נִסָּה אֶת-אַבְרָהָם; וַיֹּאמֶר אֵלָיו, אַבְרָהָם וַיֹּאמֶר הִנֵּנִי. ב
וַיֹּאמֶר קַח-נָא אֶת-בִּנְךָ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ, אֶת-יִצְחָק, וְלֶךְ-לְךָ, אֶל-אֶרֶץ הַמֹּרִיָּה; וְהַעֲלֵהוּ שָׁם, לְעֹלָה, עַל אַחַד הֶהָרִים, אֲשֶׁר אֹמַר אֵלֶיךָ. וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, וַיַּחֲבֹשׁ אֶת-חֲמֹרוֹ, וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ, וְאֵת יִצְחָק בְּנוֹ; וַיְבַקַּע, עֲצֵי עֹלָה, וַיָּקָם וַיֵּלֶךְ, אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיַּרְא אֶת-הַמָּקוֹם--מֵרָחֹק. וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו, שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמוֹר, וַאֲנִי וְהַנַּעַר, נֵלְכָה עַד-כֹּה; וְנִשְׁתַּחֲוֶה, וְנָשׁוּבָה

אֲלֵיכֶם. וַיִּקַּח אַבְרָהָם אֶת-עֲצֵי הָעֹלָה, וַיָּשֶׂם עַל-יִצְחָק בְּנוֹ, וַיִּקַּח בְּיָדוֹ, אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכֶלֶת; וַיֵּלְכוּ שְׁנֵיהֶם, יַחְדָּו. וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו, וַיֹּאמֶר אָבִי, וַיֹּאמֶר הִנֶּנִּי בְנִי; וַיֹּאמֶר, הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאַיֵּה הַשֶּׂה, לְעֹלָה. וַיֹּאמֶר, אַבְרָהָם, אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׂה לְעֹלָה, בְּנִי; וַיֵּלְכוּ שְׁנֵיהֶם, יַחְדָּו. וַיָּבֹאוּ, אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים, וַיִּבֶן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת-הָעֵצִים; וַיַּעֲקֹד, אֶת-יִצְחָק בְּנוֹ, וַיָּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ, מִמַּעַל לָעֵצִים. וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ, וַיִּקַּח אֶת-הַמַּאֲכֶלֶת, לִשְׁחֹט, אֶת-בְּנוֹ. וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה, מִן-הַשָּׁמַיִם, וַיֹּאמֶר, אַבְרָהָם אַבְרָהָם; וַיֹּאמֶר, הִנֵּנִי. וַיֹּאמֶר, אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר, וְאַל-תַּעַשׂ לוֹ, מְאוּמָה: כִּי עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ, מִמֶּנִּי. וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו, וַיַּרְא וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו; וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאַיִל, וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא, יְהוָה יִרְאֶה, אֲשֶׁר יֵאָמֵר הַיּוֹם, בְּהַר יְהוָה יֵרָאֶה.

- Genesis 22:1-14

• (TEXT 4) The sole object of all the trials mentioned in Scripture is to teach man what he ought to do… so that the event from the actual trial is not the end desired; it is but an example of our instruction and guidance. Hence the words "to know (la-da'at) whether ye love," etc. (Deuteronomy 13:4), do not mean that God desires to know whether they loved God; for He already knows it; but la-da'at, "to know," has here the same meaning as in the phrase "to know," "to know (la-da'at) that I am the lord that sanctifieth (Exodus 31:13) i.e., that all nations shall know… The account of Abraham our father binding his son, includes two great principles of our faith. First it shows us the extent and limit of the fear of God. Abraham is commanded to perform a certain act, which is not equaled by any surrender of property or by any sacrifice of life, for it surpasses everything that can be done…

He had been without child, and had been longing for a child; he had great riches, and was expecting that a nation should spring from his seed. After all hope of a son had already been given up. A son was born unto him. How great must have been his delight in the child! How intensely must he have loved him! And yet because he feared God, and loved to do what God commanded he thought little of that beloved child, and set aside all his hopes concerning him and consented to kill him after a journey of three days. If the act by which he had showed his readiness to kill his son had taken place immediately when he received the commandment, it might have been the result of confusion and not of consideration. But the fact that he performed it three days after he had received the commandment proves the presence of thought, proper consideration, and careful examination of what is due to the Divine command and what is in accordance with the love and fear of God… For Abraham did not hasten to kill Isaac out of fear that God might slay him or make him poor, but solely because it is man's duty to love and to fear God, even without hope of reward or fear of punishment. The angel, therefore, says to him: "For now I know," etc., that is, from this action, for which you deserve to be truly called a God-fearing man, all people shall learn how far we must go in the fear of God. This idea is confirmed in Scripture, where it is distinctly stated that one sole thing, fear of God, is the object of the whole Law with its affirmative and negative precepts, its promises and its historical examples; for it is said, "if thou wilt not observe to do all the words of this Law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God." This is one of the two purposes of *"akedah"* (sacrifice or binding of Isaac)…

- Rambam, *Guide to the Perplexed*

Study Questions

- What are the events that take place in these passages?

- Is this a test? If so, who is this a test for? Is it a test for Abraham or his son? Both?

- What is the goal of the trial? (i.e., love and fear of God; Leibowitz, 188)

- Why does each religion traditionally place importance on the son that was almost sacrificed, as opposed to the act itself?

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Islamic and Jewish History

Introduction

Dear Reader:

Religious traditions are as much dependent upon the *practice* of a religion as they are on a particular religion's textual doctrines. In other words, one of the best ways to understand Islam and Judaism is to examine how Muslims and Jews have expressed their respective religions. Without Muslims, Islam does not exist; without Jews, there is no Judaism.

This chapter focuses on the expression of Islam and Judaism during Islamic and Jewish history. We have focused on the medieval period in Al-Andalus (the Iberian Peninsula of modern day Spain and Portugal), because during this period, Muslims and Jews had a great deal of interaction with one another, often leading to the creation of new and exciting expressions of these two religious traditions. In addition to exploring various historical elements of this time, we have also added a few lessons on issues such as *dhimmi* status and the Pact of Omar, two important pieces of Islamic-Jewish history. This chapter will help give you a sense of how these two communities engaged with one another, something that will help contextualize Chapters Seven and Eight, where we move towards the contemporary period.

A final note: We have not included this chapter for the sake of glorifying a "Golden Age" of Muslim-Jewish interaction. From our perspective, there have been both positive and challenging episodes between these two communities throughout history. This said, our purpose in the Unity Program is not to centralize our focus on the past, but rather to learn from the past in order to transform the present and shape the future.

LESSON ONE: What is Al-Andalus?
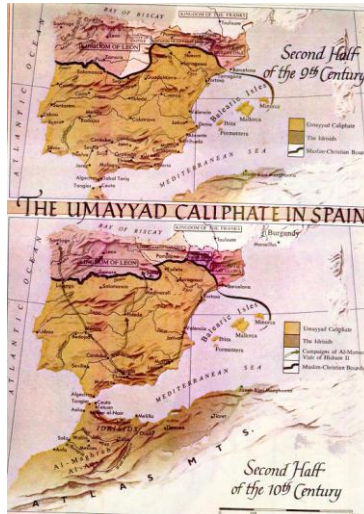
Goals

- To gain an appreciation for the historical and geographical context and complexity of Umayyad Spain.

- To introduce the following terms to the students:

  - *Al Andalus* - The Arabic term for Andalusia, which is a region of southern Spain on the Mediterranean Sea, the Strait of Gibraltar, and the Atlantic Ocean.

  - *Caliphate* - A caliph is a leader of an Islamic polity, regarded as a successor of Muhammad and by tradition always male. The caliphate was the era of Islam's ascendancy, from the death of Muhammad until the 13th century; some Muslims still maintain that the Muslim world must always have a caliph as head of the community.

  - *Umayyad* - The first dynasty of Arab caliphs, from 661 to 750CE; its capital was Damascus.

Sources

• (TEXT 1) Cordova was an ancient city before the advent of Islam. When the Visigoths came storming across the Pyrenees after the fall of the Roman Empire, they made straight for the lush terrain to the south. They found a strategic spot on the Guadalquivir River from which they could control the area. It was far enough from the mountains to be defended against other barbarian tribes, and far enough from the Mediterranean to be safe from marauding pirates. The river gave access to the sea. Armies could be quickly dispatched to every part of the province, and the land was fertile enough to support a large population. Their power lasted until the year 711, when a Muslim army crossed over from North Africa and won a decisive victory on the banks of the Salado River. Flying columns fanned out in pursuit of the Visigoths. Cities and provinces were captured. Cordova resisted a siege for two months before it fell. Like the Visigoths before them, the Muslims understood the importance of the city on the Guadalquivir and made it the capital of their Iberian empire.

A decisive event in the history of that empire occurred in 750 far off in the Middle East. The Abbasid dynasty overthrew the Umayyad dynasty. The last of the Umayyads, Abd Al Rahman, escaped the fate of his family. He wandered through North Africa and made his

way to Spain where he was accepted by the Iberian Muslims who remained loyal to the Umayyads.

Thus did Islamic Spain restore the Umayyad Caliphate, a political reality that became official when Abd Al Rahman III formally assumed the title of Caliph and the traditional designation "Commander of the Faithful." Soon the capital of Umayyad Islam, Cordova, rose to an equal brilliance with the capital of Abbasid Islam, Baghdad.

- Cultured Cordova

LESSON TWO: Protection and Minority Status

(Note that this lesson should be taught along with Lessons Three and Four in particular.)
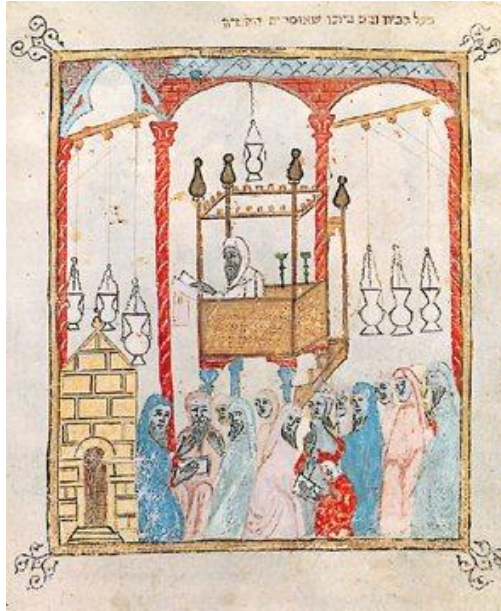
Image of a cantor reading the Passover story in Ummayad Spain, taken from a 14th century Spanish Haggadah (Jewish Text for Passover Seder).

Goals

- To consider the administration of civil and economic justice as the ideal method of maintaining a peaceful and productive society.

- To recognize that a just society and economy require the active participation of all members of that society.

- To learn about the value that medieval Jews and Muslims placed on respect for an 'other's' property.

- To introduce the following terms to the students:

  - *Dhimmi* - Refers to non-Muslims who lived under Islamic rule.

  - *Jizya* - Tax that non-Muslims had to pay in return for their safety and protection under Islamic rule.

  - *Teshuvah* - Religious *response (ways to repent)* drawn together based on *halakhic* (Jewish law) sources; similar to the Islamic notion of a *fatwa.*

Sources

• (TEXT 1) In principle, all Islamic polities were (and are) required by Qur'anic injunction not to harm the dhimmi, to tolerate the Christians and Jews living in their midst. But beyond that, the fundamental prescribed posture, al-Andalus was... the site of memorable and distinctive interfaith relations. Here the Jewish community rose from the ashes of an abysmal existence under the Visigoths to the point that the Emir who proclaimed himself

caliph in the tenth century had a Jew as his foreign minister.

- Menocal, *The Ornament of the World*

• (TEXT 2) [Regarding the foreign minister referred to in TEXT 1] One of the most famous of the Jewish notables of Moslem Spain was Samuel Ha Levi, who is also known as Samuel Ha Nagid. Beginning life as a shopkeeper, Samuel Ha Levi ultimately became the chief minister at the court of Granada. By virtue of this office he became the political head of the Jews in Granada and probably thus received the title Nagid ("Prince"), his name becoming Samuel Ha Nagid. He served his community as rabbi and did a great deal to further Jewish learning throughout the world. Samuel was a fine linguist, a scholar, a diplomat, and a distinguished soldier.

- Marcus, *The Jew in the Medieval World: A Sourcebook*

Additional background for TEXTS 3-4:

Medieval Jews and Muslims both identified respect for property as a cornerstone for successful coexistence, and both communities took strong legal positions against theft and robbery.

• (TEXT 3) The following passage comes from a memorandum written to an early Abbasid caliph in Baghdad in the second half of the eighth century. It describes the regulations for collecting the *jizya* (poll-tax). The "adherents of the different faiths" that the text mentions were the dhimmi, the minority communities protected under Islamic rule:

With regard to collecting the *jizya* in the major cities, such as Baghdad, Kufa, Basra, and the like, it is my considered opinion that the Imam should entrust it to some man of integrity in each city, one of its good and trustworthy citizens, whose piety and fidelity can be depended upon. Assistants should be appointed for him who is to gather the

adherents of the different faiths, namely the Jews, Christians, Zoroastrians, Sabaeans, and Samaritans, and collect from them in accordance with the classifications which I have already described...

It is proper, O' Commander of the Faithful — may Allah be your support — that you treat leniently those people who have a contract of protection from your Prophet and cousin, Muhammad — may Allah bless him and grant him peace. You should look after them, so that they are not oppressed, mistreated, or taxed beyond their means. None of their property may be confiscated, except as required by law. It has been related that the Apostle of Allah — may Allah bless him and grant him peace — said: "Whoever oppresses a protégé or taxes him beyond his means, will have me as that man's advocate."

Previously accessed at: www.fordham.edu/halsall/source/ha-nagid.html

• (TEXT 4) This Jewish passage is a ninth-century religious responsa, or *teshuvah*. By the medieval period, the Hebrew Bible had long been canonized, and the two Talmuds had been closed. Legal authority rested among the Geonim (Illustrious Ones), the heads of Talmudical academies in Sura and Pumbeditha, in Babylonia. The Geonim answered inquiries (*She'elot*) with Responsa (*Teshuvot*). The following responsa was written by Sar Shalom bar Boas, the Gaon of Sura from 850-860 CE. Sar Shalom bar Boas was known for his toleration and gentle demeanor, and for his reliance on illustration in proving his points. The phrase "profanation of the Holy Name" comes from the Hebrew expression *Hillul HaShem* (Lev. 22:32), and includes any act that disgraces Judaism or the Jewish community, and thereby profanes God:

You ask: What is the rule concerning the robbery of non-Jewish property? Is such a robbery prohibited exclusively as a profanation of the Holy Name?

This is our decision: The prohibition of robbery has no reference to the profanation of the Holy Name. For it is a Halakhah that all robbery whatsoever (thus also) of non-Jewish property is forbidden. The profanation of the Holy Name is discussed also with respect to lost property. Rabbi Pinhas ben Jair said: It is not permitted to appropriate even the lost property of non-Jews, since it leads to a profanation of the Holy Name. In the story related of Rabbi Ashi that once, when traveling, he sent for a grape grown in the garden of a non-Jew, this is certainly to be understood for payment and in the certain assurance that the grapes were offered for sale. Far be the idea that such a man as Rabbi Ashi committed any falsehood or fraud, he who declared it as a principle that one must not cause an untrue opinion in anybody, Jew or non-Jew.

> - Sar Bar Boas, *Letters of Jews Through the Ages: from Biblical Times to the Renaissance*

Study Questions

- In the opinion of Sar Shalom Bar Boas (TEXT 2), is robbery of non-Jews a different sort of crime than robbery of one's fellow Jews? Why or why not? Do you agree or disagree with his opinion? Why?
- What is "*Hillul HaShem*," as mentioned in TEXT 4? Why is this concept brought into the discussion?
- In the regulations set out by the Abbasids (TEXT 3), is illegal confiscation of *dhimmi* property a different sort of crime than confiscating the property of fellow Muslims? Why or why not? Do you agree or disagree with the text's argument?
- Is the *jizya* collector a "cultural ambassador"? Why or why not?
- Why is respect for property at the foundation of peaceful coexistence?

- What function does civil and economic justice serve in a society?
- In TEXTS 2-4, what role does divine justice/divine retribution play?
- According to these texts, what is the connection between divine justice and human justice? Do you agree or disagree, and why?
- What are the similarities and differences between these medieval Jewish and Muslim texts? Do these three texts approach the topic of respect for property from the same perspective or different perspectives?

LESSON THREE: Understanding Ahl Al-Dhimma

(Note that this lesson should be taught along with Lessons Two and Four in particular.)

Goals

- To continue Lesson Two's examination of minority status, giving a deeper exploration of the complexities and challenges of *dhimmi* status.

- To understand the complexities of the *dhimmi* status in Islam and the division amongst the different scholars and schools of thought.

- To learn about the historical relationships between people of the book under Islamic rule and how those relationships have presented challenges or opportunities in today's Muslim and Jewish relations.

- To learn about the textual context of *dhimmi.*

- To introduce the students to the following terms:

  - *Dhimma* - Covenant.

  - *Ahl al Dhimma* - People of the Covenant.

  - *People of the Book (Ahl al Kitab)* - A term found in the Qur'an and Hadith that first referred to Jews and Christians only, and later referred to other monotheistic communities as well.

Sources

• (TEXT 1) As the so called people of the book, Christians and Jews, along with Magians, Samaritans, Sabians and later Zoroastrians and others, were treated as minorities under the protection of Islam (Dhimmis), believers in God despite their refusal to accept the prophethood of Muhammad. Adult male Christians were thus not required to convert (although that option was always open to them), but they were required to pay a poll tax as the price for this protection. Because of the income accrued from this tax, Muslims in general preferred that Christians (and Jews) not convert to Islam but maintain their status as protected minorities. Dhimmis were granted the right to practice their religion in private, to defend themselves against external aggression, and to govern their own communities. Later they were exempted from military service, although some Christians fought on the side of Muslims in early expansion of Islam. In fact, Christian subjects were often allowed a good deal of latitude in paying their poll taxes.

- Esposito, *The Oxford History of Islam*

• (TEXT 2) The specifics of the requirements for the Christians who enjoyed dhimmi status were spelled out in what has come to be referred to as the "covenant of Umar", which exists in several versions and most likely was attributed to rather than designed by the second caliph, Umar ibn al Khattab (v. 634-44). The covenant stipulated prohibition of the building of new churches or repair of those in towns inhabited by Muslims, although in some cases when financing was available Christians did construct new places of worship... Dhimmis were allowed to keep their own communal laws, although they could apply to a Muslim judge if they wished. They were not, however, allowed to give testimony concerning a Muslim in a court of law. The recruiting of new Christians was forbidden, as was an insult about Islam or its prophet. As a means of identification, particular dress, such as a special girdle was required for Christians... Some of the judges and lawyers of Islam were strict in interpretation of dhimmi status, especially in reactions against Christians and Jews occupying high administrative positions, while others showed more flexibility. The different legal schools were not in complete agreement to what privileges should be allowed to dhimmis and customs differed from one place to another. The strictest interpretations were applied in Baghdad and

other major Islamic cities, while enforcement of regulations in small towns and rural areas was often more lenient. Dhimmis were allowed to live anywhere except in Mecca and Medina.

- Esposito, *The Oxford History of Islam*

• (TEXT 3) The confusion arises because of the lack of understanding of both the meaning and concept of dhimmah. First, dhimmi comes from dhimmah which literally means covenant. As such, the term dhimmi means a covenanted person. The word covenant here means that he or she has the covenant of Allah, His messenger and the Muslim community that their legitimate right shall be safeguarded. It is a more profound and protective concept than citizenship. Minority citizen rights could be marginalized even in free democratic society based on one vote whereas dhimmah means that their rights as stipulated in the primary sources of Islam, the Qur'an and authentic Sunnah, cannot be revoked or diminished even by the majority of society. Dhimmah does not mean or imply, as some may allege, that the dhimmis are second-class citizens; it is actually greater respect for their identity and religious sentiments. For example, Muslims are required to pay Zakah, which helps finance needs such as services, defense and social security. All citizens, Muslims and dhimmis, have equal access to such services without discrimination. If the Shari`ah required dhimmis to pay Zakah exactly like their fellow Muslim citizens, it may be insensitive to their religious identity. The reason is that Zakah is not merely a tax, even though it serves the purposes of taxes. Zakah is an Islamic concept and is one of the five pillars of Islam. To ask a dhimmi to pay Zakah implies requiring him to tacitly believe in one of the pillars of Islam that he does not believe in. On the other hand, if he shares the cost of above services under a different and more neutral title, it is even more respectful and the term jizya that is used for dhimmis' share literally comes from jaza' which means something in return for something, i.e.

services, defense and social security in return for financial contribution.

- Badawi, *Citizenship & Dhimmah: Understanding the Concepts*

• (TEXT 4) The Qur'an never addresses the Jews and Christians without saying, "O People of the Book" or "O You who have been given the Book," indicating that they were originally people of a revealed religion. For this reason, there exists a relationship of mercy and spiritual kinship between them and Muslims, all having in common the principles of the one true religion sent by Allah through His Prophets (peace and blessings are upon them all). In the Qur'an, Allah says, "He has ordained for (the Muslims) the same religion which He enjoined on Noah, and that which We have revealed to thee (Muhammad) and that which We enjoined on Abraham, Moses, and Jesus: that you should establish the faith and make no division in it" (Ash-Shura 42:13)…

In having dialogue with the People of the Book, Muslims should avoid such approaches that may cause bitterness or arouse hostility. Allah says, "And do not dispute with the People of the Book except by (the way) which is best, unless it be with such of them as transgress, and say, 'We believe in what has been sent down to us and sent down to you, and our God and your God is one, and to Him do we submit'" (Al-`Ankabut 29:46).

We have already seen how Islam permits eating with the People of the Book, sharing the meat they slaughter, and marrying their women, marriage being a relationship of mutual love and mercy. Almighty Allah says, "The food of those who were given the Scripture (before you) is permitted to you and your food is permitted to them. And (lawful to you in marriage are) chaste women from among the Believers and chaste women from among those who were given the Scripture before you" (Al-Ma'idah 5:5).

Non-Muslim Citizens of a Muslim State

The above injunctions include all People of the Book wherever they may be. Those people who live under the protection of an Islamic government enjoy special privileges. They are referred to as "the protected people" (*ahl adh-dhimmah* or *dhimmis*), meaning that Allah, His Messenger (peace and blessings be upon him), and the community of Muslims have made a covenant with them that they may live in safety and security under the Islamic government.

In modern terminology, *dhimmis* are "citizens" of the Muslim state. From the earliest period of Islam to the present day, Muslims are in unanimous agreement that *dhimmis* enjoy the same rights and carry the same responsibilities as Muslims themselves, while being free to practice their own faiths.

The Prophet (peace and blessings be upon him) emphasized the duties of Muslims toward *dhimmis*, threatening anyone who violates them with the wrath and punishment of Allah. The Prophet is reported to have said, "He who hurts a dhimmi hurts me, and he who hurts me annoys Allah" (At-Tabarani). He also says, "Whoever hurts a dhimmi, I am his adversary, and I shall be an adversary to him on the Day of Resurrection" (Al-Khatib). "On the Day of Judgment, I will dispute with anyone who oppresses a person from among the People of the Covenant, or infringes upon his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will" (Abu Dawud).

The successors of the Prophet safeguarded these rights and sanctities of non-Muslim citizens, and the jurists of Islam, in spite of the variation of their opinions regarding many other matters, are unanimous in emphasizing these rights and sanctities.

Shahab Ad-Deen Al-Qarafi, the Maliki jurist, states the following: "The covenant of protection imposes upon us certain obligations toward *ahladh-dhimmah*. They are our neighbors, under our shelter and protection upon the guarantee of Allah, His Messenger (peace and blessings be upon him) and the religion of Islam. Whoever violates these obligations against anyone of them, by damaging his reputation, or by doing him some injury, has breached the Covenant of Allah, His Messenger, and his conduct runs counter to the teachings of Islam" (*Al-Furuq*).

And Ibn Hazm, the Zahiri jurist, said the following: "If a *dhimmi* is threatened by an enemy, it is our obligation to fight the enemy with soldiers and weapons. With this, we will be honoring the Covenant of Allah and His Messenger. To hand him over to the enemy would mean betrayal to the Covenant of Allah and His Messenger" (*Marati bAl-Ijma'*).

Concept of Amicable Dealings with Non-Muslims

Now the following question arises: How can we show kindness, affection, and good treatment to non-Muslims since Allah the Almighty prohibits Muslims to take non-believers as patrons, allies, and supporters in such verses as the following: "O you who believe, do not take the Jews and Christians as friends; they are the friends (only) of each other. And whoever among you turns to them (for friendship) is certainly one of them; indeed, Allah does not guide the people who do wrong. Yet thou seest those in whose hearts is a disease racing toward them" (Al-Ma'idah 5:54-55).

The answer to this is that these verses are not unconditional, to be applied to every Jew, Christian, or non-Muslim. Interpreting them in this manner contradicts the injunctions of the Qur'an which enjoin affection and kindness to the good and peace-loving peoples of every religion, as well as the verses which permit marriage to the women of the People of the Book, with all that Allah says concerning marriage, "And He has put love and mercy between you," (Ar-Rum 30:21) and the verse concerning the Christians, "And thou wilt find those who say, 'Surely we are Christians.' to be nearest to them (the Muslims) in affection" (Al-Ma'idah 5:85).

The verses that imply breaking ties with People of the Book refer to those people who were hostile to Islam and waged war against Muslims. Accordingly, it is not permissible for Muslims to support or assist them — that is, to be their ally — nor to entrust them with secrets at the expense of Islam or the Muslim community.

This point is explained in other verses, in which Allah Almighty says the following: "They will spare nothing to ruin you; they yearn for what makes you suffer. Hatred has been expressed by their mouths, but what their hearts conceal is still greater. Thus have We made clear to you the revelations (or signs), if you possess understanding. Ah! You love them, but they do not love you" (Aal `Imran 3:118-119).

This verse sheds light on the character of such people, who conceal great enmity and hatred against the Muslims in their hearts and whose tongues express some of the effects of such hostility. Almighty Allah also says the following: "Thou wilt not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they may be their fathers or their sons or their brothers or their kin" (Al-Mujadalah 58:22). The Almighty also says the following: "O you who believe, do not take My enemy and your enemy as friends, offering them affection, even though they have disbelieved in what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord" (Al-Mumtahanah 60:1).

This verse was revealed in connection with the pagans of Makkah, who declared war against Allah and His Messenger, driving the Muslims out of their homes simply because they said, "Our Lord is Allah." With this type of people, friendship and alliance cannot be permitted. Yet in spite of this, the Qur'an did not dismiss the hope that one day there might be a reconciliation; it did not declare utter disappointment in them but encouraged the Muslims to kindle the hope of better understanding and improved relationships,

for in the same surah Allah says, "It may be that Allah will bring about affection between you and those who are your enemies from among them. And Allah is All-Powerful, and Allah is Forgiving, Merciful" (Al-Mumtahanah 60:7).

This Qur'anic statement gives the assurance that this bitter hostility and deep hatred is something that may pass way, as it is also stated in the hadith, "Hate your enemy mildly; he may become your friend one day" (Al-Tirmidhi).

The injunction against befriending enemies of Islam is even more emphatic when they have the upper hand over Muslims, crushing hopes and generating fear in the minds of people. In such a situation, only hypocrites and those who are sick at heart hasten to befriend them, giving them help today in order to benefit from them tomorrow. Almighty Allah describes this situation as follows: "Yet thou seest those in whose hearts is a disease racing toward them (the enemies of Islam), saying, 'We are afraid that a change of fortune may befall us.' But it may be that Allah will give (thee) the victory or some decision from Himself, and then they will become regretful for what they thought secretly within themselves" (Al-Ma'idah 5:52).

Allah also says the following: "Give to the hypocrites the tidings that they will have a grievous punishment. Do those who take the unbelievers as friends instead of the Believers seek honor among them? For indeed all honor belongs to Allah alone" (An-Nisa' 4:138-139).

In light of the above-mentioned facts, it's clear that there are certain rules and criteria that govern relationships between Muslims and non-Muslims, and this should be borne in mind when dealing with non-Muslims. Islam does not order Muslims to show hostility to the followers of other religions, merely for the reason that they happen to be non-Muslims. No, this is not the message of Islam.

Only those who harbor hatred and contempt against Muslims are the ones addressed by

the verses warning Muslims from taking them as allies. Other than those, Muslims are ordered to deal with all human beings, without discrimination as to race, religion or sex, with love and kindness, for they are all members of the same family of mankind.

- Al-Qaradawi, *Amicable dealings with Non-Muslims*

Study Questions

Questions for TEXT 1:

- According to TEXT 1, what is *jizya* and what did non-Muslims get in return?
- According to TEXT 1, did non-Muslims get to practice their religion freely? What are some of the challenges they faced?

Questions for TEXT 2:

- According to TEXT 2, what are some of the limitations and advantages that non-Muslims faced under *dhimmi* status?
- According to TEXT 2, were the *dhimmi* unilaterally ruled throughout Islamic history? What might be the consequence and underlying meaning of that?

Questions for TEXT 3:

- What is *zakat*? Do Muslims and non Muslims pay *zakat* under Islamic rule? (NOTE: r*efer t*o Chapter Three if necessary.
- Wh*at is jizya*? Where does money collected for *jizya* go? Do all non-Muslims have to pay *jizya*?
- What are modern-day taxes? Does everyone need to pay them? Is this different? Why or why not? Where does the money for taxes go?
- Who benefits from *jizya* and *zakat*? Do you or your families benefit from modern-day taxes? What are the similarities and differences between *jizya, zakat* and modern-day taxes?

Questions for TEXT 4:

- Why is there a special relationship between Muslims and people of the book?
- What are the duties of Muslims toward *dhimmi*?
- What is the significance of the prophet's warning against hurting a *dhimmi,* and what does that translate?
- Why is it important to look at the verses that describe non-Muslims as adversaries in the Qur'an and why is it equally important to consider the context of these verses? Finally, how might these verses, if taken out of context, represent a serious challenge to Muslim-Jewish relations?

LESSON FOUR: The Pact of Omar

(Note that this lesson should be taught along with the previous two lessons in particular. *In addition, this lesson can easily be broken into two or three class sessions.*)

Goals

- To explore in depth the Pact of Omar and its consequences on Muslim-Jewish Relations.

- To analyze the underlying complexities of the Pact of Omar and examine the content of this pact compared and contrasted with Islamic religious texts (Hadith and Qur'an).

Sources

• (TEXT 1) The Pact of Umar is the body of limitations and privileges entered into by treaty between conquering Muslims and conquered non-Muslims. We have no special treaty of this sort with the Jews, but we must assume that all conquered peoples, including the Jews, had to subscribe to it. Thus the laws cited below and directed against churches apply to synagogues, too. The Pact was probably originated about 637 by Umar I after the conquest of Christian Syria and Palestine. By accretions from established practices and precedents, the Pact was extended; yet despite these additions the whole Pact was ascribed to Umar. There are many variants of the text and scholars deny that the text as it now stands could have come from the pen of Umar I; it is generally assumed that its present form dates from about the ninth century.

The Pact of Umar has served to govern the relations between the Muslims and "the people of the book," such as Jews, Christians, and the like, down to the present day. In addition to the conditions of the Pact listed below, the Jews, like the Christians, paid a head-tax in return for protection, and for exemption from military service. Jews and Christians were also forbidden to hold government office. This Pact, like much medieval legislation, was honored more in the breach than in the observance. In general, though, the Pact increased in stringency with the centuries and was still in force in the 20th century in lands such as Yemen.

The Pact is in Arabic.

In the name of God, the Merciful, the Compassionate!

This is a writing to Umar from the Christians of such and such a city. When You [Muslims] marched against us [Christians],: we asked of you protection for ourselves, our posterity, our possessions, and our co-religionists; and we made this stipulation with you, that we will not erect in our city or the suburbs any new monastery, church, cell or hermitage; that we will not repair any of such buildings that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town; that we will not refuse the Muslims entry into our churches either by night or by day; that we will open the gates wide to passengers and travelers; that we will receive any Muslim traveler into our houses and give him food and lodging for three nights; that we will not harbor any spy in our churches or houses, or conceal any enemy of the Muslims. [At least six of these laws were taken over from earlier Christian laws against infidels.]

That we will not teach our children the Qu'ran [some nationalist Arabs feared the infidels would ridicule the Qu'ran; others did not want infidels even to learn the language]; that we will not make a show of the Christian religion nor invite any one to embrace it; that we will not prevent any of our kinsmen from embracing Islam, if they so desire. That we will honor the Muslims and rise up in our assemblies when they wish to take their seats; that we will not imitate them in our dress, either in the cap, turban, sandals, or parting of the hair; that we will not make use of their expressions of speech, nor adopt their surnames [infidels must not use greetings and special phrases employed only by Muslims]; that we will not ride on saddles, or gird on swords, or take to ourselves arms or wear them, or engrave Arabic inscriptions on

our rings; that we will not sell wine [forbidden to Muslims]; that we will shave the front of our heads; that we will keep to our own style of dress, wherever we may be; that we will wear girdles round our waists [infidels wore leather or cord girdles; Muslims, cloth and silk].

That we will not display the cross upon our churches or display our crosses or our sacred books in the streets of the Muslims, or in their market-places; that we will strike the clappers in our churches lightly [wooden rattles or bells summoned the people to church or synagogue]; that we will not recite our services in a loud voice when a Muslim is present; that we will not carry Palm branches [on Palm Sunday] or our images in procession in the streets; that at the burial of our dead we will not chant loudly or carry lighted candles in the streets of the Muslims or their market places; that we will not take any slaves that have already been in the possession of Muslims, nor spy into their houses; and that we will not strike any Muslim. All this we promise to observe, on behalf of ourselves and our co-religionists, and receive protection from you in exchange; and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels.

- Marcus, *Jewish History Source book*

• (TEXT 2) The discriminatory regulations in exchange for protection are usually traced back to a document know as the Pact of Umar. The content of this document suggests that its attribution to Umar b. al-Khattab, who ruled from 634-66 is doubtful. The discriminatory stipulations – a non-Muslim's word against a Muslim in the qadi's court; the murder of a non Muslim was not to be treated as quite heinous a crime as the murder of a Muslim — not only run completely counter to the spirit of justice in the Koran, but they also contravene the practice of early community. The tendency among later jurists, in the eighth and ninth centuries, was to seek justification for the eighth century

rulings by ascribing the documentary evidence in support of these rulings to the early community, whose prestige in such matters was a source of authentication for the latter jurists' extrapolations. Thus, for instance, the prohibition against building new churches or repairing old ones, which was instituted under some Umayyad and Abbasid caliphs, did not prevail in the early decades, because it is well documented that non-Muslims erected such places of worship following the conquest. When Muslims took Jerusalem in 638, the caliph Umar b. al Khattab on his visit to that city from Damascus sent the inhabitants of the city the following written message:

"In the name of God, the Merciful, the Compassionate. This is a written document from Umar b. al-Khattab to the inhabitants of the sacred House (bayt al maqdis). You are guaranteed (aminun) your life, your goods, and your churches, which will be neither occupied nor destroyed, as long as you do not initiate anything (to endanger) the general security (hadath amman)."

It is difficult to see how the same caliph could have instituted the discriminatory laws against the protected people, as later sources report…

Notwithstanding this freedom of worship, non-Muslims were frequently subjected to regulations about flaunting personal wealth; they were forbidden to wear clothes that were fashionable among Muslims and were even required to wear a special token of their inferior or different status. They were not permitted to ride a horse, which was a public proof of one's affluence. The most unfortunate aspect of these regulations is that they were reinforced in the jurisprudence as a divinely sanctioned system of discriminatory provisions. The eminent Sunni leader Scholar Imam Al Shafi has included many of these regulations in minute detail in a section entitled "The Pact to be Accorded to Non-Muslim Subjects" to underscore the sacred nature of his judicial decisions.

It is a historical fact that the prophet condemned oppression of the ahl al-dhimma as a sinful deviation, declaring in no uncertain terms "On the Day of Judgment I, myself, will act as the accuser of any person who oppresses a person under the protection (dhimma) of Islam, and lays excessive (financial or social) burdens on him." In the most highly rated compilations of Hadith among Sunni Muslims, the sahih of al Bukhari, there is a chapter heading that reads, "One should fight for the protection of the ahl al-dhimma and they should not be enslaved." Under this heading Bukhari narrates the following instructions on the authority of Umar b. al Khattab, when the latter was stabbed and died of the wound inflicted upon him by a Persian slave:

I strongly recommend him (the next caliph) to take care of those non-Muslims who are under God's and His Prophet's protection (dhimmat allah wa dhimmat rasulih) in that he should remain faithful to them according to the covenant with them, and fight on their behalf and not burden them (by imposing high taxes) beyond their capacity.

After reading these instructions, left by the caliph as the head of Muslim State to honor the sacred covenant offered by God and his emissary to the People of the Book, it is hard to believe that the Pact of Umar ascribed to the second Caliph could be authentic in its representation of the situation of the non Muslims in the early days of Islam. The Pact of Umar compares well in substance with al Shafi section on the Pact that can be accorded to non Muslims.

- Sachedina, *The Islamic Roots of Democratic Pluralism*

• (TEXT 3) Islam, the Jews were granted the legal status of *ahl al-dhimma,* "protected people." As one of two, sometimes three or more *dhimmi* groups, Jews were not singled out for special consideration. The natural discrimination against infidels common to all monotheistic faiths was thus diffused. No "law for the Jews" developed in Islam, as it did in Christendom, where by the high Middle Ages Jews were considered "serfs of the royal chamber," the special "property" of monarchs or barons or towns, while the Catholic Church, in competition with secular rulers, asserted its own exclusive power over the Jews, invoking an old Patristic pejorative doctrine about the "perpetual servitude of the Jews."

The Jews of Islam, alongside Christians and in some places other groups like Zoroastrians in Iran and Hindus in India, all of them *dhimmis*, enjoyed security guaranteed by the Islamic state. This was granted in return for an annual poll tax payment, the *jizya* of the Qur'an, and adherence to restrictions of the so-called Pact of `Umar that suited their lowly religious position vis-à-vis Islam. Non-Muslims could not erect new houses of worship nor repair old ones; they had to observe their religious rites indoors and quietly, so as not to insult the superiority of Islam; they were required to dress in distinctive garb; they were forbidden from holding office in Islamic government; and more. With the exception of the poll tax, however, the restrictive laws were often circumvented, with the tacit approval of the Muslim authorities, at least before the general decline in Jewish status that began around the twelfth-thirteenth centuries.

 Residing as it did in a unitary corpus – the *shari'a* or holy law of Islam — "*dhimmi* law" was essentially consistent, predictable, and not readily given to arbitrary interpretation and application. Moreover, Jews (and Christians) were subsumed under the same legal umbrella, subject to (*not isolated from*) the law that governed Muslims. This is illustrated, for instance, by the wide-spread phenomenon of Jews (and Christians) repairing to Muslim courts. These courts were presided over by *qadis,* who administered *shari'a* law, which, like the Talmud, incorporates civil and "secular" as well as religious legislation. Though rabbis objected to Jewish utilization of Gentile courts as an impingement upon Jewish autonomy, they

came to terms with the reality. Jews normally felt comfortable before Muslim judges and witnesses, and even Jewish rabbinical authorities conceded that *shari'a* courts treated Jews fairly.

The relative stability over time of the basic law regarding the treatment of non-Muslims, and their theoretical and often practical inclusion in the legal system of Islam, assured the Jews a considerable degree of integration and security against violence and against the irrational hatred we call anti-Semitism. Persecutions erupted – though much less frequently than in Christian lands – for instance, when a Muslim religious leader complained about violations of the bilateral Pact of `Umar; or when a ruler wished to prove his strict adherence to the fundamentals of Islam; or when Islam as a polity felt threatened from the outside by foreign powers. This happened, for instance, during the Catholic re-conquest of Muslim Spain that began to achieve substantial victories in the eleventh century; after the Latin Crusaders conquered Palestine and other parts of the Levant at the end of the eleventh century; and at the time of the Mongol invasion from Central Asia in the 13th century. In all these cases, *dhimmis* were suspected, not without rational basis, of real or potential collusion with the foreign enemy, which in Muslim eyes constituted forfeiture of their right to protection.

For most of the time, however, *dhimmis* were trusted enough to be allowed to hold public offices, circumventing an interdiction in Islamic law and giving Jews and Christians the opportunity to participate in the political life of the Islamic state. They served in the court bureaucracy, and functioned as diplomats and translators. Only the vizierate was beyond their reach, with the notable exception of the famous Samuel ibn Naghrela, vizier of the Berber-Muslim kingdom of Granada in the eleventh century. In Arab government bureaus, Jews and Christians practiced the art of letter-writing, including petitions, signature features of Arab literary and political culture which are emulated in the Judaeo-Arabic letters and petitions in the Cairo Geniza. At court they also learned the refined ways of Islamic courtier society and brought this back to their own Jewish communities, where they established their own Jewish courts. In these Jewish courts they commissioned poets to write poetic eulogies in Hebrew, and listened to poems about wine, women, and nature, mimicking the world of Caliphs, viziers, and wealthy men. Epistolary prose (in Judaeo-Arabic) and secular Hebrew poetry, invented in the Islamic period, gave Jews a feeling of embeddedness in Arab society and allowed them to share culture with their Muslim neighbors....

The Pact of `Umar required that non-Muslims remain "in their place," avoiding any act, particularly any religious act, that might challenge the superior rank of Muslims or of Islam. The *dhimmi*, however, occupied a definite and permanent rank in the Islamic hierarchy, guaranteed by Islamic holy law – a low rank, to be sure, but a rank nevertheless. Even when Islam became the majority religion in the conquered lands – in many places no earlier than the tenth century – Jewish (and Christian) *dhimmis* continued to occupy a recognized, fixed, and safeguarded niche within the hierarchy of the Islamic social order. In Bernard Lewis' words, they held a kind of "citizenship," though as second class citizens to be sure...

The Jews of Islam had substantial confidence in the *dhimma* system. If they kept a low profile, if they paid their annual poll tax, they expected to be protected and to be free of economic discrimination – not to be forcefully converted to Islam, not to be massacred, and not to be expelled. When the system periodically broke down, as it did under the fanatical Muslim Berber Almohads, who conquered North Africa and Spain in the mid-twelfth century, or earlier in 1066 in Granada, when the head of the Jewish community was assassinated and the Jewish quarter plundered by the mob (with much loss of life), Jews felt the impact of violence no less than the Ashkenazic Jews of Europe. But

they recognized these as temporary failures of the *dhimma* arrangement. Doubtless this helps explain why Jews in Islamic lands under threat favored superficial conversion (like the Islamic *taqiyya* recommended for Muslims faced with persecution) over martyrdom, unlike their self-immolating Ashkenazic brethren, who had little hope of being officially allowed to return to Judaism after their baptism. In this they anticipated the response of Jews in Christian Spain – the so-called Marranos – who converted to Catholicism rather than accept a martyr's death during and after the pogroms of 1391. The paradigm developed in *Under Crescent and Cross* and summarized in this paper helps explain why Jews were so ready to adopt the culture of the Arab-Islamic world during the medieval centuries....

Islamic civilization came into contact with the science, medicine, and philosophy of the Greco-Roman world much earlier than European Christendom. Translated early on into Arabic, these works gave rise to what a German scholar, Adam Mez, called, not without good reason, "Die Renaissance des Islams" of the tenth century. Jews of the Fertile Crescent, the heartland of the Islamic Empire and the first center of the new Arabic science, medicine, and philosophy, had by that time abandoned Aramaic for Arabic. As Arabic was (unlike Latin) the language of high culture as well as of the Islamic religion – which was anyway less hostile towards the Jews and marked by relatively little formal anti-Jewish polemics – the Jews had both access to and interest in the translated texts read by Muslim intellectuals. This facilitated the cultural convivencia of the Judaeo-Arabic world, which began in the eastern Islamic domains and spread to the Muslim West. It was marked by wholesale Jewish adoption of Arabic, not only as their spoken language but also as their literary medium, and by Jewish imitation of Arabic poetry. It is what led to Jewish assimilation of philosophy, science and medicine. And it is what made possible the remarkable careers of such luminaries as Judah ha-Levi, the poet, physician, and

philosopher, Samuel ha-Nagid ibn Nagrela, the Jewish poet and vizier, the towering figure of Maimonides, as well as scores of other Jewish denizens of Islamic courts and commercial society, less known because they did not leave books behind, but no less important as Jewish exemplars of the "convivencia" that reigned for several centuries during the Islamic high Middle Ages...

The idea that modern Arab anti-Semitism comes from a medieval, irrational hatred of the Jews, similar to the anti-Semitism of Christianity, with its medieval origins, cannot be sustained. Understood as a religiously-based complex of irrational, mythical, and stereotypical beliefs about the diabolical, malevolent, and all-powerful Jew, infused in its modern, secular form with racism and belief in a Jewish conspiracy against mankind – anti-Semitism is not an indigenous or inherent phenomenon in Islam. It was first encountered by Muslims at the time of the Ottoman expansion into Europe, which resulted in the absorption of large numbers of Greek Orthodox Christians. This Christian anti-Semitism became more firmly implanted in the Muslim Middle East in the nineteenth century as part of the discourse of nationalism. Seeking greater acceptance in a fledgling pan-Arab nation constituted by a majority of Muslims, Christians in the Arab world, aided, among other things, by European Christian missionaries, began to use western-style anti-Semitism to focus Arab/Muslim enmity away from themselves and onto a new and, to them, familiar enemy. This Christian anti-Semitism has since become absorbed into the fabric of Islam as if it were there from the start, when it was never there from the start at all.

The widely read Arabic translations of the late-nineteenth century Russian-Christian forgery, "The Protocols of the Elders of Zion," seems to many Muslims almost an Islamic text, echoing old themes in the Qur'an and elsewhere of Jewish treachery toward Muhammad and his biblical prophetic predecessors. The "Protocols" seem all the

more credible in the light of the political, economic and military success of Israel. Sadly, the pluralism and largely non-violent attitude towards the Jews that existed in early and classical Islam seems to have lost its public face. Equally sad, age-old Jewish empathy with Islamic society among Jews from Muslim lands, and memory of decent relations with Muslim neighbors in Muslim lands in relatively recent times, have similarly receded. Comparative study of Jewish-gentile relations in Christendom and in Islam explains the difference between the two societies, though it does not make present-day Arab anti-Semitism any less unfortunate than its Christian roots. One can only hope for a time when a just and peaceful solution to the Arab-Israeli conflict will allow a correct memory of the past to play a role in attitudes of the present.

> - Cohen, *The Convivencia of Jews and Muslims in the High Middle Ages*

Study Questions

Questions for TEXT 1:

- Who wrote the Pact and to whom was it addressed?
- Why would a minority group write such a pact?
- What are the limitations of a *dhimmi*?
- Was the Pact observed at all times?

- Does the Pact of Omar contradict the Hadith and Qur'an texts? Have students give examples.
- Does the Pact of Omar generally reflect the relationship Muslims had with *dhimmis*?
- Does the Pact of Omar hurt the *dhimmi* (personally and/or physically); and how does this relate to the Prophet's saying and the Qur'anic texts that were examined earlier?

Questions for TEXT 2:

- Who wrote the Pact of Omar and to whom was it addressed?
- Why does the author doubt that the Pact of Omar is written by the first Caliph Omar ibn Al Khattab?
- Why is it important whether or not this document was actually written by the Caliph Omar?
- Regardless of whether or not the Caliph Omar actually mandated this decree, does it make any difference in how we approach the text today?
- What is the significance of Caliph Omar dying while saying those words?
- Was the Persian slave Muslim?
- According to Sachedina, does the Pact of Omar go hand in hand with the Prophet's saying and the Qur'an? Why or why not?
- What does the author say about Muslim jurists living in the 8th and 9th century, and how does he relate it to the Pact of Omar?

Questions for TEXT 3:

According to the author, what are the differences and similarities between the lives of Jews living under Christians and Muslims? What is the author's reasoning behind his conclusion?

(1) Were Jews living stable lives under Islamic rule? If so, give examples. Why were some Jews able to prosper and some not?

(2) Were Jews able to participate in Islamic life – both social and political? What positions were out of their reach?

(3) When would the Pact of Omar be followed strictly (ask students to pay special attention to dates)?

(4) According to the author, where does anti-Semitism in modern day stem from? How does this relate to challenges in Muslim-Jewish relations?

LESSON FIVE: Understanding the Andalusian 'Other'
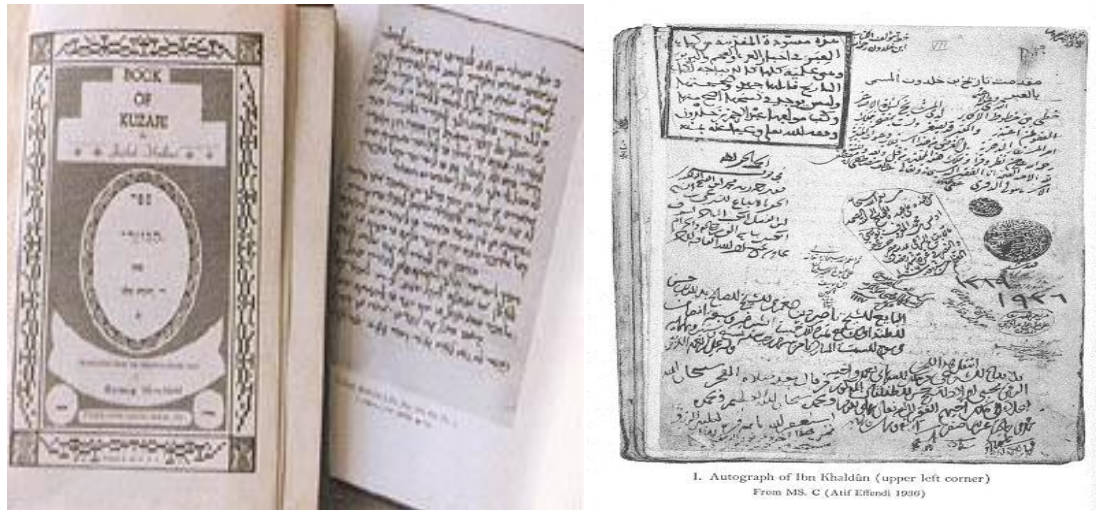
The Book of Kuzari (left) and Ibn Khaldun's own handwriting (right).

Goals

- To gain a deeper understanding of the cultural complexity of Andalusian life.

- To recognize the complex measures needed to come to terms with difference in varied communities.

- To gain an appreciation for the viewpoints of some of the leading religious thinkers of this time period.

Sources

• (TEXT 1) The Jews and Muslims of Muslim Andalusia flourished economically and culturally under the Ummayads, whose dynasty had been transplanted from Damascus to Cordoba by the audacious Abd al-Rahman. Indeed, of the Jewish exile cultures, from Babylon to the United States, the three later summits are Alexandria (from the second century B.C.E. to the second century C.E.), Muslim Andalusia, and Austria-Germany (from the 1890s through 1933).

- Menocal, *The Ornament of the World*

• (TEXT 2) *Andalusia*: a culture where there was extensive cooperation and even symbiosis among Muslims, Jews and Christians, and where civilization touched a point hardly surpassed since fifth-century Athens. Indeed, that comparison itself is not inapt. It was the Abbasid caliphs of Baghdad in the ninth and tenth centuries who sponsored the translation of the whole corpus of Greek philosophy into Arabic, thus preserving it from the ban on philosophy that had been imposed by the first Christian emperors. It was the Arab-Andalusian scholar Averroës, known also as Ibn Rushd, who later, in the twelfth century, made his commentaries on Aristotle available to the Latin-speaking world, where they were yet again banned by the Church fathers before finally being recovered by Europe. So it is no exaggeration to say that what we presumptuously call "Western" culture is owed in large measure to the Andalusian enlightenment. The migration of Arabic-speaking intellectuals to the southern Spanish cities of Córdoba and Granada, and the magnetic pull exerted on Jewish scholars, was also to have revolutionary effects on the study of medicine — with early Greek texts again revived

through translation — and upon the writing of poetry... We tend to forget that Maimonides, another great figure of this culture, wrote almost all his major works — with the exception of the Mishneh Torah — in Arabic.

- Hitchens, "The God Squad"

Additional background for TEXTS 3-4:

The proximity of Jews and Muslims in Islamic lands throughout the medieval period made them aware of each other's religious beliefs and practices without necessarily participating in the religious life of the other's community. Especially in urban areas, Jews and Muslims might pass each other's synagogues and mosques on a daily basis, without ever entering the worship space of the other.

However, certain factors may have aroused the curiosity of Jews and Muslims about the rituals, festivals, and doctrines of their neighbors. Not only did the Muslim and Jewish traditions share many personages and events from their scriptures, but their later legends about these scriptural characters and narratives often overlapped as well. Additionally, Jewish and Muslim theologians and philosophers struggled throughout the Middle Ages to investigate religious issues common to both traditions. For example, the existence of God, the tensions between the multiplicity of divine attributes and the unity of God, divine providence and free will, the mechanics of prophecy, and rules for ethical human conduct were all subjects that occupied religious philosophers within both religious communities. Frequently, the various theological and philosophical perspectives on these topics can be categorized across religious boundaries; for example, certain conceptual systems of the Muslim theologian al-Ghazzali (1058-1111) and the Jewish poet-philosopher Judah Halevi (1075-1141) have more in common with each other than with their coreligionists, Ibn Rushd (1126-1198) and Maimonides

(1135-1204). This is hardly coincidental: trained in a common Arabic language, these religious scholars certainly studied each other's writings.

The following passages are: first (TEXT 3), a medieval Muslim's interpretation of Judaism, and, second (TEXT 4), a medieval Jew's interpretation of Islam. TEXT 3 comes from Abu Zayd Abd al-Rahman ibn Khaldun's (1332-1406) Muqaddamah, the "Introduction" to his Kitab al-I'bar (A Universal History). Ibn Khaldun came from an upper-class Andalusi family that had lived in Seville for centuries and migrated to Tunis after Seville fell to the Christians in 1248. Ibn Khaldun served as a Malikite jurist at Muslim courts in Fez and Granada and lectured at al-Azhar in Cairo for the last 24 years of his life. The Muqaddamah analyzes the sociological and psychological factors that allow human civilizations to rise and fall. The phrase "group feeling," which occurs several times below, is, in Arabic, `as'abiyya, Ibn Khaldun's unique concept of the solidarity that allows a group to consolidate power. TEXT 4 comes from the Kuzari, by Rabbi Yehudah Halevi (1075-1141).

Halevi was born in Tudela, in northern al-Andalus, and lived through the conquest of that city by Christian forces. Halevi left al-Andalus toward the end of his life and sojourned in Cairo, where he was something of a celebrity, before setting off for the Holy Land (although it is unclear whether or not he arrived there). Halevi was a prominent poet, writing piyyutim (liturgical poetry) as well as secular verses. The Kuzari is an apologetical treatise of religious philosophy. It is structured around a story about a king ("the Khazari"), who dreams that his intentions are pleasing to God, but his actions are not. The king, who is determined to correct his actions, invites a Philosopher, a Christian ("the Scholastic"), and a Muslim ("the Doctor") to explain their respective faiths to him, so that he may choose the one that is true and, therefore, the most pleasing to God. Unsatisfied with philosophy, Christianity, and

Islam, the king eventually invites a rabbi to introduce him to Judaism, and he is so impressed with the rabbi's argument that he and his subjects convert to "the faith of Israel." The bulk of the treatise is a lengthy explanation of Jewish history, scriptures, and doctrines. The passage excerpted here is the king's conversation with the Muslim theologian.

• (TEXT 3) It should be known that after the removal of its prophet, a religious group must have someone to take care of it. (Such a person) must cause the people to act according to the religious laws. In a way, he stands to them in the place (khalifa, or caliph) of their prophet, in as much as (he urges) the obligations which (the prophet) had imposed upon them. Furthermore, in accordance with the afore-mentioned need for political leadership in social organization, the human species must have a person who will cause them to act in accordance with what is good for them, and who will prevent them by force from doing things harmful to them. Such a person is the one who is called ruler.

In the Muslim community, the holy war is a religious duty, because of the universalism of the (Muslim) mission and (the obligation to) convert everybody to Islam, either by persuasion or by force. Therefore, caliphate and royal authority are united in (Islam), so that the person in charge can devote the available strength to both of them at the same time.

The other religious groups did not have a universal mission, and the holy war was not a religious duty to them, save only for purposes of defense. It has thus come about that the person in charge of religious affairs (of other religious groups) is not concerned with power politics at all. (Among them), royal authority comes to those who have it, by accident and in some way that has nothing to do with feeling, which by its very nature seeks to obtain royal authority, as we have mentioned before, and not because they are under obligation to gain power over other nations, as is the case with Islam. They are merely

required to establish their religion among their own (people)...

This is why the Israelites after Moses and Joshua remained unconcerned with royal authority for about four hundred years. Their only concern was to establish their religion. The Israelites dispossessed the Canaanites of the land that God had given them as their heritage in Jerusalem and the surrounding region, as it had been explained to them through Moses. The nations of the Philistines, the Canaanites, the Armenians, the Edomites, the Ammonites, and the Moabites fought against them. During that (time), political leadership was entrusted to the elders among them. The Israelites remained in that condition for about four hundred years. They did not have any royal power and were annoyed by attacks from foreign nations. Therefore, they asked God through Samuel, one of their prophets, that He permit them to make someone king over them.

Thus, Saul became their king. He defeated the foreign nations and killed Goliath, the ruler of the Philistines. After Saul, David became king, and then Solomon. His kingdom flourished and extended to the borders of the Hijaz and further to the borders of Yemen and to the borders of the land of the Romans (Byzantines). After Solomon, the tribes split into two dynasties. This was in accordance with the necessary consequence of group feeling in dynasties, which we have mentioned before. One of the dynasties was that of the ten tribes in the region of Nablus, the capital of which is Samaria, and the other that of the children of Judah and Benjamin in Jerusalem. Nebuchadnezzar, the king of Babylon, then deprived them of their royal authority. He first (dealt with) the ten tribes in Samaria, and then with the children of Judah in Jerusalem. Their royal authority had had an uninterrupted duration of a thousand years. Now he destroyed their temple, burnt their Torah, and killed their religion. He deported the people to Isfahan and then Iraq. Eventually, one of the Persian Kayyanid (Achaemenid) rulers brought them back to Jerusalem, seventy years after they

had left it. They rebuilt the temple and re-established their religion in its original form with priests only. The royal authority belonged to the Persians.

Alexander and the Greeks then defeated the Persians, and the Jews came under Greek domination. The Greek rule then weakened, and, with the help of (their) natural group feeling, the Jews rose against the Greeks and made an end to their domination over them. (Jewish) royal authority was in charge of their Hasmonean priests. (The Hasmoneans) fought the Greeks. Eventually, their power was destroyed. The Romans defeated them, and (the Jews) came under Roman domination. (The Romans) advanced toward Jerusalem, the seat of the children of Herod, relatives by marriage of the Hasmonean dynasty. They laid siege to them for a time, finally conquering (Jerusalem) by force in an orgy of murder, destruction, and arson. They laid Jerusalem in ruins and exiled (the Jews) to Rome and the regions beyond. This was the second destruction of the temple. The Jews call it "the Great Exile." After that, they had no royal authority, because they had lost their group feeling. They remained afterwards under the domination of the Romans and their successors. Their religious affairs were taken over by their head, called the Kohen.

- Khaldun, *The Muqaddamah*

• (TEXT 4) He (the Khazari) then invited one of the doctors of Islam, and questioned him regarding his doctrine and observance. The Doctor said: "We acknowledge the unity and eternity of God, and that all men are derived from Adam-Noah. We absolutely reject embodiment, and if any element of this appears in the Writ, we explain it as metaphor and allegory. At the same time we maintain that our book is the speech of God, being a miracle which we are bound to accept for its own sake, since no one is able to bring anything similar to it, or to one of its verses. Our prophet is the Seal of the prophets, who abrogated every previous law, and invited all nations to embrace Islam. The reward of the pious consists in the return of his spirit to his body in paradise and bliss, where he never ceases to enjoy eating, drinking, woman's love, and anything he may desire. The requital of the disobedient consists in being condemned to the fire of hell, and his punishment knows no end."

Said to him the Khazari: "If any one is to be guided in matters divine, and to be convinced that God speaks to man, whilst he considers it improbable, he must be convinced of it by means of generally known facts, which allow no refutation, and particularly imbue him with the belief that God has spoken to man. Although your book may be a miracle, as long as it is written in Arabic, a non-Arab, as I am, cannot perceive its miraculous character; and even if it were read to me, I could not distinguish between it and any other book written in the Arabic language."

The Doctor replied: "Yet miracles were performed by him, but they were not used as evidence for the acceptance of his law."

Al Khazari: "Exactly so; but the human mind cannot believe that God has intercourse with man, except by a miracle which changes the nature of things. He then recognizes that to do so, He alone is capable who created them from nought. It must also have taken place in the presence of great multitudes, who saw it distinctly, and did not learn it from reports and traditions. Even then they must examine the matter carefully and repeatedly, so that no suspicion of imagination or magic can enter their minds. Then it is possible that the mind may grasp this extra-ordinary matter, viz. that the Creator of this world and the next, of the heavens and lights, should hold intercourse with this contemptible piece of clay, I mean man, speak to him, and fulfill his wishes and desires."

The Doctor: "Is not our Book full of the stories of Moses and the children of Israel? No one can deny what He did to Pharaoh, how he divided the sea, saved those who enjoyed His favour, but drowned those who had aroused His wrath. Then came the manna and the quails during forty years, His speaking to Moses on the mount, making the sun stand

still for Joshua, assisting him against the mighty. [Add to this] what happened previously, viz. the Flood, the destruction of the people of Lot; is this not so well known that no suspicion of deceit and imagination is possible?"

Al Khazari: "Indeed, I see myself compelled to ask the Jews, because they are the relic of the Children of Israel. For I see that they constitute in themselves the evidence for the divine law on earth."

He then invited a Jewish Rabbi, and asked him about his belief.

- Halevi, *The Kuzari*

Study Questions

Questions for TEXT 1-2:

- How is Andalusia being depicted in these texts?

- Are you surprised by these descriptions? If so, why? If not, why not?

- What new things have you discovered after reading these texts closely?

Questions for TEXT 3

- What events in Jewish history stand out to Ibn Khaldun and why?

- What sources do you suppose that Ibn Khaldun used to write his understanding of history?

- Are there any segments of the text that you might call "errors of fact"? If so, do you consider these errors major or minor?

- What do you think motivates Ibn Khaldun's interest in Jewish history (in other words, what do you think is his purpose in writing this text)?

- Who do you think he considered to be his audience?

- Based on a reading today, what genre of literature is this?

- How do the elements from your answers to these questions affect Ibn Khaldun's overall description of Judaism?

- Are there any aspects of Ibn Khaldun's own religious perspective that influence his portrayal of Judaism?

- Would you expect a medieval Jew to agree with this description of Judaism? Why or why not?

Questions for TEXT 4:

- What aspects of Islam are most significant to Halevi? Why?

- What sources do you think that Halevi used to write this passage?

- Are there any segments of the text that you might call "errors of fact"? If so, do you consider these errors major or minor?

- What do you think motivates Halevi's interest in Islam (in other words, what is his purpose in writing this)?

- Who do you think he considered to be his audience?

- Based on a reading today, what genre of literature is this?

- How do the elements from your answers to these questions affect Halevi's overall description of Islam?

- Are there aspects of Halevi's own religious perspective that influence his portrayal of Islam?

- Would you expect a medieval Muslim to agree with this description of Islam? Why or why not?

- Finally, compare the techniques of Ibn Khaldun and Halevi in these two texts.

LESSON SIX: Language and Communication

Manuscript page written by Maimonides in Judeo-Arabic.

Goals

- To explore the role of shared language in the cultural exchange and communal living that took place between Jews and Muslims during the medieval period.

- To examine some of the mechanical elements involved in transliteration.

- To address some of the issues involved in translation.

Sources

• (TEXT 1) Although many language groups persisted throughout the medieval Muslim world, Arabic was the indisputable language of Islamic religion and civilization. Jews at all levels of society spoke Arabic from Babylon to al-Andalus, and Judeo-Arabic (middle Arabic in Hebrew characters) was the language of Jewish intellectual culture. Sa'adiah Gaon (882-942) twice translated the Hebrew Bible into Judeo-Arabic, so that Babylonian Jews could read their scriptures, and of Maimonides' (1135-1204) vast corpus, only the *Mishnah Torah* was not written in Judeo-Arabic.

Muslim intellectuals were also concerned with Arabic and its relationship to other languages. First, poets and grammarians were concerned with *fas'ha*, an ideal of linguistic purity and eloquence in their writing. Second, medieval Islamic civilization was a golden age for the sciences of grammar, astronomy, mathematics, optics, geography, and medicine. The Islamic conquests of the eighth and ninth centuries uncovered classical scientific treatises in need of translation from languages such as Greek and Egyptian.

The Muslim caliphs generously supported large-scale translation projects which required the scientific and linguistic skills of a multi-religious, multi-ethnic group of translators. Nestorian Christians (who translated the ancient classics into Syriac, an intermediate language between Greek and Arabic), Persians, Arabs, and Jews were among the most prolific translators. The era of collaborative translation projects naturally evolved into an equally fruitful era of scientific discovery based on inherited knowledge and creative new studies. This scientific golden age was as multi-religious and multi-ethnic as the era of translation. The scientific translation projects were certainly meeting grounds between talented

scholars of different faith, cultural, regional and linguistic backgrounds. Polylingualism was also a feature of daily life for Jews and Muslims of medieval Islamic civilization.

- Andruss, *First Edition of the Istima'a/Shma: Unity Program Teacher's Guide*

• (TEXT 2) It makes no difference whether one understands it through the Hebrew or Arabic or Aramaic: the thing is to understand the subject matter in whatever language it be, and this is even more true of commentaries and codes. The important thing is that you busy yourself learning... You ought to learn this section of the book [*Mishnah Torah*] in the original Hebrew in which we have composed it, for it is not hard to understand and very easy to learn. And after you have trained yourself in one part you will understand the entire work. Under no circumstance do I desire to translate it to Arabic, for then all of its charm would be lost. As a matter of fact I now wish to translate my [Arabic] commentary to the *Mishnah* and the *Book of Precepts* into the Holy Tongue [Hebrew]. Surely then I will not translate this code into Arabic. Don't even ask it of me.

- Maimonides's letter to Ibn Djabir (circa 1191 CE)

• (TEXT 3) The Jews of al-Andalus... esteemed cultural literacy in two languages, one of which was Arabic... many texts... unambiguously set forth the Andalusi Jews' cultural ideal valorizing Arabic as well as Hebrew learning... The literary culture of the Arabized Jews of al-Andalus represents, among other things, a particular instance of the general development of the Jews under Islam during the Middle Ages. Afforded economic opportunity, religious freedom, and social integration in the defined role of "protected people," Jews were also caught up in the intellectual stimulation and challenges of Islamic civilization... Arabization of the Jews in the Muslim East led to fundamental changes in the articulation of Jewish culture during the ninth and tenth centuries, especially in the fields of law, liturgy, and

theology... The Arabized Jews were arguably nowhere as open to participation in the wider culture nor as productive in remaking Jewish culture as in al-Andalus from the mid-tenth through the mid-twelfth centuries. Not only did Andalusi Jews deepen the engagement with Arabic verse and adapt works, scientific learning, mystical piety, and speculative thought, but they also composed poetry and wrote metaphysical works and scientific studies of general interest in Arabic.

- Brann, "The Arabized Jews"

• (TEXT 4) Whoever loves the Prophet loves the Arabs, and whoever loves the Arabs loves the Arabic language in which the best of books was revealed... The Arabic language is the best of languages.

- Al-Tha'labi (circa 1035 CE)

Study Questions

- What problems arise when different language groups come into contact with one another? What adjustments can be made?
- When medieval Muslims and Jews chose which languages to use in different circumstances, who was included and who was excluded from their audience? What ramifications might this have had?
- What are some of the political and economic factors involved in choosing to speak one language over another?
- What are some of the religious factors involved in choosing to speak one language over another?
- Is language important in prayer and reading a sacred text? Why or why not?
- What choices does a translator have when attempting to express culturally-specific ideas in other languages?
- According to TEXT 2, is Hebrew a necessary language for Jews to know? Is it more important to know Hebrew in some circumstances than others?
- Based on his comments in TEXT 2, how do you suppose that Maimonides understands translation? Do you think he maintains that ideas can be expressed equally in any language? What about his opinion regarding whether some languages are more amenable to certain ideas than other languages? Finally, do you think he claims that translation fundamentally alters the meaning of a text?
- Why do you think Maimonides refused to translate the Mishnah Torah into Arabic, though he wrote many of his other books in Arabic (i.e., Judeo-Arabic)?
- Why was Hebrew a significant language for Maimonides?
- According to TEXT 4, why was Arabic a significant language for al-Tha'labi?

- Based on his comments in TEXT 4, how do you suppose that al-Tha'labi understands the idea of translation?
- For al-Tha'labi, what are the implications of speaking Arabic?
- What are the linguistic implications of being a Muslim for al-Tha'labi?
- What do you suppose Maimonides or al-Tha'labi would think about translating the Torah or the Qur'an?
- Is Hebrew a "Jewish language"? What does it mean for any language to be a "Jewish language"? Likewise, is Arabic a "Muslim language," and what are the implications of this designation?
- Are there other languages that are "Jewish languages" or "Muslim languages"? Why or why not?
- Can a language be sacred? Are there sacred languages? Is Hebrew a sacred language? Is Arabic a sacred language? Why or why not? If so, what are the implications of this?
- Who becomes included and who is excluded by linguistic boundaries?

LESSON SEVEN: Muslim and Jewish Poetry in Al-Andalus

The poetry of Ibn Zamrak, inscribed in the Alhambra.

Goals

- To gain a better appreciation of the aesthetic culture and values enjoyed by communities of all faiths during this time period.

- To gain insight into the interplay between religion and love in classical Arabic poetry, which was written by people of all creeds in al-Andalus.

- To examine some of the ways that spirituality is expressed in religious poetry.

- To introduce the following terms to the students:

   - *Ghazal* - A kind of Oriental lyric, found in poetry, commonly written in recurring rhymes. While *ghazals* are still written and recited as poems, this style of poetry was adopted throughout the Indian sub-continent by musicians whose adoration for the form inspired the development and ultimately the rebirth of the *ghazal* as a type of song.

   - *Qasidah* - A type of poem dating back to pre-Islamic Arabia; typically runs more than 50 lines, and sometimes more than 100. In its Persian forms, it is commonly a non-rhyming poem of more than 100 lines, often utilized to praise a king or nobleman. Commonly, either all the lines rhyme in couplets or every second line of the four-line verse rhymes.

Sources

Additional background for TEXTS 1 and 2:

Poetry flourished exuberantly in 11th century al-Andalus. Verse was the common expression of the day, an arabesque of words and meaning the language of love, diplomacy and satire. Andalusian's loved poetry and virtually everyone composed it. Regarding TEXTS 1 and 2 in particular, Ibn Arabi, who went on to become known as the grand master (al-sheikh al-amber) of Sufi thought, recounts that a young woman appeared and objected to each verse in turn, asking how such a famous and respected sheikh could have so badly understood the workings of love.

• (TEXT 1) My heart has adopted every shape; it has become a pasture for gazelles and a convent for Christian monks, a temple for idols and a Pilgrim's Kabana, the tables of a Torah and the pages of a Qur'an. I follow the religion of Love; wherever Love's camels turn, there Love is my religion and my faith.

   - Ibn Arabi

• (TEXT 2) I wish I knew if they knew whose heart they've taken. Or that my heart knew which high-ridge track they follow. Do you think they're safe or do you think they're

perished? The lords of love are bewildered in it, ensnared.

- Ibn Arabi

Amazing! How could it be that the one pierced through the heart by love had any remainder of self left to be bewildered? Love's character is to be all consuming. It numbs the senses, drives away intellect, astonishes thoughts, and sends off the one in love with the others who are gone. Where is the bewilderment and who is left to be bewildered?

- Ibn Arabi

Additional background for TEXTS 3-7:

This encounter under the shadow of the Kabana[1] — the central shrine within Islam — is a sign of the role of poetry in the language of love as well as the interplay of religion and love within Arabic poetry. The poets of al-Andalus brought together these two realms of infinity (religion and love) at the intersection of three major religious traditions... The poets of al-Andalus achieved a depth of power and power of expression that, within the Arabic and non-Arabic worlds alike, still astonishes.

• (TEXT 3) We cannot name you. In station you transcend. All names, freeing us of the obligation. You are unique, the one and only. Your qualities cannot be shared. We are left to describe you as best we can.

- Ibn Khaldun

• (TEXT 4) Sparks shooting from his eyes and wearing a poppy on his head, he arises to announce the death of night. When he crows he himself listens to his call to prayer. Then hurriedly beats his great wings against his body. It seems the king of Persia gave him his crown and Maria the Copt, sister of Moses, hung the pendant around his neck.

- Al-As' ad Abraham ibn Billeted

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[1] Author means Kab'aa.

• (TEXT 5) The garden of green hillocks
dresses up for visitors
in the most beautiful colors
as if a young woman's dowry
were spread out
glittering with gold necklaces

or as if someone had poured out
censers of musk powder
mixed with the purest aromatic oils.

Birds trill on the branches
Like singing girls
Bending over their 'outs

And water falls continuously
Like neck chains
Of silver and pearls.

These are the splendors of such perfection
they call to mind
the beauty of absolute certainty,
the radiance of faith.

- 'Abd Allah ibn al-Sumac

• (TEXT 6) Is it for my friends I am weeping, or is it for the wandering of brothers and the absence of sisters... Or am I lamenting the separation from Solomon, whose friendship is like honey to the mouth?

- Ibn Ezra

• (TEXT 7) Of all the Arabized poets of the Hebrew Golden Age in al-Andalus, Moses (Abu Heron) Ibn Ezra is the one whose poetry most resembles that of an Arabic poet. Yet his literary career was more varied than that of most Arabic poets, reflecting the interests of the Jewish aristocrats of his age. The interplay of Arab-Islamic and Jewish elements, a fascinating feature of the lives and careers of all the leading Hebrew poets of al-Andalus, is so fully developed in him as to render him a model case of an Andalusian Jewish intellectual.

- Scheindlin, *The Literature of Al-Andalus*

Study Questions

- Are there any common themes in these poems, though they were written by different individuals from different religious communities?
- Do you think that the Ibn Arabi pieces differ in tone and content from the other poems? If so, how? If not, why not?
- Can one immediately tell the professed religion of the poet-narrator from reading these spiritual poems?
- If one knew the religion of the poet-narrator, what might this tell the reader about the levels of cultural tolerance and freedom of expression available at the time these poems were written?

LESSON EIGHT: Jewish and Muslim Music in Al-Andalus

Medieval Spanish depiction of court musicians.

Goals

- To gain a better appreciation of the aesthetic culture and values enjoyed by communities of all faiths during this medieval time period.

- To explore the ways that spirituality is expressed through song.

- To examine the role musicians played in this time period as cultural emissaries.

- To view and engage with music not just as entertainment but as a rich document that can instruct the listener on aesthetics, societal norms, etc.

- To demonstrate that there are current examples of Muslims and Jews cooperating and working together.

- To learn from the past in order to transform the present and shape the future.

Sources

• (TEXT 1) If you eat asparagus, or if you start your meal with soup and end with dessert, or if you use toothpaste, or if you wear your hair in bangs, you owe a lot to one of the greatest musicians in history. He was known as Zairian, a colloquial Arabic term that translates as "blackbird." He lived in medieval Spain more than a thousand years ago. He was a freed slave who made good, charming the royal court at Córdoba with his songs. He founded a music school whose fame survived more than 500 years after his death. Ibn Haying of Córdoba, one of Arab Spain's greatest historians, says in his monumental *Al-Mustafa's (The Citation)* that Zairian knew thousands of songs by heart and revolutionized the design of the musical instrument that became the lute. He spread a new musical style around the Mediterranean, influencing troubadours and minstrels and affecting the course of European music.

He was also his generation's arbiter of taste and style and manners, and he exerted enormous influence on medieval European society. How people dressed, what and how they ate, how they groomed themselves, what music they enjoyed — all were influenced by Zairian. If you've never heard of this remarkable artist, it's not surprising. With the twists and turns of history, his name has dropped from public memory in the western

world. But the changes he brought to Europe are very much a part of the reality we know today.

- Lebling, "Flight of the Blackbird"

• (TEXT 2) Abd Al-Rahman I and his Umayyad successors presided over many cultural achievements, including the construction of fabulous mosques and gardens, and also great musical and literary innovations. Music and poetry reached new pinnacles in Al Andalus as the latest ideas from Damascus and Baghdad (home of the Abbasids), as well as cultural centers in North Africa and Europe, came together in the best of times in a spirit of creative tolerance.

The towering cultural figure of this period is Zairian (Blackbird), a brilliant singer, composer, and cultural maverick, who traveled from Baghdad to Cordoba and assumed a role of mythic proportions. It is hard to separate truth from legend here, but Zairian is credited with introducing everything from toothpaste, deodorant, and haute cuisine to revolutionary new musical ideas into European culture. During this time, the notion of rhyme schemes was transferred from Arab poetry into European verse. Many — including Jews and Christians — spoke and wrote in Arabic at the time; it was the preferred language of poets in Al Andalus. Two poetic forms defined by their rhyme schemes — the classical muwashshah and the vernacular zajal — have survived as emblems of Andalusian literary and musical arts....

Despite efforts by some to diminish or erase Arab and Muslim legacies in Europe, Al Andalus left many enduring contributions behind. Many of Europe's modern instruments were introduced by Arabs and Moors, from the bowed rebab — ancestor of all European bowed instruments — to the oud, which became the lute, various horns and flutes, and even timpani drums, which probably trace back to huge war drums mounted on the backs of camels and horses

as they rode into battle. The 13th century Cantigas de Santa Maria, one of the oldest forms of notated music in Europe, were created at the behest of Alfonso X in Toledo, who is known to have had Jewish and Muslim musicians in his court. The surviving manuscript of the Cantigas includes detailed, miniature paintings of medieval instruments, in some cases played by ensembles that included both black and white musicians.

- Reynolds, "Banning Eyre Interviews"

• (TEXT 3) ...sources and texts also seem to establish individual Jews as participants in a shared Andalusi cultural experience. Reports of individuals such as Abu l-Nasr al-Mansur, apparently a Jewish musician employed at the Ummayad court of al-Hakam I (d. 822) (Ashtor: 1:66-67, al Maqqari 3:124-125), indicate the involvement of Andalusi Jews in the general cultural life during the ninth century, more than a century before we are able to speak of an Andalusi-Jewish literary culture.

- Brann, "The Arabized Jews"

• (TEXT 4) Although sometimes portrayed as a courtly tradition of the Muslim elite, the medieval song tradition of muwashshah and zajals extended across sectarian and social boundaries. Jewish musicians performed in Muslim courts and Jewish poets composed Hebrew and Arabic muwashshahs.... Ibn Khaldun (d. 1406) notes that muwashshahs were "appreciated by all the people, both elite and masses, due to the ease of understanding them and the familiarity of their style."

- Reynolds, "Music"

• (PHOTO 1) Orientalist depiction of Ziryab, the "Blackbird," so named for his dark skin and sweet singing voice (the individual referred to in TEXT 1).

www.staff.sbc.edu/jhemstreet/PowerPoints/Session%20IV/Stuver%20pictures/ziryab.jpg (accessed July 30, 2010).

• (PHOTO 2) Picture of a contemporary 'oud.

http://www.oudman.com/ (accessed July 30, 2010)

• (PHOTO 3) A contemporary *'oud* with an intricate calligraphic rosette.

www.cs.dartmouth.edu/~wbc/lute/oud/5_central_rosette.jpg (accessed July 30, 2010).

Additional Resources

• (EXAMPLE 1) Abdel Hadi Halo and the El-Gusto Orchestra of Algiers, is a current example of a Rabbi and Chiekh along with a 42 piece orchestra composed of Algerian Muslim and Jewish musicians.

> http://nonblog.typepad.com/the_nonbloggish_blog/ 2007/10/ (accessed July 30, 2010).

• (EXAMPLE 2) The Fes Festival is another current example. It is the Arabo-Andalusian Jewish Tradition and the Art of *Maqam* featuring Francoise Atlan, Aicha Redouane and Al-Adwar Ensemble with the Fes Orchestra.

> www.fesfestival.com/en/atlan.htm/ (accessed July 30, 2010).

• (EXAMPLE 3) JMS Classical Imports specializes in Andalusian music, offering the 'Andalusian Collection' which includes spiritual/Sufi chants and *Maqamat Ziryab.* A sampling of different pieces can be played from the site.

> Previously accessed at:
> members.aol.com/jmsimports/andalusian.htm

Study Questions

- What is music?

- Who was Ziryab and what are some of his contributions to music and or culture? Include at least one that symbolizes or illustrates the syncretism of European and Middle Eastern/Arab/Jewish music.

- What type of social and/or cultural role did Ziryab play as a musician?

- What is the social and/or cultural significance of this role, and/or of his contributions?

- What language or languages were the *muwashshah* and *zajals* performed in?

- What is the significance of these medieval song traditions to social relations between the various religious and socio-economic groups in *Al-Andalus*?

- What is "secular" music?

- What is "spiritual" music? Is it different than "religious" music?

- What are the commonalities and differences between these two types of music?

- Are there any contemporary musicians that you know who participate in spiritual music that is grounded in religious tradition?

- Are there any contemporary innovative musicians that you know who use traditional forms of music in exciting new ways?

LESSON NINE: Solving Inter-communal Problems in Al-Andalus

Sultan Beyazid Mosque, Istanbul,Turkey

Goals

- To explore some of the ways that medieval communities solved inter-communal problems.

- To become familiar with some of the economic, social, and political problems that affected Jewish and Muslim medieval communities.

Sources

• (TEXT 1) The final years of the medieval period were a time of crisis and change for the Jews and Muslims of al-Andalus and beyond. After an age of great cultural creativity in poetry, philosophy, and architecture, economic prosperity, and professional and religious liberties, the Andalusi Jews were no longer ruled by the Umayyads. They endured a century of intense persecution and forced conversions initiated by the pogroms of 1391 and concluded, at least officially, by the expulsion of the Jews in 1492 (from Spain) and 1495 (from Portugal). It is impossible to know how many Jews decided to convert and remain in their country, and how many chose to depart, even though they were forbidden to take their property with them. The Jews of Eastern Europe attempted to escape similar persecution by immigrating to the Holy Land, but their local rulers prohibited passage.

Jews from the eastern and western lands were exiled and unwelcome in the surrounding countries. There are records of Jewish exiles who gave all their money and possessions to sea captains who loaded them onto a ship only to abandon the ship at sea.

The Ottoman Turks were at a much different, but also precarious, point in their history. The Ottomans captured Constantinople in 1453 under the leadership of Sultan Mehmed II (ruled 1451-1481), destroying the infrastructure of the city in the process. They needed loyal subjects to rebuild the city and establish commercial activities along the coasts. The ideal subjects for such a task would have relatives in far off places to serve as agents in vast trading networks. The empire also lacked large populations of multi-lingual subjects with the experience to serve as advisors and ambassadors.

One of the early Jewish immigrants to the Ottoman lands was Isaac Zarfat, the author of the first passage. We know that Zarfat's letter circulated widely throughout Jewish communities, because several different versions exist. Some scholars also believe that Sultan Mehmed II commissioned Isaac Zarfat to write the letter shortly after the Ottoman conquest of Constantinople, because he realized that his kingdom would benefit from a Jewish presence, and that he could offer Jewish immigrants protections and opportunities that were unavailable to them elsewhere.

The next passages relate to two Ottoman Sultans. Sultan Mehmed II conquered Constantinople just two years into his rule. His successor, Sultan Bayezid II (ruled 1481-1512) was in power when the Jews were formally exiled from Christian Spain.

> - Andruss, *First Edition of the Istima'a/Shma: Unity Program Teacher's Guide*

• (TEXT 2) Brothers and teachers, friends and acquaintances! I, Isaac Zarfati, though I spring from French stock, yet I was born in Germany, and sat there at the feet of my esteemed teachers. I proclaim to you that Turkey is a land wherein nothing is lacking, and where, if you will, all shall yet be well with you. The way to the Holy Land is through Turkey. Is it not better for you to live under Muslims than Christians? Here every man may dwell at peace under his own vine and fig-tree.

> - Isaac Zarfat

• (TEXT 3) Who among you of all my people that is with me, may his God be with him, let him ascend to Istanbul the site of my imperial throne. Let him dwell in the best of the land, each beneath his vine and beneath his fig tree, with silver and with gold, with wealth and with cattle. Let him dwell in the land, trade in it, and take possession of it.

> - Sultan Mehmed II

• (TEXT 4) Sultan Bayezid, monarch of Turkey, heard of all the evil that the king of Spain inflicted on the Jews and he heard that they were seeking a refuge and resting place. He took pity on them, wrote letters, and sent emissaries to proclaim throughout his kingdom that none of his city governors be wicked enough to refuse entry to Jews or to expel them. Instead, they were to be given a gracious welcome, and anyone who did not behave in this manner would be put to death. Thousands and tens of thousands of the deported Jews came to the land of the Turks and filled the land. Then they constructed righteous communities without number in Turkey and generously provided money to ransom captives, and so the children returned to their own country.

> - An Ottoman Jew's description of Sultan Bayezid

• (TEXT 5) But beyond that fundamental prescribed posture, (protecting the people of covenant), al-Andalus was, from these beginnings, the site of memorable and distinctive interfaith relations. Here the Jewish community rose from the ashes of an abysmal existence under the Visigoths to the point that the emir who proclaimed himself caliph in the tenth century had a Jew as his foreign minister. Fruitful intermarriage among the various cultures and the quality of cultural relations with the dhimmi were vital aspects of Andalusian identity as it was cultivated over these first centuries... In the end, it would be al-Andalus's vast intellectual wealth, inseparable from its prosperity in the material realm, that made it the "ornament of the world."

The rich web of attitudes about culture, and the intellectual opulence that it symbolized, is perhaps only suggested by the caliphal library of (by one count) some four hundred thousand volumes, and this is at a time when the largest library in Christian Europe probably held no more than four hundred manuscripts. Cordoba's caliphal library was itself one of seventy libraries in a city apparently so adored that a report of the time

indicated that there were seventy copyists in the book market who worked exclusively on copying Qur'ans...

Many of the volumes they housed, it is safe to assume, were on subjects of little concern to visitors who were not Muslims or Arabophiles: works on religion and on Islam played a dominant role in the Islamic library. But there was a great deal more, and there were books that would have astonished any Christian visitor, with his necessarily vague knowledge of the classical world. The Andalusians, thanks to their regular intercourse with Baghdad, which had made translation of the Greeks a prized project, also housed the libraries of crucial traditions long lost to those in the rest of the Latin West, and unknown to them still, in the tenth century...

Just as essential to the social and cultural project embodied in those libraries was a series of attitudes about learning of every sort, about the duty to transmit knowledge from one generation to another, and about interplay between the very different modes of learning that were known to exist – modes that might contradict each other... These sat happily in those libraries, side by side, unafraid of the contradictions, first-rate...

Unlike the much resented Visigoths who preceded them, the Muslims did not remain a ruling people apart. Rather, their cultural openness and ethnic egalitarianism were vital parts of a general social and political ethos within which the dhimmi could and did thrive...

A century of Umayyad rule had spectacularly improved the Jews' everyday lives and social status: a community not long before reduced to squalor and slavery was upwardly mobile now, halfway toward the day when a Jew would be the grand vizier of an Umayyad caliph...

But Arabic brought with it treasures that had little to do with religion. Though intimately tied to Islam, it was also the passageway and access to an already extraordinary canon of works that, from the poetical to the philosophical, could nourish the intellectual and aesthetic hunger that in Hispania had not been fed, or fed well, for centuries...

The Jews' improved status also meant that they were able to join the educated classes, which they did with success. And of course, at the heart of the Jewish community's prosperity lay an enthusiastic attitude about Arabization, which meant full cultural assimilation...

The Jews of al-Andalus were able to openly observe and eventually enrich their Judaic and Hebrew heritage and at the same time fully participate in the general cultural and intellectual scene.... The Umayyads, much like the Abbasids who devoted vast resources and talent to the translation of Greek philosophical and scientific texts, had created a universe of Muslims where piety and observance were not seen as inimical to an intellectual and "secular" life and society.

So it was that the rich and varied cultural and intellectual Arabophone universe that was the House of Islam in the ninth and tenth centuries provided the backdrop for the Umayyad vision. The Andalusian scene, where a man like Hasdai could occupy center stage, was accessible to the Jewish community in far more than just a technical or linguistic way; indeed, it was a vital part of their identity and in no way at odds with their Jewishness. At the same time, the broader culture partook of their presence and contributions, and Jews added to the everyday-expanding Arabic library in areas ranging from science and philosophy to poetry and Arabic philology, this last the queen of sciences in an Arabic tradition in love with its own language.

- Menocal, *Ornament of the World*

Study Questions

Questions for TEXTS 1-4:

- In TEXT 2, what benefits does Isaac Zarfat promise his coreligionists?

- In TEXT 2, what do Zarfat's promises reveal about the situation of his addressees?

- What do you think is Zarfat's intention in TEXT 2?

- Do you think that this text will help Zarfat accomplish his goals?

- Where do Zarfat's priorities overlap with those of Sultan Mehmed (i.e., compare TEXTS 2 and 3)?

- Do these two individuals differ in the picture that they paint of the possibilities for Jewish life in the Ottoman Empire? If so, are the differences significant?

- What motifs do TEXTS 2-3 share? Are these motifs reminiscent of other sources that we've looked at in this course? How do you account for these similarities?

- TEXT 4 presents a Jew's recollection of Sultan Bayezid. Is this piece a historical text? Why or why not?

- Compare the strengths and weaknesses of TEXTS 2-4, as well as the similarities and differences.

Questions for TEXT 5:

- Based on TEXT 5 what were the relations between Muslims and Jews like in Al-Andalus?

- What role did the Arabic language play in Muslim-Jewish relations?

- What was the status of Jews in society when the Visigoths reigned and how had it changed when the Umayyad took charge?

- The Umayyad reign possessed a lot of material wealth similar to other successful empires throughout the world, what does Menocal highlight as a principal feature, theme, or value of Andalusia that proves to be scarce in most other places in the world at that time? Is there a building that embodies this value or high regard in Cordoba? If there is, please explain what people do there. Which language offers the most opportunities in terms of employment and the acquisition of various things?

- Who are Abd Al Rahman and Hasdai? What do you think of their relationship?

- Does reading and learning about these great positive relations between Jews and Muslims have any impact on you?

LESSON TEN: Shared Spaces and Shared Saints

Kossonogy Joseph (1908-1981) "Rabbi Shimon Bar Yochai tomb," Watercolor on paper

Goal

- To learn about one of the major ways that medieval Jews and Muslims commonly interacted.

Sources

Additional background for TEXTS 1-6:

Religious and social boundaries between medieval Jews and Muslims broke down at the tombs of shared saints. Although certain Jewish and Muslim religious and legal experts condemned the veneration of saints, pilgrimage to the tombs of prophets and patriarchs was common among both religious communities. Jews and Muslims would make a ziyāra, or "visit" to the tombs of deceased holy people, hoping to that the saint would offer them baraka, "blessings."

Below are three pairs of texts. The first pair (TEXTS 1-2) provides evidence of Muslims making ziyāra to the tombs of Jewish saints and Jews making ziyāra to the tombs of Muslim saints. TEXT 1 is an excerpt from a letter written in 1473 by Daniel, a Jewish resident of Palestine, describing the gathering of Muslims and Jews at the tomb of R. Shimon bar Yochai in Meron. TEXT 2 is from al-Ayyubi (d. 1594), and describes the activities surrounding the tomb of Shaykh Arslan. This passage is excerpted from al-Ayyubi's biography of Shaykh Arslan, whose tomb became an important Damascus pilgrimage center in the early Ottoman period.

The second pair of texts (TEXTS 3-4) also demonstrates a culture of saint worship in which Jews and Muslims participated together. However, in these passages, the tomb in question is that of Yehezkel/Hizqīl, an ancient prophet revered in both religious traditions. TEXT 3 comes from the itinerary of Benjamin of Tudela, an Iberian Jew who traveled throughout the Holy Land, Egypt, and Iraq from 1165-1173, recording his observations. TEXT 4 was written by the Muslim historian and geographer, Hamdallāh Qazwīnī al-Mustawfī (1281-1339).

The third pair of texts (TEXTS 5-6) present Muslim and Jewish condemnation of saint worship, and unwittingly provides a glimpse of the precise practices of medieval pilgrims once they reached the tombs. The Muslim passage comes from Ibn 'Aqīl (1039-1119), a Hanbali jurisconsult who was born in Baghdad but lived most of his life in Damascus, an area loaded with pilgrimage

sites and saints' tombs. The Jewish text comes from Sahl b. Masliaha, a 10th century Jerusalem Karaite.

• (TEXT 1) Another cave, in which R. Shim'on b. Yohai is buried, contains no running water such that people cannot live there from its paucity. However, the Jews go there on three festivals (*shalosh regalim*) to see the tombs of the important aforementioned zaddiqim, especially that of R. Shim'on b. Yohai. They supplicate with penitential prayers and prayers of supplication to God, blessed be He, that he grant them water so that they may be able to remain there, and another source of water. The rains then immediately fall and the Muslims fill their wells and vessels. Then the Muslims give the Jews food and drink, all the delicacies befitting a king.

- "Letter from Daniel of Palestine," 1473

• (TEXT 2) The people of al-Sham believe in [Shaykh Arslān] greatly and allege that he possessed the power to manage nature after his death as well as he did in life, that his tomb is efficacious for the fulfillment of supplication, that the four religious communities – Muslims, Jews, Christians, and Zoroastrians believe in him and go to him with votive offerings, such as oil, candles, dirhams and dinars for the sake of getting near [to God], and whoever seeks him at an occasion of great importance or severe affliction and seeks the intercession of God and the Exalted through him, his need is fulfilled. They compete among themselves in serving [his tomb], attaching themselves closely to his turba and seek honor through its upkeep and bring Sultanic decrees for taking charge of his tomb.

- Al-Ayyubi's biography of Shaykh Arslan

• (TEXT 3) The Jews that come there to pray from the land of Persia and Media bring the money which their countrymen have offered to the Synagogue of the [Prophet] Ezekiel. The synagogue owns property, lands and villages, which belonged to King Jeconiah, and when [the Caliph] Muhammad came he confirmed all these rights to the Synagogue of Ezekiel. Distinguished [Muslims] also come hither to pray, so great is their love for the [Prophet] Ezekiel; and they call it Bar Malaha. All the [Muslims] come there to pray.

- Itinerary of Benjamin of Tudela, 1165-1173

• (TEXT 4) The tomb of Hizqīl is located four miles from the northern side of Kufa near the village of Bayt Malāha. The children of Israel make pilgrimage there like the Muslims do to the Kaaba. The Mongol ruler Őljeitű took control away from the Jews and gave it to the Muslims. He built a mosque and minaret there. On the eastern side of Kufa is located the tomb of the Prophet Yūnus (Jonah) and of Hudhayfa b. al-Yamān, who was a Companion of the Prophet.

- Hamdallāh Qazwīnī al-Mustawfī, early 14th century

• (TEXT 5) When the prescriptions of the revealed law became difficult for the ignorant and the wretched, they turned away from the Law to glorifying conventions which they created for themselves and were convenient for them, since, with these conventions, they did not come under the jurisdiction of others. In my estimation, they are infidels by virtue of these innovations, such as glorifying tombs and honoring them with what the Law prohibited of kindling lights, kissing the [tombs] and covering them with fragrance, addressing the dead with needs, writing formulae on paper with the message: 'Oh, my Lord, do such and such for me,' taking earth [from the grave] as a blessing, pouring sweet fragrances over graves, setting out on a journey for them, and casting rags on trees in imitation of those who worshipped the gods Lat and 'Uzza.

- Ibn Aqil, 11th century

• (TEXT 6) How can I be silent while certain idolatrous practices are rampant among Israel? They pass the night among tombstones. They make requests of the dead, entreating 'O Yossi the Galilean, cure me, grant me a child.' They light candles upon the

graves of the righteous ones, and burn incense before them, and tie knots on the date palm of the saint in order to cure a host of illnesses. They make pilgrimage to the tombs of these dead saints and make votive offerings to them, entreat them and request that they fulfill their wish.

- Sahl b. Masliah, 10th century

• (TEXT 7) Lisa Schirch suggests that the importance of ritual and symbol in solving complex, deep-rooted conflicts is often overlooked. Peacebuilding should be thought of as a stage that must be constructed so as to engage people's emotions and senses and capture their imagination and interest. In addition to direct and linear modes of peacebuilding and conflict transformation (such as principled negotiation), practitioners need to rely more on ritual.

Ritual has three specific characteristics. First, it occurs in a unique social space, set apart from everyday life. Second, communication operates through symbols and emotions rather than relying primarily on words or rational thought. In ritual, individuals learn by doing and utilize nonverbal communication. Third, ritual confirms and transforms people's worldviews, identities, and relationships with others.

In Schirch's view, rituals should be understood as symbolic physical actions that require interpretation. The messages that rituals convey do not directly discuss the people or events at hand. Instead, they communicate indirectly through symbols, myths, metaphors, and emotions. For example, the handshake does not communicate a direct message, but rather has come to represent or symbolize friendship. Symbolic acts that are repeated within a tradition come to be thought of as rituals. These rituals often take place in unique spaces that are set apart from everyday life and aim to transform people's worldviews and relationships. Their profound impact consists in their ability to penetrate the seemingly impenetrable, overwhelm the

defensive, and convey complex messages without saying a word.

Ritual includes a wide array of activities, which may be religious or secular, traditional or improvised, formal or informal, forming or transforming, and destructive or constructive. In the opening chapters, Schirch presents some stories that illustrate how people in conflict can use ritual to pave the way for peace. She describes how the symbolic acts of eating a meal, dancing, fishing, and looking at a photograph were central in transforming parties' understandings of themselves, their "enemies," and their conflict. Through ritual, parties were able to form a relationship and establish a foundation for communicating about other, more important issues…

Worldviews

The symbolic dimension of conflict has to do with how people construct and approach conflicts according to their worldviews. In order to understand a conflict's symbolic meaning, we must look to people's values and their sense of identity. Peacebuilding is a matter of transforming how people perceive and make sense of the world (i.e., their worldview.) Worldviews are shaped by five interacting elements: perception, emotional and sensual cognition, culture, values, and identity…

The second component of people's worldviews is the emotional and sensual process of cognition. Humans look to their bodily senses and feelings to understand the world around them. In many cases, our bodies learn more quickly than our brain, so that it is more effective to learn by doing than by thinking. Emotions help people to recognize and understand the significance of events, objects, and people. Therefore, peacebuilders should approach conflict with more processes that appeal to bodily senses and emotions. This means relying on multiple methods and rituals, including writing activities, drama, eating, dancing, and walking outside together…

The Functions of Ritual

In Chapter four, Shirch explores the function of ritual in peacebuilding. Today the term 'peacebuilding' is typically used to refer to the tasks of preventing, reducing, and transforming violent conflict. This includes a wide range of activities, including human rights activism, dialogue, restorative and transitional justice, and development and relief aid. Schirch maintains that the four main approaches to peacebuilding are: Waging Conflict Nonviolently, Reducing Direct Violence, Transforming Relationships, and Building Capacity. Ritual is widely used in all four of these approaches. It can be used to symbolically communicate a commitment to nonviolence, to heal trauma, and to transform relationships. Creating and performing rituals helps people in conflict to relate to one another and engage with oppressive social structures that need to be changed. By offering tools that stimulate the mind, body, and senses, ritual enables parties to get beyond hatred and violence.

Defining Characteristics

Ritual space is set apart from everyday life, so that what happens is very much connected to where it happens. In chapter 5, Schirch maintains that the context in which ritual takes place informs the meaning of the symbols that are used. Participants gain knowledge through interaction with their environment. Thus, peacebuilders need to create a space that can symbolically support the work of bringing people together. The physical context in which peacebuilding takes place should convey a message about what can and should take place within that space.

One way to understand the space in which ritual takes place is in terms of "liminal space," a set-aside context in which the rules for acting and interpreting meaning are different from the rest of life. Ritual space is set off from normal space in a number of different ways, including time, location, architecture, symbols, smells, tastes, and sounds. This is especially useful in conflicts, when interacting in the usual spaces may be emotionally or physically dangerous or painful. Ritual offers an opportunity to interact in a space where the conflict seems to have no currency and where the social structures that often feed conflict no longer operate. Instead, people are reminded of their relationships and their shared desire for peace. Schirch uses examples from the First Nation's smudging ceremony, feminist groups, and the Cypriot peacebuilding workshop to show how ritual space can be created. She believes that all peacebuilders should search for more significant ways to create a ritual space for mediation.

The Transformative Power of Ritual

All of this is connected to the transformative power of ritual. In chapters 7-9, Schirch describes the various ways that ritual transformation aids in the peacebuilding process. First, ritual helps to transform worldviews and enables people to make sense of the larger conflict. It can allow parties to create and affirm a shared view of the world and develop new ways of living and solving difficult problems. Peacebuilders can use ritual to build worldviews supportive of peace and justice. At times when worldviews are crumbling, ritual can create new ways of thinking and dramatically alter the ways people see the world. It can also make conflict less destructive by reframing the issues at stake and allowing people to approach problems in new ways. Some believe that ritual may actually change the physical structure of the brain, prompting it to process information differently. Symbolic forms of communication such as ritual are thought to have the power to penetrate, integrate, and communicate between different parts of the body and brain. In biological terms, worldview transformation can be thought of as the creation of new grooves between sections of the brain. Schirch sets forth three case studies that highlight the role that ritual can play in shifting people's worldviews.

Ritual also plays a role in building, creating, affirming, and healing identities. This transformation of identity is crucial for

peacebuilding. Ritual can assist peacebuilders in responding to the process of dehumanization and increasing the flexibility of identity. Those with a flexible sense of identity can see themselves and others as belonging to a number of different cultural groups. This may allow people to find some shared identities even with their enemies. Ritualized contexts can help people to find these common identities and transform their perceptions about the identity of the enemy. Some ways to transform or build identities are rites of passage, ceremonies, vigils, demonstrations, nonviolent actions, songs, and symbolic gestures. Ritual may enable people in conflict to legitimize or reinvent their identities in ways that express their commonality and interdependence. It can also help to heal and protect identities that have been threatened by conflict.

Finally, ritual can be used to bring people together and create meaningful relationships. It is essential to building relationships in both religious and secular settings. Performing ritual activities brings people together by allowing them to do something together. It also provides social rules and guidelines that tell people how to treat each other, which in turn serves to maintain relational boundaries. Rituals either maintain community structures by affirming the existing social order, or revolutionize that social order. In some cases, ritual acts as a form of protection against the existing social structure and allows for the creation of new relational patterns. In other cases, it reaffirms that social structure or creates a way to transform the system without destroying it. Schirch is hopeful that ritual may have positive and long-term impact on relationships and social structures.

> - Compilation from Schirch, *Ritual and Symbol in Peacebuilding*

Study Questions

Questions for TEXTS 1-6:

- According to TEXT 1, why do pilgrims visit the tomb of Rabbi Shimon bar Yochai?

- According to TEXT 1, what do these pilgrims request from him?

- Is this request particularly Jewish or particularly Muslim?

- According to TEXT 1, does the fulfillment of the request benefit one community more than the other? Why or why not?

- According to TEXT 2, what occasions provoke pilgrims' visits to the tomb of Shaykh Arslan?

- In TEXT 2, what are the reasons for approaching the Shaykh's tomb?

- What do the pilgrims hope to gain from these interactions in TEXT 2?

- In TEXT 2, do you notice any aspects that are particularly Jewish or particularly Muslim in regard to the devotion to the Shaykh? If so, describe them.

- In TEXTS 1-2, why don't Muslims resist venerating Rabbi Shimon bar Yochai on the grounds that he is Jewish? And why don't Jews resist venerating Shaykh Arslan on the grounds that he is Muslim?

- What do TEXTS 1-2 suggest about the role of religious divisions in this environment?

- TEXTS 3-4 are both concerned with the tomb of the prophet Ezekiel. Based on these texts, does it seem that Ezekiel is understood primarily as a Jewish or Muslim saint?

- According to TEXTS 3-4, does it seem as though Jewish and Muslim communities had different priorities in visiting his tomb? How are they different or the same?

- According to TEXT 3, what structures are connected to Ezekiel's tomb?

- According to TEXT 4, what structures are connected to Ezekiel's tomb?

- Explain why TEXTS 3-4 don't both mention the same structures. What inclusions and exclusions are made?
- Do these differences establish the devotees' identities?
- TEXT 4 reveals that a Mongol ruler transferred control of the tomb from Jews to Muslims. What impact, if any, would such a transfer have?
- Compare TEXTS 5-6. How do the writers describe pilgrims' activities around shrines and tombs?
- Are there major differences between Muslim and Jewish practices as recounted in TEXTS 5-6? Why or why not?
- What terms do the authors of TEXTS 5-6 use to describe the people who frequent saints' tombs? Why do the authors condemn the Jewish and Muslim practices around saints' tombs? What relationship do these practices have to "Judaism" or "Islam" according to the authors of TEXTS 5-6?
- According to TEXTS 5-6, does it seem that contact between Muslims and Jews facilitated pilgrimages to saints' tombs? Why or why not?
- Do shrines and tombs seem to create different social and religious environments than synagogues and mosques? Why or why not? What is the effect of these differences?

LESSON ELEVEN: History Now – The Presence and Influence of Al-Andalus Music on Contemporary Music and Modern Identities

Goals

- To consider some of the ways that identities are shaped by the cultures that surround them.

- To consider some of the ways that people shape their own cultural identity.

- To consider the relevance of religious and cultural traditions from the past as they manifest in contemporary societies, art forms, and expressions.

- To examine the presence of cross-cultural, cross-religious artistic expression.

Sources

• (TEXT 1) **I was wondering if there are any other DJs like you who are using elements of the Judeo-Arabic-Andalusian tradition in their music today?**

Not that I know. Not specifically Judeo-Arabic. If you approach Andalusian musicians that are very, very classical, they might go, are you crazy? You're going to put a bass line or whatever on top of this? No way.

So talk a bit about the tradition.

The music that we heard from very young [in the Jewish community in Constantine, Algeria] it was always a live group of musicians, for me Cheikh Raymond because he was very close to the family.

Who was Cheikh Raymond?

He was the flame or the torch of the Constantine School of Andalusian Music in the 1930s, 1940s, 1950s, 1960s.

So he was Jewish himself?

Yes. He was the head of that city because each city had its own school of music. Just like India, it doesn't matter if you're Hindu or Muslim, you learn from a Muslim Ustad, or if you're Muslim you can learn from a Hindu Pandit. Music doesn't make those distinctions. So there was Cheikh Raymond, playing oud and vocal, and then Cheikh Sylvain, who was also Jewish, playing violin, and the rest of the orchestra was all Muslim. That kind of music was always there for celebrations: birth, marriage, bar mitzvah.

When it comes to music, there's always that common ground – and that seems to be what music is able to do. It doesn't resolve all the problems and conflicts, but within music you always find a common ground, and that was true in North Africa. Even to this day there are recordings made by Jewish people that are maintaining their tradition – and when you look at the orchestra, they're all Muslims.

What is your earliest musical memory in Algeria?

It was the Andalusian music that was played at weddings and births. It would start around noon and go on until late, late that night, and the music was a big part of those kinds of celebrations.

Whenever there is music like that, women start dancing and they've never gone to a class and learned belly dance, they just know how to dance. The women have the dancing part, the men have the musical part, and it's always present for a joyful celebration.

What are the ingredients of Andalusian music?

Andalusian music was more like a court music and definitely for the upper classes. It wasn't the popular music. The Arabic word in Algeria is "*malouf*" – people don't say "Andalusian" music, they say "*malouf*." The music is poetry, it's highly, highly refined. I think the best example is really like Indian raga music. It's a serious, classical music.

What happened is, singers from the Judeo-Arabic tradition took elements from Andalusian music and made it more popular

with songs and words that most of the time depicted lost love or waiting love or, in some cases, Hebrew religious text.

At that time, everybody lived together, worked together and created together, so you couldn't say one is Jewish, one is Muslim. All those people were living in Spain. It was the same kind of people with different religions working out this classical music. They already had the *oud*, they already had their own percussions.... But the violin and, later on, banjo came into a lot of North African music. There were times when they would take a Western instrument and make it work for what they were doing.

The only thing that would be different would be the lyrics. The lyrics would be in Arabic or Hebrew. Now, of course the Muslim wouldn't sing anything in Hebrew, but the Jews were able to sing both. And the other difference would be that Arabic lyrics would be profane, whereas Hebrew lyrics would be sacred because they would be taken directly from the scriptures, in this case the Bible. Because Hebrew was never spoken as a language. Hebrew was always and only used for worship.

I think historically if we talk about the classical music from Algeria, Morocco and Tunisia, the Jews maintain the classical tradition called malouf, and Jews and Muslims played together in the same orchestras. The Jews maintained the tradition after it came from Spain into North Africa proper, at the time of the Inquisition.

What was the first music in France that made an impression on you?

What started me musically was like French rock and roll. There's no way to escape that. You're young and you start listening to rock and roll and then blues and then jazz, and then you become a DJ and meanwhile your father, on afternoons when he wasn't at work, he would sit down with very strong coffee, smoking Gitanes and listening to Cheikh Raymond.

To you, that's like, well, that's Dad listening to *his* music; and you being a teenager, well, you're listening to other kinds of stuff. But then you eventually go back to it. Eventually. Because me – I think, because in my ears I had so much of that Andalusian music, when I was 17 I started to listen to classical raga music from India.

So it wasn't like it took me 20 years to go back to my roots or something. Because when I started to listen to classical Indian music, Pakistani, Persian music, all that stuff, it was a very short distance from what I grew up with. When you listen to Persian music or Hindustani music, you hear all the Arab Muslim influences.

And what about raï music?

At first raï music was mainly sung by women, "cheikhats." The cheikhats were the women that started to sing raï songs, which usually had something to do with Muslim prohibitions, meaning alcohol and love. Not that love is a Muslim prohibition, but sexual activity without marriage is.

Raï started in the city known as Oran, in Algeria [where Maurice El Medioni was born] and this still today is the capital of raï music. Alcohol wasn't allowed by Islam, but Algeria, having had the French colonization, had bars and clubs. Oran, being a seaport, had all those influences from the Mediterranean. So from there grew this raï movement: Raï music took mostly folk influences and traditions from the Sahara, from Berber tribes, from rock and roll, Spanish elements like flamenco. From that point of view, raï music really has nothing to do with Andalusian classical music. Probably classical musicians would look at raï music as really low.

It sounds as if music has always been a sanctuary for you because it helps dissolve ethnic, religious and cultural divisions. There's that universality to it.

Young people always resort to music as something they can relate to, because all the other stuff takes a few more years to understand. At first, the only thing you have

is music. Because it speaks to you. You can speak it, it speaks to you and you leave the other stuff for later.

www.pbs.org/frontlineworld/stories/france/sab bah.html (accessed July 30, 2010)

Study Questions

- What do you think the author means when he says "Just like India, it doesn't matter if you're Hindu or Muslim, you learn from a Muslim Ustad, or if you're Muslim you can learn from a Hindu Pandit. Music doesn't make those distinctions… When it comes to music, there's always that common ground"? Do you agree with the premise of his statement? Why or why not?
- Do musicians commonly borrow from other traditions to create their own new brand of tradition? Does this happen today? If so, where?
- Do you agree that music is a space that doesn't recognize religious difference?
- How may music function in helping people define their religious identities?
- Think back to Chapter Six, Lesson Eight. What was the importance of the music considered in that lesson? How has the consumption and importance of music changed since the medieval period? How has it stayed the same?

LESSON TWELVE: Al-Andalus – Lessons Learned

Goals

- To explore the finite nature of even cosmopolitan and tolerant cultures.

- To examine the complexity and even negative elements in societies from previous eras.

- To complicate our understanding of Al-Andalus in order to recognize its worth as a place with both positive and negative aspects.

- To recognize the danger that encroaching intolerance poses on the heels of even the most tolerant societies.

- To recognize and/or acknowledge the significance of studying periods of peace between communities that have warred in the past and who continue to be engaged/wage in violent conflict today.

Sources

• (TEXT 1) The year 1492 has long been a historical touchstone. Europeans and Americans recently marked the 500th anniversary of Christopher Columbus's "discovery" of the New World, not without protests from those who felt that the hemisphere's gains from the event were far outweighed by its losses. Spain was a focus of attention in the quincentennial year, in part because it was Columbus' point of departure, and as host of the universal exposition EXPO '92 in Seville and the summer Olympic games in Barcelona.

There was another 500th anniversary to be marked in 1992, however, and it too involved Spain. While this event has also had important repercussions in world history, and remains the source of a lingering sense of loss, it has attracted much less attention. The event was the fall of the Muslim city of Granada (Gharna-tah in Arabic), on the second day of 1492, to the forces of the Catholic kings of Castile, ending nearly eight centuries of Muslim rule... Muslims and people of Muslim origin had lived relatively unmolested in Christian areas before the fall of Granada and continued to do so immediately after; the city's inhabitants received generous terms of submission and a large degree of religious freedom. In 1499, however, the Catholic monarchs' guarantees were broken, and forced conversion of the Muslims was introduced. The Muslim population rebelled, but the revolt was quickly suppressed. In 1500, Spanish Muslims were presented with a stark choice: Convert to Catholicism or be expelled from Spain. While some Muslims did convert, others continued to practice their faith in secret, and the rest chose exile, principally across the Mediterranean in North Africa...

Although Muslim rule in Spain had ended, the rich cultural and intellectual legacy of al-Andalus survived, both in the Iberian Peninsula and throughout the world. Elements of the Islamic heritage can be found throughout Spain, and in recent years modern Spain has become more aware, and more proud, of the glories of this period of its history. Many place names, such as those of the port city of Algeciras (from al-Jazirah al-Khadra', green island), the Guadalquivir River (from al-Wadi al-Kabir, great river), and the southern region of Andalusia itself, all come from the Arabic used in al-Andalus. The Spanish language itself has been greatly influenced by Arabic, particularly in terms of vocabulary, and many terms of Arabic origin passed on from Spanish into English in the New World.

Some of Spain's most famous architectural monuments, including Córdoba's Great Mosque, Seville's Giralda and Granada's Alhambra, date from the Muslim period; architecture in southern Spain and Latin America borrows a great deal from Muslim builders, both in terms of materials used – tile, stucco – and design elements like central courtyards, abstract ornamentation, and

creative use of water and fountains. The artisans and craftsmen of Spain after the *reconquista* remained largely Muslim, and they often received commissions from Spanish nobility; their work can easily be seen today throughout Andalusia – in the royal residence of Seville, the Alcázar (from the Arabic al-Qasr, meaning the palace), for example.

The instruments, rhythmic patterns, vocal conventions and overall structure and organization of Andalusian music, derived directly from Arab precursors, have also had their effect on Spanish – and, by extension, Latin American – music. In some cases even the Andalusian melodies have been passed down intact.

- Noakes, *The Other 1492*

• (TEXT 2) Among modern-day Arabs, there exists a cult of Al-Andalus (Andalusia). That domain in the Iberian Peninsula became, over the centuries, an edifice of nostalgia: A Muslim dominion had risen in the West. In its period of splendor, it knew power and grace and was a polyglot world of mixed and fluid identities. It nurtured secular philosophy; it spawned its own poetry. But the Muslims were overextended in Spain. They quarreled among themselves. They succumbed to fundamentalist warriors from North Africa who crossed the Strait of Gibraltar to aid the Andalusians, but in fact disdained their worldly ways and secular culture. Islam made a final stand in Granada. But that outpost fell to the Catholic sovereigns, Ferdinand and Isabella, in 1492. On the final ridge overlooking his city, Boabdil, the last ruler, turned back, the storytellers say, for a glance at his realm and sighed in sorrow. *El Ultimo Suspiro del Moro*, the Moor's Last Sigh, was to become that ridge's name.

- Ajami, "Before the Moor's Last Sigh"

• (TEXT 3) Something unusual is going on when a historian draws crowds like a rock star.

Unusual, but not surprising, Zinn's *People's History* is passionate, probing, and partisan. Zinn begins from the premise that the lives of ordinary people matter - that history ought to focus on those who too often receive only token attention (workers, women, people of color), and also on how people's actions, individually and collectively, shaped our society. And it's a people's history in that it's a perspective on the past that is usable today, that can instruct and inspire and caution as we try to make the world a better place...

Societies are dynamic, conflict-ridden, with power played out in every aspect of life. Historians cannot remain outside or "above" these struggles, Zinn argues. None of us can. Our lives, our occupations, our consumer choices – and yes, how we tell history – all take sides, and help move the world in one direction or another.

"Anyone reading history should understand from the start that there is no such thing as impartial history," Zinn writes in a book of essays, *Declarations of Indepedence*. "All written history is partial in two senses. It is partial in that it is only part of what really happened. That is a limitation that can never be overcome. And it is partial in that it inevitably takes sides, by what it includes or omits, what it emphasizes or deemphasizes. It may do this openly or deceptively, consciously or unconsciously."

The textbooks most of us have read as students or have been assigned to teach throughout our careers do not acknowledge their biases. As Zinn suggests, the authors may even be unaware of them... Today, as the United States wages two wars in foreign lands and engages in military actions in many more, isn't a textbook biased when it fails to alert students to the long antiwar and anti-imperialist traditions in our country's history? And with so much conversation about "protecting our borders," isn't it biased not to explore where those borders came from in the first place?

In the first chapter of *A People's History of the United States*, Zinn notes how so much

history-telling concentrates on those at the top – the presidents and diplomats, the generals and industrialists. It's a winner's history, and implicitly tells students: Pay attention to the victors and disregard the rest. Zinn flips the script, as the kids say. He writes that, "I prefer to tell the story from the viewpoint of the Arawaks, of the Constitution from the standpoint of the slaves, of Andrew Jackson as seen by the Cherokees, of the Civil War as seen by the New York Irish, of the Mexican War as seen by the deserting soldiers of Scott's army, of the rise of industrialism as seen by the young women in the Lowell textile mills, of the Spanish-American War as seen by the Cubans, the conquest of the Philippines as seen by the black soldiers on Luzon, the Gilded Age seen by southern farmers, the First World War as seen by socialists, the Second World War as seen by pacifists, the New Deal as seen by blacks in Harlem, the postwar American empire as seen by peons in Latin America"…

But Zinn's approach to history is not simply a personal preference based on his own experiences. When we look at history from the standpoint of the workers and not just the owners, the soldiers and not just the generals, the invaded and not just the invaders, we can begin to see society more fully, more accurately. So often, history books describe a flattened world of "US interests" and generic Americans. As Zinn writes, "Nations are not communities and never have been. This history of any country, presented as the history of a family, conceals fierce conflicts of interest (sometimes exploding, most often repressed) between conquerors and conquered, masters and slaves, capitalists and workers, dominators and dominated in race and sex." Zinn recognizes that we live with consequences of these fierce conflicts of interest today. Thus the more clearly we see the past, the more clearly we'll see the present – and be equipped to improve it.

None of this is to argue for history that exaggerates the crime of the powerful, inflates the heroism of "the people," or invents victories for social movements. But history-writing that begins with a belief in the possibility of a fundamentally egalitarian society will necessarily make alternative selections from our nation's past. Zinn's commitments and work in civil rights and peace movements have led him to propose that history be put to the service of working and teaching for a better world. History is about and for human beings.

Commitment and justice, critique and hope. It seems to me that it's all of this that draws people – and especially teachers – to Howard Zinn's scholarship…

A fundamental problem with traditional history and with traditional history teaching is that it can appear that each event leads inexorably to the next: this happened then this happened then this happened, like dominoes lined up and falling. Social changes can seem almost inevitable. Laid out in neatly sequenced chapters, textbooks present social reality as if it were unfolding rather than being created by people. As Zinn writes in his autobiography: "Everything in history, once it has happened, looks as if it had to happen exactly that way. We can't imagine any other. But I am convinced of the uncertainty of history, of the possibility of surprise, of the importance of human action in changing what looks unchangeable."

- Bigelow, *A People's History for the Classroom*

Study Questions

Questions for TEXTS 1-2:

- What does it mean when a civilization comes to an "end"?
- What remains of the society, and what contributions are lasting or significant?
- Can a society be comprised solely of benevolent and positive qualities?
- Does life in any society come with pros and cons? Do you think that any society can be fairly portrayed as all "bad" or "good"?
- Why do you think the Ummayad Dynasty came to a close? Do you think that this civilization gave any lessons to posterity? If so, what are they?

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(PHOTO) Photo on lesson title page is the Book of Kuzari (left) and Ibn Khaldun's own handwriting (right).

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(PHOTO) Photo on lesson title page is a Medieval Spanish depiction of court musicians.

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(TEXT 2) Reynolds, Dwight, "Banning Eyre Interviews" from: www.afropop.org/multi/interview/ID/57/Al-Andalus-Dwight+Reynolds (accessed July 30, 2010)

(TEXT 3) Brann, Ross, "The Arabized Jews," in *The Literature of Al-Andalus.* (Cambridge, UK: Cambridge University Press, 2000).

(TEXT 4) Reynolds, Dwight, "Music" in *The Literature of Al-Andalus.* (Cambridge, UK: Cambridge University Press, 2000).

(PHOTO 1)
"Ziryab by Jesus Greus" from: www.staff.sbc.edu/jhemstreet/PowerPoints/Session%20IV/Stuver%20pictures/ziryab.jpg (accessed July 30, 2010).

(PHOTO 2)
www.oudman.com (accessed July 30, 2010).

(PHOTO 3)
www.cs.dartmouth.edu/~wbc/lute/oud/5_central_rosette.jpg (accessed July 30, 2010).

Lesson Nine: Solving Inter-Communal Problems in Al-Andalus

(PHOTO) Photo on lesson title page is the Sultan Beyazid Mosque, found in Istanbul, Turkey.

(TEXT 1) Jessica Andruss, First Edition of the Istima'a/Shma: Unity Program Teacher's Guide.

(TEXT 2) Zarfat, Isaac in Franz Kobler, ed., *Letters of Jews Through the Ages: from Biblical Times to the Renaissance.* (New York: East and West Library, 1952) 283-285.

(TEXT 3) Shaw, Stanford J. *The Jews of the Ottoman Empire and Turkish Republic.* (New York: New York University Press, 1991) 30.

(TEXT 4) Shaw, Stanford J. *The Jews of the Ottoman Empire and Turkish Republic.* (New York: New York University Press, 1991) 32-33.

(TEXT 5) Menocal, Maria Rosa. *The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain.* (New York: Little Brown and Company, 2002) 13, 30, 31, 33, 35, 68, 85, 86, and 87.

Lesson Ten: Shared Spaces and Shared Saints

(PHOTO) Photo on lesson title page is from Joseph Kossonogy (1908-1981) "Rabbi Shimon Bar Yochai tomb," Watercolor on paper.

(TEXT 1) Daniel of Palestine in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford: Oxford University Press, 2002) 249.

(TEXT 2) Al-Ayyubi in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford: Oxford University Press, 2002) 209.

(TEXT 3) Benjamin of Tudela in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford: Oxford University Press, 2002) 235.

(TEXT 4) Hamdallah Qazwini al-Mustawfi in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford: Oxford University Press, 2002) 237.

(TEXT 5) Ibn Aqil in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford: Oxford University Press, 2002) 129.

(TEXT 6) Sahl b. Masliah in Meri, Josef. *The Cult of Saints Among Muslims and Jews in Medieval Syria.* (Oxford, England: Oxford University Press, 2002) 221.

(TEXT 7) Schirch, Lisa. "Book Summary of *Ritual and Symbol in Peacebuilding.*" Previously accessed at: http://www.beyondintractibility.org/booksummary/10527 and Schirch, Lisa. *Ritual and Symbol in Peacebuilding.* (Bloomfield: Kumarian Press, 2005).

Lesson Eleven: History Now — The Presence and Influence of Al-Andalus Music on Contemporary Music and Modern Identities

(TEXT 1) "Have Turntable, Will Travel" from: www.pbs.org/frontlineworld/stories/france/interviewsabbah.html (accessed July 30, 2010)

(TEXT 2) "A Jukebox of Jewish-Arabic Music" from: www.pbs.org/frontlineworld/stories/france/sabbah.html (accessed July 30, 2010)

Lesson Twelve: Al-Andalus — Lessons Learned

(PHOTO) Photo on lesson title page is the interior view of the Cathedral of Cordoba, first known as the Mosque of Cordoba.

(TEXT 1) Noakes, Greg, "The Other 1492" from: Previously accessed at: saudiaramcoworld.com/issue/200407/the.other.1492-.compilation.htm.

(TEXT 2) Ajami, Fouad, "Before the Moor's Last Sigh." *The Washington Post*, from

www.washingtonpost.com/ac2/wp-dyn/A51283-2002Apr25?language=printer (accessed July 30, 2010).

(TEXT 3) Bigelow, Bill. *A People's History for the Classroom.* (Washington DC: A Rethinking Schools Publication, 2008), 1-4. and Zinn, Howard. *A Peoples History of the United States.* (New York: Harper-Collins, 2003).

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Challenges to Jewish-Muslim Relations

Introduction

Dear Reader:

From a macro perspective, tensions exist between the Jewish and Muslim communities living in the United States. This does not mean, however, that tensions necessarily exist among specific individual Jews or Muslims. Some of the issues lying at the core of these tensions have to do with different interpretations of symbols, distinct societal statuses in the United States, and international issues that affect domestic relations. This chapter serves as a starting point to approach some of the seeming stumbling blocks to overcoming intergroup tensions.

As the Unity Program focuses on individual and group identities — how each of our student participants are unique in and of themselves, and yet identify as members of larger communities — it is important to explore the tensions between the dominant narratives among the macro Jewish and Muslim communities. Though some of you will no doubt disagree with some of the macro narratives (e.g., the meaning of particular symbols) it is particularly important for each student to grapple with what it means to identify with an ever-changing community, with ever-changing ideas.

LESSON ONE: Mapping the Muslim World Today

Medieval Muslim scholar Al-Idrisi's World Map, 1154 (south on top).

Goals

- To inform students about the global demographics of both Islam and Muslims, building upon statistics presented in chapters 3 and 4.

- To convey elements of the vast diversity of the contemporary Muslim world.

- To encourage students to think critically and dynamically about population, demographics, sovereignty, and mapping in terms of time, space, and politics.

Sources

• (TEXT 1) **Top 20 Muslim Populated Countries**

Country	Muslim Population	% Muslim	Country	% Muslim	Muslim Population
Indonesia	213,469,356	88.22%	Somalia	100%	8,591,629
Pakistan	156,491,617	96.35%	Mauritania	99.9%	3,083,772
India	144,755,562	13%	Maldives	99.9%	348,756
Bangladesh	127,001,272	88%	Western Sahara	99.8%	272,461
Egypt	70,530,237	91%	Turkey	99.8%	68,963,953
Turkey	68,963,953	99.8%	Iran	99%	67,337,681
Iran	67,337,681	99%	Algeria	99%	32,206,534
Nigeria	64,385,994	50%	Afghanistan	99%	29,629,697
China	39,189,414	3%	Yemen	99%	20,519,792
Morocco	32,300,410	98.7%	Tunisia	99%	9,974,201
Algeria	32,206,534	99%	Oman	99%	2,971,567
Afghanistan	29,629,697	99%	Comoros	99%	664,534
Saudi Arabia	26,417,599	95.7%	Djibouti	99%	471,935
Sudan	26,121,865	65%	Morocco	98.7%	32,300,410
Iraq	25,292,658	97%	Iraq	97%	25,292,658
Ethiopia	23,961,478	32.8%	Libya	97%	5,592,596
Uzbekistan	23,897,563	89%	Pakistan	96.35%	156,491,617
Russia	21,513,046	15%	Saudi Arabia	95.7%	26,417,599
Yemen	20,519,792	99%	Tajikistan	95%	6,805,330
Syria	16,234,901	88%	Jordan	95%	5,471,745

Previously accessed at: www.islamicpopulation.com (2006)

• (TEXT 2) **Muslim Populations by Region**[1]

Islam in Africa

Region	Total Population	Muslims	% Muslim	% of Muslim total
Central Africa	83,121,055	12,582,592	15.14%	0.85%
East Africa	193,741,900	66,381,242	34.26%	4.50%
North Africa	202,151,323	180,082,076	89.08%	12.20%
Southern Africa	137,092,019	8,935,043	6.52%	0.61%
West Africa	268,997,245	133,994,675	49.81%	9.08%
Total	**885,103,542**	**401,975,628**	**45.42%**	**27.23%**

Islam in Asia

Region	Total Population	Muslims	% Muslim	% of Muslim total
Central Asia	92,019,166	76,105,962	82.71%	5.16%
East Asia	1,527,960,261	39,609,350	2.59%	2.68%
Middle East	274,775,527	252,219,832	91.79%	17.09%
South Asia	1,437,326,682	416,062,641	28.95%	28.18%
SE Asia	571,337,070	239,566,220	41.93%	16.23%
Total	**3,903,418,706**	**1,023,564,005**	**26.22%**	**69.34%**

Islam in Europe

Region	Total Population	Muslims	% Muslim	% of Muslim total
Balkans	65,407,609	8,165,137	12.48%	0.55%
Central Europe	74,510,241	521,284	0.7%	0.04%
Eastern Europe	212,821,296	21,826,829	10.26%	1.48%
Western Europe	375,832,557	13,577,116	3.61%	0.92%
Total	**728,571,703**	**44,090,366**	**6.05%**	**2.99%**

Islam in North and South America

Region	Total Population	Muslims	% Muslim	% of Muslim total
Caribbean	23,809,622	15,860	0.07%	0.001%
Central America	42,223,849	84,035	0.20%	0.006%
North America	446,088,748	5,115,892	1.15%	0.35%
South America	371,075,531	1,014,716	0.27%	0.07%
Total	**883,197,750**	**6,230,503**	**0.71%**	**0.42%**

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[1] NOTE: In this chart, Egypt, Sudan, and the Maghreb countries are counted as part of North Africa and not the Middle East.

Islam in Oceania

Region	Total Population	Muslims	% Muslim	% of Muslim total
Oceania	30,564,520	372,968	1.2%	0.025%

Previously accessed at: www.islamicpopulation.com (2006)

Study Questions

- What ideas about the world are implicit in these maps?
- What does this imply about people living in the world (e.g., if Europe is placed at the center of the world, how are people then potentially being taught about non-Europeans)?
- What percentage of the entire world population is Muslim?
- What ten countries have the largest Muslim populations in the world (in order from most to least; alternatively, present them with list to rank)?
- Rank ten countries in terms of Muslims as percentage of population (mix up Muslim-majority and Muslim-minority countries).
- What five languages are most widely spoken by Muslims in order from most-to-least spoken (estimates based on population: Arabic, Indonesian, Urdu, Bengali, Turkish, and Farsi)?
- Rank regions of the world in order of Muslims as % of population.

Discussion Questions:

- What defines a "Muslim country"?
- What differences exist between "Muslim countries"?
- What are the borders of the "Muslim world"?
- What is the most useful information to include in a map of the Muslim world?
- In which regions are Muslims the majority, the minority, or neither?

LESSON TWO: Mapping the Jewish World Today

Goals

- To inform students about the global demographics of Jews and Judaism, building upon statistics presented in chapters 3 and 4.

- To convey elements of the vast diversity of the contemporary Jewish world.

- To encourage students to think critically and dynamically about population, demographics, sovereignty, and mapping in terms of time, space, and politics.

Sources

• (TEXT 1) **Estimated Jewish Population**

	2001		2002		Yearly % Change
Region	**Abs. N.**	**Percent**	**Abs. N.**	**Percent**	
World	13,252,100	100.0	13,296,100	100.0	0.3
Diaspora	8,299,900	62.6	8,271,100	62.2	-0.3
Israel	4,952,200	37.4	5,025,000	37.8	1.5
Americas	6,479,300	48.9	6,476,300	48.7	-0.0
North	6,064,000	45.8	6,064,000	45.6	0.0
Central	52,600	0.4	52,500	0.4	-0.2
South	362,700	2.7	359,800	2.7	-0.8
Europe	1,580,800	11.9	1,558,500	11.7	-1.4
Eur. Union	1,032,100	7.8	1,034,400	7.8	0.2
Former USSR	434,000	3.3	410,000	3.1	-5.5
East Eur. and Balkans	95,000	0.7	94,500	0.7	-0.5
Asia	5,000,500	37.7	5,069,900	38.1	1.4
Israel	4,952,200	37.4	5,025,000	37.8	1.5
Former USSR	28,000	0.2	25,000	0.2	-10.7
Other	20,300	0.2	19,900	0.1	-2.0
Africa, Total	88,300	0.7	87,200	0.7	-1.2
North	7,500	0.1	7,400	0.1	-1.3
South	80,800	0.6	79,800	0.6	-1.2
Oceania	103,200	0.8	104,200		1.0

Previously accessed at: upload.wikimedia.org/wikipedia/en/9/9f/Judaism_By_Country_Numbers.png (2006)

• (TEXT 2) **Countries with Largest Jewish Populations**

Rank	Country	Jewish Population	In the World		In the Diaspora	
			%	Cumulative	%	Cumulative
1	United States	5,700,000	42.9	42.9	68.9	68.9
2	Israel	5,025,000	37.8	80.7	n/a	n/a
3	France	519,000	3.9	84.6	6.3	75.2
4	Canada	364,000	2.7	87.3	4.4	79.6
5	United Kingdom	273,500	2.1	89.4	3.3	82.9
6	Russia	265,000	2.0	91.4	3.2	86.1
7	Argentina	195,000	1.5	92.8	2.4	88.5
8	Germany	103,000	0.8	93.6	1.2	89.7
9	Ukraine	100,000	0.8	94.3	1.2	90.9
10	Australia	99,000	0.7	95.1	1.2	92.1
11	Brazil	97,300	0.7	95.8	1.2	93.3
12	South Africa	78,000	0.6	96.4	0.9	94.2
13	Hungary	51,300	0.4	96.8	0.6	94.8
14	Mexico	40,400	0.3	97.1	0.5	95.3
15	Belgium	31,400	0.2	97.3	0.4	95.7

www.jewishagency.org/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/Demography/Population+Tables.htm (accessed August 2, 2010).

• (TEXT 3) **Top 20 Jewish Populated Countries**

Rank	Country	Jews	% Jewish	% of Jewish Total
1	United States	5,914,682	2%	40.5%
2	Israel	5,021,506	80%	34.4%
3	Russia	717,101	0.5%	4.91%
4	France	606,561	1%	4.16%
5	Argentina	395,379	1%	2.71%
6	Canada	393,660	1.2%	2.70%
7	United Kingdom	302,207	0.5%	2.07%
8	Ukraine	142,276	0.3%	0.975%
9	Germany	107,160	0.13%	0.734%
10	Brazil	95,125	0.051%	0.652%
11	Australia	90,406	0.45%	0.619%

12	South Africa	88,688	0.2%	0.608%
13	Belarus	72,103	0.7%	<0.5%
14	Hungary	60,041	0.6%	<0.5%
15	Mexico	53,101	0.05%	<0.5%
16	Belgium	51,821	0.5%	<0.5%
17	Spain	48,409	0.12%	<0.5%
18	Netherlands	32,814	0.2%	<0.5%
19	Moldova	31,187	0.7%	<0.5%
20	Uruguay	30,743	0.9%	<0.5%

Previously accessed at: www.jafi.org.il/education/100/concepts/demography/demtables.html#1 (2006)

Study Questions

- What percentage of the entire world population are Jews?

- What ten countries have the largest Jewish populations in the world (in order from most to least; alternatively, present them with a list to rank)?

- What five languages are most widely spoken by Jews, in order (estimates based on population: English, Hebrew, Russian, French, and Spanish)?

- Rank the regions of the world in order of Jews as percentage of population.

- Jews are a minority population in the world in every country except Israel. Are they therefore a less important identity group?

- What makes a group "important"? What are the most useful categories to use in describing Jewish communities, and mapping the Jewish world?

- Does the difference in population size between Jews and Muslims influence the way people in each group view themselves? Each other? Other religious groups (i.e., non-Jewish and non-Muslim)?

LESSON THREE: Mapping Changes in the 20th Century Muslim World

Goals

- To inform students about the major demographic and political changes in the Muslim world that have taken place in the past century.

- To inform students about some of the historical experiences that have shaped contemporary Muslim identities.

- To encourage students to think critically about population, demographics, and mapping in terms of time, space, and politics.

Sources

- (TEXT 1) **30 Muslim Identity Groups**

(NOTE: Although this is not an exhaustive list, be sure to provide students with definitions of terms such as sovereignty, government and war/peace).

1. Afghan Pashtuns
2. Algerian Arabs
3. Anatolian Turks
4. Azerbaijani Muslims
5. Baluchi Muslims in (present-day) Pakistan
6. Bengali Muslims in (present-day) Bangladesh
7. Bosnian Muslims
8. Chechen Muslims
9. Egyptian Sunni Arabs
10. Gujarati Indian Muslims
11. Hejaz Sunni Arabs/Saudis
12. Iraqi Kurds
13. Iraqi Shiite Arabs
14. Iraqi Sunni Arabs
15. Iranian Shiites
16. Javanese Muslims (Indonesia)
17. Kosovar Albanians
18. Kurds in [present-day] Turkey
19. Lebanese Sunni Arabs
20. Maghrebi Berbers (Amazigh)
21. Moroccan Arabs
22. Malay Muslims
23. Minadaoan Muslims in the Philippines
24. Senegalese Muslims
25. Sierra Leonean Muslims
26. Somalis
27. Turkish Cypriots
28. Uighur Muslims in China
29. Uzbeks in (present-day) Uzbekistan
30. Yemeni Sunni Arabs

- (TEXT 2) **Categories of Sovereignty, Government, and War/Peace**

Sovereignty:

Majority in Independent Nation-State	IS
Ottoman Imperial Regime	OT
European Colony/Protectorate	EC
Russian/Soviet Regime	USSR
Muslim minority in non-Muslim state	MNM
Muslim ethnic/religious minority in Muslim state	MEM
Civil War/Anti-colonial Struggle/ Contested Sovereignty	CW

Government:

Colonial/Imperial Regime	CR
Ottoman Territory	OT
Authoritarian Islamist	IR
Authoritarian Nationalist	AN
Authoritarian Communist	AC
Constitutional Democracy	CD
Nationalist Democracy	ND
Civil War/Contested Sovereignty	CW
Monarchy	M

War/Peace:

Inter-state Territorial Conflict	TC
Civil War	CW
Anti-colonial Struggle	AC
Ethnic insurgency	EI
Colonial/Imperial Regime	CR
Ethnic tension/violence	ET
Regime repression of minority	MR
Islamist Insurgency	II
Repressive/unstable regime	RR
Stable Peace	SP

(Note: These categories are based upon references to Political Science research databases). Challenges and debates of these categorizations are encouraged.

-Charts were compiled by chapter authors, using the following references: "Correlates of War": previously accessed at: www.correlatesofwar.org/; "Minorities at Risk": previously accessed at: www.cidcm.umd.edu/inscr/mar/; and "Polity IV": previously accessed at www.cidcm.umd.edu/inscr/polity/.

Study Questions

- What are some of the major historical experiences, changes, and processes that have affected and shaped different Muslim identity groups and the Muslim World in the twentieth century?

- How have the following processes been important in forming the identity and historical narratives of each group, and/or the Muslim World today: civil war, colonialism, Communism/Marxism, de-colonization, democratization, ethnic nationalism, imperialism, religious ideologies?

- Do these historical experiences affect the relationships of Muslims and the Muslim world within the United States, Europe, and elsewhere in today's world? If so, how?

LESSON FOUR: Mapping Changes in the 20th Century Jewish World

Goals

- To inform students about the major demographic and political changes in the Jewish world in the past century.

- To inform students about historical experiences that have shaped contemporary Jewish identities.

- To encourage students to think critically about population, demographics, and mapping in terms of time, space, and politics.

Sources

• (TEXT 1) A famous quote from the mother of Chaim Weizmann (1874-1952, a leading Zionist activist in the first half of the twentieth century, and the first President of Israel), paints a picture of two competing revolutionary visions popular among Jews in the early twentieth century "Pale of Settlement", the territories in the Russian Empire in which Jews were permitted to live, which then contained the world's largest Jewish population. Chaim Weizmann was a leading advocate of Jewish nationalism and settlement in Palestine, and his brother Shmuel was a *Bundist* — a Jewish socialist, who advocated socialist revolution. Their mother is quoted as saying, "Whatever happens, I shall be well. If Chaim is right, I shall go to live in Palestine and we will have our own country. If Shmuel is right, we shall live with dignity, like human beings, here in Russia."

> - Based on Bloom, *The Autobiography of Weizmann's Zionism* and Himmelfarb, *Varieties of Jews: Are We Modern?*

• (TEXT 2) **World Jewish Population by Regions (1900)**

Circa 1900		
Region	**Population**	**Percent**
World	11,206,849	100.0
Americas, Total	**1,549,621**	**13.8**
North	1,522,500	13.5
Central	1,000	0.00
South	26,121	0.2
Europe, Total	**8,966,781**	**80.0**
Russia (1897)	3,872,625	34.6
Poland (1897)	1,316,776	11.7
Austria (Cisleithania, includes Galicia)	1,224,899	10.0
Kingdom of Hungary	851,378	7.5
Germany (1901)	586,948	7.5
Turkey and Rumelia	282,277	2.5
Romania (1900)	269,015	2.4
United Kingdom	250,000	2.2
Other Europe	312,863	2.7
Asia, Total	**300,948**	**2.6**
Other Arabia and Asia Minor	95,000	0.8
Palestine	78,000	0.6
Caucasus	58,471	0.05
Persia	35,000	0.3
Siberia	34,477	0.3
Other	51,392	0.4
Africa, Total	**372,659**	**3.3**

North	322,659	2.8
Sub-Saharan	50,000	0.4
Oceania	**16,840**	**0.01**

en.wikipedia.org/wiki/Historical_Jewish_population _comparisons#By_region (accessed August 2, 2010).

• (TEXT 3) **Top 20 Countries/regions ranked by Jewish populations (1900 v. 2005)**

Rank	Country	Jews (1900)	% Jewish (1900)	Country	Jews (2005)	% Jewish (2005)
1	Russia	3,872,625	3.29%	United States	5,914,682	2%
2	Austria, Hungary and Poland	3,393,053	6.36%	Israel	5,021,506	80%
3	United States	1,500,000	1.97%	Russia	717,101	0.5%
4	Germany	586,948	1.04%	France	606,561	1%
5	Turkey and Eastern Rumelia	282,277	4.91%	Argentina	395,379	1%
6	Romania	269,015	4.99%	Canada	393,660	1.2%
7	United Kingdom	250,000	0.57%	United Kingdom	302,207	0.5%
8	Morocco	109,712	2.11%	Ukraine	142,276	0.3%
9	Holland	103,988	2%	Germany	107,160	0.13%
10	France	86,885	0.22%	Brazil	95,125	0.051%
11	Ottoman Palestine	78,000	12%	Australia	90,406	0.45%
12	Asia Minor and Syria	65,000	0.55%	South Africa	88,688	0.2%
13	Tunisia	62,545	4.16%	Belarus	72,103	0.7%
14	Caucasus	58,471	0.77%	Hungary	60,041	0.6%
15	Algeria	51,044	1.07%	Mexico	53,101	0.05%
16	South Africa	50,000	4.54%	Belgium	51,821	0.5%
17	Ethiopia	50,000	1%	Spain	48,409	0.12%
18	Iran	35,000	0.39%	Netherlands	32,814	0.2%
19	Italy	34,653	0.1%	Moldova	31,187	0.7%
20	Siberia	34,477	0.6%	Uruguay	30,743	0.9%

en.wikipedia.org/wiki/Historical_Jewish_population _comparisons#By_region (accessed August 2, 2010).

• (TEXT 4) According to the American Jewish Yearbook, the Jewish population of Europe was about 9.5 million in 1933. In 1950, the Jewish population of Europe was about 3.5 million. In 1933, 60 percent of all Jews lived in Europe. In 1950, most Jews (51 percent) lived in the Americas (North and South combined), while only a third of the world's Jewish population lived in Europe.

The Jewish communities of Eastern Europe were devastated. In 1933, Poland had the largest Jewish population in Europe, numbering over three million. By 1950, the Jewish population of Poland was reduced to about 45,000. The Soviet Union had the largest remaining Jewish population, with some two million Jews. Romania's Jewish population fell from about 980,000 in 1933 to about 280,000 in 1950. Most of these demographic losses were due to the Holocaust, the rest to postwar emigration from Europe.

The Jewish population of central Europe was also decimated. Germany had a Jewish population of 565,000 in 1933 and just 37,000 in 1950. Hungary had 445,000 in 1933 and 190,000 in 1950. Czechoslovakia's Jewish population was reduced from about 357,000 in 1933 to 17,000 in 1950 and Austria's from about 250,000 to just 18,000.

In western Europe, the largest Jewish communities remained in Great Britain, with approximately 450,000 Jews (300,000 in 1933) and France, with 235,000 (225,000 in 1933). In southern Europe, the Jewish population fell dramatically: in Greece from about 100,000 in 1933 to just 7,000 in 1950; in Yugoslavia from about 70,000 to 3,500; in Italy from about 48,000 to 35,000; and in Bulgaria from 50,000 in 1933 to just 6,500 in 1950 (the reduction in the Bulgarian Jewish population resulted from postwar emigration). The demographic focus of European Jewry thus shifted from eastern to western Europe.

Before the Nazi takeover of power in 1933, Europe had a vibrant and mature Jewish culture. By 1945, most European Jews -- two out of every three -- had been killed. Most of the surviving remnants of European Jewry decided to leave Europe. Hundreds of thousands established new lives in Israel, the United States, Canada, Australia, Great Britain, South America, and South Africa.

- Previously accessed at: www.ushmm.org/wlc/article.php?lang=en&ModuleId =10005687&printing=yes

Study Questions

- What were the major demographic changes in the map of the Jewish world between 1900 and 2000?

- What was the most widely spoken language among Jews in 1900 (Yiddish)?

- What are the most widely spoken languages today (English and Hebrew; see Chapter 7, Lesson 2, quiz questions)?

- How are those demographic and linguistic changes related to the "Jewish Problem" or "Jewish Question" of the early 20th century?

- For whom was it a problem or a question? European Jews? All Jews? Non-Jewish Europeans? The entire world? Some or all of the above?

- What are major historical experiences, changes, and processes that have affected and shaped different Jewish identity groups and the Jewish World in the 20th century?

- How have the following processes been important in forming the identity and historical narratives of the Jewish World today: anti-Semitism, colonialism, Communism/Marxism, de-colonization, democratization, ethnic nationalism, genocide, imperialism, religious ideologies, Zionism?

- Do these historical experiences affect the relationships of Jews and the Jewish world with other religious and national groups today? If so, how?

LESSON FIVE: Global Muslim and Jewish Identities — Challenges of Unity and Diversity

Section A: Global Muslim Organizational Politics

Goals

- To inform students about diverse international political currents and issues within the contemporary Muslim world in general, and the Organization of the Islamic Conference (OIC) specifically.

- To encourage critical thinking about the role of transnational religious identities in the international politics of our global world.

- To increase students' understanding of cultural, political, and religious unity and diversity within the contemporary Muslim world.

Sources

• (TEXT 1) **Excerpts from the founding charter of the OIC**

Charter of the Organization of the Islamic Conference

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE.

The Representatives of The Kingdom of Afghanistan, the People's Democratic Republic of Algeria, the State of the United Arab Emirates, the State of Bahrain, the Republic of Chad, the Arab Republic of Egypt, the Republic of Guinea, the Republic of Indonesia, the Islamic Republic of Iran, the Hashemite Kingdom of Jordan, the State of Kuwait, the Republic of Lebanon, the Libyan Arab Republic, Malaysia, the Republic of Mali, the Islamic Republic of Mauritania, the Kingdom of Morocco, the Republic of Niger, the Sultanate of Oman, the Islamic Republic of Pakistan, the State of Qatar, the Kingdom of Saudi Arabia, the Republic of Senegal, the Republic of Sierra Leone, the Democratic Republic of Somalia, the Democratic Republic of Sudan, the Syrian Arab Republic, the Republic of Tunisia, the Republic of Turkey, and the Yemen Arab Republic, meeting in Jeddah from 14 to 18 Muharram, 1392 AH (29 February – 4 March, 1972)…

APPROVE the present Charter of the Organization of the Islamic Conference:

ARTICLE I

The Islamic Conference: The Member States do hereby establish the Organization of "the Islamic Conference".

ARTICLE II

Objectives and Principles:

Objectives:

The Objectives of the Islamic Conference shall be:

> • to promote Islamic Solidarity among Member States;

> • to consolidate cooperation among Member States in the economic, social, cultural, scientific and other vital fields of activities, and to carry out consultations among Member States in international organizations;

> • to endeavor to eliminate racial segregation, discrimination; and eradicate colonialism in all its forms;

> • to take necessary measures to support international peace and security founded on justice;

• to coordinate efforts for the safeguarding of the Holy Places and support of the struggle of the people of Palestine, and help them regain their rights and liberate their land;

• to back the struggle of all Muslim people with a view to preserving their dignity, independence and national rights;

• to create a suitable atmosphere for the promotion of cooperation and understanding among Member States and other countries.

Principles:

The Member States decide and undertake that, in order to realize the objectives mentioned in the previous paragraph, they shall be inspired and guided by the following principles:

• total equality between Member States;

• respect of the right of self-determination, and non-interference in the domestic affairs of Member States;

• respect of the sovereignty, independence and territorial integrity of each Member State;

• settlement of any conflict that may arise by peaceful means such as negotiation, mediation, reconciliation or arbitration;

• abstention from the threat of use of force against the territorial integrity, national unity or political independence of any Member State.

ARTICLE III

Conference bodies: The Islamic Conference is made up of:

• the Conference of Kings and Heads of State and Government;

• the Conference of Foreign Ministers, and

• the General Secretariat and Subsidiary Organs.

ARTICLE IV

Conference of Kings and Heads of State:

• The Conference of Kings and Heads of State and Government is the supreme authority in the organization and holds its meetings whenever the interest of Muslim nations warrants it to consider issues of vital concern to the Muslim world and to co-ordinate the policy of the organization accordingly...

ARTICLE VII

Finance:

• All expenses on the administration and activities of the Secretariat shall be borne by Member States according to their national incomes.

• The Secretariat shall administer its financial affairs according to the rules of procedure approved by the Conference of Foreign Ministers.

• A Standing Financial Committee shall be set up by the Conference from the accredited representatives of the participating States, and shall meet at the Headquarters of the General Secretariat. This Committee shall, in conjunction with the Secretary-General, prepare and supervise the budget of the General Secretariat in accordance with the regulations approved by the Conference of Foreign Ministers.

ARTICLE VIII

Membership:

• The Organization of the Islamic Conference is made up of the States which took part in the Conference, of

Kings and Heads of State and Government held in Rabat and the Foreign Ministers' Conference held in Jeddah and Karachi, and signatory to this Charter. Every Muslim State is eligible to join the Islamic Conference on submitting an application expressing its desire and preparedness to adopt this Charter. The application shall be deposited with the General Secretariat, to be brought before the Foreign Ministers' Conference at its first meeting after the submission of the application. Membership shall take effect as of the time of approval of the Conference by a two-third majority of the Conference members.

- Previously accessed at:
www.oicun.org/OIC%20Charter.html

• (TEXT 2) **Salmagundi**

There are 55 Islamic countries — 55 members of the Organization of the Islamic Conference (OIC), the main loose commonwealth of Islamic states set up in 1969. Does culture play a role in their foreign policy? Well, to some degree, yes, but in two very specific regards.

First of all, as a form of solidarity, either at the popular or state level: support for struggling Muslims in Palestine, Kashmir, Bosnia, or Chechnya. Some Muslim states do this some of the time. At the popular level, there is a sentiment of transnational, pan-Islamic solidarity. It's strong now, more than 20 years ago, but it's not the determinant factor.

Look at Iran. Iran's constitution enjoins it to give support to struggling Muslims around the world. And it does support the Palestinians. But in Chechnya it supports the Russians. In Nagorno-Karabakh it supports the Armenians, even though the Azeris are Shiites. In Kashmir it supports the Indians. In Sinjiang, it supports China (not the Uighur Muslims). So Iran does not allow purely cultural or religious solidarity to determine its foreign policy. The same goes for the other states, for whom trade and military advantage, and inter-ethnic rivalry with each other, are just as important.

Then we come to the second way in which [Islamic] culture matters: as a form of legitimation. So the Saudis say they are the protectors of the holy places. The Iranians say they represent the vanguard of Islam, which is why they [make public statements] about Palestine: it's an issue on which they can make themselves look good, like they tried to do on Salman Rushdie. But that doesn't mean that it determines their foreign relations. If we ask why Iran appears to be moving towards the acquisition of at least the capacity to have nuclear weapons, it's nothing to do with Islam. It's to do with interstate policy: the fact that Pakistan has nuclear weapons, that Israel has nuclear weapons, that Iran's been invaded several times in the last century.

- Previously accessed at:
www.skidmore.edu/salmagundi/halliday.html

Study Questions

- What are the most "important" Muslim countries in the world?

- What makes a country "important"? How does this relate to economic power, political power, population size, or religious importance?

- How do different aspects of identity serve to unify and/or divide Muslims across the Muslim world, such as culture, language, religious practice, nationality, economic status, and international political dynamics?

- How important is Muslim identity in determining foreign policy, of Muslim-majority countries, or of non-Muslim-majority countries toward Muslim-majority countries?

- Do Muslims today have what Medieval Muslim scholar Ibn Khaldun called *'asabiyya* (see Chapter 6)?

Section B: Global Jewish Identity Politics

Goals

- To inform students about diverse perspectives on the relationship between Jews and Jewish identity in Israel and in the "Diaspora."

- To encourage students to think critically about diverse meanings of Jewish identity in different cultural and political contexts.

- To encourage critical thinking about the role of transnational religious identity in the international politics of our global world.

Sources

• (TEXT 3) **"Yehoshua opened a Pandora's Box with Diaspora slur"**

When novelist A.B. Yehoshua told an audience of American Jews recently that Jewish life is experienced more completely in Israel than anywhere else, he opened a Pandora's box of identity politics, with no lid in sight.

Though provocative, Yehoshua's comments are nothing new in the lexicon of Zionist thought, and in fact his approach even is considered somewhat dated.

Yet the debate his comments sparked exposed how poorly Jews in Israel and those in the Diaspora really understand one another. "The issue of identity is something no one talks about, but when it happens, the discussion can be very painful," said Eliezer Yaari, executive director in Israel for the New Israel Fund.

Eran Lerman, executive director of the American Jewish Committee's Israel and Middle East office, said the issue has touched off such furious debate because "here is an identity question not of 'who is a Jew' but 'what is a Jew' — what is the essence of Jewish identity in our time?"

Speaking on a panel in May at the American Jewish Committee's centennial celebration in Washington, Yehoshua argued that he drew his Jewish identity not from religion but from concepts of territory and language — in his case, Israel and Hebrew. "I cannot keep my identity outside Israel," he was quoted as saying. To be Israeli, he said, "is my skin, not my jacket" — that is, not something that can be changed depending on circumstances.

In a phone interview with JTA, Yehoshua said he was perplexed by the backlash. "I was speaking about the fact that we are living a full Jewish life and we are confronting all components of Jewish life" in Israel, a country where Jews legislate each other and decide what kind of society to build, he told JTA.

It's an argument Yehoshua has been making for years. But the firestorm of reaction — both for Yehoshua and against him — made him realize he had tapped into something. "I was touching a real nerve," he said.

American-born Calev Ben-David, who immigrated to Israel in 1985 and has written widely on immigration and identity, said Yehoshua's words should be seen as a challenge to American Jewry to create a more complete sense of Jewish life. "Anybody who thinks creation of the state of Israel has not fundamentally changed what it means to be a Jew in the world is simply living on another planet," he said.

> - Previously accessed at:
> www.jta.org/page_view_story.asp?intarticleid
> =16637

• (TEXT 4) **"Novelist's Rant, Ensuing Spat Highlight Israel-Diaspora Rift"**

The American Jewish Committee was hoping to make a splash with the star-studded gala that it mounted in Washington last week to mark its 100th birthday. What it got was not so much a splash as a soaking…

At the center of the controversy was a verbal slugfest that erupted during the May 1 opening-night panel discussion, which was titled "The Future of the Past: What Will Become of the Jewish People?" The evening

opened with some tentative remarks on the changing nature of Jewish identity by newsman [Ted] Koppel, Israeli Talmudist [Adin] Steinsaltz and novelist Cynthia Ozick. The proceedings were then thrown into an uproar when Israeli author A.B. Yehoshua declared that Jewish life in America is meaningless. He called the 100-year record of the AJC "a great failure" and said that as an Israeli, he had no interest in discussions of Jewish identity. "It's your problem, not mine," he said.

From then on, the evening deteriorated into an argument between Yehoshua, the other panelists — including literary critic Leon Wieseltier — and the audience. The others insisted that American Jewish life does indeed have meaning. Yehoshua insisted it doesn't. Does too. Does not. Does too. The argument spilled over into the lobby afterward and continued furiously on the bus back to the hotel, much of it in terms that Ha'aretz later described as "unfit to print"...

Yehoshua expresses, in extreme, distilled terms, an essential truth about Israeli Jewish identity. Israelis tend to know very little about the reality of Jewish life in America. It's not taught in their schools, rarely appears on their television screens and is seldom discussed in their newspapers. For Israelis, being Jewish consists of living in a Jewish country, speaking a Jewish language, serving in a Jewish army. What, they wonder, can it possibly mean to live as a Jew in Cleveland?

The ignorance goes both ways. We American Jews, by and large, don't know how little Israelis know or care about us and our Judaism. We're under the mistaken impression that, as the old slogan goes, we are one.

One of the best explanations for the divergence between the two communities was laid out two decades ago by a young Israeli professor of Holocaust studies, Arye Carmon. The Jewish communities of America and Israel, Carmon taught, both began as recent offshoots of Eastern European Jewry, then the main center of world Jewry. Each

inherited one-half of the mother culture. Israelis inherited the facet of Jewish identity as daily life in an all-Jewish environment. Americans got the experience of Judaism as a series of choices and a way of looking at things.

Given time, the two young cultures might have matured in dialogue with the mother culture and grown to resemble each other. But the Holocaust robbed them of a mother. Instead, they have grown up like orphans raised in different homes, emotionally linked but barely comprehending each other... In Carmon's view, too many Israelis continue, like Yehoshua, to preach the old Zionist doctrine of "Negation of Diaspora."

"Jews are a diasporic nation," he said. "The distancing of Israel from the Diaspora poses an existential threat to Israel as the sovereign center of the Jewish nation. We are separating. We need each other."

It ought to be obvious to both sides that Israelis are not wrong in their way of being Jewish, any more than Americans are wrong in their way — joining organizations, attending events, giving to charities and trying to live by what they understand as Jewish values. The two ways are merely different. Indeed, they are so different that neither one makes sense when seen through the eyes of the other.

> - Previously accessed at:
> www.forward.com/main/printerfriendly.php?
> id=7770

• (TEXT 5) Numerous responses to the Yehoshua speech can be found at "A.B. Yehoshua versus Diaspora Jews", *Haaretz,* May 20, 2006.

> -
> www.haaretz.com/hasen/spages/715037.html
> (accessed August 2, 2010).

<u>Study Questions</u>

Questions for TEXTS 3-4:

- What have the terms "Diaspora" and "exile" meant historically for Jews?
- What is meant by "the old Zionist doctrine of 'negation of the Diaspora'"?
- Are "Diaspora" or "exile" meaningful terms for Jews in America today?
- Are they meaningful for any non-Jewish groups in the world today?
- Is "the old Zionist doctrine of 'negation of the Diaspora'" meaningful for Israeli Jews today?
- What are differences between living as a majority group versus living as a minority?
- Do those different experiences generate differences in culture or politics between Jews living in Israel and Jews living in other countries?

LESSON SIX: Mapping Jews and Muslims in the United States

Goals

- To inform students about the historical background and demographics of Muslim and Jewish American communities.

- To encourage students to think critically about Jewish and Muslim American identities as they relate to one another.

- To assist students in thinking critically about Muslim and Jewish identities outside the United States.

- To examine issues involved with demography, identity, and citizenship.

Sources

• (TEXT 1) **Demographics**

Since the US Census Bureau does not collect data on religious identification, the actual number of Muslims in the United States is in dispute. Institutions and organizations have given widely varying estimates about how many Muslims live in the USA. The following are a few recent estimates:

1.1 million	(2001) City University of New York - American Religious Identification Survey [0.6% of national population]
1.2 million	(2000) National Opinion Research Center [0.4% of the national population]
1.6 million	(2000) Glenmary Research Center [0.5% of national population]
1.9 million	(2001) American Jewish Committee [0.6% of national population]
1.9 million	(2002) University of Chicago - Public Opinion Quarterly, 66, 404-417, 2002.
2.0 million	(2000) Hartford Institute for Religious Research [0.7% of national population]
2.3 million	(2006) American Society of Muslims
2.8 million	(2001) American Jewish Committee (revised figure)
	[0.9% of national population]
2.8 million	(2003) The World Almanac and Book of Facts 2003, Page 635 [1% of national population]
4.1 million	(2001) Britannica book of the Year [1.4% of national population]
6.0 million	(2001) Council on American-Islamic Relations [2% of national population]
6.7 million	(1997) J. Ilyas Ba-Yunus [2.2% of national population]
7.0 million	(2002) Cornell University Study
7.0 million	(2004) Council on American-Islamic Relations and three other US Muslim groups [2.3% of national population]

Population estimates have been a source of controversy, with a number of academic researchers, including Tom Smith (responsible for the University of Chicago study) being explicitly critical of the survey methodologies that have led to "high end" estimates. Some journalists have alleged that numbers have been inflated for political purposes. See the CAIR article for a more detailed account of one particular controversy, over the seven million estimate by that organization.

Muslim groups have countered that all of the recent independent studies and surveys have undercounted the Muslim population for a variety of reasons (e.g., because of possible

anti-Muslim sentiment, some Muslims might be wary of responding truthfully in a survey, and many Muslims do not attend mosques), and that their own estimates are thus more accurate.

According to a FACT survey, regular mosque attendees come from the following backgrounds: South Asian (33%), African-American (30%), Arab (25%), African (3.4%), European (2.1%), White American (1.6%), Southeast Asian (1.3%), Caribbean (1.2%), Turkish (1.1%), Iranian (0.7%), and Hispanic/Latino (0.6%). The FACT survey also states that converts make up 30% of the U.S. mosque participants. Of those converts, 64% are African-American, 27% are White, 6% are Hispanic, and 3% are classified as Other.

• (TEXT 2) The 1989/90 National Jewish Population Survey (NJPS) provided benchmark information about the size and characteristics of U.S. Jewry and the basis for subsequent updates. In the summer of 1990 the core Jewish population in the United States comprised 5,515,000 persons. Of these, 185,000 were not born or raised as Jews but currently identified with Judaism. An estimated 210,000 persons, not included in the previous figures, were born or raised as Jews but in 1990 identified with another religion. A further 1,115,000 people — thereof 415,000 adults and 700,000 children below age 18 — had a Jewish parent but had not themselves been raised as Jews and declared a religion other than Judaism at the time of survey. All together, these various groups formed an extended Jewish population of 6,840,000. NJPS also covered 1,350,000 non-Jewish-born members of eligible (Jewish or mixed) households. The study's enlarged Jewish population thus reached about 8.2 million. The 1990 Jewish population estimates are within the range of a sampling error of plus or minus 3.5 percent. This means a 5.3-5.7 million range for the core Jewish population in 1990...

Another study completed in 2001 based on a countrywide sample, the American Jewish Identification Survey (AJIS), estimated a core Jewish population of 5,340,000 and an enlarged total of 10 million, including non-Jewish members of Jewish households and households of Jewish descent without any core member... The North American Jewish Data Bank (NAJDB) continued its yearly compilation of local Jewish population estimates... The NAJDB estimates were updated to 6,136,000 in 2000, including an unknown percent of non-Jewish members of Jewish households.

- Della Pergola, *World Jewish Population 2002*

• (TEXT 3) **Core Jewish Population 1990 and 2001**

Jewish Identity Category	1990	%	2001	%
Jewish Parent: Religion Judaism	3,365,000 (3,137,000)	61	2,760,000	52
No Jewish Parent: Religion Judaism	174,000	3	170,000	3
Jewish Parent: No Religion	813,000	15	1,120,000	21
CHILDREN (Under age 18)				
Jew by Religion	856,000	16	700,000	13
Jew No Religion	307,000	5	590,000	11
TOTAL - ALL AGES	**5,515,000**	**100**	**5,340,000**	**100**

www.jewishvirtuallibrary.org/jsource/US-Israel/ajis.html (accessed August 2, 2010).

• (TEXT 4) **Total American Jewish & Kindred Population 1990 and 2001**

Jewish Identity Category	NJPS 1990		NJPS 2001	
ADULT POPULATION	**Number**	**Cumulative %**	**Number**	**Cumulative %**
Jewish Parentage & Jewish Religion	3,365,000	41	2,760,000	28
Not Jewish parentage, but of Jewish religion	174,000		170,000	
Jewish by Religion (Regardless of Parentage)	3,539,000	43	2,930,000	30
Jewish Parentage & No Religion	813,000		1,120,000	
Adult Core Jewish Population	4,352,000	53	4,050,000	41
Jewish Parentage & Other Religion	625,000		1,465,000	
Total Adult Jewish Origin + Jewish Population	**4,977,000**	**61**	**5,515,000**	**56**

CHILD POPULATION				
Core Jewish Parent's Religion Judaism	856,000		700,000	
Core Jewish Parent of No Religion	307,000		590,000	
Core Jewish or Jewish Ancestry Parent of Other Religion	700,000		880,000	
Total Jewish Origin + Jewish Children	1,863,000	83	2,170,000	78
Non-Jewish Adults in Households with Core Jewish & Jewish Origins	1,350,000		2,165,000	
TOTAL PERSONS IN JEWISH HOUSEHOLDS	**8,200,000**	**100**	**9,850,000**	**100**

www.jewishvirtuallibrary.org/jsource/US-Israel/ajis.html (accessed August 2, 2010).

Study Questions

- Why it is complicated to measure the exact number of American Muslims?
- Why do different surveys reach different answers?
- Why it is complicated to measure the exact number of American Jews?
- Why do different surveys reach different answers?
- Why is it complicated to provide an exact "count" of large populations in general?
- Why is it complicated to count Muslim and Jewish American populations specifically?
- Who counts population groups? What are the purposes of counting?
- What do population surveys reveal about Jewish and Muslim communities, life, and identity in the United States today?
- What are common aspects of Jewish and Muslim American communities and/or identities?

- What are differing aspects of these communities/identities?
- What are unique aspects of Jewish and Muslim life and identity in the United States, in contrast to Europe, the Middle East, and/or elsewhere in the world?
- What are unique aspects of Jewish and Muslim demographics in the United States in contrast to the "average American"?
- How much are these complexities unique to Jews or Muslims, and how much are they the result of living as a religious minority population?

LESSON SEVEN: Global Identity Politics

Goals

- To examine the role that symbols and perception — both those labeled as "religious" and "national" — play in our contemporary world.

- To explore the role that symbols play in the United States.

- To examine how symbols affect Muslim and Jewish relations and how each group uses these symbols in both similar and different ways.

Sources

• (TEXT 1) Negotiation and conflict resolution may be hindered by a failure of adversaries to exchange messages freely and intelligibly. Different cultures may attach subtly discrepant meanings to apparently identical concepts, raising the possibility of serious confusion. Communication fundamentally involves the exchange of symbols. An idea is encoded by a speaker and transmitted to an interlocutor who must then decode the message. An idea itself can not be directly transferred from one mind to another. The meaning attached to a symbol, whether gesture, stylized performance, or utterance, is culturally acquired. Individuals no more invent their own signification systems than they can invent their own language. They acquire them from the surrounding culture - representational systems in which meanings are shared. As long as certain semantic and syntactic rules are maintained, the response elicited by the message will be isomorphic with the intention. However, in communication across representational systems it can not be assumed that the symbol in question, embedded as it is in a given social context of beliefs, values, and assumptions, will necessary evoke the same resonances in the interlocutor as in the speaker... Words attached to basic objects such as foot, sun, and tree are easily translated without loss or distortion of meaning. However more complex terms such as justice, soul, sovereignty, or leader are embedded within overall signification systems and possess special associations that may only be conveyed with difficulty, if at all.

- Berkowitz, *Resolving International Conflicts*

• (TEXT 2) **"The Symbolic Nature of Language"**

Arbitrary

They are not intrinsically connected to what they represent... Because language is arbitrary, the meanings of words can change over time. In other words, language is dynamic.

Ambiguous

Their meanings aren't clear-cut or fixed. There are variations in what words mean... Although words don't mean exactly the same thing to everyone, within a culture many symbols have an agreed-on range of meanings... The ambiguity of symbols is one source of misunderstandings that can arise in interpersonal communication. We tend to assume that words mean the same thing to others as they do to us. But the ambiguity of symbols implies that people don't always agree on meanings.

Abstract

They are not concrete or tangible. They stand for ideas, people, events, objects, feelings, and so forth, but they are not the things they represent. As symbols become increasingly abstract, the potential for confusion mushrooms. One of the ways this happens is overgeneralization.

Principles of Verbal Communication: Language and Culture Reflect Each Other

Language and culture are intricately interconnected. Each reflects the other in an ongoing process... Communication reflects cultural values and perspectives. The words

in a language reflect what the mainstream in a particular culture regards as worth naming. We do not name what we consider unimportant... The mainstream values of a culture also are reflected in calendars by which social groups' important days are and are not named. Communication also changes cultures. A primary way in which communication changes cultural values and perspectives is by naming things in ways that alter understandings... Language is a primary tool of social movements in their efforts to change cultural life and meanings.

- *Language & Labels*

• (PHOTO 1)

Previously accessed at:
www.september11news.com/AftermathImages.htm

• (PHOTO 2)

www.september11news.com/AftermathImages.htm (accessed August 2, 2010).

• (PHOTO 3)

www.september11news.com/AftermathImages.htm (accessed August 2, 2010).

• (PHOTO 4)

www.september11news.com/AftermathImages.
htm (accessed August 2, 2010).

• (PHOTO 5)

www.geographic.org/flags/israel_flags.html
(accessed August 2, 2010).

• (PHOTO 6)

www.theodora.com/flags/new/palestine_flags.h
tml (accessed August 2, 2010).

• (PHOTO 7)

www.titherly.com/Jerusalem/index.htm
(accessed August 2, 2010).

• (PHOTO 8)

en.wikipedia.org/wiki/Image:AbuDisWall.jpg
(accessed August 2, 2010).

<u>Study Questions</u>

- Are perceptions of different symbols dependent on personal experiences?
- Are perceptions dependent on demographic and cultural groups as well?
- How might different personal experiences affect the way they feel about a particular symbol?
- Why is it important to understand that people can have a variety of different perceptions of the same places?
- What are some of the most prominent symbols used in the United States?
- What do these symbols represent for you?
- Do these symbols mean the same to you as to your grandparents? Why?
- Are symbols important to analyze when discussing the role the United States plays both at home and abroad? Why or why not?
- Do different cultures attach different meaning to the same symbol?
- If different cultures assign different meanings to the same symbol, how will that affect the transmitted message of a given symbol?
- Is it possible to associate positive and negative meaning with the same symbol?

LESSON EIGHT: Jerusalem

Goals

- To examine what Jerusalem represents to both Muslims and Jews.

- To use concepts learned from the previous lesson on perceptions and symbols, and how they play important roles in shaping the minds of people from different faiths towards Jerusalem.

- To encourage students to reflect on how Jerusalem both unites Muslims and Jews and, at the same time, is a strong source of tension among them.

Sources

• (TEXT 1) How lonely sits the city that was full of people! She has become like a widow who was once great among the nations! She who was a princess among the provinces has become a forced laborer! She weeps bitterly in the night and her tears are on her cheeks; She has none to comfort her Among all her lovers. All her friends have dealt treacherously with her; they have become her enemies.

- Lamentations

• (TEXT 2) Does the meaning of "holiness" per se, and therefore of the holiness of Jerusalem, vary from one tradition to another? How, when and why did Jerusalem *become* holy to Jews? To Christians? To Muslims? Was there a time, or were there times, when the city was not holy to any of them? Has the resonance of "holiness" changed for any or all of them? If the meaning of its holiness has evolved in the past, could the meaning of the holiness of Jerusalem be changing now? If so how? Further, could all three traditions even *work with each other* to deepen and expand the meaning of the city's holiness?...

To address these questions, I will use a historical approach, showing that the meaning of Jerusalem as a "holy city" is multivalent and mutable. The city has often been in the past holy to more than these three faiths, and at times (including now) has successfully served as a holy city for more than one faith... The meaning of Jerusalem's holiness is neither fixed nor static. It is responsive to human influences, and it could change again.

Some people think (wish?) that the name of Jerusalem means something like "city of peace." It does not. It is derived from the name of the pre-Israelite Syrian deity "Shalem." The name means "founded by Shalem," and since the founding of cities was regarded in the ancient Middle East as religious action, Jerusalem was a "holy city" from its inception, although not within any of the three Abrahamic traditions that later made it holy.

The Bible says little about how David came to occupy Jerusalem, but he wanted the city to be called "City of David" (cf., Constantinople and Ho Chi Minh City). However, the residents still referred to it by its previous name, Jerusalem. According to the biblical account, David purchased the central religious site of the city, the "thrashing floor" from the Jebusites. He then apparently allowed the Jebusite priests who had previously occupied the site to remain and to continue to use it for cultic purposes, alongside the worship of YHWH which he introduced. Jerusalem was not, under David, therefore a city marked by an exclusive monotheism. His successor, Solomon, also allowed, even welcomed other cultic practices in Jerusalem, many of them imported along with his wives, most notably Jezebel... It is vital to notice that from its first days as a "Jewish city" under David, Jerusalem was "holy" to at least two religions...

During the exile of the Jewish elites in Babylon (the non-elites were left behind), Jerusalem (or its poetic equivalent "Zion") became a symbol not just of a city but of a whole way of life that had been lost and that the exiles – like exiles ever since – romanticized and longed to regain. When

under the Persian ruler Cyrus, the Jews were allowed to "return" (though obviously few if any of the original deportees remained alive), and the city walls and the temple were rebuilt under Ezra. A strong temple-centered, priestly religion closely integrated with the political ruling class was set up. When, centuries later, the Romans conquered Jerusalem, they ruled through the priestly class, centered in the Jerusalem temple, which became their collaborators. This largely puppet regime evoked a variety of protests from the Jewish people, ranging from the armed rebellion of the Zealots to the desert withdrawal of the Essenes (who gave us the Dead Sea Scrolls) to the "Jesus Movement" a nonviolent but also non-withdrawalist group centered first in Galilee, whose leader was executed by the Romans when he brought his protest to Jerusalem.

After the initial success, then defeat of the Jewish rebellion against Roman rule in 68-70 CE, the temple (except for the Western Wall) was razed, the city itself destroyed. The Jews were deported from the city, thus creating a huge diaspora. But in prayer and song, for 1900 years, many still longed to "return" ("Next year in Jerusalem!"). Meanwhile, the city became holy in yet another sense, as a venue where the gods of the Roman pantheon were honored. In 130 CE, the Roman emperor Hadrian renamed it "Aelia Capitolina" after himself (his middle name was Aelius) and the temple of Jupiter on the Capitoline hill in Rome. Shrines to the other gods, in true Roman fashion, were to be built throughout the city. Both Jews and Christians at this point began to construct visions of a "heavenly Jerusalem" which could not be destroyed.

The early Christians despised Jerusalem. Far from "holy," they saw it as the pit of death and destruction where Jesus had been crucified. They avoided it as much as they could. The bishop of nearby Caesarea was acknowledged to be more important. It was only in the 4th century, with the "conversion" of Constantine that the city came under "Christian" rule. Then Constantine's mother,

Helen, made her famous pilgrimage to the "Terra Sacra" and returned with the first in what developed into one of the most profitable souvenir dodges in history: the "true cross." An ugly legend claims that she discovered it where the wicked Jews had buried it, only by threatening an old Jew with an unpleasant death.

Now Jerusalem became a holy city again; and this time of just one religion, Byzantine Christianity. The local bishop, Makarios, obtained Constantine's permission to tear down the Temple of Aphrodite so as to uncover the tomb of Jesus, which he claimed was buried under it. This ended the last trace of Roman holiness. The 4th century Christian historian Eusebius excitedly describes the overturning of the "lifeless idols" in this "shrine of darkness." But even he does not change his attitude toward Jerusalem itself. He still called it Aelia.

Also, Jerusalem had to compete with Byzantium which, as the seat of the Christian emperor, claimed preeminent holiness; and with Rome which, as the seat of the pope, was also lodging its claim. Still, after Helen, the trickle of pilgrims to Jerusalem (and to other parts of the "Terra Sacra") became a flood. The seeds of the crusades can be found in the armed guards who accompanied pilgrims, in search of blessings and relics (and adventure), along the difficult route.

During the era of Byzantine Christian rule, Jews continued to be banned from Jerusalem, but they were admitted once a year – on the Ninth of Av – to mourn at the western wall for the destroyed temple. This was, however, hardly a generous gesture. The Christian authorities of Jerusalem wanted the Jews to play an unintended role in a cruel theological drama. As the Jews wailed, the Christians watched, and were told that their sorrow was a result of God's punishment on them for refusing to recognize their messiah. By the 600's, far from despising Jerusalem, Christians now viewed it as the holiest of cities, and the tomb of Christ as the navel of the cosmos and the very source of salvation...

But changes were on the way. In 637 Arab armies under Omar reached Jerusalem. Muslim rule in the city lasted, except for the Crusader Kingdom (1099-1187) and a few minor interruptions, until General Allenby led the British forces through the Jaffa Gate on 11 December 1917. Gathering the notables, Allenby promised that he would protect the holy places and preserve religious freedom for all three faiths. In seeming contradiction, however, British newspapers announced that he had completed the work of the crusaders, and that the Holy City was now a "Christmas present" and "back in Christian hands."

When the earliest Muslims prayed according to the instructions of the Prophet, at first they faced Jerusalem. It was their first *qiblah* since the Prophet honored the previous revelations that had been centered there. Shortly thereafter, Mecca supplanted Jerusalem as the primary *qiblah*, but Jerusalem continues to be given importance because of the Prophet's "Night Journey" (*al-isra)* during which he met Abraham, Moses and Jesus (the previous prophets) after ascending (*al mi' raj)* from the temple mount. The stone from which he ascended is preserved under the golden Dome of the Rock, which has become a postcard trademark of Jerusalem.

With some exceptions, Jews fared better in Jerusalem under Muslim rule than they did under Christian rule. Most of the Christians in the city were of Arab descent and belonged to the Syrian Orthodox wing. They harbored little affection for Western (Roman Catholic) Christians, and when the crusader armies, about 60,000 soldiers accompanied by countless wives and pilgrims, attacked the city in 1099, the Orthodox Christians joined the Muslims in defending it against "the Franks." The defense was to no avail, and the crusaders sacked the city, killing almost all its 30,000 inhabitants – Muslims, Christians and Jews, including women and children. As soon as they took control, the crusaders promulgated a law banning Jews and Muslims from the holy city. Also, because they suspected local Christians of complicity with Islam, they were banned as well…

During four centuries of Ottoman rule and three decades of British mandate, Jerusalem was open to all faiths. During the pre-state period, however, the key leaders of Zionism were not enamored of Jerusalem. Theodor Herzl only visited it once, quite briefly, and thought it old, dirty and decrepit. His vision for the capital of the *Judenstaat* was of a gleaming, new world city where science and learning would thrive. Ben Gurion did not warm to Jerusalem either. His ideal was Tel Aviv, a modern and very European metropolis. [In contrast] Jerusalem stood for what was to be discarded as a "new Jew" was born. The western section of Jerusalem became a part of the newly created state of Israel in 1948. In 1967, the Israelis captured the other half, including the old walled city. It was only after this that Jerusalem acquired the political-symbolic importance it now holds for some Israelis as the "eternal and undivided" capital of Israel. But it is important to recognize that despite the urging of some zealots to dismantle the Dome of the Rock, cooler heads prevailed, and the Israelis wisely preserved it and promised to continue the equal rights approach.

Today the Haram-al-Sharif is administered by the Muslim Waaf under Israeli supervision. No Christians now make any claims to political sovereignty over the city. Both the Vatican and the World Council of Churches say they want the final status of the city to be determined by negotiations among the parties.

Thus, Jews consider Jerusalem holy in part because it was the site of the ancient temple, which was built there because of the belief that Abraham's binding of Isaac took place there. Catholics consider it holy as the site of the Crucifixion and Resurrection of Jesus. Some evangelical Protestants consider it holy, not principally for what *once happened* there, but what they expect *will happen* there, namely the return of Christ, the climactic battle of Armageddon and the final judgment (as grotesquely documented in the popular *Left Behind* series of novels). Muslims consider it holy because it was the first

qiblah, the holy site of the forerunner religions it recognizes, and the "far mosque" of the Prophet's Night Journey. Thus "holy" has overlapping but distinguishable meanings, and the history of Jerusalem shows that although it is considered holy by three faiths, what "holiness" means varies both among the three and also among wings within each of them. History also shows that while the city has been the site of horrendous violence, for significant periods, the three faiths have been able to live together in relative harmony. What does this history suggest for the next phase of the Holy City's history?

> - Cox, *What Makes Jerusalem A 'Holy City' for Three Faiths?*

• (TEXT 3) Islam recognizes the fact that the Holy Land is sacred to the People of the Book. When Muslims say that the Holy Land is the "Land of the Prophets," certainly the prophets of the Children of Israel are included and constitute a continuum in the line of prophecy, which culminated with Prophet Muhammad (Peace be upon them all). Almost every prophet lived in the Holy Land, or had a special relationship with it, including those who were born elsewhere. An example of the latter is Prophet Abraham, the prototype iconoclast. After he destroyed and mocked the idols of his people, they planned violence against him, but he was destined to go to the Holy Land. The following verse uses inclusive language to reflect the nature of Abraham's new home:

"But We delivered him and [his nephew] Lot [and directed them] to the land which We have blessed *for the nations*." - Qur'an, 21: 71

An example of a prophet who had a special relationship with the Holy Land and Jerusalem in particular is that of Prophet Muhammad. The Qur'an stated in the chapter of the "Children of Israel" (*Banu Israel*), or the "Journey at Night" (*Al-Isra'*), that he was taken in a night journey miraculously from the Sacred Mosque to the Farthest Mosque (Al-Masjid Al-Aqsa):

"Glory be to (Allah) Who did take His Servant for a journey by night from the Sacred Mosque [*Al-Masjid Al-Haram*] to the Farthest Mosque [*Al-Masjid Al-Aqsa*] whose precincts We did bless, in order that We might show him some of Our Signs: for He is the One who hears and sees [all things]." - Qur'an, 17:1

Scholars of hadith, Qur'an commentators, and all of Islamic tradition take this particular verse seriously and consider the Sacred Mosque to be in Mecca and the Farthest Mosque to be in Jerusalem. No Muslim scholar challenged this position throughout the Islamic intellectual history which expands for more than fourteen centuries. The parameters of this blessed land go beyond what is between the Jordan River and the Mediterranean...

Jerusalem or Bayt Al-Maqdis [House of the Holy] is, by definition, a holy place. It is included in verse 17:1, either by referring to the Al-Aqsa Mosque or to its precincts about which God said: "We did bless." The great 14th century Muslim scholar, Ibn Kathir, said that Al-Aqsa Mosque is Bayt Al-Maqdis. Indeed, the "Al-Aqsa Mosque" and "Bayt Al-Maqdis" are used interchangeably whereby one of them is used as a metaphor of the other, as in the following hadith:

Maimuna said: "O Messenger of Allah! Inform us about Bayt Al-Maqdis!"

He said: "It is the land where people will be gathered and resurrected [on the Day of Judgment]. Go (grammatically imperative!) and pray in it, for a prayer in it is the equivalent of a thousand prayers in other [mosques]." I said: "What if I couldn't reach it?" He said: "Then you send a gift of oil to it in order to be lit in its lanterns, for the one who does so is the same like the one who has been there."

The hadith shows that it is the religious duty of Muslims all over the world to maintain Al-Aqsa Mosque both physically and spiritually. The relationship with Al-Aqsa Mosque is primarily fulfilled through acts of worship, but the physical maintenance of the Mosque

is also part of the responsibility of all Muslims…

Since the miraculous Night Journey of Prophet Muhammad (Peace be upon him), *al-Isra' wa al-Mi`raj*, took place more than fourteen centuries ago, Muslims have established a sublime and perpetual relationship with Al-Aqsa Mosque. The Prophet was taken from Al-Masjid Al-Haram in Mecca to Al-Masjid Al-Aqsa in Jerusalem. This event marked a twining relation between the two mosques. The beginning of Surah Al-Isra' (17:1) reminds Muslims and non-Muslims of this important event…

The greatest Hadith scholars, Al-Bukhari and Muslim, narrated that the Prophet (Peace be upon him) said: "When [the Meccan tribe of] Quraish did not believe me [about the Night Journey], I stood in the Hijr and God revealed to me Bayt Al-Maqdis [i.e., Jerusalem] and I began describing its signs to them while I was looking at it."

This hadith provides the setting for interpreting verse 17:1, and explains why Muslims believe that the "Farthest Mosque" is in Jerusalem…

The Qur'an teaches that, while a single system of ethics and belief should be common to the revelations and Scriptures of all peoples, the specific laws of ritual and behavior [i.e., Shari`ah] may vary among peoples and religions.

"…To each among you have We prescribed a Law and an Open Way.

"If Allah had so willed, He would have made you a single People, but His plan is to test you in what He has given you: so strive as in a race in all virtues." - Qur'an, 5: 48

It should not be surprising, therefore, that Jews pray toward Jerusalem while Muslims pray toward Mecca. This fact does not reduce the sanctity of Jerusalem for Muslims. The second chapter of the Qur'an (verses 142-150) addresses the change of the Qiblah in detail. The basic message is that both directions of prayer are from God and that:

"…the People of the Book know that that is Truth from their Lord".

In the area of *fiqh* (equal to the Hebrew term *halakhah*), it is prohibited to relieve oneself (e.g., urinate) in the open space in the direction of both, Al-Masjid Al-Haram in Mecca, and Al-Aqsa Mosque in Jerusalem. The hadith that declares such prohibition refers to these two mosques as the "two Qiblahs."

Moreover, the importance of Al-Aqsa Mosque in the life of Muslims is reflected. There are many other traditions extolling the special merits of Jerusalem, including the view that praying at Al-Aqsa Mosque is far more efficacious than prayers in other locations (with the exception of the two mosques of Mecca and Medina). In addition, Um Salamah, wife of the Prophet said:

"I have heard the Messenger of God (Peace be upon him) saying: "He who initiates the minor Hajj [the `Umrah] or Hajj at Al-Aqsa Mosque, God will forgive his prior sins."

Yet, to conclude, I would like to refer to `Umar Ibn Al-Khattab once more. After entering the city, the Bishop of Jerusalem invited him to pray inside the Holy Sepulcher church. `Umar declined politely and stepped outside the church to pray. This act, I believe, established a practical module for interfaith relationship, especially in relation to the religious space of the other…

> - Abu Sway, *The Holy Land, Jerusalem and Al-Aqsa Mosque in the Qur'an, Sunnah and other Islamic Literary Sources*

• (TEXT 4) The Old City of Jerusalem, about one square kilometer in size, is the only site in the universe that has always been sacred to all three Abrahamic faiths and civilizations. But rather than becoming the city of peace (*Ir Shalem*, one of its Hebrew names), it has for ages endured bitter conflicts among Jews, Christians and Muslims, who have refused to share it or tolerate one another's affinity to it, but have claimed exclusivity or priority in it.

The Jewish Narrative

Thus, according to a major Jewish belief, Jerusalem has been for more than 3,000 years the only unique center of Judaism and the Jewish people, whereas Christianity and Islam, which appeared later in history, have their own centers: Rome and Constantinople, Mecca and Medina, respectively. In addition, Jews would say that Jerusalem is not mentioned at all in the Quran, and was never the capital of a Muslim state. It served as the capital of the Christian Crusaders for only short periods (88 years during the 12th century and 15 years during the 13th century). By contrast, although the Jewish Temple in Jerusalem was destroyed twice (in 586 BC and 70 AD) and Jews were exiled, they have never disengaged from Jerusalem or forgotten it. Jews continued to reside in Jerusalem for centuries, albeit in small numbers and, along with their brethren in the Diaspora, they pray toward Jerusalem three times a day. Jews would make pilgrimage to Jerusalem three times a year, chant in their prayers "Next year in Jerusalem" and would occasionally vow "If I forget thee, O Jerusalem, may my right arm wither." Indeed, Jews from the Diaspora have immigrated (or made *aliyya* – ascended) to Jerusalem throughout the centuries, notably during the Ottoman-Muslim period (1516-1917). In the year 1800 they numbered some 2,000 people (out of a population of 9,000) in Jerusalem, reaching 45,000 (out of 70,000) in 1914, thus outnumbering both Muslim and Christian communities. As it happened, many of those Jews were European citizens, not Ottoman subjects, who were motivated by Jewish religious feelings. But since the 1880s, several waves of Jewish immigrants arrived in Palestine who were mostly secular and driven by a new nationalist-political ideology — Zionism.

Although the name of this nationalist movement is derived from "Zion" (another term for Jerusalem), most Zionist immigrants would not settle in Jerusalem owing to its parochial religious character. But during the 1920s, under the British Mandate, the Zionist institutions moved from Jaffa to Jerusalem. The reasons for that move were highlighting the centrality of Jerusalem in Jewish nationalist and political aspirations and possibly combating the newly emerged Palestinian-Arab nationalist movement which made Jerusalem its political and religious center. By then, Jerusalem had expanded immensely beyond the Old City, increasing its Jewish majority population and becoming a major focus for a fierce conflict (sometimes violent) between the Jewish-Zionist and Palestinian-Arab nationalist movements. Both parties would also involve their religious sites in their struggle for Jerusalem.

In November 1947 the U.N. tried to resolve this conflict through its partition resolution (No. 181), namely: dividing Palestine into two states — an Arab and a Jewish — while placing Jerusalem under an international regime. The Palestinian Arab leadership (as well as other Arab and Muslim nations) rejected that resolution, whereas the Jewish-Zionist "Yishuv" (community) accepted it. Following their victory in the 1948 war, the newly emerged Jewish state — Israel — made West Jerusalem (80% of the city) its official capital (1949). The Hashemite Kingdom of Jordan, which had assumed control over the Old City and East Jerusalem, would not make it even its second capital (after Amman).

Israel occupied East Jerusalem (including the Old City) during the June 1967 war, annexed it, and proclaimed (in 1980) the "unified" city as an integral part of Israel and its eternal capital. It also adopted extensive steps to "Judaize" Jerusalem, including the Old City: *inter alia* evicting Palestinian Arabs from the Jewish quarter and settling Jews there. By now, some 3,000 people live in this quarter, mostly American Orthodox Jews, out of a total population of 33,000 in the Old City, mostly Muslims. The total number of inhabitants in "Greater Jerusalem," including new Jewish neighborhoods, is about 700,000; two thirds are Jews and one third Arabs.

Yet the main site of conflict between Jews and Muslims (and to some degree also Christians) is the Old City and its holy places, notably the Temple Mount/Al Haram Al-Sharif. According to a 2005 survey, 51% of Israeli Jews favor Israeli control over the Temple Mount (but 36% are for joint control). By contrast, most Palestinian Arabs (90%) and Muslims at large request Muslim control, while Christians at large have developed diverse attitudes toward the question of Jerusalem.

Christian and Muslim Attitudes

Significantly, unlike Judaism and Islam, Christianity was born in Jerusalem, through events related to the life and death of Jesus. The destruction of the Jewish Temple was regarded as a victory of Christianity over Judaism, coupled with the strong Christian objection to the earthly Jewish city in favor of the heavenly New Jerusalem. Under the first Christian empire, Byzantium (326-614, 624-638 AD), Jerusalem became an important Christian religious center, while Jews were not permitted to reside there. Similarly, during the Crusader period (1099-1187, 1229-1244 AD) Jerusalem also became a Christian political capital and Jews were again not allowed to live there. Broadly speaking, the Catholic and Greek Orthodox Christian churches — although vying for control over the holy shrines in Jerusalem — have rejected the Jewish claim to Jerusalem. Many Christians, particularly Catholics, have advocated an international regime in the Old City and the holy shrines. By contrast, many Christian Protestants have acknowledged the strong Jewish affiliation to Jerusalem, while many evangelists in the U.S. have enthusiastically supported the Jewish claim.

In comparison, most Muslims in the world (1.3 billion [individuals] in 57 states) have intensely rejected the Jewish claim to and control of the Temple Mount/Al- Haram Al-Sherif and the Old City. According to a major Islamic tradition, Patriarch Abraham/Ibrahim and Prophet Muhammad formed a link between Jerusalem and Mecca. Abraham, the first monotheist and first Muslim (Awwal al-Muslimin) built, with his son Ishmael/Ismail, the Ka'ba in Mecca and subsequently the Al-Aqsa Mosque in Jerusalem. Prophet Muhammad initially requested his followers, including Jews, to pray in the direction (*qibla*) of Jerusalem (Aula al-qiblaayn) and subsequently toward Mecca. The Prophet also made his nightly journey (*Isra'*) from the Holy Mosque in Mecca to Al-Aqsa Mosque in Jerusalem, on his winged horse (Burak*)*; and from Al-Aqsa he ascended to Heaven.

According to these Islamic traditions, no Jewish Temple was ever built in Jerusalem; Jewish sovereignty over Jerusalem lasted only about 400 years; Jews in Jerusalem had been preceded by the Jebusites, who were Arabs; and Muslim domination of Jerusalem continued from the 7th century AD, with short intervals, to the early 20th century. To be sure, these Jerusalem-centered traditions have been widely propagated by Palestinian and Jordanian leaders, all over the Muslim world, particularly since the Israeli occupation of East Jerusalem in 1967. Yet, other Islamic traditions have placed Jerusalem third in its holiness after Mecca and Medina, while some Muslim thinkers have acknowledged the Jewish link to Jerusalem as well as the Jewish Temple. But these thinkers would allege that Judaism (and Christianity) had been a first phase in the Abrahamic monotheistic message that has been included in, and continued by, Islam...

It is therefore an historic common challenge of moderate Jewish and Muslim leaders, as well as of the U.S. and the international community, to implement a compromise settlement for the deep-seated conflict over Jerusalem.

- Ma'oz, *Jerusalem from Conflict to Compromise*

<u>Study Questions</u>

- Does the meaning of the holiness of Jerusalem vary from one tradition to another?

- How, when and why did Jerusalem become holy to Jews, Christians and Muslims?

- Was there a time, or were there times, when the city was not holy to any of them?

- Has the resonance of "holiness" changed for any or all of them?

- If the meaning of its holiness has evolved in the past, could the meaning of the holiness of Jerusalem be changing now? If so, how?

- How could all three traditions possibly work with each other to deepen and expand the meaning of the city's holiness?

LESSON NINE: Muslim and Jewish Head Coverings – The *Hijab* and *Kippah*

Goals

- To examine the diverse meanings and styles of contemporary religious symbols: Muslim and Jewish head coverings.

- To encourage contemplation of issues surrounding the public display of Muslim and Jewish identity in diverse contexts.

- To introduce the terms *hijab* and *kippah* to students.

Sources

• (TEXT 1)

Hijab or **ḥijāb** is the Arabic term for "barrier". By extension, it can mean clothing or demeanor that protects modesty by creating a barrier between the person wearing that clothing and those around them. For non-Arabic speakers, this is the primary meaning of the word.

In some Arabic-speaking countries and Western countries, the word hijab primarily refers to a headscarf worn by Muslim women. But in Islamic scholarship, hijab is usually taken to take on the wider meaning of dressing modestly.

> - Previously accessed at:
> en.wikipedia.org/wiki/Hijab

• (TEXT 2) Wearing of a head covering for Jews was only instituted in Talmudic times (approximately second century CE). The first mention of it can be found in Tractate Shabbat, which discusses having the idea of respect and fear of God. Some sources likened it to the High Priest who wore a head covering in order to remind him that there was always something between him and God. The idea has both a philosophical and psychological point. Philosophically it makes

us all like the high priest and turns us into a "holy nation."

Psychologically, wearing something on your head reminds you that there is always something above you. In addition and on a more practical bent, it automatically categorizes you as a religious Jew, making it a bit harder to do "wrong" since you and everyone around you would know what you are and what is expected of you.

> Previously accessed at:
> en.wikipedia.org/wiki/Yarmulke

• (TEXT 3) **The Possibilities of Hybrid Resistance: The Ambivalence of the Hijab Campaign**

The hijab is a highly ambivalent symbol that signifies many different things. The hijab may be a deeply religious or a traditional, culturally diverse form of body or face covering, it may be a modern, even fashionable, form of dress, or it may be a political uniform. It cannot be reduced to a simple symbol. In the West it is widely regarded as a symbol of the oppression and marginalization of Muslim women. While this may be accurate for women who do not wear the veil by choice, it does not necessarily hold true for those who have chosen to wear it for religious reasons.

> - Ababneh, *The Possibilities of Hybrid Resistance*

• (TEXT 4) [Wearing the kippah] became common practice [for Jewish men] during Medieval times, and it was reinforced as the converse idea of removing one's hat as a sign of respect took hold in the Christian world.

Many people don't even realize the dozens of practical uses for a Kippa: Like a handy pot-holder or to grip slippery jars or even to hold pieces of dry ice.

Today one can tell the religious affiliation by the size, color and even the material of the Kippa. Classical orthodoxy uses a large, smooth, black one shaped like a bowl. Many Hasidim use large black felt or satin, and a "rebellious son" may wear a slightly smaller black kippa to show his independence while remaining in the Classicist camp. Another play on this rebellion is to wear a knitted black kippa. This is also usually used to confuse people as to *where* you stand.

Among Jews tracing their ancestry to Bukhara and the Caucasian Mountains, the use of a large brightly woven Kippa is common. It is similar in shape to a cantor's Kippa without the peak. This custom can also be found in other Sephardic communities.

Knitted Kippot in general announces that you are part of the Nationalist Zionist camp. A larger, full-headed, knitted kippa would signify the Mercaz Harav branch of the movement, which produces many of the Leading Rabbis within the Religious Zionist section; although it is interesting to see that many Rabbis who teach at these institutions wear the traditional large black kippot. I wonder why? One other advantage to the knitted kippah is that it is air-cooled, allowing for a fresher head during the hot summer.

It has become common to see a young woman knitting a boyfriend's name on one as a sign of friendship. Others may have a more humorous bent like a knitted image of Homer Simpson or Mickey Mouse, although this is thought to be a bit frivolous and is generally considered gauche. This is also true for what we used to call Pepsi Cola caps – Kippot which are so small that they usually can be overlooked.

There is one last kippa which I have to mention: that is the ubiquitous Bar Mitzvah or wedding Kippa. It is usually satin in colors to match the bridesmaids' dresses or the flowers. Few people really wear them and when they do it is usually worn perched high on one's head. Sometimes they also come in white, but then again, so do the brides.

Lastly, as I just pointed out, even how you wear it is important. A black kippa worn slightly on your forehead is considered a bit rakish. If it is forward and slightly off center then it maintains a sort of Errol Flynn style. A knitted kippa offers you the widest range. Some wear it way back, sort of embarrassed that it is really there. Others have it way up front what I call the in-your-face mode and yup, for those of you in the lone-star-state, the young cowboy wears it side-saddle. There it is and I haven't even begun to talk about how you keep it on!

> - "Jewish Symbols: The Kippa = 'Covering' in Hebrew"

• (TEXT 5) **Commentary: Why I Wear the Hijab**

SAN JOSE, Calif. (Mar 30, 2005) "What beautiful eyes you have!" People often say this to me; although, as a Muslim woman, I am covered from head-to-toe except for my face and hands. I have hazel-colored, almond-shaped eyes, usually lined with thick black eyeliner and mascara. When I hear this, I turn, flush and whisper, "Thank you." Part of me is flattered, another part reserved.

Several years ago, I decided to wear the Islamic veil ("hijab" in Arabic) to demonstrate my modesty. The aim of the hijab, usually worn as headscarf, is to hide a woman's beauty. All Muslim women are required to wear the hijab according to Islam. But, with the exception of Iran and Saudi Arabia, women in Muslim countries have the freedom to choose whether to wear it or not. They cannot be forced by their husbands or fathers.

The hijab is an act of worship and protection against the lustful looks of others. When I interact with others, people judge me by my intellect and character, not my looks. The hijab also helps keep me from infusing sex into any interaction.

There is an Islamic saying, "God is Beautiful and He loves Beauty." As a Muslim woman, I am required to be beautiful, fresh and perfumed, but only for my husband, and especially at night in the privacy of the bedroom.

Being a hijabi (one who wears hijab) has not been easy. I have had to give up some things that I love. I used to be proud of my hair, which is now covered. I would blow-dry it straight everyday. I still straighten my hair, using the best invention ever for women, my Vidal Sassoon Ceramic flat iron. My husband, brothers and my girlfriends are the only ones who can peak under the scarf.

Also, I love make-up. While shopping, my favorite hobby is to visit the make-up section at department stores, trying on different shades of eye shadows and lipsticks. I still wear make-up, but I keep it light.

Ironically, wearing the hijab and adding layers of clothing has allowed me to express my creativity through fashion. I always buy fashion magazines to check out the latest styles. As a hijabi, I have incorporated my keen fashion sense into a kind of hijabi, Western-style dress.

Unlike the typical dark scarves and long black cloaks often seen on women in parts of the Middle East, I like to play with different shades of color. Pastels, pinks and greens compliment my complexion. Depending on the occasion or how I feel on a certain day, I will dress in different color schemes.

At work, I'll throw on my favorite black pants with a blue turtleneck, a black suede blazer and a light blue chiffon scarf wrapped around the back of my head. Going out with my friends, I'll wear fitted pants and a shirt, covered with a sleek, long, ankle-length jacket. Or, I'll put on a knee-length spaghetti-string dress with a long-sleeved body shirt and matching slacks underneath to cover my arms and legs. Then I must match the colors of my outfit with my handbag and shoes. Sometimes, I really go crazy!

I might wear the scarf traditionally, or as a wrap behind the head like in Africa, which allows me to wear all kinds of long, dangly, sterling silver earrings.

Usually, I feel secure when I leave home in my Islamic garb because I know that most people will not bother me. But sometimes, the opposite is true.

Once, when I was riding the train to work, a middle-aged man, with sandy blond hair and crystal blue eyes got on, sitting next to me. "You have beautiful eyes," he said. "You are not American, are you? Where are you from?"

"Me, well, uh, yes actually, I am American, born-and-raised," I said. "I am from Ohio."

"No, no, I mean where are you really from?" he said. "Girls from Ohio don't have exotic eyes like yours."

"Well, you got me!" I said. "I am originally from the Middle East."

Proud of himself for guessing right, the blonde stranger smiled, showing his neatly lined white teeth. "So, are you dating anyone at the moment?"

At that moment, I felt the hijab had lost its purpose. The scarf, the modest clothes, all this is supposed to protect me from these guys. What happened? Did I wear too much make-up? Was my scarf too attractive? Should I not have smiled at him? Was I flirting?

In this sense, the hijab also helps a woman regulate her behavior and character. With the hijab, I cannot focus too much on my looks, which prevents me from comparing myself to others or developing vanity or conceit. I must speak to both men and women with humility, not arrogance.

I have to admit though, sometimes I like the positive attention, from non-Muslims and

Muslims alike. Often, while walking in the street or in a store, out of nowhere a voice will say, "Assalamu Alaikum" or "Peace be with you" in Arabic. Then, my hijab becomes my identity, a raised flag that says, "Hey, I'm Muslim and I'm proud."

Other times, the hijab can be a hazard. Once, teenagers on a bus bombarded me with questions. "Are you a terrorist?" "Do you have a bomb in your bag?" "Are you gonna blow this bus up?"

Unfortunately, Muslim identity is misunderstood as something negative in much of the world, especially in Europe. In France, the government banned Muslim students from wearing the hijab in public schools.

But I'm thankful to be living in America, where I have the right to choose how to dress and the best fashions to go along with my hijab. For now, I am confident in myself, knowing that my beauty lies underneath my veil.

> - Al-Jadda, *Why I wear the Hijab: A Personal Commentary*

Study Questions

- What are meanings/reasons for wearing a *hijab*?

- What are meanings/reasons for wearing a *kippah*?

- What are similar and different aspects about the symbolism of each?

- What determines the message of the symbol — the symbol itself, the person wearing it, or the person looking at it?

- For whom is the message of the symbol meant — God, the wearer, other members of the wearer's religious community, or other people in general? All of the above?

- Can a religious symbol be a fashion statement?

- Does it mean the same thing to wear a *hijab* in Saudi Arabia as it does in the United States?

- Does it mean the same thing to wear a *kippah* in Israel as it does in the United States?

- Are there places in the world, or in your hometown, that you would not want to wear a religious symbol?

- Do you prefer that people know your religious identity when they see you, or not?

LESSON TEN: Muslim and Jewish Feminism

Goals

- To learn about Muslim and Jewish feminism.
- To examine different feminist movements within Judaism and Islam.
- To explore similarities and differences between Jewish and Muslim feminism.

Sources

• (TEXT 1) **"Jewish Feminism as a Daughter of American Feminism"**

The movement toward gender equality in the American Jewish community in the past generation was spurred on by a grassroots movement of Jewish feminism. Well-educated and liberal in their political and cultural orientation, many Jewish women participated in what has been called the second wave of American feminism that began in the 1960s. Most did not link their feminism to their religious or ethnic identification. But some women, whose Jewishness was central to their self-definition, naturally applied their newly acquired feminist insights to their condition as American Jews.

Jewish Feminism Finds its Voice

In the early 1970s, Jewish feminism moved beyond the small, private consciousness-raising discussion groups that characterized the American women's movement to become a public phenomenon. Calling themselves Ezrat Nashim [using the term for the women's section in the ancient Temple, and also translatable as "Women's Help"], a small study group of young feminists associated with the New York Havurah, a countercultural fellowship designed to create an intimate community for study, prayer, and social action, took the issue of equality of women to the 1972 convention of the Conservative Rabbinical Assembly.

In separate meetings with rabbis and their wives, the women of Ezrat Nashim issued a "Call for Change" that put forward the early agenda of Jewish feminism. That agenda stressed the "equal access" of women and men to public roles of status and honor in the Jewish community. It focused on eliminating the subordination of women in Judaism by equalizing their rights in marriage and divorce laws, women's interpretations of Jewish texts, counting them in the *minyan* [the quorum necessary for communal prayer], and enabling them to assume positions of leadership in the synagogue as rabbis and cantors. In recognition of the fact that the secondary status of women in Jewish law rested on their exemption from certain *mitzvot* [commandments], the statement called for women to be obligated to perform all mitzvot, as were men.

Bringing Jewish Feminism to the Jewish Community

Feminists used a number of strategies to bring the issue of gender equality before the Jewish community. Feminist speakers presented their arguments from the pulpit in countless synagogues and participated in lively debates in Jewish community centers and local and national meetings of Jewish women's organizations. Jewish feminists also brought their message to a wider public through the written word.

New Feminist Rituals Proved Popular

Through their publications and speaking engagements, Jewish feminists gained support. Their innovations – such as baby-naming ceremonies, feminist Passover seders, and ritual celebrations of *rosh Hodesh* [the new month, traditionally deemed a woman's holiday] were introduced into communal settings, whether through informal gatherings in a home or in the synagogue. In a snowball process, participants in the celebration of

new rituals spread them through word of mouth.

The concept of egalitarianism resonated with American Jews, who recognized that their own acceptance as citizens was rooted in Enlightenment views of the fundamental equality of all human beings. With growing acceptance of women in all the professions, the Reform Movement, which rejected the authority of *halakhah* [Jewish law], acted on earlier resolutions that had found no obstacles to women serving as rabbis. Hebrew Union College, the seminary of the Reform Movement, ordained the first female rabbi in America, Sally Pries, in 1972, and graduated its first female cantor in 1975.

The Reconstructionist Movement followed suit, ordaining Sandy Eisenberg Sasso as rabbi in 1974. Although the issue of women's ordination was fraught with conflict for the Conservative Movement, it, too, responded to some feminist demands. In 1973, the Committee on Jewish Law and Standards of the Conservative Rabbinical Assembly ruled that women could be counted in a minyan as long as the local rabbi consented.

Orthodox Feminism

The case for Orthodox feminism was made most eloquently by Blu Greenberg in her 1981 book on being a Jewish feminist. Small groups of courageous, Orthodox women established women's *tefilah* (prayer) groups that respected all the *halakhic* constraints on women's public prayers, and persisted in their activity in the face of rabbinic opposition.

Despite the fact that most Orthodox spokesmen deny feminist claims of the secondary status of women within traditional Judaism and disavow feminist influence, Jewish feminism has had an impact on American Orthodoxy, however unacknowledged. Girls are now provided with a more comprehensive Jewish education in Orthodox schools than was ever the case in the past. In altered forms that conform to Jewish law, feminist rituals such as celebrations of the birth of a daughter and bat mitzvah rites have found their place within modern Orthodox communities. And Orthodox leaders have felt strained to issue apologetic defenses of the "separate but equal" status of women in Judaism.

> - Hyman, *Jewish Feminism as a Daughter of American Feminism*

• (TEXT 2) Social class is an issue that in different ways is a sore point with feminists everywhere. Most international movements for women's rights seem to have begun as class-based movements – rich, upper class elite ladies with the leisure and the means to help those less fortunate than themselves. This is also true in the Middle East and Central Asia, where class remains an important index of people's status. As Leila Abouzeid said: "I would rather be an upper class woman here than a working class man", and marriage, job promotion, and wealth still are influenced by class, by family status. The Islamic feminist movement is the only women's movement to cross over lines of class and color, and thus appeals to many women – and men – who are not part of the old status quo.

Finally, a word about the veil, which has for so long been a focus of western interest, and seems to be equated with oppression in the Western mind. Is that what the veil means to Middle Eastern Women? On the basis of my interviews and travels, I would say generally no. Cover or hijab is an important new development in Muslim Countries, where it is equated with piety and belief. But as Karima Alivi in Abiquiu said so eloquently, "The veil doesn't suck my brains out." Sometimes women are forced to cover, as in Iran and Afghanistan, and that is certainly a restriction. But in other countries, hijab appears to be a matter of the woman's choice, of her own decision based on her reading of religious texts. Sometimes this dress gives women extra authority as they struggle with male Muslims to achieve gender equality. Thus we have diversity in attitude, strategy,

and dress, which might be said to characterize the entire area.

Feminism then has many faces in the Middle East. The woman question is a central question everywhere, and women are active in all the countries I visited. They are regrouping and utilizing a variety of methods to achieve goals of gender parity, dignity, public power – goals that have been challenged by the ruling patriarchal traditions. Many are rejecting the western Feminist label, while at the same time employing some of the ideas, some of the same strategies as Western feminists. For some, religion is a given in the feminist/womanist movement, the path to equality; of these women, a minority do indeed call themselves Islamic feminists. Some Muslim women believe that women should cover their heads and dress modestly, and they find justification for this in the Qu'ran; the focus of their efforts is not the veil but the evaluation of sacred texts, with an eye to reforming the law, and "creating the just society pronounced by Islam."

- Fernea, *In Search of Islamic Feminism*

• (TEXT 3) **"Interview with Hebba Ra'uf Ezzat"**

El Ghawhary: Your research deals with the role of women from an Islamic point of view. How do you approach this issue?

Ezzat: I declare myself an Islamist, but this doesn't mean that I accept the dominant discourse about women inside the Islamist movement. My studies focus on the need for a new interpretation of Qu'ran and Sunna (the tradition of the prophet). We should benefit from the fiqh (Islamic legal theory) and the contributions of previous generations of Islamic scholars. This doesn't mean that we have to stick to their interpretations of Islamic sources while we ignore sociology of knowledge.

El Ghawhary: There is a parallel effort in the west to restructure different academic disciplines with a feminist approach. Is this discussion relevant to your work?

Ezzat: Feminists are secularists who are fighting male domination. Many regard religion as an obstacle to women's rights and they concentrate on women's superior or special nature. Conflict is their main theory, a theory that they want to turn into a paradigm.

My effort is quite different and even opposes such ideas. I am not an Islamic feminist. I do believe in Islam as a worldview, and I think that women's liberation in our society should rely on Islam. This necessitates a revival of Islamic thought and a renewal within Islamic jurisprudence.

El Ghawhary: Would you say that orthodox Islamic jurisprudence is a patriarchal construct?

Ezzat: I wouldn't go so far as to accuse the whole fiqh of being patriarchal. I believe we need to differentiate between what is absolute and what is relative in shari'a. I am not actually defending Islam for stagnation and bias.

El Ghawhary: What do male Islamic scholars say about your reinterpretations?

Ezzat: I am using the same orthodox methodology to interpret the Qu'ran and Sunna. I say: "Respected Ulama: I use the same tools of interpretation and reach different conclusions." The aim is to change the paradigm from within. My discourse seems to be confusing on both sides. The secularists realize that I am still standing on Islamic ground yet using a different language from the dominant Islamic one. The Islamists, on the other hand, see that my language is Islamic but filled with new ideas and different conclusions.

- Joseph and Slyomovics (Eds.), *Women and Power in the Middle East*

Study Questions

Questions for TEXT 1:

- What is Jewish feminism? Why is it called Jewish?
- What is the "Call for Change" document? What does it address?
- What are the main issues or struggles that Jewish feminism tries to answer? Is Jewish feminism a contradiction? Why or why not?
- What is the difference between the feminists in the Orthodox, Reform, and Conservative Movements?
- What was the Jewish relationship with the Enlightenment movement and its ideas? What does this have to do with feminism and the process of making Judaism more egalitarian?

Questions for TEXT 2:

- What is the relationship between class and feminism?
- According to the author, does *hijab* hinder women's progress?
- Is there only one type of women's movement in the Islamic World?
- According to the author, why do some Muslim women refuse to be called feminist? What does the term feminism signify to them?

Questions for TEXT 3:

- What is Ezzat's message and why is it powerful and challenging to male Muslim clerics?
- Why does she not like the term 'feminist'?
- Why, according to Ezzat, is the revival and rejuvenation of Islam key to women's progress?
- What does she say to the male Muslim clerics about her interpretations? Does she use the same religious method they do? If so, does that give her more or less authority?

LESSON ELEVEN: Religious Persecution

Goals

- To explore the concept of genocide.

- To look at specific cases of genocide as related to Muslim and Jewish communities.

- To begin unpacking what a dominant communal narrative means.

Sources

• (TEXT 1) **Religious Persecution in Europe: Story A**

The minute the gates opened up, we heard screams, barking of dogs. Several days later we arrived to Bergen-Belsen. And Bergen-Belsen was hell on earth. Nothing ever in literature could compare to anything what Bergen-Belsen was. When we arrived, the dead were not carried away any more, you stepped over them, you fell over them if you couldn't walk. There were agonizing... people begging for water. They were felling... falling into planks that they were not pulled together in the barracks. They were crying, they were begging. It was, it was hell. It was hell. Day and night. You couldn't escape the crying, you couldn't have escaped the praying, you couldn't escape the [cries of] "Mercy," the, it was a chant, the chant of the dead. It was hell.

> *Alice Lok Cahana*
> *Born 1929*
> *Budapest, Hungary*

Then you see these mothers coming down with little kids, and they're... and they're trying to pull these kids out of their mother's hands. And you know, when you try to separate a family, it's very difficult. It's very difficult. People put up fights. It... it, there was so much screams. So, there was a truck. I remember that truck. So the parents, the... the mothers that wouldn't give up these children and they, they were beaten up, and the kids got hurt, so they grabbed these kids and they threw them on the truck, and they really didn't look how they were throwing them on the truck. So at that time we saw that something horrible is happening – the way these people were behaving to little children, to little babies. And of course on that truck there were people, you know, very sick people going, you know, they were throwing sick people there and... and... and these children that gave them a tough time. They were just thrown on the trucks. And there were so many mothers that were running after the trucks, and of course they beat them and they pushed them back.

> *Helen Lebowitz Goldkind*
> *Born 1928*
> *Volosianka, Czechoslovakia*

It was late at night that we arrived at Auschwitz. When we came in, the minute the gates opened up, we heard screams, barking of dogs, blows from... from those Kapos, those officials working for them, over the head. And then we got out of the train. And everything went so fast: left, right, right, left. Men separated from women. Children torn from the arms of mothers. The elderly chased like cattle. The sick, the disabled were handled like packs of garbage. They were thrown in a side together with broken suitcases, with boxes. My mother ran over to me and grabbed me by the shoulders, and she told me "Leibele, I'm not going to see you no more. Take care of your brother."

> *Leo Schneiderman*
> *Born 1921*
> *Lodz, Poland*

I wasn't working at that time. I was off that day, and my brother-in-law, my husband's brother, was not, was also home. So the two of us were home with my husband's mother. And suddenly the loudspeaker started screaming, all the people and children out. And my mother-in-law, as I said was a semi-invalid, a wonderful woman, an exceptional lady, she used to teach me how to make gourmet dishes. She was a fabulous cook. She was a, um, pharmacist by education,

intelligent, a wonderful lady. And, uh, we didn't know what to do. We knew she cannot walk, so I looked at my brother-in-law, and he looked at me, and I said, let's hide her someplace. But before we had a chance to do anything, they just broke into the room – as I told you, we were in one room, all of, all five us – and they said out to her from bed and I stood in front of her and I said, "She can't go, walk." So they gave me a slap. "She can't walk? So you carry her." So I said all right, I said to Misha, my brother-in-law, let's put something on her. She was wearing a nightgown, you know, whatever. Anyway, they wouldn't let us do anything. They made us, they made my brother-in-law grabbed her by the shoulders, and I had to grab her by the feet. I tried to pull down her dress – it would break my husband's heart – her, her, uh, nightgown, that was a.... And we carried her out, and the street was a nightmare because all you could see were young people carrying these old people like animals. And we carried her to the place where the buses were stationed, and he told my brother-in-law, one of these – yeah, I mean, they were so young, it's, it's unbelievable, such, the milk was still on their lips – to stay, and I'm the one who should carry her up. Now she was a frail woman, I must have picked her up, and I walked up on the bus, and I figured that's the end of me, too. But, and there was no seat, so I had to put her in the aisle, and I covered her up. And they looked around to find a seat for me, and there was no seat. So they pushed me down the stairs and said, "You get out of here." That was my memory of this particular day.

Henny Fletcher Aronsen
Born 1924
Kovno, Lithuania

• (TEXT 2) **Religious Persecution in Europe: Story B**

Hasan Nuhanovic: I got stuck in Srebrenica with my family. That was not our original place. We used to live there a long time ago, and then we moved from one place to another in eastern Bosnia. Terrible things happened in eastern Bosnia. Between 1992 and 1995, we lived as refugees in that area without any outside assistance. We almost died of starvation with thousands of other people, and then in 1993, the United Nations sent the first peacekeeping unit of Canadians. There were only about 150 people there.

I went to their base to talk to them, and they hired me as an interpreter. Later, they were replaced by a Dutch battalion. There were about 600 Dutch soldiers, many more than the Canadians. They were supposed to protect us from the Serbs. The Serb troops were all over the place around Srebrenica. The area was about a couple of square kilometers. That was the only territory where we could live for three and a half years. We were, of course, prepared to accept that kind of life in misery, in total misery – no running water, no electricity, nothing. What happened in July 1995 was the final episode of genocide, of mass killing, of mass murder. The only thing I did not expect – because I expected bad things to happen – was that the U.N. peacekeepers, the Dutch battalion in this case, was going to assist the Serbs, to hand over these people to the Serbs, like my family. Later, thousands of mostly women and children, but also men and boys, moved toward the Dutch battalion. Some of them were allowed to come inside. But most of them were actually forced to remain outside the U.N. base. That was a decision of the Dutch battalion. They closed the gate. They sealed a hole in the fence. So about 5,000 or 6,000 people were inside the base, and about 20,000 people were outside the base. If you were inside the base, you were safe because the Serbs did not do anything bad to the people inside the base. I heard about killings happening outside the base. I heard screams

and shots. I was afraid, of course, for my family, my parents and my brother – if they stepped outside the base, they were going to be killed. So I tried to keep them inside the base.

Everyone wanted to remain inside the base, but the Dutch decided to actually throw them out. They gave me a megaphone and said, "Tell the people to start leaving the base in groups of five." They didn't say anything else. The people didn't know what was waiting for them outside the base. They were hoping and thinking, "OK, the Dutch are in charge; the Dutch know what we're supposed to do, no problem."

Then what happened?

Some of the people, when they reached the gate, saw the Serb soldiers standing there next to the Dutch soldiers, pushing the men and the boys away from their sisters, wives, children – there was a separation taking place right there at the gate. People actually realized at that very moment that something is wrong, thinking, "I'm not going to any safe place. The Serbs are going to take me." The Dutch just stood there. Some of them turned around and walked back toward the factory [where the refugees were gathered inside the base] and forcibly expelled them.

And what about your family?

My family was among the last ones to stay inside. I tried to keep them inside the base for as long as possible. But they were forced. Three Dutch soldiers came inside with three U.N. military observers and looked at my family and told me, "Hasan, translate to your family, tell them to leave right now." I was crying. My brother, who was 19, was sitting on the chair. Of course, my parents knew what was going to happen. But they were behaving in a different way; they actually tried to calm me down – they felt that if I start panicking, I would cause trouble for myself. If their elder son, myself, could remain inside the base, could stay alive, let's at least try to do that. They knew my brother was going to

be killed, they knew they were going to be killed. All the time as they were walked out of the base by the Dutch soldiers, my parents told me, "Hasan, stay. You can stay. Your brother will be with us; he will be OK." I was walking behind them, screaming and saying, "I am coming with you." But my brother turned around, and he started screaming right at my face: "You are not coming with me, you are going to stay inside because you can stay." And that was the last time I saw my family.

Did you ever learn what happened to your family?

I've heard so many stories. I've spent at least five, six years, every day, 24 hours, trying to find out what happened to them. I haven't the organization to do the exhumations; the identifications [agency] has not notified me of any findings. There is a DNA identification …

So they've never made …

Maybe they've been exhumed. Most of the remains are kept piled up in a facility. They are in very bad shape. Sometimes they only find a leg of a person or a skull. My cousin was killed, and his skull was found. I learned about it and I didn't know how to tell his father. How do you tell a father that your son's skull was discovered? I mean, it's a very difficult process. And I'm not really looking forward to that, to be frank. I don't know how I'm going to live through that.

(TEXT 3) **Facts and Figures:**

Holocaust:

- Approximately 6 million Jews killed, or 67% of the total Jewish population of Europe
- Jews were killed in 22 countries in Europe during WW II
- Most Jews were killed in Poland (3 million)

Srebrenica:

- 8,100 Bosnian Muslims were killed in one week in July 1995, essentially all of them men and boys.
- The massacre that occurred in Srebrenica in July 1995 was the single worst atrocity committed in the former Yugoslavia during the wars of the 1990s and the worst massacre that occurred in Europe since the months after World War II.

Study Questions

- Why do we study history? Is history important to study?
- What can we learn from religious persecution in the past?
- Are there some acts of violence that are worse than others?
- Why is it important to learn about our own cultural heritage and the experiences of our families?
- What is genocide?
- Is there a community in the world that has been persecuted more than all others? If so, which one?
- How can we prevent future mass atrocities?

LESSON TWELVE: Religion and the Nation-State/The Nation-State and Religion

Goals

- To examine contemporary debates surrounding aspects of religious observance and law as they manifest in different countries.

- To encourage students to think critically about relationships between religious identity, national citizenship, and government.

- To consider similarities and differences between the legal positions of Jewish and Muslim groups in different global political contexts.

Sources

• (TEXT 1) If we leave aside the religious significance of the hijab and focus on its social meaning, then for many women of more traditional backgrounds the hijab has been a form of empowerment (Abu Odeh 1993, Cooke 2002). In Iran, for instance, many Muslim parents would not let their daughters leave home without the hijab. It is thus the hijab that allowed many women from conventional backgrounds to leave the house, go to the university and work. The huge increase in the number of women who were able to leave their houses after the Islamic Revolution in Iran, as opposed to before, when the hijab was outlawed (Cooke 2002), is a strong indicator for this.

To further illustrate the potential of empowerment held by the hijab, I will provide a personal example from my native city of Amman. It is impossible [for a woman not wearing a hijab] to walk down the streets of Amman without being harassed. The harasser can be any male between the ages of 10 and 70. Although wearing a hijab does not stop harassment... women who wear the veil often feel more empowered to counter male harassment, since they are seen both by themselves and by society as having the right not to be harassed.

While the hijab might lead to the empowerment of some women in the public sphere, this is not true for all women... women who do not wear the hijab might be harassed even more [if most women do wear it]. Thus the hijab acts as a pressuring device for those who do not wear it. Furthermore,

this can vary according to [socioeconomic] class. Women of upper classes might not be affected as much as [less wealthy] women who cannot afford private transportation.

Moreover, not all public spaces are the same. Many of my friends, who wear the hijab, have told me that in certain situations they feel unwelcome; as, for example, in official functions representing Jordan in front of Western foreigners. A friend who wears the hijab exclaimed once: "Do you think that Jordan will ever have a female minister who wears the hijab? No way, they do not want to be portrayed in that kind of light."

> - Ababneh, *The Possibilities of Hybrid Resistance: The Ambivalence of the Hijab Campaign*

• (TEXT 2) **"Why Hijab Disturbs Dictators, Democrats"**

In 1925, Kamal Ataturk, father of post-Ottoman Turkey, imposed the Hat Law, banning the traditional fez cap for men. The penalty for wearing one was death. That was his idea of secularism.

In 1928, Reza Khan, another soldier who seized power, passed a copycat Uniform Dress Law in neighbouring Iran. It decreed European attire for men and, in 1936, banned the hijab for women. That was his idea of Europeanizing Muslims.

Last year, seven states in Germany banned the hijab for teachers. That was their idea of protecting German identity.

On Tuesday, the French Assembly overwhelmingly approved a ban on the hijab for school students. That is their idea of

securing French secularism.

Some German and French citizens envisage extending the hijab ban well beyond schools. That's their idea of emancipating all its wearers.

Over the years, rulers of a different kind — such as the Taliban in Afghanistan — have also waded in. They decreed the opposite: that women must wear the veil or the *chador,* on pain of being jailed or whipped. That has been their idea of Islam.

As the target of fascist, feminist or racist and mostly male wrath, the hijabi woman is victimized both by those wanting to subjugate her and those who would liberate her. Or she is scapegoated, in the service of one ideology or another. What is it about her that so rattles dictators and democrats alike?

She is the battleground for the armies of those out to purify Islam or demonize it.

The *fatwas* of the German and French governments echo those of Ataturk and the first Shah of Iran. They are interpreting secularism the way the despots did: as anti-religious — more precisely, anti-Islamic — rather than by its essential premise of neutrality toward all faiths.

Unlike France, the German regional governments have targeted only the hijab. France proposes to proscribe all "ostentatious" religious symbols, including the kippa and the crucifix.

Bavaria and other states have been blatant, even if confused. One rationalized the ban under the rubric of progressivism, calling the hijab "a symbol of fundamentalism and extremism." The justice minister of another was more forthright: German school children "have to learn the roots of Christian religion and European culture."

In the case of France, few are fooled by the rhetoric that schools be free of, not just Islamic, but all religious influences.

First, there are the Freudian slips, exemplified by Prime Minister Jean-Pierre Raffarin: France is "the old land of Christianity" in which new citizens, regardless of their faith, must conform to majoritarian norms.

The more persuasive argument, best enunciated by secularist author Guy Coq, is the need to safeguard the ideals of the 1789 French Revolution: "If we bow to demands to allow the practice of religion in state institutions, we will put the French identity in peril." But no sooner had he hit the high note of principle than he slipped into the abyss of prejudice: "To disarm fundamentalism, notably Islamic fundamentalism, can we give up *laïcité,* which builds a neutral space?"

But *laïcité* — separation of state and religion — is already compromised by state subsidies to Christian and Jewish separate schools, where students are taught religious values and, in some cases, segregated by sex. Will tax dollars be made available to Muslim private schools, which are bound to mushroom?...

The proposed law, which now goes to the French senate for rubberstamping, guarantees uneven results by leaving too much to subjective interpretation. Teachers and administrators will rule whether a bandanna on a Muslim girl, or a beard on a Muslim boy, would violate the law, but not on students of other faiths or no faith at all.

And what of the Sikhs?

This is treacherous turf.

Two more dubious rationales have been proffered.

One ascribes a political, as opposed to religious, motive to the hijab and invests it with radical attributes. Alain Juppe, a former prime minister, encapsulates it thus: "It's not paranoid to say we're faced with a rise of political and religious fanaticism."

The second posits the hijab ban as a tool for battling anti-Semitism. The formulation of Education Minister Luc Ferry stacks up thus: Hijab is a/the source of anti-Semitism. Ban it, and the problem will be minimized/solved.

This is as dishonest as it gets. Anti-Semitism in France is too deep-rooted and widespread to be laid at the feet of Muslim teenage girls from immigrant homes. The biggest culprits are Jean-Marie Le Pen's millions of followers, whom President Jacques Chirac is, in fact, trying to appease with the hijab ban. While some Jewish groups have gone along with the law, others see it for what it is: "disgraceful" and "sad," as described in London by Lord Greville Janner, vice-president of the World Jewish Congress.

French politicians and media also cite the pro-ban views of some Muslims as proof of the soundness of the decision. Others note that a majority of Muslim women in France, indeed across the world, do not wear the hijab. This is as ignorant as it is racist. That a majority of Christians do not go to church on Sundays does not negate the right of those who do. That a majority of Jews are not Orthodox does not derogate from the fundamental religious right of those who wear the yarmulke and long locks. That some Sikhs shave doesn't mean that others do not have the right to believe their religion commands otherwise.

It is absurd to expect all Muslims to speak with one voice on religious matters. It is downright authoritarian to present as legitimate the views of only those Muslims who echo government thinking.

Germany and France are moving in the direction of Turkey, while the latter is moving toward European norms in order to join the European Union. Turkish women on the public payroll are still banned from wearing the hijab. But the mildy Islamist government of Tayyib Erdogan, moving toward restoring the human rights of Kurds and others, could conceivably lift the ban. It is ironic that while Ataturk's legacy is being dismantled in its homeland, parts of it are being imposed in democratic Europe.

Meanwhile, across the Muslim world, people will see the French and German initiatives as another instance of Islamophobia gripping the West. They, like the Muslim girls in Europe, likely will find solace in more Islam, not less.

- Siddiqi

Study Questions

- Is wearing a *hijab* more of a political, religious, or social issue in different countries today?

- Which states or governments intervene politically in their citizens' choice of wearing or not wearing *hijab*? Why?

- Which countries intervene in other forms of religious dress, such as wearing a *kippah*? Is this important? Why or why not?

- Do you think that states or governments should intervene in their citizens' choice of religious or symbolic dress?

- Do you think that there should be one law for all countries, different laws for Muslim and non-Muslim majority countries, or different laws for each individual country regarding wearing the *hijab* and/or all religious/symbolic dress?

- What is meant by secularism (or in French, *laïcité*)? What are examples of secularist states or governments, and of states or governments that establish a particular religious identity? (NOTE: The teacher will need to do some background research before addressing these questions, unless the teacher wants to localize the conversation to the specific countries to which the students have been assigned.)

LESSON THIRTEEN: "The Clash of Civilizations" or "Politics as Usual"?

Goals

- To examine identity as it relates to contemporary international politics.

- To explore the role of identity in conflict.

- To discuss the "Clash of Civilizations" thesis and its counter-arguments.

- To summarize and synthesize the knowledge students have gained throughout Chapter Seven, encouraging them to develop coherent perspectives on American, Jewish, and Muslim identities within the framework of world politics.

Sources

• (TEXT 1): **"The Clash of Civilizations and the Remaking of World Order"**

The fault lines between civilizations are replacing the political and ideological boundaries of the Cold War as the flash points for crisis and bloodshed. The Cold War began when the Iron Curtain divided Europe politically and ideologically. The Cold War ended with the end of the Iron Curtain. As the ideological division of Europe has disappeared, the cultural division of Europe between Western Christianity, on the one hand, and Orthodox Christianity and Islam, on the other, has reemerged… The Velvet Curtain of culture has replaced the Iron Curtain of ideology as the most significant dividing line in Europe. As the events in Yugoslavia show, it is not only a line of difference; it is also at times a line of bloody conflict…

Conflict along the fault line between Western and Islamic civilizations has been going on for 1,300 years. After the founding of Islam, the Arab and Moorish surge west and north only ended at Tours in 732. From the eleventh to the thirteenth century, the Crusaders attempted with temporary success to bring Christianity and Christian rule to the Holy Land. From the fourteenth to the seventeenth century, the Ottoman Turks reversed the balance, extended their sway over the Middle East and the Balkans, captured Constantinople, and twice laid siege to Vienna. In the nineteenth and early twentieth centuries as Ottoman power declined, Britain, France, and Italy established Western control over most of North Africa and the Middle East.

After World War II, the West, in turn, began to retreat; the colonial empires disappeared; first Arab nationalism and then Islamic fundamentalism manifested themselves; the West became heavily dependent on the Persian Gulf countries for its energy; the oil-rich Muslim countries became money-rich and, when they wished to, weapons-rich. Several wars occurred between Arabs and Israel (created by the West). France fought a bloody and ruthless war in Algeria for most of the 1950s; British and French forces invaded Egypt in 1956; American forces went into Lebanon in 1958; subsequently American forces returned to Lebanon, attacked Libya, and engaged in various military encounters with Iran; Arab and Islamic terrorists, supported by at least three Middle Eastern governments, employed the weapon of the weak and bombed Western planes and installations and seized Western hostages. This warfare between Arabs and the West culminated in 1990, when the United States sent a massive army to the Persian Gulf to defend some Arab countries against aggression by another. In its aftermath, NATO planning is increasingly directed to potential threats and instability along its "southern tier."

This centuries-old military interaction between the West and Islam is unlikely to decline. It could become more virulent. The Gulf War left some Arabs feeling proud that Saddam Hussein had attacked Israel and stood up to the West. It also left many feeling

humiliated and resentful of the West's military presence in the Persian Gulf, the West's overwhelming military dominance, and their apparent inability to shape their own destiny. Many Arab countries, in addition to the oil exporters, are reaching levels of economic and social development where autocratic forms of government become inappropriate and efforts to introduce democracy become stronger. Some openings in Arab political systems have already occurred. The principal beneficiaries of these openings have been Islamist movements. In the Arab world, in short, Western democracy strengthens anti-Western political forces. This may be a passing phenomenon, but it surely complicates relations between Islamic countries and the West.

Those relations are also complicated by demography. The spectacular population growth in Arab countries, particularly in North Africa, has led to increased migration to Western Europe. The movement within Western Europe toward minimizing internal boundaries has sharpened political sensitivities with respect to this development. In Italy, France and Germany, racism is increasingly open, and political reactions and violence against Arab and Turkish migrants have become more intense and more widespread since 1990.

On both sides the interaction between Islam and the West is seen as a clash of civilizations. The West's "next confrontation," observes M. J. Akbar, an Indian Muslim author, "is definitely going to come from the Muslim world. It is in the sweep of the Islamic nations from the Maghreb to Pakistan that the struggle for a new world order will begin." Bernard Lewis comes to a similar conclusion: We are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations - the perhaps irrational, but surely historic, reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both.

- Huntington, *The Clash of Civilizations and the Remaking of World Order*

• (TEXT 2) **Salmagundi**

It seems to me that there are two very important theses in Huntington which merit discussion calmly and in their own right, but not in the context in which he's presented them.

One, which he takes as axiomatic and is absolutely central to his work, is the proposition that states necessarily conflict because we live in an anarchical world. He doesn't waste much time on this in *The Clash of Civilizations and the Remaking of World Order,* but it's an underlying principle. His starting point isn't really the clash of civilizations but the idea that conflict determines international relations. It's a core assumption of *realpolitik* and one of the pillars on which the book rests. It's a highly contestable proposition. I do not see the world as necessarily in conflict in this way.

The other key proposition is that culture or civilization — which normally means religion now — is a determinant or major influential factor in relations between states. This is a matter for empirical investigation. Let's take the history of Europe in the 20th century. The major wars have not been intercultural wars. We've slaughtered each other to the tune of 70-80 million, but not over culture.

Say what you will about the Ottoman Empire, but if you look calmly at the history of military, diplomatic, and commercial relations between the Ottoman Empire and Europe for 400 years, up until the end of the Ottoman Empire in 1918, you'll see that the modern empire formed alliances with different European states: with Germany one minute; with Britain another; with Russia another. In other words, culture and religion were not major factors in its foreign policy. So we're not looking at a fault line. We're not looking at something that is historically determined.

Let me be banal. There are 55 Islamic countries — 55 members of the Organization

of the Islamic Conference (OIC), the main loose commonwealth of Islamic states set up in 1969. Does culture play a role in their foreign policy? Well, to some degree, yes, but in two very specific regards.

First of all, as a form of solidarity, either at the popular level or at the state level: support for the struggling Muslims in Palestine, Kashmir, Bosnia, or Chechnya. Some Muslim states do this some of the time. And at the popular level, there is a sentiment of transnational, pan-Islamic solidarity. It's quite a strong one now, more so than ten or twenty years ago. But it's not the determinant factor.

Look at Iran. Iran's constitution enjoins it to give support to struggling Muslims around the world. And it does support the Palestinians. But in Chechnya it supports the Russians. In Nagorno-Karabakh it supports the Armenians, even though the Azeris are Shiites. In Kashmir it supports the Indians. In Sinjiang, it supports China (instead of the Uighur Muslim minority). So Iran does not allow purely cultural or religious solidarity to determine its foreign policy. The same goes for the other states, for whom trade and military advantage, and inter-ethnic rivalry with each other, are just as important.

Then we come to the second way in which culture matters: as a form of legitimating. So the Saudis say they are the protectors of the holy places. The Iranians say they represent the vanguard of Islam, which is why they make [political campaigns] about Palestine: it's an issue on which they can make themselves look good, like they tried to do on Salman Rushdie. But that doesn't mean that it determines their foreign relations.

If we ask why Iran appears to be moving towards the acquisition of at least the capacity to have nuclear weapons, it's nothing to do with Islam. It's to do with interstate policy: the fact that Pakistan has nuclear weapons, that Israel has nuclear weapons, that Iran's been invaded several times in the last century.

So once you get specific and stop engaging in Huntington's kind of grand narrative generalizing, things come into sharper focus. Huntington's thesis, it should be noted, is very popular with Islamists, as it is with Hindu nationalists and radical Shintoists in Japan.

Study Questions

- What does Huntington mean by "civilizational identity"?

- Is Huntington accurate in using this terminology to describe Muslim identity?

- Does this term accurately describe Jewish identity? American identity? Western identity?

- Do differences in identity inevitably lead to conflict? To violent conflict?

- What are ways to prevent differences in identity from leading to conflict?

- What are some examples in international politics in which differences in identity have contributed to violent conflict?

- What are examples in international politics in which different identity groups have allied, cooperated, and/or not become involved in violent conflict?

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Leadership and the Future of Jewish-Muslim Relations

Introduction

Dear Reader:

All of us were born into a pre-existent world, a world with many amazing things as well as many things that need to change. But the world as it is, not the world as it can or should be. The world has yet to reach its potential. Within the Jewish and Muslim communities specifically, every day each one of us has the ability to move our communities toward their respective potentials, as well as to move these two communities toward a deeper understanding of one another. Each of us is a catalyst for change. Each of us is a leader (or potential leader) that will move her community toward stronger inter-communal awareness and discussion. Each of us will lead his community toward a richer sense of self and the 'other.'

The overall goal of this chapter is to help you examine what it means to be a leader and empower you to become leaders for social change. There are a number of case examples in this chapter that can assist you in figuring out how you can play a role in reducing inter-communal tensions. Each of these scenarios has been "ripped from the headlines." In other words, these are realistic situations that you may have to confront in your own life.

As the next generation of leaders, all of you have the responsibility to leave our world a better place than when you found it.

LESSON ONE: Defining Leadership

Goal

- To define the characteristics and qualities of an effective leader.

Sources

• (TEXT 1) "Social advance depends as much upon the process through which it is secured, as upon the result itself."

> - Jane Addams

"Leadership is the art of getting someone else to do something you want done because he wants to do it."
> - Dwight D. Eisenhower

"Leadership has a harder job to do than just choose sides. It must bring sides together."
> - Jesse Jackson

"I believe that no man who holds a leader's position should ever accept favors from either side. He is then committed to show favors. A leader must stand alone."

> - Mother Jones

"The genius of a good leader is to leave behind him a situation which common sense, without the grace of genius, can deal with successfully."

> - Walter Lippman

"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

> - Margaret Mead

"If an individual wants to be a leader and isn't controversial, that means he never stood for anything."

> - Richard M. Nixon

"Speak softly and carry a big stick; you will go far."

> - Theodore Roosevelt

"I never ran my train off the track, and I never lost a passenger."

> - Harriet Tubman

Study Questions

- Should a leader lead in the direction of what s/he believes is best, or where his/her followers want to go? In other words, what is the relationship a leader should have with her/his community?

- In your opinion, what is the single most important quality that a leader should have?

- Are there different types of leaders? Explain.

LESSON TWO: Two of God's Messengers – Muhammad and Moses

Goals

- To explore the characteristics and development of Muhammad and Moses as religious leaders.

- To determine what makes a good and successful leader, focusing on the ability to bring about positive change in a community.

Sources

- (TEXT 1) "Moses Grows up in Egyptian Palace"

And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him unto Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

וַתֹּאמֶר לָהּ בַּת-פַּרְעֹה, הֵילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהֵינִקִהוּ לִי, וַאֲנִי, אֶתֵּן אֶת-שְׂכָרֵךְ; וַתִּקַּח הָאִשָּׁה הַיֶּלֶד, וַתְּנִיקֵהוּ. וַיִּגְדַּל הַיֶּלֶד, וַתְּבִאֵהוּ לְבַת-פַּרְעֹה, וַיְהִי-לָהּ, לְבֵן; וַתִּקְרָא שְׁמוֹ, מֹשֶׁה, וַתֹּאמֶר, כִּי מִן-הַמַּיִם מְשִׁיתִהוּ.

- Exodus 2: 9-10

- (TEXT 2) "Moses Sees an Egyptian and a Hebrew"

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beat a Hebrew, one of his kinsmen. He turned this way and that and, seeing no one about, he struck down the Egyptian, and hid him in the sand.

וַיְהִי בַּיָּמִים הָהֵם, וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו, וַיַּרְא, בְּסִבְלֹתָם; וַיַּרְא אִישׁ מִצְרִי, מַכֶּה אִישׁ-עִבְרִי מֵאֶחָיו. וַיִּפֶן כֹּה וָכֹה, וַיַּרְא כִּי אֵין אִישׁ; וַיַּךְ, אֶת-הַמִּצְרִי, וַיִּטְמְנֵהוּ, בַּחוֹל.

- Exodus 2:11-12

- (TEXT 3) "Moses Sees two Hebrews"

When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh.

וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי, וְהִנֵּה שְׁנֵי-אֲנָשִׁים עִבְרִים נִצִּים; וַיֹּאמֶר, לָרָשָׁע, לָמָּה תַכֶּה, רֵעֶךָ. וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט, עָלֵינוּ--הַלְהָרְגֵנִי אַתָּה אֹמֵר, כַּאֲשֶׁר הָרַגְתָּ אֶת-הַמִּצְרִי; וַיִּירָא מֹשֶׁה וַיֹּאמַר, אָכֵן נוֹדַע הַדָּבָר. וַיִּשְׁמַע פַּרְעֹה אֶת-הַדָּבָר הַזֶּה, וַיְבַקֵּשׁ לַהֲרֹג אֶת-מֹשֶׁה; וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה, וַיֵּשֶׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר.

- Exodus 2: 13-15

- (TEXT 4) "Moses in Midian"

He arrived in the land of Midian, and sat down beside a well. Now the priest of Midian had seven daughters. They came to draw water, and filled their troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock."

וַיִּשְׁמַע פַּרְעֹה אֶת-הַדָּבָר הַזֶּה, וַיְבַקֵּשׁ לַהֲרֹג אֶת-מֹשֶׁה; וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה, וַיֵּשֶׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר. וּלְכֹהֵן מִדְיָן, שֶׁבַע בָּנוֹת; וַתָּבֹאנָה וַתִּדְלֶנָה, וַתְּמַלֶּאנָה אֶת-הָרְהָטִים, לְהַשְׁקוֹת, צֹאן אֲבִיהֶן. וַיָּבֹאוּ הָרֹעִים, וַיְגָרְשׁוּם; וַיָּקָם מֹשֶׁה וַיּוֹשִׁעָן, וַיַּשְׁקְ אֶת-צֹאנָם.

וַתָּבֹאנָה, אֶל-רְעוּאֵל אֲבִיהֶן; וַיֹּאמֶר, מַדּוּעַ מִהַרְתֶּן
בֹּא הַיּוֹם.וַתֹּאמַרְןָ--אִישׁ מִצְרִי, הִצִּילָנוּ מִיַּד הָרֹעִים;
וְגַם-דָּלֹה דָלָה לָנוּ, וַיַּשְׁקְ אֶת-הַצֹּאן.

- Exodus 2: 15-19

• (TEXT 5) "Muhammad as an Orphan"

Muhammad's father died before his birth. Before he was six years old his mother died, and the doubly orphaned Muhammad was put under the charge of his grandfather Abdul Muttalib who took the most tender care of him. But the old chief died two years afterwards. On his deathbed he confided to his son Abu Talib the charge of the little orphan.

- *Qisas al-Anbiya*

• (TEXT 6) "Muhammad Defends the Weak"

Until he reached thirty years of age, Muhammad was almost a stranger to the outside world. Since the death of his grandfather, authority in Mecca was divided among the ten senators who constituted the governing body of the Arabian Commonwealth. There was no such accord among them as to ensure the safety of individual rights and property. Though family relations afforded some degree of protection to citizens, yet strangers were frequently exposed to persecution and oppression. In many cases they were robbed, not only of their goods, but even of their wives and daughters. At the instigation of the faithful Muhammad, an old league called the Federation of Fudul (i.e., favors) was revived with the object of repressing lawlessness and defending every weak individual – whether Meccan or stranger, free or slave – against any wrong or oppression to which he might be the victim within the territories of Mecca.

- *Qisas al-Anbiya*

• (TEXT 7) "Muhammad Settles a Dispute"

When Muhammad reached 35 years, he settled by his judgment a grave dispute which threatened to plunge the whole of Arabia into a fresh series of oft-recurring wars. In

rebuilding the Sacred house of the Ka'ba in A.D. 605, the questions arose as to who should have the honor of raising the black stone, the most holy relic of that house, into its proper place. Each tribe claimed that honor. The senior citizen advised the disputants to accept for their arbitrator the first man to enter from a certain page. The proposal was agreed upon, and the first man who entered the gate was Muhammad "Al-Ameen." His advice satisfied all the contending parties. He ordered the stone to be placed on a piece of cloth and each tribe to share the honor of lifting it up by taking hold a part of the cloth. The stone was thus deposited in its place and the rebuilding of the House was completed without further interruption.

- *Qisas al-Anbiya*

• (TEXT 8) The Prophet (Peace be upon him) frowned and turned away, Because there came to him the blind man (i.e., 'Abdullâh bin Umm-Maktûm, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs). But what could tell you that per chance he might become pure (from sins)? Or that he might receive admonition, and that the admonition might profit him? As for him who thinks himself self-sufficient, To him you attend; What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allâh). But as to him who came to you running. And is afraid (of Allâh and His Punishment), of him you are neglectful and divert your attention to another, Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition, So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*). Exalted (in dignity), purified, In the hands of scribes (angels). Honourable and obedient.

عَبَسَ وَتَوَلَّىٰٓ (١) أَن جَآءَهُ ٱلْأَعْمَىٰ (٢) وَمَايُدْرِيكَ
لَعَلَّهُۥ يَزَّكَّىٰٓ (٣) أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ (٤) أَمَّا
مَنِ ٱسْتَغْنَىٰ (٥) فَأَنتَ لَهُۥ تَصَدَّىٰ (٦) وَمَا عَلَيْكَ أَلَّا

يَزَّكَّىٰ (٧) وَأَمَّا مَن جَاءَكَ يَسْعَىٰ (٨) وَهُوَ يَخْشَىٰ
(٩) فَأَنتَ عَنْهُ تَلَهَّىٰ (١٠) كَلَّا إِنَّهَا تَذْكِرَةٌ (١١)
فَمَن شَاءَ ذَكَرَهُ (١٢) فِي صُحُفٍ مُّكَرَّمَةٍ (١٣)
مَّرْفُوعَةٍ مُّطَهَّرَةٍ (١٤) بِأَيْدِى سَفَرَةٍ (١٥) كِرَامٍ
بَرَرَةٍ (١٦)

- Qur'an 80:1-16

Study Questions

- TEXTS 1-4: What kind of action does Moses take to resolve the conflict in this passage? How does it differ from his previous actions?

- TEXT 5: Describe Muhammad's childhood. Based on his experience as a child what qualities might he have developed?

- TEXT 6: How is Muhammad portrayed in this text? What kind of leadership skills is he sharpening through this experience?

- TEXT 7: What successes are recounted in this passage? What qualities of leadership does Muhammad exhibit?.

- TEXT 8: Based on his actions in this passage, what would you say was Muhammad's failure?

LESSON THREE: Qur'an Defilement

Goals

- To explore the role that religious symbols can play in the escalation of conflict.

- To examine how the memory of historical events may be connected to, and thus affect, reactions to current events.

Sources

- (TEXT 1) **"Burned Texts Left at Islamic Center"**

The Roanoke Times (June 16, 2005)

Blacksburg, VA – Members of the Islamic Center of Blacksburg were stunned when they arrived at the building for prayers Saturday afternoon.

Outside the building, a plastic shopping bag filled with burned copies of the Quran sat in front of the door. Blacksburg police say they do not have any leads on who left the burned religious books, but they are investigating the incident as a possible hate crime.

- (TEXT 2) **"Newsweek Sparks Global Riots With One Paragraph on Koran: Claim that the Holy book was defiled by US guards at Guantanamo Bay has incensed Muslims"**

The Times (UK) (May 14, 2005)

At least nine people were killed yesterday as a wave of anti-American demonstrations swept the Islamic world from the Gaza Strip to the Java Sea, sparked by a single paragraph in a magazine alleging that US military interrogators had desecrated the Koran.

As Washington scrambled to calm the outrage, Condoleezza Rice, the US Secretary of State, promised an inquiry and punishment for any proven offenders. But at Friday prayers in the Muslim world many preachers demanded vengeance and afterwards thousands took to the streets, burning American flags.

Although the original report in Newsweek was small, it was re-broadcast by television networks such as al-Jazeera and al-Arabiya and in Pakistan it was quoted by Imran Khan, the cricketer-turned-politician, at a press conference. He said it would strengthen the impression that America's War on Terror was against Muslims.

The most violent protests were in Afghanistan, where the death toll in clashes between demonstrators and security forces reached fourteen after a third day of rioting. Three people were killed and twenty-two injured near Faizabad, in Badakhshan province, when a thousand rioters burnt down aid agencies' offices.

Worshippers in Pakistan poured on to the streets after prayers, chanting "Death to America", and burning American flags. In Jakarta, hundreds gathered noisily at a mosque. Thousands marched through the streets of a Palestinian refugee camp in Gaza.

The unrest began this week after Newsweek published an allegation that American military interrogators had desecrated the Islamic holy book in an effort to rattle detainees at Guantanamo Bay in Cuba. The report said that they had placed the Koran on the lavatory inside inmates' cells and had "in at least one case, flushed a holy book down the toilet."

The report was condemned by the Pakistani Government, and Khurshid Kasuri, the Foreign Minister, demanded an apology and severe punishment for any soldier found guilty. Hardline Islamic groups said that they would hold protests, but before that could happen violent protests erupted in Afghanistan.

Significantly, Saudi Arabia, a key US regional ally which is usually slow in speaking out, became the first Arab state to comment officially yesterday, expressing "deep indignation" and calling for a quick investigation and for the perpetrators to be punished.

The report was denounced initially by the US chargé d'affaires in Kabul and then by the Pentagon and the State Department. As unrest gathered pace, Dr Rice issued an appeal: "I want to speak directly to Muslims in America and throughout the world. Disrespect for the Holy Koran is not now, nor has it ever been, nor will it ever be, tolerated by the United States. Disrespect for the Holy Koran is abhorrent to us all.

"There have been recent allegations about disrespect for the Holy Koran by interrogators at Guantanamo Bay and that has deeply offended many people. Our military authorities are investigating these allegations fully. If they are proven true, we will take appropriate action.

"Guaranteeing religious rights is of great personal importance to the President and to me. During the past few days, we have heard from our Muslim friends around the world about their concerns on this matter. We understand and we share their concerns.

"Sadly, some people have lost their lives in violent demonstrations. I am asking that all our friends around the world reject incitement to violence by those who would mischaracterize our intentions."

The riots in Afghanistan were the worst displays of anti-US sentiment since the fall of the Taliban in 2002. Four protesters were shot dead on the second day of demonstrations in Jalalabad, a stronghold of the rebel commander Gulbuddin Hekmatyer, and at least three others died in protests the next day. Aid offices were attacked in the capital, Kabul, and more people died yesterday when protests spread to Ghazni and Badakhshan.

Thousands of Muslims gathered in Pakistan's main cities yesterday after sermons in mosques denouncing the desecration, and effigies of President Bush and of their leader, President Musharraf, were burnt.

Hardliners also led the protest in Gaza, where Hamas organized a march of thousands of Palestinians through the Jabalya refugee camp yesterday. "The Holy Koran was defiled by the dirtiest of hands, by American hands," a protester shouted as others burnt American and Israeli flags.

The Muslim Council of Britain said that the Bush Administration had to "take responsibility for the anti-Muslim climate they have been fostering through their actions; Guantanamo Bay itself is a scandal of the highest order."

Anger Spreads

May 4 - Newsweek report claims Guantanamo interrogators desecrated the Koran.

May 6 - Iman Khan demands US apology.

May 7 - Pakistan foreign ministry expresses "dismay" at report.

May 10 - 2,000 students demonstrate in Jalalabad, Afghanistan. State Department condemns desecration, if true, and says Pentagon has started investigation.

May 11 - Four killed in Afghanistan after police open fire on demonstrators. Government and aid agency offices in Kabul attacked.

May 12 - Three more die in Afghan demonstrations. Hundreds march in major Pakistan cities. Saudi Arabia calls on US to investigate claims. Condoleezza Rice urges end to violence and says report is being investigated.

May 13 - More unrest in Afghanistan. Protests spread to Indonesia and Gaza.

Study Questions

- What messages are conveyed by the burned Qur'an that was left at the Blacksburg Islamic Center?

- How do the alleged reports from Guantanamo affect how the Blacksburg incident might be interpreted?

- If the Blacksburg incident occurred in your community, how would you respond?

LESSON FOUR: Synagogue Vandalized

Goals

- To explore the role that religious symbols can play in the escalation of conflict.

- To examine how the memory of historical events may be connected to, and thus affect, reactions to current events.

Sources

• (TEXT 1) **"Denver Synagogue Vandalized"**

*The Denver Channel (*March 7, 2004)

DENVER – Over 100 people showed up Sunday morning to clean off the Nazi symbols that were spray painted on a local synagogue Friday night.

Police are still trying to determine who spray-painted about 10 white swastikas and Nazi symbols on a synagogue the night before the Jewish holiday of Purim. There are currently no suspects and the culprits left no fingerprints behind them. A Holocaust survivor, Fanny Starr, discovered the graffiti on the synagogue of the BMH-BJ congregation Saturday morning.

• (TEXT 2) **"Origins of the Swastika"**

*BBC News (*January 18, 2005)

The EU [European Union] has been urged to ban the swastika because of its Nazi associations with hate and racism....

[I]t is its association with the National Socialist German Workers Party in the 1930s which is etched on the minds of Western society. Before Hitler, it was used circa 1870 by the Austrian Pan-German followers of Schoenerer, an Austrian anti-Semitic politician.

Its Nazi use was linked to the belief in the Aryan cultural descent of the German people. They considered the early Aryans of India to be the prototypical white invaders and hijacked the sign as a symbol of the Aryan master race.

The Nazi party formally adopted the swastika – what they called the Hakenkreuz, the hooked cross – in 1920. This was used on the party's flag, badge, and armband.

Study Questions

- What messages do the Nazi symbols painted on the Denver synagogue convey?

- How does the 20th century use of the swastika by Nazis affect how this recent incident might have been interpreted?

- If the Denver incident occurred in your community, how would you respond?

LESSON FIVE: Game Foul Gives Rise to Communal Tensions

Goals

- To explore conflict resolution strategies using a specific case example.

- To gain an understanding of the challenges and complexities involved in resolving a conflict that has no obvious 'victimizer' or 'victim.'

Sources

• (TEXT 1) Welcome to our state.

This is a beautiful state that is home to both a flourishing Muslim community and a growing Jewish community. Both groups came at the same time, about 100 years ago, to start businesses while their families could enjoy the magnificent mountains and parks that surround the state.

Although the communities are right next to each other, they have little or nothing to do with one another. Since they frequent the same grocery stores, cleaners, parks and pharmacies they cordially greet one another, but the communities do not socialize with one another for the most part.

In the afternoons after school, the neighborhood park is often full of ninth- and tenth-graders playing basketball. They are always trying to improve their game. This is often the site where all different kids come to play.

No one is exactly sure how all the tension began, but there are rumors about the following:

> A. A quarrel broke out when two kids were arguing over a play. No one is quite sure of the details but Mark claims that Ahmed fouled him, while Ahmed claims that Mark fouled him. They both left angry and frustrated.

> B. The next day when Mark and Ahmed saw each other in the street by the ice cream store, they started screaming at each other. No one is sure who started it, but they began calling each other "cheater," among other pejoratives. Then Mark called Ahmed a "terrorist" and Ahmed called Mark a "cheap Jewish murderer." They started punching one another and both left pretty badly beaten up.

C. Both Ahmed's and Mark's parents were worried and refused to let them play in the park anymore.

D. Their school principals have refused to get involved since the incident did not happen during school hours or on school property.

E. The park now features signs with phrases like:

> • "Muslims, go back to where you came from!"

> • "Muslims are terrorists!"

> • "No Jews allowed!"

> • "Jew = murderer"

LESSON SIX: Inter-group Challenges on College Campuses (Part I)

Goals

- To expose students to some of the inter-group activities taking place on college campuses.

- To prepare students to begin their own work in conflict resolution in their communities, such as on college campuses.

Sources

- (TEXT 1) **"Interfaith Encounters: Challenging Assumptions about Diversity and Community"**

MONTREAL (March 13, 2006)

On Wednesday, March 15, Concordia's Peace and Conflict Resolution lecture series will present Interfaith Encounters: Challenging Assumptions about Diversity and Community. It will take place from 9 a.m. to 1 p.m. in room H-110 of the Henry F. Hall Building (1455 de Maisonneuve Blvd. West).

The symposium will consider the importance of communication for inter-religious, intra-religious and religious/secular dialogues. It will raise questions such as: How does one respectfully acknowledge religious differences while maintaining one's own faith? Do we dare to present intra-religious conflict to other faith communities? How do we move beyond agreeing to disagree? Can we still have dialogue when we fundamentally disagree? If so, what do we dialogue about? Are there communication models that would be helpful in bridging divides within and between communities?

The guest speakers will also address the question of how to negotiate diversity and unity in the layers of community through internal and external communication.

Dr. Gregory Baum, professor emeritus in McGill University's Faculty of Religious Studies will examine the question of diversity within religious communities and the interfaith dialogue that is so much a part of any interfaith initiative.

Panellists Stuart Brown, Director of the Canadian Centre for Ecumenism (Montreal),

Dr. Lori Beaman, associate professor in the Department of Sociology Anthropology (Concordia) and Dr. Howard Joseph, professor of Religion Studies (Concordia) will respond with presentations that will highlight the various issues religious communities respond to in their efforts to engage in interfaith dialogue.

- (TEXT 2) **"Campus project builds cultural bridge for Arabs, Israelis at Princeton"**

NJJN Bureau-Chief/PMB

Gesturing expansively, Bassem Khalil Frangieh filled the air of the small Princeton University auditorium with the exquisite longing of an Iraqi poem — first in Arabic, then in his own expressive English translation.

"On the last day/ I kissed her hands/ Her eyes/ her lips," he read, quoting "The Secret of Fire," a poem by 20th-century Iraqi poet Abdul Wahab Al-Bayati. "I said to her: you are now/ Ripe like an apple/ Half of you: a woman/ The other half: impossible to describe..."

"Poetry is very important in the lives of the Arabs," said Frangieh, a senior lecturer in Arabic language and literature at Yale University. "It is the essence and true substance of Arab culture."

Frangieh, a Palestinian born in Lebanon and raised in Syria, is one of several Arab and Israeli artists and scholars who have been invited to campus by Salaam/Shalom, an initiative launched by Esther Robbins, a lecturer in Hebrew language and literature at Princeton. Over the past three years, Robbins said, Salaam/Shalom programs have featured joint Arab/Israeli concerts, film screenings,

lectures, and a program on the Arabic influences in modern Israeli music.

"We are building cultural bridges between Arabs and Israelis — music, film, dance, writers," said Robbins, a native of Zichron-Yaakov on Israel's Mediterranean coast. "That's why it's called Salaam/Shalom: Building Bridges through Culture."

"I've always worked with Arabs, and I've had wonderful relations on a human level," she said during a recent interview. "I always looked for the common ground between Jews and Arabs. It's possible to meet on a human level. Emotionally, we are the same."

About two years ago, Robbins decided to formalize her cross-cultural activities by applying for a $5,000 Title 5 grant from the U.S. Department of Education to develop a Salaam/Shalom curriculum at Princeton. "Out of this, $1,500 is allocated for cultural events," she said. "This is one aspect — bringing in scholars and cultural icons to explore the common ground between Arabs and Jews."

The other part of the grant, she explained, is funding her ongoing work to develop a Hebrew/Arabic curriculum that will explore the cultures, customs, and traditions of Arabs and Jews even as it highlights voices for peace and coexistence on each side.

"I don't see that there is another choice except that we meet on a human level to explore the cultures," Robbins said. "I'm definitely more optimistic when I hear statements and messages that come from people of culture than from politicians. I don't have much power to change the world, but on a one-to-one level, I think I'm very successful."

About 20 students and community members were on hand for Frangieh's March 14 lecture, Understanding Culture Through Literature: Poetry of the Arabs, a Salaam/Shalom event presented under the auspices of Princeton's Department and Program in Near Eastern Studies.

Nothing could be more relevant to the work of Salaam/Shalom than the lecture by Frangieh, Robbins told the audience in Princeton's Jones Hall. "Salaam/Shalom's main objective is to bring Israeli and Arab scholars to promote a better understanding of the two cultures."

In his 75-minute talk, Frangieh stressed the central role poetry has played in Arab culture since the 500's, a century before the creation of the Koran.

"It was the Arab poet who taught the history of his people, recorded their genealogy, and celebrated their victories," he said. "Poetry was the only art of the Arabs and their sole medium of literary expression. It was composed, transmitted, and preserved through the oral tradition. It falls like magic on the ears of the listener."

In the discussion period after Frangieh's talk, Mark Cohen, a professor of Jewish history in the Department of Near Eastern Studies, offered some comments "in the spirit of Salaam/Shalom."

"Can we say something about Hebrew poetry in the Arab world? Jews began to imitate the Arabs, perhaps in the ninth century. So this is an important thing, in the spirit of Salaam/Shalom," Cohen said. "Not only did Arabs celebrate poetry as a major cultural vehicle, but also Jews did the same thing — except they wrote in Hebrew, using the same metrics and thematics and rhyme schemes as the Muslims did. For Jews, this was a new thing and a new cultural expression they absorbed from the Arabs."

In an interview, Cohen called the Salaam/Shalom initiative "a wonderful idea."

"I would think it is unusual, and very, very much needed," he said. "I study Jewish-Arab relations in the Middle Ages, when Jews and Muslims understood each other a lot more than they do today. It's extremely important to have this kind of mutual understanding. As a historian, I see it as very important."

Cohen's colleague Ikram Masmoudi, a lecturer in Arabic, agreed. "It's a wonderful idea," she said. "The Salaam/Shalom initiative at Princeton University is very important to help promote a better understanding of the conflicts in the Middle East and dialogue between Arabs and Jews among the students — but also within the community."

Asli Bali, a doctoral candidate in politics who is active with the student-led Princeton Committee on Palestine, also welcomed the work of Salaam/Shalom.

"I think that Salaam/Shalom is an important initiative because it provides a forum to remind the Princeton community of the convergence and overlap between the Semitic cultures of the Middle East, both Arab and Hebrew," she said. "The intercultural dialogue is a relatively unique opportunity to celebrate our commonalities without always having to be reminded of contemporary political differences."

Princeton sophomore Saed Shonnar also pointed to the importance of focusing on culture.

"Arab and Jewish cultures are very similar," said Shonnar, a chemical engineering major from Ramallah. "There were lots of collaborations between Jews and Arabs all the time. I believe it's very, very smart to open the gate of culture and get the views closer together."

LESSON SEVEN: Inter-group Challenges on College Campuses (Part II)

Goals

- To expose students to a conflict at Concordia University.

- To discuss the manner in which the students at this particular university dealt with their campus conflict.

Sources

• (TEXT 1)

"Striking a Discord: New film documents the human side of Concordia's political clashes"

The McGill Daily

Body language: Aaron Maté, Samir Mallal, Samer Elatrash, Ben Addelman, and Noah Sarna

The images are familiar to those who tuned in to the evening news on September 9, 2002, anyone who picked up a newspaper the next day, and the majority of Canadians – excluding, of course, those who have lived in a media-free cave for the past two years.

Former Israeli Prime Minister Benjamin Netanyahu leaving the Ritz for Concordia. A gauntlet of kaffiyeh-donning protesters at the entrance to Concordia's Hall building, where Netanyahu was slated to speak that day. A middle-aged man shoved and spat on, his kippa later swiped off his head. Broken glass, tear gas, and riot police, five of whom force a seething Concordia Student Union executive to the ground and arrest him.

The speech is cancelled.

Tuesday night, roughly a year-and-a-half later, the Hall building again drew hundreds, if not thousands, for a scheduled event – this time a screening. The film was *Discordia* and despite several hundred being turned away from the first screening, harmony prevailed.

Cast of characters

The documentary is a National Film Board (NFB) project by freshman directors Samir Mallal and Ben Addelman. Focusing on three major figures behind the tumultuous student politics at Concordia – Noah Sarna, Samer Elatrash, and Aaron Maté – the film puts a human face on last year's political clashes.

"From the beginning we wanted to make a film about characters, not about issues. We already knew that it was a big media event and what drove us to make this film was to get in there and get under the skin of what was going on," Mallal said. "We wanted to get to know these people as people and not as archetypes."

Sarna, a soft-spoken Montrealer, is co-president of Concordia's Hillel, the group that invited Netanyahu to speak and that has been at odds with the Concordia Student Union (CSU) in the wake of the riot.

Elatrash is the Canadian-born son of Palestinian refugees who lost their land in 1967 – when the West Bank and Gaza Strip became occupied territories – and an activist with Solidarity for Palestinian Human Rights (SPHR). A staunch and outspoken pro-Palestinian, Elatrash was expelled from Concordia for his role in the 2002 riot. He was later reinstated.

Maté, the former CSU VP Communications arrested during the riot and perhaps the

film's most complex character, is the son of a Hungarian holocaust survivor and is given the most screen time in the film. This, Addelman said, is primarily because he gave the directors "access to everything" during filming.

Throughout the film, Mallal and Addelman manage to convey the nuances of these characters and their relationships while shedding some light on Concordia's political dynamics.

Unlike the mainstream media's portrayal of two monolithic, self-righteous, and hostile camps – Hillel and CSU/SPHR – incessantly lobbing accusations and recriminations at each other, Mallal and Addelman's Concordia is less dichotomous and violent.

While the film is full of confrontations, none of them come close to mirroring the heat of September 9. In their 170 hours of initial footage, Mallal and Addelman managed to capture many rational and civil exchanges between their subjects. At one point, Sarna joins Maté for coffee, where the two discuss a legal battle between CSU and Hillel.

Moreover, the tension is not limited to CSU-versus-Hillel type exchanges. Admitting to having "some Zionist tendencies" and to finding himself "in the middle" on some issues, Maté is not always in agreement with his CSU peers and fellow activists. When the CSU is announcing its suspension of Hillel for tabling certain material, Maté interrupts the press conference and tells reporters that not all CSU executives agree with the decision.

"We shouldn't act like we're authoritarian even if we think we're morally right," said Maté, who is confronted outside the press conference by an upset Jaggi Singh, upbraiding Maté for "blindsiding people."

Sporadic moments of levity throughout the film also downplay the animosity. A student wearing the Palestinian scarf, the kaffiyeh, and a student at the Hillel table playfully mock Palestinian and Israeli folk songs, both amused by each other's renditions.

Yet the panel discussion following the screening, moderated by Avi Lewis, showed that not all characters were comfortable with each other. The directors sat between Maté, Elatrash, and Sarna – apparently intentionally – so that none were sitting next to each other. Sarna rarely looked at Elatrash and Maté (and vice versa) even though the discussion remained civil.

Addelman, however, said that the level of constructive dialogue was unprecedented.

"Things don't sort of change overnight but I noticed some marked difference in the closeness in terms of their political views; they can admit fault to each other and the attacks don't seem as venomous as they used to. Baby steps, you know," he said.

A Sober approach

The directors chose this particular subject for both its accessibility – Mallal graduated from Concordia's Communication Studies program in 2002, Addelman in 2001 – and a desire to take a sober look at a subject widely seen as having been sensationalized in the Canadian media.

"I think people who were here on the ground at Concordia were always feeling like 'that's bullshit on the news, you know, what is that?' I think they realize that and we've shown that. And I think the other film about Concordia, *Confrontation at Concordia*, really tried to sensationalize what was going on, and I think that doesn't really help anything," Mallal said.

Although they tried to make the film as "fair" as possible, none of the characters were totally satisfied with the final cut. "They both had similar complaints. They both were like 'well, I remember when I was there and you were there and this and this happened, and why isn't it in there and blah, blah, blah, and you're not doing justice to this'," said Addelman of Sarna and Maté's critiques.

The film and financial backing of the NFB – somewhere under $300,000 – is a coup for

two directors with little filmmaking experience. "I was just learning on the job, but I had no idea what I was doing," Mallal said.

Addelman and Mallal pitched the idea to a producer at the NFB, where Mallal interned during the Concordia riot and its aftermath, and were able to get a commitment from the top brass.

"We were lucky. It was right place at the right time kind of situation, more than anything else," Addelman said. "I kind of got the sense that they were – in their film board way – kind of slowly moving towards maybe doing something about it themselves. So we sort of presented ourselves as young, willing to work ridiculous hours for little money, and we just started doing it."

Mallal and Addelman are currently working on another NFB project on India and globalization.

<u>Study Questions</u>

- How would you feel entering a university setting where you knew there were established tensions between Jewish or Israeli and Arab or Muslim groups?

- Are there any techniques that you've learned from your experiences in this course that may have prevented the Concordia situation from escalating to such a degree?

- Describe the tensions between freedom and responsibility. Was it a good idea for Hillel to invite Benjamin Netanyahu to speak at a college campus that had previously existing tensions between Jewish and Arab student groups? Was it a good idea for the Palestinian-supporting protestors to react in the manner that they did?

- What are the benefits and drawbacks of using a documentary film to portray a situation like the clash at Concordia?

- Samir Mallal and Ben Addelman utilized their creative energies to address the campus conflict. If such tensions arise on your college campus, what sort of things could you do to address and/or alleviate conflict and feelings of hostility?

• (ACTIVITY 2) Lead students in a discussion of the positive and negative aspects of how the Concordia students managed their campus conflict. Give students some time to discuss how they would have handled the same situation.

LESSON EIGHT: Organizations of Conflict Resolution/Transformation and Interfaith Dialogue

Goal

- To expose students to other organizations and work being done in conflict resolution allowing them to see how their work this year in Unity fits into the larger schema.

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Alliance for Conflict Transformation
(www.conflicttransformation.org, accessed August 3, 2010)

Alliance for International Conflict Prevention and Transformation
(www.aicpr.org, accessed August 3, 2010)

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(www.arava.org, accessed August 3, 2010)
"The Arava Institute for Environmental Studies (AIES) is a regional center for environmental leadership. By encouraging environmental cooperation between peoples, the Arava Institute is working towards peace and sustainable development on a regional and global scale." The Institute is situated on Kibbutz Ketura in Israel's Southern Arava Valley - a desert in the Syrio-African rift near the Jordanian and Egyptian borders and the Gulf of Aqaba/Eilat. The Institute is home to academic programs, research and public involvement.

Beyond Intractability
(www.beyondintractability.org, accessed August 3, 2010)

Building Bridges for Peace
(Previously accessed at:
www.s-c-g.org/buildingbridges/)
"Building Bridges for Peace is the flagship program for Seeking Common Ground. BBFP brings together young women (16 -19) from Israel, Palestine and the United States to participate in an intensive summer program. During their time together participants learn new communication techniques, develop leadership skills and engage in activities that promote peace and the status and empowerment of women."

Carter Center
(www.cartercenter.org/peace/index.html, accessed August 3, 2010)

Conflict Resolution Source
(www.crinfo.org, accessed August 3, 2010)

Face to Face, Faith to Faith
(Previously accessed at:
www.s-c-g.org/facetoface/
also accessible (on August 3, 2010) at:
www.auburnseminary.org/facetoface)
"Face to Face - Faith to Faith is a multifaith, youth leadership program founded by Auburn Theological Seminary, a leader in multifaith programming, and Seeking Common Ground, a grassroots peace organization with programs for young people. The program goal is to inform participants about how their own religion calls them to engage in public and world issues; nurture an advanced understanding of other religions, cultures and people; and increase their ability to collaborate along lines of religion, culture, class and ethnicity to make a better world."

Faculty for Israeli-Palestinian Peace
(www.ffipp.org, accessed August 3, 2010)
"FFIPP, the Faculty For Israeli-Palestinian Peace, is a network of Palestinian, Israeli, and International faculty, and students, working in solidarity for a complete end of the occupation and a just peace."

Givat Haviva Educational Foundation
(www.givathaviva.org/Page/3, accessed August 3, 2010)
The Givat Haviva Institute, founded by the HaShomer HaTzair Movement, educates and acts to promote the values of equality and human dignity. Givat Haviva implements

activities to develop the experience of equality between Jews and Arabs in Israel.

Hand in Hand
(www.handinhandk12.org, accessed August 3, 2010)
"In 1997, Hand in Hand Center for Jewish-Arab Education in Israel was founded to build peace between Jews and Arabs in Israel through development of bilingual and multi-cultural schools. Elementary schools were founded in Jerusalem and in the Galilee region of Israel; in 2004 a third school was opened in WadiAra.... Under the unique Hand in Hand Education model, each school is co-directed by Arab and Jewish co-Principals; and each classroom is co-taught by Jewish and Arab teachers. Students at each grade level are balanced between Arab and Jewish children. Students at all grade levels are taught in both Hebrew and Arabic, learning to treasure their own culture and language while understanding the difference of others around them."

Healing through Remembering
(www.healingthroughremembering.org, accessed August 3, 2010)

Interfaith Encounter Association
(interfaithencounter.wordpress.com/, accessed August 3, 2010)
"The Interfaith Encounter Association is dedicated to promoting peace in the Middle East through interfaith dialogue and cross-cultural study. We believe that, rather than being a cause of the problem, religion can and should be a source of the solution for conflicts that exist in the region and beyond." They have a variety of programs in which they aim to accomplish their mission.

Interfaith Youth Core
(ifyc.org/about_core, accessed August 3, 2010)
The Interfaith Youth Core seeks to build a movement that encourages religious young people to strengthen their religious identities, foster inter-religious understanding and cooperate to serve the local and global community.

International Institute for Mediation and Conflict Resolution
(Previously accessed at: www.iimcr.org)

Israeli-Palestinian Families for Peace
(www.theparentscircle.com, accessed August 3, 2010)
The Families Forum is the operational apparatus of the Parents' Circle organization. Members of the Forum include hundreds of Israeli and Palestinian bereaved families who have lost, as a result of the Israeli-Arab conflict, a first degree family member and accepted the principles and objectives of the Forum. The Families Forum acts to prevent further bereavement which is threatening the Israeli society and the peoples in the region as a result of the absence of peace.

Just Vision
(www.justvision.org, accessed August 3, 2010)
Just Vision increases awareness about Palestinian and Israeli non-violent, civilian-led efforts to build a base for peace in the Middle East. They create educational resources about the spectrum of grassroots Israeli and Palestinian peace efforts through documentary film and cutting-edge interactive curricula. They connect Israeli and Palestinian civilians working for peace to one another, thereby breaking the isolation of these courageous leaders and laying the groundwork for a network for peace. They conduct strategic outreach to educate North American audiences about these efforts and about the value of peace work emanating from civil society. They provide interested audiences with nonpartisan channels for getting involved. Through innovative online and face-to-face encounters, *Just Vision* widens the influence of Jewish, Christian, Muslim and secular advocates for peace by making their voices heard among local and North American audiences. In so doing, *Just Vision* offers models for hope, trust, courage and partnership — which are critical to the long-term success of any peace process.

Jewish-Palestinian Living Room Dialogue Group
(traubman.igc.org/dg-prog.htm, accessed August 3, 2010; LTraubman@igc.org)
In San Francisco, Libby and Len Traubman started a dialogue group and often send emails about the progress, challenges and work they are involved in. To find out more information you can email them at the email above.

MECA Middle East Children's Association.
The website is not available but they train both Palestinian and Israeli teachers to work in their communities on Conflict Resolution.

Neve Shalom/Wahat al-Salam
(www.nswas.org, accessed August 3, 2010)
"A village, jointly established by Jewish and Palestinian Arab citizens of Israel, that is engaged in educational work for peace, equality and understanding between the two peoples."

Nir School
(Previously accessed at:
www.nirschool.org/html/fs_about_mission.html)
"The NIR School of the Heart is a comprehensive experiential program aimed at enriching the academic, cultural, social and personal development of promising teenagers throughout the Middle East. The select group of students is offered a top-quality interactive education in the medical sciences, with an emphasis on cardiology, provided by world-class experts and with access to first-rate facilities. By engaging curious young minds from several nationalities in a multi-cultural educational environment, the program aims to encourage the students to communicate and share their knowledge with one another, and to propagate that knowledge and spirit within their home communities."

Salam: Institute of Peace and Justice
(www.salaminstitute.org/index.html, accessed August 3, 2010)
"The Salam Institute is a nonprofit organization for research, education, and practice on issues related to conflict resolution, nonviolence, and development with a focus on bridging differences between Muslim and non-Muslim communities."

School for International Training
(www.sit.edu/graduate/5217.htm, accessed August 3, 2010)
"For over 15 years, the School for International Training (SIT) has provided life-changing intercultural experiences and empowerment training for youth in diverse contexts. It has developed effective models for youth programs which address global issues and build meaningful, supportive relationships among young people who care about improving their world. Each summer the School holds a variety of two-week peacebuilding and leadership programs for international and US teens at its campus in Brattleboro, Vermont. Participants have included Greek- and Turkish Cypriots; Israeli Jewish and Arab youth; Catholic and Protestant high school students from Northern Ireland; White and Pakistani-Muslim heritage youth from Oldham, England; and high school students from Vermont at the Governor's Institute on Current Issues and Youth Activism. Participants do teambuilding and trust-building activities, engage in dialogue with each other on issues of common concern, and build supportive peer and mentor relationships, as they join a growing global network of youth peacebuilders."

Seeds of Peace
(www.seedsofpeace.org, accessed August 3, 2010)
Seeds of Peace is an organization that works with young adults from areas of conflict in building leadership and conflict resolution skills. The website lists the different programs and details the mission behind each one.

Search for Common Ground
(www.sfcg.org/resources/resources_links.html, accessed August 3, 2010)

United States Institute of Peace
(www.usip.org, accessed August 3, 2010)

Women Waging Peace
(www.womenwagingpeace.net)

LESSON NINE: Talking Within Your Communities

Goal

- To prepare students for speaking to others in their communities, specifically those who differ from them regarding their position on inter-group work.

Study Questions

- What is peer pressure?

- How can it be challenging to resist?

- What is the power that lies behind peer pressure?

- How does Ali go about talking to his friends?

- Why does he begin with asking them about their wounds?

- What are some of the different opinions shared in this conversation about peace?

- What does Ali try to tell the people sitting around him?

- Do you think he is successful? Why or why not?

- How would you advise Ali to continue a conversation like this with this same group of people?

- What would you do if you were in his place?

LESSON TEN: The Unity Program – Personal Reflections

Goals

- To reflect on the students' personal journeys through the Unity program.
- To examine this personal journey using the training model conceived by Mohammad Abu-Nimer.

Study Questions

- In the "minimization" stage described in TEXT 1, what does it mean to be religiocentric? Why would minimization of religious difference be categorized as ethno- or religiocentric?

- Discuss the notion of "pluralism." What does pluralism mean to you?

- The name of this course is "Unity," and the Abraham's Vision website contrasts the term "unity" with the term "uniformity." Discuss this distinction based on your reading of TEXT 1.

Sources

• (TEXT 1) Identifying participants' responses to religious differences when meeting and building a future relationship and vision with the 'other' is an important phase in this training approach. The developmental model of intercultural sensitivity has been used to explore these issues during the phase of 'meeting the other'. The central theme of the model relates to attaining the ability to construe and experience cultural difference in more complex ways. The ways individuals react to and experience cultural differences can become an integral part of their world-view. Practitioners in intercultural communication have used such a model to increase the 'cultural competency' of participants in dealing with differences. The model, as applied to intercultural interaction, proceeds through six types of response…

Denial: Reactions in this stage are reflected in religious teaching that might deny the existence or humanity of those who do not believe in the faith, or deny the existence of a small religious minority through simple physical isolation. Denial does not represent the experience of the religious minority members who are required to interact daily with the religious majority…

Defense: In this stage… differences are experienced as a threat to one's own reality, and therefore "people in the defense mode recognize specific cultural differences and create specific defenses against them"… The denigration of another religious group is clearly a defensive response, which is often used to prove the superiority or inferiority of one group, or that the ultimate truth is on one's own side…

Reversal: Participants in interreligious training workshops have suggested that the reversal response in the defense stage, exemplified by the rejection of one's own culture (with superiority over or denigration of) the others (known as 'going native'), is found in interreligious settings, too. The superiority response involves a denigration of one's own culture and an attendant assumption of the superiority of a different culture. However, when this response is applied to religion, it would be seen as a conversion…

Minimization: When examining this stage, participants from different faiths used the 'physical universalism' response- "we're not that different, we all have eyes and ears, we all eat and sleep" - as analogous to a religious person who declares that the rituals of different religions are all the same ("We all pray, we all fast"). Like cultural minimization, which is ethnocentric, religious minimization is *religiocentric* because the person is ignoring the different religious meanings represented by the ritual acts… Participants emphasized similar religious assumptions, values, and rituals in order to find common ground for their interaction with others. At this stage,

participants fall into two categories: (a) those who are aware of the differences and choose to avoid, neglect, belittle, or minimize the differences, assuming that emphasizing differences would provoke conflict; and (b) those who are oblivious to fundamental differences in religious assumptions, values, and rituals, and therefore unable to place their own religious perspectives into a broader framework.

Acceptance: The general rejection of relativity in favor of certain absolute standards in each religion and individual's view did not prevent certain participants, however, from declaring that they could accept and respect the right of people of other faiths to believe and practice differently. This type of cognitive acceptance of difference was fairly common: a considerable number of participants were able to refrain from judging one another's beliefs, values, and behaviors. A statement such as "we all can see God through our different belief systems" indicates that differences were accepted and respected... Cultural difference is both acknowledged and respected. Rather than being evaluated negatively or positively as part of a defensive strategy, the existence is accepted as a necessary and referable human condition... Several participants were willing to observe or even participate in rituals of other faiths. They would not, however, accept as valid certain fundamental values or beliefs...

Adaptation: The adaptation stage... does not involve assimilation into another culture, but rather temporarily and intentionally shifting one's cultural frame of reference (empathy) or adopting multiple permanent frames of reference (pluralism). Very few participants were able to imagine adapting this way in their religious lives. Most felt they could not shift into a different religious system even temporarily without threatening their own religious identity or credibility in their community... Only one of 70 participants could imagine embracing her own multiple meaning systems in a pluralistic fashion. The contrast between accepting differences and pluralism is captured in the following debate

that occurred in a training workshop. A Kenyan pastor, explaining the acceptance of differences, said: "For me, God is like a big elephant and I see God through the tail. Other religions might see God through the trunk, the leg, the back, or other parts of the elephant, but I am not willing to let go of the tail for even one minute." To that, a Philippine woman, taking a pluralistic stance, replied: "For me God is like a big elephant too, but I am happy to experience and see God through the trunk, back, belly, and tail"... Can a religious person equally integrate and internalize two or more sets of religious beliefs? But more important is whether such ability should be perceived as preferable to a single but tolerant set of beliefs...?

> - Abu-Nimer, *Conflict Resolution, Culture and Religion*

• (TEXT 2) **"The Process of Interreligious Peacebuilding Training"**

This training combines experiential (process) learning and task learning. As such, it is not just a dialogical encounter between different groups or individuals, but has a format for teaching participants new conflict resolution skills and providing a measure of safety while discovering differences. When participants are not secure, comfortable or ready to explore differences, they can resort or default to learning information and analytical conflict resolution skills.

Similar to other dialogue or encounter groups, the process and group dynamic in interreligious training can be captured in four phases:

(1) Participants express their personal excitement at meeting members of 'other' religions. They engage in a series of activities and dynamics that reflect tension, joy, politeness, and kindness of meeting the 'others'. In this phase, there is a focus on exploring individual and group similarities. Also most participants engage in a form of idealization of their own religion.

(2) The religious and cultural tension and caution continue, but participants begin to learn more about the differences that exist between the different groups. The personal, cultural, and religious acquaintance process continues; however, more emphasis is placed on similarities between religions. During this phase, participants reveal some personal stereotypes about other religions. The setting becomes less threatening because of the intensive informal contacts and discovery of the universal ritual and ceremonies that connect the participants. This environment is reflected through the use of secondary religious language (peace, love, harmony, faith, cooperation, sacrifice, etc.) as each religion expresses them.

(3) Participants explore different religious beliefs and values. The realization of differences can cause frustration, growing mistrust, suspicion, blaming others, and tension. The level of tension depends on the relationship that has developed among the different religious groups and individuals in the encounter. For instance, Muslim and Jewish participants usually express the highest level of tension in such encounters. At the end of this stage, participants discover and assure the differences in religious values and faith practices. Statements regarding the importance of interreligious tolerance are repeated by most participants to assure the legitimacy of differences.

(4) With this phase, participants have recognized that the interreligious peacebuilding encounters limits and advantages. They feel empowered because of their ability to connect to other religions and their new understanding of peacebuilding in their own religion. Most participants are more trusting and less threatened by 'other' religions. They emphasize the agreements, reinstate similarities and define the sensitive issues. The last segment in this phase is when participants explore alternatives for interreligious context. They search for common activities or practical application for their agreement and to their improved ability to learn and understand the other religions.

- Abu-Nimer, *Conflict Resolution, Culture and Religion*

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None.

Lesson Six: Inter-group Challenges on College Campuses (Part I)

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Lesson Eight: Organizations of Conflict Resolution and Interfaith Dialogue

None.

Lesson Nine: Talking within Your Communities

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Lesson 10: The Unity Program—Personal Reflections

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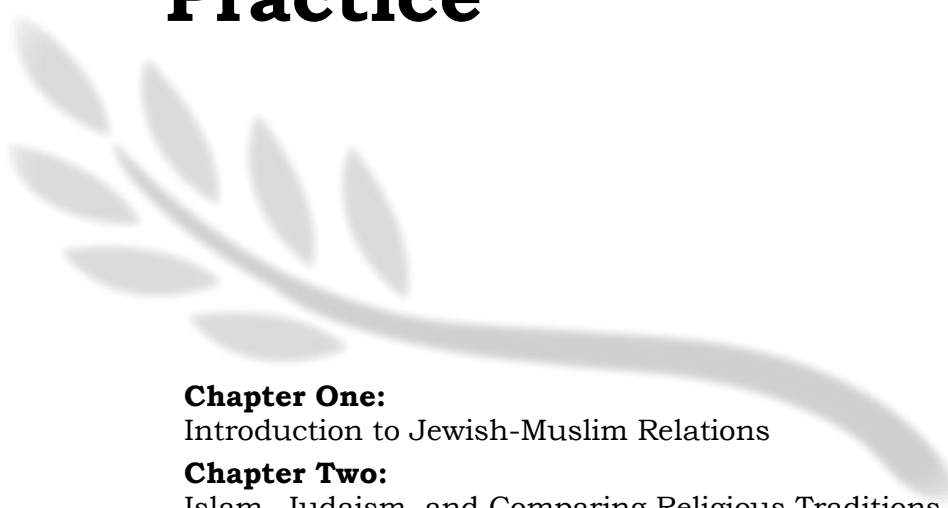
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Inter-group Encounters in Theory and Practice

Introduction

Dear Reader:

As the Unity Program is now coming to a close, it is critical for you to gain a deeper appreciation of the ideology and methodology behind this course. A great deal of time and energy has been put into the design, development, and implementation of this program. This chapter unveils the inter-group methodology we are utilizing for this Jewish-Muslim encounter program. We aim to give you a sound understanding of what lenses our teachers and facilitators use throughout all inter-group encounters. We hope that the Unity Program is the beginning of your respective journeys into better understanding the 'other' and yourself.

LESSON ONE: Theories of Inter-group Education
Goals

- To introduce students to some of the challenges involved with inter-group work.

- To introduce students to some of the theories and approaches to inter-group work.

- To begin introducing students to the challenges in inter-group when working with Jews and Muslims.

Sources

• (TEXT 1) Introduction

The idea of bringing together members of groups in conflict is not new. Originally, it was thought that if people in conflict were brought together, to share the same space or to have a common task, they would be able to eliminate the stereotypes they had of the 'other' group members and resolve the perceived conflict between them. From such efforts arose a cluster of theories under the label of "the contact hypothesis." This approach assumes that placing individuals in a group setting, which emphasizes group cohesiveness and individual identity, reduces hate, tension, and animosity between the two groups.[1] A second type of encounter emerged at this time, which aimed to create task oriented groups.[2] In these encounters, there is emphasis on commonalities and cooperation, achieved by creating and developing common objectives.[3] The main goal of both of these approaches is therefore geared toward creating a notion of perceived commonalities (i.e., "we are all human beings") while actively avoiding controversial issues. Encounters based on this approach focus on aims such as bringing about a "positive change" and a "reduction in hostility."

However, in the growing literature on social psychology and conflict analysis and resolution, specifically those that focus on conflicts between ethnic and national groups, this approach has been shown to be ineffective at best and harmful at worst.[4] These approaches have often been criticized as being an encounter for the sake of encounter, an artificial, simplistic, and even forced construct.

Another critique of these approaches — one that also warns of the adverse effects of this style — raises the question of who is the beneficiary from these encounters. Individuals in encounter groups approach "the group" from a larger political context. People do not emerge from vacuums but are embedded in social and cultural contexts. We are all, therefore, products of specific environments. Consequently, many argue that encounters for the sake of encounter serve the political interests of one group only, usually the dominant side of a given conflict,

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[1] The contact hypothesis (Allport 1954) states that contact which fulfills several conditions may be effective in bringing about a positive change in attitude. The following four conditions are included: (1) the two groups should be of equal status within the contact situation, at least within the contact situation; (2) successful contact should involve personal and sustained interactions between individuals from the two groups; (3) effective contact requires cooperative interdependence, where members of the two groups engage in cooperative activities to achieve superordinate goals that depend on one another's efforts; and (4) social norms favoring equality must be the consensus among the relevant authorities. For more about the contact hypothesis and relevant research, see the first part of Ifat Maoz, "Multiple Conflicts and Competing Agendas: A Framework for Conceptualizing Structured Encounters between Groups in Conflict — The Case of a Coexistence Project of Jews and Palestinians in Israel," *Peace and Conflict: Journal of Peace Psychology* 6 (2), 2000.

[2] Note that some "contact hypothesis" groups also use task orientation techniques as well.

[3] See Maoz (2000) in her analysis of the case study of task-oriented teams of Jewish and Palestinian teachers in Israel.

[4] For example, see the critique of this approach by the School for Peace in Neve-Shalom/Wahat al-Salaam, Rabah Halabi, ed., *Israeli and Palestinian Identities in Dialogue: The School for Peace Approach* (New Brunswick, NJ: Rutgers University Press, 2004). For additional works on this topic also composed by the School for Peace see the Appendix.

a group that tends to abuse the non-dominant party.

It is through this critical view that we suggest the development of a model that aims to serve all parties involved, a model that allows the participants to get to know each other — culturally, personally, politically, and religiously — through the exploration of, rather than an avoidance of, their perceived differences. Facilitators need to make sure that all participants have something to gain from any 'encounter' process, allowing them to take what they learn back to their communities.

The Abraham's Vision Model

Our model, *which integrates the previous work of numerous scholars involved in this work,* focuses on creating a shared, mutually controlled learning space where participants not only learn about the 'other' but also about themselves. Our model focuses on creating a shared, mutual learning space, where participants can enlarge the frame through which they perceive the world. We see this type of encounter to be an internal process of exploration that takes place by participating in group dynamics. Through this optimal learning space, we help participants understand themselves as parts of a larger group, helping them gain insight into the process whereby group identities are constructed, vis-à-vis encounters with the 'other.'

Currently, we are witnessing major world changes: the permeability of borders, the propensity of immigration, the mobility of people, and the globalization of information taking place through global telecommunications. All these shifts have lead to a conception of the world as a small village with a plethora of faiths, worldviews, and political ideologies. Yet, at the same time we are witnessing more ethnic and religious conflicts taking place around the world. Making sense of one's identities in such a reality becomes a great challenge for young adults. In the search for clear answers to this 'identity confusion', many teenagers are prone to accept simple answers, a path that leads to polarization. While some choose the direction of traditionally unambiguous identities others choose to alienate themselves from their origins altogether. Our approach provides a space in which participants can explore the components of their identity in the multi-faceted setting of today's reality, where they are shaped in today's world realities of conflict and violence. Through this process, we wish to enlarge the frame through which participants understand their perceptions of both the self and the 'other,' particularly as it relates to the conflicted reality in which they are embedded.

Our Approach to Inter-group Work

The primary goal of our approach is to develop and enlarge the participants' emotional and cognitive capacities, assisting them in gaining a better awareness of themselves and the way they relate to the concept of the 'other.' Integrating concepts from social identity theory (i.e., from psychology theory), we maintain that individuals tend to formulate their identity through the interplay of in-group and out-group membership. The social identity theory was developed in the late 1970s by Henri Tajfel.[5] Tajfel's main assumption is that the central component of our personal identity is made up of our social identity, our belonging to groups. He claims that whenever individuals belonging to the same group interact with one another — collectively or individually — we have an instance of intergroup behavior.

The universal tendency of human beings to differentiate themselves with reference to group membership has been documented in anthropological studies compiled by William

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[5] See H. Tajfel and J. Turner, eds., *The Social Identity Theory of Intergroup Behavior* in S. Worchel and W.G. Austin, eds., *Psychology of Intergroup Relations* (Chicago: Nelson, 1986). See also Marilyn B. Brewer, and Rupert J. Brown, eds., "Intergroup Relations" in D. T. Gilbert, S. T. Fiske and G. Lindzey, eds., *The Handbook of Social Psychology* (Boston: McGraw Hill, 1998).

Graham Sumner. Sumner first adopted the terms "in-group" and "out-group" to refer to social groupings to which a particular individual belongs or does not belong, respectively. In-groups can be of many different types, ranging from small, face-to-face groupings (such as family or friends) to large, social categories (such as gender, religion, nationality). In-group membership is more than mere cognitive classifications; it carries emotional significance as well. Attachment to in-groups and preference of in-groups over out-groups is understood by Sumner as a universal characteristic of human social life. According to this theory, members of an in-group have a tendency to treat members of an out-group as a unified social category, a process that underlies the conflict-dynamics of stereotypes and potential animosity between groups, whether ethnic, national, or religious.

Tajfel's work follows prior research conducted in North America that developed the "realistic group conflict theory." According to this approach, inter-group conflict is caused by discord in interests, needs, power, or values. In his Robber's Cave experiment, Muzafer Sherif showed that it is possible to produce ethnocentrism and other phenomena of group conflict by assigning unacquainted strangers to groups and putting those groups into competition with one another.[6] While this American-based work, originally conducted in the 1960s, stresses the importance of competition, emphasizing that group competition is a sufficient condition for the creation of ethnocentrism, Tajfel challenged whether or not competition is a necessary condition.

According to the realistic group conflict theory posited by Sherif, we can reduce hate and conflict between groups by producing joint objectives for groups. This approach increases cooperation and reduces competition, leading to the eventual uprooting of hate and prejudice. This is, of course, an optimistic point of view, based on a premise which is clearly not an absolute. Though Tajfel's theory of social identity suggests a more pessimistic point of view, it helps to better explain and understand some of our contemporary social conflicts. Tajfel makes a distinction between large scale socio-economic or socio-political conflicts, as well as conflicts between individuals or small groups.

As we develop our work with groups in the Unity Program, we will continue to draw from some of the fundamental assumptions of the social identity theory. At the same time, we will integrate other studies of group dynamics and add these to our lenses, allowing us to look at group dynamics involving such things as asymmetric power relations, particularly as they reflect in today's world order. In light of this understanding, we see our work as one that promotes a dialogue between identities. This entails not only negotiating identities with the 'other' but also within oneself. The major actors in the drama of conflicting identities necessarily include those of ethnicity, gender, nationality, politics, and religion. Our use of ethnic identity, religious identity, national identity and gender identity, assumes the need to go beyond the one-dimensional meaning of each, as defined by imposed external references. Through this process, participants will pour personal meanings into their group identities.

Given the wide variety of identities inherent in a given individual's complex psychology, we expect different group identities to be elicited based on the specific encounter group in which they are embedded. In other words, an encounter group that focuses on a participant's gender will necessarily bring the gender identity to the forefront while also including other identity characteristics. In the Unity Program we are working with Muslim and Jewish Americans from homogeneous religious schools (i.e., schools identifying with a single religion). However, there are different sub-identities within each of our Muslim and Jewish students because each descends from different lineages (i.e., ethnically,

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[6] Muzafer Sherif, *Group Conflict and Cooperation* (London: Routledge & Kegan Paul, 1966).

geographically, and historically). Our model focuses on each student's religious identity, as this is *de facto* placed in the forefront. And yet, the religious identity that is to be explored in the Unity Program goes beyond the inter-faith aspect of the encounter, because often one's religious identity is integrally connected to other identities, a process that brings these other identity components to the front.

In our model, religious identity entails a spiritual component as well as a cultural and political one. Thus, both Islam and Judaism offer theological, cultural, and political agendas which are entirely complex. Our Unity Program will include the exploration of the Islamic and the Judaic faiths, their philosophies and theologies, while emphasizing their differences as well as their similarities. The Unity Program will also entail the study of cultural values and norms of these two religions, as well as traditions and rituals within both religions. The third aspect of our model addresses the contemporary political dynamics of these religions as they affect today's world order.

For example, Edward Said's seminal account of the Western media's misrepresentation and demonization of Islam and the Muslim world — though first written in the early 1980s — has never been more relevant to the contemporary political reality in "the West," in general, and the United States, specifically.[7] Further, it seems inconceivable to address the relationships between American Muslims and American Jews without touching upon recent world events, such as our post-9/11 reality and the so-called "US war on terror," as well as its implications related to enhancing Islamophobic and anti-Semitic sentiments.

Subsequently, the relationship between these religious identities — Muslim and Jew — is governed by a set of imbalanced power dynamics which exist outside of the classroom. In our experience, these power relations will manifest in every encounter group of this nature. Therefore, the challenge in the Unity Program is to address these delicate and charged differences rather than push them aside and ignore them. It is our presumption that the current political power imbalance maintains an alienation between the two religious identities of Muslims and Jews. Moreover, this reality serves to formulate Muslim American and Jewish American identities that are ill informed and distorted by both those within each of these two communities, as well as between them.

Our Methodology

Our goals in the Unity Program encounters are as follows: (1) to develop the awareness of the participants to the conflict within and between their communities; (2) to explore the role that each student plays in these dynamics; and (3) to enable students to explore and evolve their identities through interaction with the 'other.' In pursuit of these common goals, the task of each group will be naturally different because the issues and challenges they face are different. Meanwhile the direction for both groups is to investigate the oppressive patterns in which they are caught, moving toward liberation from these patterns through the search for what is human in them.[8]

The role of the facilitators in these encounters is to help the participants achieve these goals. Facilitators can progress toward these aims by analyzing and clarifying the process occurring between the two groups (placing more emphasis on the process than on the content of what is being said in the room), and by constantly linking the process to substantive reality, through an ongoing dialogue with the participants. The group is seen as a microcosm of reality, despite the fact that the encounter takes place both in small groups and between single individuals representing each community. The combined group will be treated as an open group which

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[7] Edward Said, *Covering Islam* (New York: Vintage Press, 1997).

[8] Based on Paulo Freire's notions of liberation as formulated in *Pedagogy of the Oppressed* (New York: Continuum, 1993).

is linked to the external reality. The facilitator must attempt to understand what is happening in the group based on the context of events happening outside the room. Our hope is that the changes observed in the participants during meetings may later have an influence on their surroundings and on the society in which they live.

The fundamental assumption in this methodology is that all the elements existing in the larger society may be found, in some form or another, within each group participant. Thus, it is imperative that a facilitator have an awareness of this process. The facilitator's focus must be on the encounter as an encounter between groups, and not only individuals. Hence, the group is seen as something essential, as more than the sum of the individuals who comprise it. The interaction between individuals is shaped by their group affiliation, whether ethnic, national, or religious, etc. Each encounter, therefore, has the potential to enable the participants to behave freely, as close as possible to reality, so that through this behavior they can examine and comprehend their deep-seated conceptions and beliefs as constructed in their identities. We want to challenge simplistic approaches to identity formation, facing up to in-group membership, out-group animosity, and the political realities of our day.

The conflict management model that we propose has a twofold end result. On the one hand, it raises awareness to the various components of participants as well as the way these parts are shaped by the larger political reality in which they live. This awareness entails a realization of the manner in which one takes part in power struggles as a member of a specific identity group. The participants are then encouraged to understand how such power dynamics affect the current relationships between the two groups in question. The second result is the empowerment of participants to change. Participants are encouraged to take responsibility for the relationships they are building with the 'other' and decide whether

they would like to change the power imbalances within the shared reality of the groups in order to establish a more balanced relationship.

Conflict Management Model Design:

The outline found in Lesson Two of this chapter is an illustration of the methodology used in our suggested model. The process of raising awareness and causing meaningful change is described in stages in order to depict the various milestones accomplished throughout this encounter. The order of these phases is specified for the sake of simplicity, but they should be considered both dynamic and interchangeable, amendable to the characteristics of each unique encounter group. It should not be taken for granted that this process is intricate and change will generally be seen in gradual stages.

Please note that we have written out the descriptions found in the chart in Lesson Two of this chapter for greater clarification. These pages should not be treated as a simple training manual for group leaders. To competently implement this model, facilitators must be adequately trained by professionals, eventually gaining the necessary experience in the aforementioned process and methodology.

Study Questions

- How do you define Social Identity Theory?

- How does Social Identity Theory differ from Contact Hypothesis and Task Oriented Group Work?

- What is Realistic Group Conflict Theory?

- What is the difference between in-groups and out-groups?

- What is the Abraham's Vision model? How does it differ from the other theoretical approaches touched on in TEXT 1?

LESSON TWO: Inter-group Work Between Muslims and Jews

Goal

- To examine the specific challenges involved in inter-group work between Jews and Muslims, building upon ideas first presented in Chapter One, Lesson Three.

Sources • (TEXT 1)	
Phases I & II: Personal Acquaintance & Group Building Step 1: Breaking the ice.	*Q* = Facilitator's Questions *A* = Analysis of group dynamics Engage in various "Breaking the ice" activities.
Step 2: Deeper interpersonal acquaintance.	*Q* - What new things did we learn? Was the 'other' as expected or surprisingly different? How hard was it to break the barriers and be exposed to kids from the 'other' community?
Step 3: Building group cohesiveness, group identity, setting, and goals.	*A* - The idea is to create a space for the participants to express their first impressions, as well as any fears that the encounter elicited. The ongoing political conflict can potentially load the participants (and staff) with a cluster of negative feelings including: fear, anger, frustration, despair, sorrow, detachment, revenge, etc.

<u>Step 4:</u> Formulating a group agreement; Coping with fears and expectations.	These feelings tend to increase the tension in the group and challenge the group's cohesiveness, regardless of whether they are directly voiced or completely ignored. Although this effect threatens the group building process, it is imperative to uncover these feelings and bring them to the surface. However, it may be too difficult for the group if their fears surface and they do not know what to do with these fears. Facilitators should offer the group a tool that incorporates these feelings into the group building process. The tool we tend to use is called the group agreement. Translating the groups' fears into a group agreement makes the agreement more relevant for the participants. The group agreement should not remain an empty list of rules and expectations that is neatly laid on a piece of cardboard to hang on a lonely wall. Rather, it should be referred to when necessary. During the course of the encounter, the group (or facilitators) might find it appropriate to remind the group of the original fears they first had.
Phase III: Cultural Acquaintance <u>Step 1:</u> Getting to know the 'other's' culture through a wide range of topics.	It is important to allow the participants to become familiar with a wide range of cultural and social topics that together formulate one's culture. A cross-sectional examination of a specific culture should include topics such as: clothing; customs, traditions, and values; gender equality; language; relationships between boys and girls; relationship between parents and children; religion and faith; traditional cuisine; etc. *Q* - Potential questions to pursue: (1) What new things did you learn about the 'other's' culture? (2) Was it surprisingly different than what you knew before? (3) Are the two cultures more different or more alike?

<u>Step 2:</u> Revealing the stereotypes each participant has of the 'other's' culture.	Discussing the stereotypes each group has of the 'other' is an extremely sensitive, but essential, process. Usually youth, as opposed to adults, have a tendency to speak their mind without censoring their thoughts. They might find themselves blurting out their *negative* stereotypes in a raw and untactful form, only thereafter forced to deal with the consequences in the group. **Resistance to Process** **A** - At times, the participants' fear of wrecking the positive atmosphere in the group can be overwhelming; if so, they might resist addressing the issues of stereotypes altogether. • Participants might choose to focus solely on the common grounds between the two communities, ignoring all differences. This focus will lead them to conclude that there aren't actually differences between the two cultures but simply variation in traditionalism within each community. • Both groups might choose to attribute the differences solely to extremists in both communities, such as "fundamentalist" Muslims and/or Jews. Alternatively, the groups might make general statements that both sides have of traditional and secular groups within their society. **Interventions to cope with resistances.** **Q** - Potential questions to pursue: (1) Challenge the covert assumption of "identical" culture (important whether there is one group in the room or more). (2) What are the differences between the groups? What do we feel about the differences? (3) It seems we are trying to be careful when talking about the differences. Could it be that we have some (negative) impressions regarding these differences (i.e., the negative stereotypes)? (4) Are we afraid of insulting each other by

what we think? (This question deals directly with the fear of insulting each other)

Content of Cultural stereotypes

The following statements are examples of *negative* stereotypes that are typically held against both groups, although they are not readily admitted because they are highly charged. A constructive discussion of *negative* stereotypes will not necessarily expose these statements. However, it is possible that they may expose the underlying attitudes of superiority that one group might feel toward the other. Such sentiments lie at the core of the cultural conflict between the two groups and will need to be challenged before establishing a more balanced relationship.

The negative cultural stereotypes typically held against Jews are:

- Jews are stingy.

- Jews are cocky, arrogant, dominating and obsessed with control.

- Jews are smart, or think they are smart.

- Jews have no respect for the elderly.

- Jews are sneaky and untrustworthy.

- Jews have no sense of humor.

- Jewish females have loose moral values, and are sexually liberal.

- Jewish mothers are obsessive cleaners.

- Jews are trapped in their identity as victims of the Shoah (Jewish Holocaust).

- Jews manipulate their past to victimize others.

- Jews control American politicians and the U.S. media.

The negative cultural stereotypes typically held against Muslims are:

- Muslims are dirty, primitive, and backward.

	• Muslim men are chauvinist and sexist; they oppress their women and their children.
	• Muslims are crazy and irrational, and have no sense of time and order.
	• Muslims are untrustworthy and hypocrites.
	• Muslims are close-minded, lazy, and unintelligent.
	• Muslims are inhumane and blood-thirsty.
	• Muslims hate Jews and want to kill them.
	• Muslims enjoy presenting themselves as victims, and do not act to help themselves.
<u>Step 3:</u> Raising awareness about biases — positive and negative — one has toward his/her own culture.	**Q -** The picture you drew here of each community is <u>[so and so]</u> (mentioning particular examples from the group). Is this true? Do we all agree on that? Apparently both sides agree on the way they see the 'other.' **A -** The general idea of these interventions is to highlight the biased picture that is drawn and to confront both groups with it. We attempt to challenge the indisputable prejudice they have of their own culture as well as that of the 'other's' culture. The direct consequence of such intervention is the escalation of tension between the two groups. However, it also allows them the opportunity to witness this process and to give them the chance to change the power relations in the group.
<u>Step 4:</u> Resolving deeper cultural issues regarding a group's collective self-image vs. that of the 'other' group (i.e., what is behind biases and stereotypes?).	There are many possible themes that might arise from revealing cultural stereotypes, and they potentially vary from group to group. A strong Muslim group might react differently to the stereotypes about their culture than a weaker one. Similar reactions might occur with Jewish groups. **A -** In the following section we will try to illustrate two possible group dynamics where these deeper cultural themes play a crucial

role in the relationships between the two groups.

Example 1: Feelings of Inferiority

The Muslim participants exhibit some feelings of inferiority regarding their own culture. During the discussion on culture they become defensive, feeling that they have to deal with inquisitions (usually embarrassing ones) from the Jewish group. The Jewish group feels much more comfortable with the issues that have been raised.

Usually the Jewish participants feel less compelled to defend their culture than Muslims do, probably because they feel more secure with their culture. As a result, the Jews assume the role of the interviewers, directing questions to the Muslim participants. The established group dynamics become one sided, with the Jewish group translating their feelings of superiority into the assumption of power within the group. In this process, the Muslim participants, who are challenged by the Jews, tend to accept the role of interviewees and act accordingly. The Muslim group finds it too difficult to counter the general negative picture drawn of the Muslim-Arab culture, especially if they tend to agree with it, regardless of whether or not they identify as Muslim (or Arabs).

Some Muslim groups might latently agree with the general picture but choose to digress to marginal issues which are irrelevant (focusing on extremists or "religious" people from both societies, etc.). Other groups might choose to close up and distance themselves from the discussion up to the point of "disappearing" from the room. The interventions at this point (especially in the intra-communal discussions) might focus on helping the Muslim participants look for ways to feel good about their own community, potentially posing their own stereotypes of Jews. This would reverse the roles of interviewer and interviewee and thus exercise uneven power relations between the two.

	Example 2: Cultural Contempt
	One dominant theme that might characterize a Jewish group during the encounter sessions is the feeling of superiority. The underlying assumption is that Jews are part of a 'Westernized,' modern group characterized by individualism, human rights, and democracy. To highlight this "supremacy," this enlightened "Western civilization" is seen in the context of the Middle East, where it is pictured as "an island of Western freedom" amidst the "primitive Muslim World." This bias rarely bothers the Jewish group, and is often used to exercise supremacy in the group relations. This, however, is a big disadvantage for the Jews as this does not challenge them to examine their own community. If their superiority is constantly reinforced, the Jewish participants will not allow themselves to delve into communal "weak spots." A strong Muslim group will raise a number of challenges that will prove crucial for the relationship between the two sides.
Phase IV: Investigating Individual and Collective Identity	
Step 1: Mapping the components of one's identity; defining one's self (oneself) vs. being labeled by others.	**A** - It is important to emphasize here that the Unity Program encounters — in essence — are meetings of identities. The variety of identities within each meeting are impressively massive, including gender (male, female), national (born-Americans and immigrants; national affiliation of Jews with Israel or Muslims with Middle Eastern Arabs), religious (Jews and Muslims), socio-economic background, etc. The multitude of possibilities in dealing with an 'other' challenges the participants to look into the different components of their own identities. During such an investigation, the conception of one's identity becomes a complex and dynamic process. An individual can choose to invest more of herself into one component (e.g., the religious) rather than another (personal, national or gender) at any given moment. This does not imply that participants will remain fixated on this tendency to the end of their lives. One can change his priorities, or even expand them, at later stages in time. This is especially true for

	teenagers, where identity issues are extremely capricious. Acknowledging this tendency as a normal fact of life will be a great relief to the participants. This recognition will allow them to free themselves from the obligation of representing an attitude or identity component that they do not believe in.
Step 2: Revealing the complexity of cross-cutting identities, and learning to cope with clashing identities.	*A* - "Cross-cutting identities": This phrase refers to the complex interplay of various identity components within a single individual. The dynamic nature of such interactions can display itself in various ways. *A* - "Clashing identity components": At times, certain identity components will present conflicting interests with other components. For example: • Muslim girls might feel reluctant to express their gender concerns as it might weaken the Muslim group in front of the Jews. • Jewish girls might feel tension between the dominant role they could assume as a Jew and the gender role of an oppressed female within her society.
Phase V: Political Acquaintance (Part I) Step 1: Getting acquainted with the 'other's' political identity vs. one's own identity.	An early session focusing on political acquaintance will allow the participants a chance — for most youth, their first chance — to investigate the political reality in which they live. This session will help them formulate for themselves a more coherent political identity, which they can communicate to the 'other' community. Additionally, the group discussion will allow them to gain a grounded view of the political reality of the participants of the 'other' group.
Step 2: Revealing each group's needs in the political sessions.	The aim at this stage, after experiencing the political discussion, is to help the participants determine their goals for these sessions. What do they want to achieve from the political discussions? Formulating their needs and expressing them clearly in the group is a crucial process. The experience will prove most helpful in the context of investigating the

	relationship between Muslims and Jews in America, particularly in light of the recent shifts in the world. Through this discussion, facilitators will attempt to uncover the overt and covert motivations that drive the participants through the meeting. *Q* - Do Jews and Muslims have the same needs? What characterizes the needs of the Jews (e.g., safety, acknowledgement of sufferings)? What characterizes the needs of the Muslims (e.g., recognition of suffering, feelings of inferiority)?
<u>Step 3:</u> Understanding the nature of the Jewish-Muslim conflict: raising participants' political awareness of the external reality (i.e., the macrocosm).	*Q* - (1) How do you understand the relationship between Jews and Muslims in America? In the greater world context? (2) What does the Jewish-Muslim conflict mean to you? (3) Where do you see yourself in the Jewish-Muslim Conflict? *A* - The analysis of the dynamics in the political discussions will have two complimentary parts, the contents and the process. We describe this dichotomy in this manner for the sake of simplicity. In fact, these two entities should not be treated as separate from one another. In working with groups, one should refer to both contents and process as two sides of the same coin. In the following section we will refer to the contents. In Step 8 we will discuss the underlying processes of the Arab-Israeli conflict. **I - Contents:** Each 'religious' group is concerned with specific issues that are stirred up in the meetings. Each group will choose to highlight the themes and claims that are important to them, particularly those themes that they feel will fulfill their needs in the meeting. Even though some themes will seem similar to

	both communities, the intrinsic meaning given by each group will be significantly different. For example, the historical-cultural background of the Jewish group molds a unique tradition of distrust and fear that differs from that of the Muslims.
	It is important to note that some contents will be topics of choice for these groups. Meaning, certain issues will be more convenient for one of the group communities to focus on, giving them an advantageous position in these discussions. Usually it is the topic, rather than personal attacks, that puts the other group on the defensive. In these cases they will be freer to pose embarrassing questions to the 'other' community, enjoying a self-imposed positive image in the process. On the other hand, there will be issues that are much less convenient but just as important for the group. Confronting issues such as feelings of inferiority (particularly with the Muslims) is crucial if both groups want to benefit from the meetings. Participants need to be challenged, especially by these charged issues, if their identities are to further grow and mature.
Step 4: Understanding the nature of the relationship between Muslims and Jews within the group.	The following is a list of suggested themes, drawn from our (perceived) personal political reality. It is crucial that each facilitator draws from her or his own personal "baggage." Personalizing these contents in one's own language and political reality will help the participants better recognize them in real time. **Content (Jews)** • distrust and fear • feeling of being persecuted • dehumanization of the 'other' • historical narrative (particularly as it relates to the Israeli-Palestinian conflict) • superiority over the 'other'

	Content (Muslims)
	• distrust and fear
	• feelings of being persecuted
	• dehumanization of the 'other'
	• historical narrative (particularly as it relates to the Israeli-Palestinian conflict and the "war against the West")
	• anger and indignation (particularly after 9/11)
	• recognition of injustice
Step 5: Allowing the expression of "different" voices within each community.	*A* - In many ways the various voices within each community represent voices and attitudes that exist within each individual undergoing the encounter process, an individual that distrusts or fears the 'other.' A participant that reaches out to connect to the "enemy" represents polarities within each student. A change within an individual will be possible if she is challenged by the polarities that the group is forced to confront. Therefore, allowing the expression of different voices from each (religious) community is necessary for mobilizing the group dynamics.
Step 6: Intra-group dynamics: revealing conflicts between Jews; revealing conflicts between Muslims.	The current Muslim-Jewish encounter is particularly unique in relation to the diverse conflicts it encompasses. Beyond the generalized Muslim-Jewish conflict there are more specific regional conflicts that have unique manifestations in the US. For example, the nature of the relationships that Jews and Muslims have in North America is different than in the Middle East. Moreover, the relationship between the different Muslim groups is in itself very complex and contains numerous conflicts that have their own history and unique dynamics. Although these conflicts are not the main focus of interest, exposing them during encounter sessions will contribute greatly to understanding the complexity of the interfaith 'conflict.'

Phase VI: Political Acquaintance (Part II)	
<u>Step 7:</u> Developing critical thinking, communication, and negotiation skills.	This will enhance participants' abilities to better understand the issues at hand.
<u>Step 8:</u> Identifying and elaborating on the deeper issues underlying Muslim-Jewish relations.	The following statements list the dominant processes that underlie the group dynamics during the political sessions: **Competition:** • Competition over which community has suffered more • Competition between oneself and the 'other' • Contesting the inhumanity of the 'other' community's aggression while simultaneously justifying the aggression of one's own community **Distrust:** • Distrust of the 'other' • Not listening to or accepting the 'other's' statements, particularly those that stand in contrast to what the listener believes (e.g., "we, the Muslims in the US, do not support terrorists" or "we, the Jews in the US, are Americans and not Israelis") **Choice of contents as connected to power struggle:** • Deciding upon the contents to be discussed in the room is a means of enabling one's group to establish a stronger status in the power struggle (i.e., attaining home-field advantage). **Macro to Micro and vice versa:** • Reconstructing the internal reality in the room takes place in relation to the macrocosm. One group will unconsciously (or semi-consciously) force a certain experience on the 'other' group, which expresses their reaction to the political reality in which they live.

Step 9: Empowering youth to change the internal reality (i.e., power relations) within the group.	**An example of dynamics illustrated by the Jewish group:**
	A Jewish group can often dominate the room with interrogations, internal debates, and thereby control the discussion. The assertion of power by the Jewish group might come as a reaction or retaliation to a previous Muslim offensive. Alternatively, it might be unprovoked and therefore ensue from predisposed feelings as Jews, feelings manifested before participants even enter the encounter. They may feel that their distrust of the 'others' obliges them to control the situation. [Distrust and fear of Muslims ←→ Need to control and assert power].
	Q - *The insight to be given here is to recognize the parallel between the microcosm and the macrocosm.*
	(1) Why is the power relation (re)constructed before the encounter (i.e., from outside the room)?
	(2) To what extent can this pattern be controlled?
	(3) Does this pattern emerge from an automated offensive reflex, manifested when a sub-group feels it is under attack?
	(4) Is this pattern rooted in a deeper, more archaic, predisposition acquired during their education?
	(5) How do these actions affect the 'other' side (e.g., weaken, further frustrate, etc.)?
	(6) How do we feel with this mode of action (e.g., guilty, satisfied, safe, strong, apprehensive, etc.)?
	(7) Does it relieve the tension and mistrust or does it intensify these feelings?
	(8) Is this the action of choice or just a reflex? Are there other modes of action that are more preferred?

	An Example of dynamics illustrated by the Muslim group.
	Muslim groups commonly come to encounters very charged and frustrated, due to the (perceived) political reality in which they find themselves. The Muslim community in the US largely feels as if it is under attack, feeling as outsiders to the American realpolitik. They might reconstruct a pocket of resistance in the encounter, which may express itself in the following ways:
	• a general boycott of or non-cooperation with the Jewish group.
	• a full scale verbal attack on the Jews, abolishing the prospects of dialogue.
	• denying the Jewish participants a chance to respond to their allegations.
	Q - We should attempt to understand the motives behind these actions.
	(1) Is it rage and frustration displaced from the external reality?
	(2) Is the Muslim group forcing their own experiences of suppression and humiliation on the Jewish group?
	(3) Are they trying to make the 'other' feel as they are feeling, outside their political reality?
	(4) The forced experience might be indirectly used to further emphasize their political viewpoint and needs. When translated into words, their claims are recognized and given due course, the need to act out is usually appeased. The end process is commonly Muslim empowerment, a reaction to external reality and practice of changing their reality inside the room (the microcosm).
Step 10: Conceptualizing a different and improved model of Muslim-Jewish relationship.	*A -* In this advanced stage it is important to provide the youth with tools and skills that give them the ability to assume responsibility for their actions and thoughts. There are

	many activities (role play, simulations, etc.) that can provide these opportunities, but the goal should be the same: to mobilize their political awareness and empower them to practice a change in reality in the safe confines of their group. The assumption is that these youth are mature enough to negotiate the terms of a different reality than the one(s) in which they currently live.
Phase VII: Closure Step 1: Resolving final (interpersonal) issues between the groups.	An invested group process, such as the one proposed here, is bound to stir up intense feelings in participants. This process will inevitably involve delving into interpersonal relationships. When preparing the group for the end of the encounter, it is important for the participants to talk about their farewell. It is equally important to allow the group the opportunity to give and receive individual feedback from one other.
<u>Step 2:</u> Gaining perspective on the process as a whole and being able to apply these insights to the external reality.	When looking back at the process as a whole, it is crucial to acknowledge the journey that the group has gone through. The different sub-groups may have experienced different journeys, but they are all mapped out relative to the changes in the group dynamics. It will be important to encourage the group members to enter the introspection process, regarding their own internal journey. If the opportunity presents itself, the facilitator can suggest his or her own insights regarding how a personal quest may parallel that of the group's quest or, conversely, the dynamic of the external reality.

LESSON THREE: Working With the 'Other'

Goals

- To continue introducing students to the concept of the 'other.'

- To have students further examine what they think 'otherness' means.

- To have students explore what 'Jewish otherness' and 'Muslim otherness' mean.

Sources

- (TEXT 1) **"Image, Identity, and the Resolution of Violent Conflict"**

In both enduring interstate rivalries and bitter ethnic conflict, interests are shaped by images that, in turn, are partially shaped by identity. What we see as a threat is a function in large part of the way we see the world and who we think we are. Embedded enemy images and collective beliefs are a serious obstacle to conflict management, routinization, reduction, or resolution. Once formed, enemy images tend to become deeply rooted and resistant to change, even when one adversary attempts to signal a change in intent. The images themselves then contribute autonomously to the perpetuation and to the intensification of conflict.

Prospects for reducing and resolving violent conflict are not as grim, however, as this analysis suggests. I argue that the identities that shape images are not given, but are socially re-constructed as interactions develop and contexts evolve over the trajectory of a conflict. Change in identity can reshape images, and changing images can provoke a reconstruction of identity. If they are to be effective, peacemakers who confront bitter civil wars or enduring state rivalries must address interests in the broader context of images and identity.

At least two important bodies of scholarship challenge the importance of intergroup differences and embedded images as significant contributors to violent conflict. Structural explanations of conflict generally give little attention to the processes that mediate between attributes of the environment and behavior. Explanations that focus on competition for scarce resources or changes in patterns of alignment assume that conflict can be explained independently of the images of its participants and their perceptions of threat. Yet modern psychology has demonstrated repeatedly that stimulus-response models are inaccurate representations of human behavior. Insofar as the same stimulus is interpreted differently by different individuals or groups, beliefs matter.

A second body of scholarship uses rational choice models to explain the resort to violence as an optimal response to collective fears of the future. As groups begin to fear for their safety, strategic dilemmas arise that are exacerbated by information failures and problems of credible commitment, and, fueled by political entrepreneurs, conflict explodes into violence. Violence becomes a rational response to strategic dilemmas fueled by fear. These explanations are compatible with psychological explanations, insofar as they develop the intervening mechanisms that can transform fear into violence. David Lake and Donald Rothchild argue, for example, that ethnic activists deliberately play on fears of collective insecurity, which are in turn magnified by political memories and anxieties.

Cognitive and social psychology addresses the origins of and triggers to the collective fears that prepare the ground for violence. Who individuals and groups think they are determines in part how they see the world, and the way people see the world shapes how and when they perceive a threat, and how they formulate their goals, assess the constraints, process information, and choose strategies. Individuals are not passive receptors of environmental stimuli; they actively construct representations of their environment. The extent of individual and group variation in interpretation suggests

that structural explanations of political behavior are rarely determining.

Images of an enemy can form as a response to the persistently aggressive actions of another state or group. A conflict generated by aggressive or militant leaders with vested interests in escalating conflict is generally not amenable to reduction unless intentions change. These kinds of individual and group images are not the subject of this chapter. Rather, I focus on conflict generated by images and fears that form when the intent of the other is not hostile, but action is ambiguous in an unstructured environment; or conflict generated by images that were once accurate but no longer reflect the intentions of one or more parties. Under these conditions, social-psychological analysis is important both in the explanation of conflict and in generating prescriptions to reduce its intensity.

This chapter examines the roles of leaders, elites, and publics to assess the (still only partially understood) social-psychological processes of the creation, retention, and revision of enemy images by individuals and by groups. In this connection, I pay particular attention to the impact of group identity. This chapter first examines the psychological, social, and political processes that create and reinforce hostile images. The second part of the chapter explores the conditions under which adversarial images are likely to change. To explain the changes in enemy images that facilitate conflict management, routinization, reduction, and resolution, I draw on propositions from social psychology to develop a concept of "trial-and-error learning" from failure and look particularly at the strategies one adversary can use to promote change of image by another.

Identity and the Creation of Enemy Images

An image refers to a set of beliefs, or to the hypotheses and theories that an individual or group is convinced are valid. An image includes both experience-based knowledge and values, or beliefs about desirable behavior. When these individual images are shared within a group and defined in opposition to another group, they become stereotyped. A stereotyped image is a group belief about another group or state that includes descriptive, affective, normative components. Stereotyped enemy images, generally simple in structure, set the political context in which action takes place and decisions are made. Converging streams of evidence from social psychology, cultural anthropology, international relations, and comparative politics suggest that individuals and groups are motivated to form and maintain images of an enemy even in the absence of solid, confirming evidence of hostile intentions.

Enemy images can be a product of the need for identity and the dynamics of group behavior. People have a fundamental human need for identity. Identity is the way in which a person is or wishes to be known by others; it is a conception of self in relation to others. An effective identity includes beliefs and scripts for action in relation to others. An individual almost always holds more than one identity, and generally moves freely among these identities depending on the situation. I am, for example, a mother with my sons, a daughter-in-law with my in-laws, a teacher with my students, and a scholar with my university colleagues. Individual identity is highly situational and relational.

One important component of individual identity is social identity, or the part of an individual's self-concept that derives from knowledge of his or her membership in a social group or groups, together with the value and emotional significance attached to that membership. Social psychologists suggest that people satisfy their need for positive self-identity, status, or reduction of uncertainty by identifying with a group. These needs then require bolstering and favorable comparison of the "in-group" with "out-groups." Membership in a group leads to systematic comparison, differentiation, and derogation of other groups, through processes of categorization and social comparison.

The most striking finding of social psychologists is that social differentiation occurs even in the absence of material bases for conflict. This need for collective, as well as individual identity, leads people to differentiate between "we" and "they," to distinguish between "insiders" and "outsiders," even when scarcity or gain is not an issue. In an effort to establish or defend group identity, groups and their leaders identify their distinctive attributes as virtues, and label the distinctiveness of others as vices. This kind of "labeling" responds to deep social-psychological needs and can lead to the creation of enemy stereotypes and culminate in conflict.

An examination of massive state repression leading to group extinction, for example, concluded that genocides and politicides are extreme attempts to maintain the security of one's "identity group" at the expense of other groups. Ethnocentricism, or strong feelings of self-group centrality and superiority, does not necessarily culminate in extreme or violent behavior. However, it does draw on myths that are central to group or national culture and breeds stereotyping and a misplaced suspicion of others' intentions.

Common cognitive biases can also contribute to the creation of enemy images and the sharpening of polarization. The egocentric bias leads people to overestimate the extent to which they are the target of others' actions. Leaders are then likely to see their group or state as the target of the hostility of others, even when they are not. The fundamental attribution error leads people to exaggerate systematically the importance of others' dispositions or fixed attributes in explaining their undesired behavior. Leaders are, therefore, likely to attribute undesirable behavior to the "character" of other groups or states rather than to the difficulties they face in their environment. President Hafiz al-Assad of Syria rarely drew a distinction between Israel's leaders, ignored differences among political parties, explained Israel's behavior as a consequence of its Zionist character, and dismissed the impact of public opinion on the policy of a democratically elected leadership. He consistently exaggerated the "disposition" of Israel's leaders at the expense of the situation they confronted.

Social identity and differentiation, however, do not lead inevitably to violent conflict through stereotypical enemy images. If they did, conflict would occur at all times, under all conditions. Differentiated identities and cognitive biases are necessary but insufficient explanations of the formation of enemy images. If they were sufficient, individuals, groups, and states would have strong enemy images all the time. This is clearly not the case. The critical variables are the kinds of environments in which individuals and groups seek to satisfy their needs, and the norms they generate and accept. Certain kinds of international and domestic conditions mediate and facilitate the formation of enemy images.

Mediating Factors: The Domestic Context

Several important qualifications are necessary before we can address the relationship between identity and violence. First, personal and social identity are often in tension with each other as people seek both individuation and inclusion. By identifying strongly with a group, people inevitably de-emphasize their individual identity, and those with a strong sense of individual identity give less weight to their group identities. Human rights activists, for example, characteristically identify less with a particular group and more with norms of individual responsibility.

People also generally identify with several groups. I am a Torontonian at home, an Ontarian when I travel in Canada, and a Canadian when I travel abroad. People typically identify with a group whose importance is most salient in a given situation. Which group identity is activated is situationally specific.

The critical question is under what conditions identity and violent conflict are related. Why are relationships among some groups so

much more competitive — and violent — than among others? Hutus and Tutsis have engaged in violent conflict six times since 1962; whereas Québecois and Anglophones in Canada, despite their important and deep differences, have not fought for over two hundred years. Moreover, substantial numbers of Québecois share multiple identities, including strong and positive identification with Canada. What mediating conditions explain why strong group identity precipitates violent conflict only in some situations?

The answer lies at least in part in the variability of identity. Social identity is not given; it can be chosen freely by an individual, imposed by others who have the authority and resources to do so, or socially constructed through interaction with others. The patterns of identity formation and mapping are critical. Conflict does not develop when the sources of identities or the identities themselves are compatible. I experience no conflict, for example, among my multiple identities as a Torontonian, an Ontarian, and a Canadian. When the identity an individual chooses is incompatible with the identity imposed by others, or the social context in which the identity is constantly being re-created, conflict can develop. Muslims living in Bosnia and Herzegovina, for example, defined themselves as Serbs or Croats until the 1970s, when the Serb and Croat identities began to be re-created to exclude Muslims. Only then did they begin to define themselves as Bosnian Muslims with a distinct political identity. Even then, however, incompatible political identities may not be sufficient to create violent conflict. To return to the Canadian example, some Québecois see fundamental incompatibilities between being a Quebecker and being a Canadian, but do not consider a resort to force. They do not because they are committed to norms of fairness and due process, and they expect that these commitments are reciprocated by their counterparts in English Canada.

Several important mediating conditions have been identified that sharpen identity and prepare the terrain for violent conflict. The first set of factors operates between groups within incompatible identities, while the second set is internal to the groups. Ethnic or national identity intensifies during periods of social, economic, or political crisis, when uncertainty grows and the mechanisms in place to protect one group from another lose their credibility. Barry Posen argues that as central authority declines in the context of socioeconomic or political crisis, fears about physical security grow, and groups invest in measures to protect themselves, making the violence they fear more likely…

- Stein, *Image, Identity, and the Resolution of Violent Conflict*

Study Questions

- According to Dr. Janice Gross Stein, what is an "enemy image"?

- Can one transform an "enemy image" into an ally image? If so, how? If not, why not?

- How does Stein define the term "image"?

- According to Stein, how do stereotypes come into play in this process?

LESSON FOUR: Inter-group Encounters – Particularism vs. Universalism

Goals

- To introduce students to "interfaith dialogue" as a distinct discipline within inter-group work.

- To examine the interplay between one's particular identity with the greater collective of humanity.

- To explore the phenomenon of interfaith dialogue in the contemporary landscape of the United States.

Sources

• (TEXT 1) **"Affirming Identity, Achieving Pluralism: Sociological Insights from a Practitioner of Interfaith Youth Work"**

This chapter aims to develop a practical sociology of interfaith youth work. I begin by highlighting the significance that faith communities place on maintaining religious identity and the challenges that the pluralist modern world poses to religious identity. I go on to articulate a vision of a pluralist civil society that is respectful of diverse religious identities and encourages understanding and cooperation between diverse religious communities. I draw from my personal life as a Muslim in America, my professional experience as Executive Director of the Interfaith Youth Core and my academic training as a sociologist of religion to analyze the contextual issues surrounding interfaith youth work. I hope to provide a roadmap that helps interfaith youth-work practitioners navigate those issues effectively.

Maintaining Religious Identity in the Modern World

A leader in the Catholic Archdiocese of Chicago responded to my invitation to involve Catholic youth in Interfaith Youth Core programs with the following statement:

> My primary concern is that Catholic kids become better Catholics. I want them to know more about the Catholic tradition and to be more active in Catholic practices and institutions... I think my religion has the banquet. I agree that all religions are

holy and have something to offer, but I think Catholicism has the feast.

This way of thinking is not unique to Catholic leaders. It is common to people of all religions, at all levels of leadership who have a stake in their own salvation, to want the success of the institutions that preserve their tradition and the religious identity of their community's youth. Tariq Ramadan expresses a sentiment similar to the Catholic leader quoted above in his book *Western Muslims and the Future of Islam*: "How can the flame of faith, the light of the spiritual life, and faithfulness to the teachings of Islam be preserved in environments that no longer refer to God, and in educational systems that have little to say about religion?" Any attempt to work with youth in religious communities must begin with the understanding that the preservation of religious identity is perhaps the single most important concern of faith communities.

But, to extend the metaphor of the Catholic leader quoted above, we no longer live in a world of separate banquet halls, each exclusively holding the "feast" of our religious tradition and protecting against the inclusion of other types of "food." Our world has always been diverse, but never before have so many people from so many different backgrounds been in such frequent and intense contact. As Diana Eck writes, "The encounter of worlds and worldviews is the shared experience of our times" (1993).

Sociological theories of modernity illuminate the impact that this intense interaction has

on religious identity. The sociologist Peter Berger explains the socialization process:

> "Worlds are socially constructed and socially maintained. Their continuing reality depends on specific social processes, namely those processes that ongoingly reconstruct and maintain the particular worlds in question... each world requires a social "base" for its continuing existence. This "base" may be called its plausibility structure." (1959)

In previous eras, what Berger called "the pre-modern situation," a community's plausibility structures (otherwise known as institutions) tended to fully encapsulate its members and could therefore direct their lives.

> "This is how things are done, and not in any other way. This is how one marries (and whom); this is how one raises children, makes one's livelihood, exercises power, goes to war — and not in any other way... this is who one is — and one could not be anyone or anything else." (1979)

But the modern situation, Berger explained, is dramatically different:

> "*Modernity pluralizes.* Where there used to be one or two institutions, there now are fifty. Institutions, however, can best be understood as programs for human activity. Thus, what happens is that where there used to be one or two programs in a particular area of human life, there now are fifty." (1979)

Today, people spend less time encapsulated by the institutions of their traditional communities and more time in spaces where there are frequent interactions between people of diverse backgrounds. This leads to constant exposure to lifestyles and perspectives different from those encouraged by the traditional community. In previous eras, an individual received the same basic message about her identity from her family, peer group, house of worship, and school. In the modern situation, an individual can receive dramatically different messages about how she should live and what she should believe from the family and the school, the house of worship and the peer group. Berger

claims that in the pre-modern situation, individuals experienced their identities as fate. In the modern situation, characterized by a plethora of alternatives, they view their identities as a matter of choice (1979).

The move from fate to choice means that, as Giddeas writes, "the self has become a *reflexive project*" (1991). Faced with a variety of ways of being, believing and belonging, individuals are required to reflect upon the identity they want and justify the choices they make. Giddeas states: "In a cosmopolitan world, more people than ever are regularly in contact with others who think differently from them. They are required to justify their beliefs, in an implicit way at least, both to themselves and others."

Modernity, then, presents a whole new set of challenges for a community committed to passing on its tradition to the next generation. Today's grandparents, who might not have had any significant contact with people from other traditions or certainly not the same broad range of exposure, were more likely to accept uncritically the practices and worldview of their community. This is in sharp contrast to the younger generations, who have a whole range of choices. From the perspective of the leader of a religious community, Chief Rabbi of Britain Jonathan Sacks writes:

> "Long gone are the days when our identities, beliefs and life choices were narrowly circumscribed by where [and] to whom we happened to be born. We are no longer actors in a play written by tradition and directed by community, in which roles are allocated by accidents of birth. Instead, careers, relationships and lifestyles have become things we freely choose from a superstore of alternatives." (2005)

This social dynamic is vividly illustrated by the plot in Chaim Potok's novel *The Chosen.* The book opens with the following lines: "For the first fifteen years of our lives, Danny and I lived within five blocks of each other and neither of us knew of the other's existence." It goes on to describe how the various Jewish communities in Brooklyn lived in what

amounted to cocoons, "each with its own rabbi, its own little synagogue, its own customs, its own fierce loyalties." The book is set in World War II era, a time when some Jewish leaders felt it necessary to prove their community's "Americanness." So a baseball league was formed as a way to demonstrate that Jews were connected to American culture. It is here that the son of a charismatic Hasidic rabbi, Danny, meets the son of a more acculturated Jewish scholar, Reuven. Danny and Reuven develop a friendship that challenges each of their received identities. While Reuven acquires a respect for the harsh and foreign ways of the Hasids, Danny decides to pursue a career in psychology, an interest he developed through several meetings with Reuven's father in the public library. Encounters on the baseball diamond and in the public library shaped the life choices and perspectives of two teenagers who would otherwise have lived out the script provided by their birth and directed by their community.

Danny and Reuven's lives, however fictional, demonstrate the shift from fate to choice in the modern process of identity formation. Their modern choices challenge faith communities that seek to pass down their tradition in a world where their children are free to adopt other practices and worldviews.

Thus far, I have discussed the challenges that modern interactional diversity poses to faith communities. But, the question of how Christians, Muslims, Jews, Buddhists, Hindus, Sikhs and others interact with one another, as they live, study, and work in increasingly close quarters, has significant implications for the future of our broader society as well.

Pluralism, Religious Identity and Interfaith Youth Work

Political philosopher Michael Walzer writes that the challenge of a diverse society is to embrace its diversity while maintaining a common life. This suggests the need for all communities within a diverse society to take responsibility for embracing a common life while maintaining their uniqueness. It is this dynamic that leads to the ideal of the pluralist society as a "community of communities" envisioned by scholars like Martin Marty, John Rawls and Robert Bellah. Martin Luther King Jr., infusing this political philosophy with his own Christian spirituality, called this "the beloved community."

Diana Eck suggests that this ideal is only achieved by the intentional and positive engagement of differences. Mere diversity, Eck maintains, is simply the fact of people from different backgrounds living in proximity to each other. *Pluralism,* on the other hand, is when people from different backgrounds seek mutual understanding and positive cooperation with one another.

There are very real dangers to not following the path of pluralism. A chasm of ignorance between different religious communities can too easily be filled by bigotry, often turning into violence. In *The Clash of Civilizations*, Samuel Huntington states that the dominant characteristic of the post-Cold War global order is violence between different ethnic and religious groups. While I agree with Huntington's critics, who point out that his thesis is misguided when it suggests that the world's traditions are inherently and inevitably in conflict with each other, the news headlines make clear that far too much violence in our world is somehow related to ethnic and religious difference.

Ashutosh Varshney's work on Hindu-Muslim conflict in India provides empirical evidence regarding the role that strong cooperative relationships between diverse communities can play in preventing conflict. In *Ethnic Conflict and Civic Life,* he writes:

> "What accounts for the difference between communal peace and violence?... The pre-existing local networks of civic engagement between the two communities stand out as the single most important proximate cause. Where such networks of

engagement exist, tensions and conflicts were regulated and managed; where they are missing, communal identities led to endemic and ghastly violence." (2003)

In the United States, the most religiously diverse country in the world, we have dangerously thin relationships between religious communities. At the 2003 American Academy of Religion Annual Meeting in Atlanta, sociologist of religion Robert Wuthnow was asked how he thought faith communities were adapting to the reality of religious diversity in close quarters. He used the metaphor of an elevator: Christians, Muslims, Jews and the rest of America's religious diversity are all riding in it together, we are increasingly aware of the other people around us, but we are doing just about everything we can to avoid real interaction.

I think one of the reasons for this situation is the division between "inter" and "faith" in American life. There are increasing numbers of spaces where people from diverse religious communities gather: schools, shopping malls, universities, YMCAs, corporations, etc. These can be understood as spaces of "inter." There are many places in our society where people from particular religious communities come together to talk about religion. They are called synagogues, churches, mosques, temples, etc. These are spaces of "faith." But there are precious few spaces where people from diverse religions come together and are intentional about matters of religion.

One personal example of this division between "inter" and "faith," which I believe is common in American life, took place in the cafeteria of my middle-class suburban high school in the early 1990s. The group I ate lunch with included a Jew, a Mormon, a Hindu and a Lutheran. We were all religious to a degree, but we almost never talked about religion with each other. Often, somebody would announce at the table that they couldn't eat a certain kind of food, or any food at all for a certain period of time. Or somebody would say that they could not play basketball over the weekend because "of some prayer thing" that they were being forced to

go to by their parents. We all knew religion hovered behind these behaviors, but nobody ever offered any deeper explanation than "my mom said" and nobody ever asked for one.

As Bellah et al. observed in *Habits of the Heart*, one of the primary characteristics of religious life in contemporary America is that it has become "privatized." This is precisely what happened to my friends and me. The reason for this was we had not been taught a "language" that would allow us to explain our faith convictions to people outside of our faith communities. In my case, my religious education consisted of learning the private language of the Ismaili Muslim faith — the prayers, the devotional songs, the rites and ceremonies. It was a language which served me well within the Ismaili Muslim community but felt irrelevant in other situations. I felt I had to leave the Ismaili Muslim part of myself behind when I entered the diversity of the public square.

Jonathan Sacks developed a notion of "languages" to address the challenge of nurturing commitments in both parochial communities, characterized by race, religion and ethnicity, and in the broader society. To achieve this, Sacks claims that we have to learn two languages. He writes: "There is a public language of citizenship that we have to learn if we are to learn to live together. And there is a variety of second languages which connect us to our local framework of relationships." (2005)

Building on Sacks' notion of dual languages, I propose that, in addition to knowing one's private language of faith, there is an urgent need to also learn one's "public language of faith," which I define as a language that emphasizes how one's commitment to a particular faith tradition enriches the broader society. In other words, the "public language of faith" articulates how, what makes you a more faithful Jew, Christian or Muslim also makes you a better citizen. For example, the command to minister to the poor and marginalized found in Deuteronomy 24 of the Hebrew Bible, Matthew 25 of the Gospels,

and Sura 93 of the Qur'an, is one way a religious commitment clearly encourages the faithful Jew, Christian and Muslim to be of service to the broader society. Becoming familiar with these dimensions of one's religious tradition and developing fluency in articulating them in diverse settings beyond one's own religious community is the goal of learning one's own respective public language of faith.

The importance of learning a public language of faith was brought home to me in a conversation with one of my best friends from high school, a Jew. There was a group of kids in my high school who took up scrawling anti-Semitic slurs on classroom desks and shouting similar obscene comments in the hallways. A few years after we graduated from high school, my Jewish friend shared with me how deeply those comments cut him, and worse, how he felt betrayed by the silence of the people he thought were his close friends. I apologized for my complicity in his suffering. He accepted this apology, and then stated, "I wonder if any of you even realized I was Jewish. None of us ever talked about religion."

This revelation does not excuse our inaction in those days, but it does highlight the dangers of diversity without pluralism. Our religious identities remained private because we had no language with which to express our faith to the world of diversity beyond our parochial communities. And without that public language, we had no ability to combat even the most heinous abuse. Had the high school bullies chosen to go after Muslims, I think I would have suffered alone, like my Jewish friend.

Creating and expanding the spaces where religiously diverse people gather to work on matters of religious diversity, and thus develop a public language of faith, is the task of interfaith organizations. The goal of interfaith work is intimated by the term itself: "inter" means our relationships with other people, especially those from different traditions, as was the case at my high school

lunch table; "faith" means, in the W.C. Smith sense, the relationship individuals have with their cumulative historical religious tradition. As I suggested earlier, there is plenty of "inter" in our society, and a good bit of "faith," but not enough "interfaith." "Interfaith" is when our experiences of the diversity of modern life and our connections to our religious traditions cohere in such a way that we develop faith identities that encourage us to interact with others in intentional and appreciative ways. It is the goal of being rooted in our own traditions and in relationships with others. It is accomplished through the development and use of a public language of faith that connects us to our parochial community while allowing us to be citizens of a diverse society.

This public language of faith allows us not only to prevent conflict but also to bridge and multiply the social capital that exists in diverse faith communities, social capital that would otherwise be isolated. For example, the Reverend Mark Farr, Senior Director for Interfaith Programs at the Points of Light Foundation, often states that over 50 percent of youth volunteers in the United States received their start in doing service through their religious community. A public language of faith would allow us to connect youth volunteers across different religious communities in massive service projects, and also bring their parents, active parishioners and religious leaders into positive relationship with one another.

Affirming Identity, Achieving Pluralism

If religious identity is to be sustained in the modern world, it will have to be affirmed and articulated amidst religious diversity. Religious communities developed their approaches to faith formation for a perceived world of isolated banquet halls. They are searching for strategies to affirm religious identity in a world of high-velocity interaction. Interfaith youth work can help create partnerships between youth and faith communities in fostering this goal. Interfaith youth work can help young people develop a

language of faith that is relevant to the world of diversity, where they spend most of their time, thus encouraging them to affirm their faith identity. And because this language of faith encourages positive relations between diverse religious youth and communities, we are helping achieve pluralism.

I will end with the story of a woman I know who runs a large community development program in the heart of Brooklyn. Against the advice of her skeptical boss, she started an interfaith youth initiative. She justified the move by pointing out that religion is the world's greatest motivator of service, and also its most potent force of division. "If this neighborhood can harness the energies of its religiously diverse youth, it has a chance at transformation. But if we continue to ignore the fact that faith is a central part of people's lives, then the petty bickering between communities could snowball and balkanize us."

"Why do you think religion is so important?" I asked her.

"My father was a friend of Dorothy Day. He was part of her Catholic Worker movement from its beginnings. When I was a kid, he would take me to St. Joseph's House on the Lower East Side and we would cut carrots and celery for the soup kitchen. 'God wants us to do this work,' he would tell me, citing the example of Catholic saints and quoting from the Gospels.

"My father got sick when I was still young, and Dorothy often visited him in the hospital. She made it a point to spend a few minutes with me every time she visited, and she noticed that I was always reading. The next time she came, she brought a copy of her autobiography, *The Long Loneliness* and signed it for me. My father told me that I would cherish that book my whole life."

"So you combined religion and service early in your life," I said.

She smiled. "I lost that focus when I was a teenager. But in my twenties, I went to Egypt and lived with Sufi Muslims. Their focus on submitting to the will of God through prayer and service reminded me of my father's commitment, and the example that Dorothy Day set. It was my Muslim friends in the Middle East who encouraged me to explore my Catholic roots."

My friend's experience in an informal interfaith encounter strengthened her faith and called her into a life of service. And it inspired her to organize formal interfaith programs so that the diverse religious communities in her neighborhood could affirm their distinctive identities, and working together, achieve pluralism.

- Patel, *Affirming Identity, Achieving Pluralism*

Study Questions

- Who are the editors of the book in which this article appears? Is it important that they co-edited the book?

- What is the main point of this article?

- What do the authors mean when they discuss "A New Religious America"?

- What are the reasons the authors cite regarding the needs for interfaith dialogue (in the section "A New Religious America")?

- What are the different chapters of this book about?

- What are the common themes of this book's chapters?

- What is the main point of the "Conclusion"?

LESSON FIVE: Religious Identity and Youth

Goals

- To examine the intricacies involved with one's religious identity while engaging in interreligious work.

- To have students continue examining what they think 'otherness' means.

Sources

- (TEXT 1) **"Young Adult Development, Religious Identity, and Interreligious Solidarity in an Interfaith Learning Community"**

This study frames an interpretation of the E Pluribus Unum (EPU) program which is described elsewhere in this volume in an article by its founder, Rabbi Sid Schwarz. After exploring characteristics of EPU participants, the analysis will turn to how the program's purposes, structure, processes, and content meet the interests and developmental needs of this age group.

The paper incorporates material and insights from two yearly evaluations of EPU completed by the author, the second of which is part of a more in-depth research project supported by a grant from the Ford Foundation. This work builds upon previous study of precursor programs by the author completed in 1994 with support from the Lilly Endowment. In pursuing this work, the author has been present during most of the three EPU conferences as a participant observer. Additionally, he has administered several surveys, completed and analyzed more than forty interviews with participants and alumni as well as eight focus groups with participants, alumni and staff.

E Pluribus Unum Participants: A General Profile

Framing an interpretation of the design, functioning and impact of any learning environment ought to include a description of the learners it serves. In the cases of EPU, almost all participants were either seventeen or eighteen years old and were in the transitional summer between high school and college. The 1999 group consisted of thirty-four females and twenty-four males, reflecting a consistent pattern of a higher percentage of females in the applicant pool, a dynamic which has been characteristic of other intensive programs focusing on topics such as public issues, religious issues and community service. Six participants identified themselves as Black, four as Hispanic. Many had previous experience with pre-college enrichment programs, most often focusing on leadership development or on religious formation, but the diverse religious composition of the group (one-third Catholic, one-third Jewish and one-third Protestant) was the outstanding characteristic. EPU participants confirmed their eagerness to engage this diversity when, on a pre-conference survey, they expressed their strongest preference for "learning more about other faith traditions," "exploring how my faith tradition relates to the other traditions" and "meeting and working with young adults from other faith traditions" as opportunities that drew them to apply to EPU.

Reponses to other survey questions revealed five frequently recurring interests among the incoming participants: 1) they were seeking to frame a meaningful philosophy of life; 2) they desired to collaborate with others to "make the world a better place"; 3) they wanted to learn more about social justice issues at EPU; 4) they believed "that people of good will could create community and collaborate on the common good, even if their beliefs differ"; and they were experienced at, and eager to engage in, community service.

Community service turned out to be a highly valued aspect of the past experience and future plans of this group. In 1999, fifty-six out of fifty-seven participants reported engaging in community service projects

during their senior year in high school. At the conclusion of the conference, fifty-three out of fifty-six thought they would be involved in community service in the following year which a fifty-fourth participant said it would depend on time constraints. These are very high numbers, especially since prior community service was not a requirement for admission to the program.

Developmental Characteristics

Research conducted on the 1999 program aimed at gauging in greater depth the developmental characteristics of the group with an eye toward clarifying ways in which the EPU program design dovetails with the developmental dynamics of its participants. Selected survey and interview questions were directed towards illuminating aspects of intellectual, identity, and faith development. It should be noted that, due to a compressed schedule, there was not sufficient time to conduct formal developmental interviews in any of these areas. Instead, queries aimed at eliciting several developmental dimensions, along with questions directed towards generating other insights, were integrated into two protocols: one used to interview twelve participants during the first two days of the conference, and a second employed with the same twelve participants at the end of the conference. A firmer foundation for the developmental interpretation of the participant group was built through the use of an essay form, paper-pencil tool, the Measure of Intellectual Development (MID), using standard essay prompts provided by the Center for the Study of Intellectual Development (CSID) in Olympia, Washington.

Within hours of their arrival at the EPU conference, each participant composed a written essay in response to MID essay prompt "A," which invited them to describe their preferred learning environment. Similarly, on Friday of the third week (the final full day of activities) each participant wrote again, this time in response to MID essay "B," which invited them to reflect on EPU as a learning environment. These essays were then shipped to CSID for analysis by teams as raters, experts in interpretation of where participants stood in reference to Perry's scheme of intellectual and ethical development, the developmental dimension the MID is designed to measure.

Connecting with CSID for this work permitted us to generate data on the entire group in a highly efficient manner, employing a developmental lens widely recognized in higher education, with ratings provided by bona fide expert readers with no particular prior knowledge of EPU. Administering these essays before the first program activity had begun and at the latest possible moment within the three-week span of the program opened the possibility of detecting developmental gains that might be attributable to the impact of EPU on the participants.

The MID results place all fifty-eight EPU participants within a fairly narrow range on the nine-position sequence presented by William Perry in his 1970 book *Forms of Intellectual and Ethical Development in the College Years: A Scheme*. Perry and his team spent a number of years discovering, documenting, and interpreting an odyssey in which male undergraduates begin with dualistic thinking (seeing things in binary, right-wrong terms), move to multiplistic thinking (the truth is no longer understood as absolute and singular but is reframed as multiple, infinite and probably not knowable, except in personal terms), and advance to thinking (the truth is related to context and can be mediated by commitments to particular intellectual and ethical points of view, which may be shared by others). Perry's scheme begins with "dualism" in position one and proceeds to traverse seven intermediate positions and eight transitions, culminating in position nine, "commitment in relativism," characterized by an achieved capacity to embrace tentative, yet whole-hearted, commitments in an uncertain and complex world.

The MID results indicate that all fifty-eight EPU 1999 participants displayed intellectual and ethical development that fell within the range which Perry terms multiplistic thinking. Before delving further into the implications of the MID results for interpreting the dynamics within the EPU learning environment, a closer look at the MID data will be useful because of the robust developmental growth that it reveals within the three-week span of the EPU conference.

On the first essay, administered on the first day of the conference but prior to the beginning of the conference program, fifteen participants displayed the Perry two-thirds transition, seventeen participants displayed Perry position three, and twenty-six participants displayed Perry three-fourths transition. Less than three weeks later, on the second essay, the same set of CSID raters found only three participants displaying the Perry two-thirds transition (two were repeaters and one moved down from Perry three). Perry position three included twenty-three participants (nine moved up from two-thirds transition, twelve had remained at three, two had moved down to position three, after having been rated at the three-fourths transition on the first essay) and, once again, the largest group (this time thirty participants, up from twenty-six) rated at the Perry three-fourths transition (including twenty-three who remained there and seven who progressed there, including four who moved from Perry two-thirds to Perry three-fourths in just nineteen days). One participant, who rated at Perry three-fourths at the outset, did not complete the conference.

A pattern of development in which about thirty percent of participants moved forward in so short a span of time adds weight to findings from other areas of the research on EPU. In-depth interviews, focus groups, evaluators' observations, and the reflections of program alumni all point to the dynamic nature of the EPU learning environment. But the primary purpose of administering the MID was not to demonstrate that the program is

conducive to intellectual and ethical development, however gratifying this evidence might be. Rather, as stated earlier, the MID results permit us to gauge more confidently the developmental level of the participants, while providing outside validation for findings from other areas of the research that point in the same direction. One advantage of the Perry approach is that it reorganizes the transitional nature of much of the developmental odyssey. Between every position, Perry describes a transition. This provides an organic account of growth, with movement away from a position also interpretable as movement toward the next position. By analogy, it helps us to see development as a moving picture rather than a snapshot. The MID results, for example, capture the fluidity of transition as participants negotiate gradations within the developmental phase Perry calls multiplicity.

In 1986, the team of Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger and Jill Mattuck Tarule (henceforth referred to as Belenky and associates) published their study, *Women's Ways of Knowing*, in which they set forth a developmental model, which, while consistent with Perry's, goes far beyond his more limited sample of male undergraduates by depicting the intellectual development of young women of a full range of social and economic classes, including those who show up in higher education and those who do not.

Belenky and associates acknowledge a close parallel with Perry's work, especially at the general stage of development displayed on the MID by EPU participants. "We chose the term subjectivism as a more apt description of women's experiences of inner knowing than 'multiplicity,' however, in more cases the terms are interchangeable... The basic dilemma for the dualist moving into multiplicity, as Perry sees it, is how to position the self vis-à-vis defrocked authority. With the progression to multiplicity, the individual develops the capacity to carve out a domain in which all opinions are equally valid; everyone, including the self, has the

capacity and right to hold his or her own opinions." Whether one terms this movement and the developmental phase it traverses multiplist or subjectivist, it is quintessentially one in which the individual moves away from externally derived to internally constructed voice.

Based on evidence provided by the MID and buttressed by in-depth interviews, focus groups and observations within the learning environment, it is possible to identify the internal construction of one's voice as the key developmental task for EPU participants. This is true not only from the perspective of intellectual development, it also makes sense from the vantage points of other related developmental frames such as identity and faith. Due to constraints of time and budget, we did not conduct formal interviews to assess each participant's faith development in James Fowler's framework, presented in his study, *Stages of Faith*. Nevertheless, the research did incorporate several interview questions that helped gauge faith development stages of participants.

The research found that participants were in transition between, in Fowler's terms, "synthetic-conventional faith," a stage that emphasizes interpersonal relationships and a conventional orientation to authority, and "individuative-reflective faith," a stage that features the critical distance of the individual from the matrix of social relations and from conventional forms of authority. EPU participants, in the process of moving away from high school, from family, from home congregations, appeared to be establishing a more internalized locus of control consistent with the subjectivist project of developing internally constructed voice, seeking more of a place to establish themselves in relation to their own religious tradition and in relation to the traditions other than their own. Yet, they clearly had not arrived at the point of consolidating "individuative-reflective faith," as Fowler describes it. Rather, they appeared to be experiencing at EPU a kind of precipitating "encounter with groups or persons other than those which had

supported them in 'synthetic-conventional faith.'" That most participants indicated they came to EPU seeking a deeper understanding of their own tradition and an opening to understand faith traditions other than their own would seem to indicate a willingness to move beyond conventional faith into framing a relationship more authentically one's own within one's faith tradition.

One way we can look at the developmental trajectory of EPU participants is that they are in the process of establishing a more autonomous identity. The developmental movement seen on the MID could indicate significant progress towards this growth in the EPU context. Elsewhere we will talk about ways in which EPU supports a deepening and refining of existing loyalties in tandem with the initiative of new loyalties that incorporate solidarity across boundaries of religious difference. This kind of maturation appears to mesh well with the movement toward individuative-reflective faith. One indication that participants have not yet arrived at Fowler's individuative-reflective faith is that the forms of logic and reasoning described by Fowler for this level are consistent with those Belenky and associates frame as "procedural knowing," a stage that comes immediately after "subjectivist knowing." Subjectivist knowers are certainly capable of self-reflection, to the point of becoming self-referential and at risk of becoming excessively self-focused. Yet, they are not quite capable of fully approaching either systemic thinking or critical analysis, although they can apprehend aspects of those as they move through a developmental trajectory towards these positions. The internal voice that the subjective knower is constructing is not yet strong and supple enough to support procedural knowing.

From one angle, the subjectivist knower can be seen as involved in a rather long transition, between the received knowing that fits with the instructional and content methods of high school and with adolescent confirmation in religious institutions, and the frameworks of procedural knowing that are

initiated by the instructional and content orientations of higher education. It is reasonable to speculate that attending college, as most EPU [participants] proceed to do, will provide an appropriate environment for moving into procedural knowing and, relatedly, for consolidating individuative-reflective faith.

The Development of Identity

Another related perspective from which we can view the developmental trajectory of EPU participants — one which includes the development of voice as well as transition from conventional to post-conventional faith — is the perspective of identity development. We can view EPU participants as working on the adolescent challenge of establishing a consistent sense of oneself and yet beginning the process of developing a more durable, young adult identity capable of establishing, in Perry's terms, "commitments in an uncertain world." Developmental psychologist and theologian James Loder locates transitions from adolescence to young adulthood in seventeen- to eighteen-year olds, the very age group of EPU participants.

On the adolescent side of transition, Loder builds on Erikson's definition: "Identity is a consistent sense of oneself. That is, identity establishes self-consistency from one social and cultural context to the next, and allows for a balance between resistance to adult conformity, on the one hand, and subjective self-absorption, on the other." Following Loder's helpful definition of identity, we can frame the adolescent project as a growing capacity to mediate among multiple aspects and contexts of identity. This image is congruent with Perry's multiplicity (a phase through which EPU participants are traversing), which entails an increasing apprehension of multiple aspects of one's own world along with varying contexts of the worlds of others. Moreover, we can regard subjectivism, as framed by Belenky and associates, as congruent with establishing a sense of self, a reliable sense of one's own voice, as a means of meeting the challenges posed by multiple aspects and contexts of identity. Of course, we ought to distinguish between subjectivism, as described by Belenky and associates, and Loder's subjective self-absorption, which is a pitfall common to subjectivism and multiplicity.

On the young-adult side of transition, Loder points to Sharon Daloz Parks' description of the college-age young adult as moving out of adolescence through a dialectic between authority-determined judgment and unqualified relativism, which she frames as the emergence of contextual relativism, combining idealism and relativism. Parks' account of this consolidation of young adulthood includes the search for a meaningful philosophy of life and the framing of a young-adult dream, which is congruent with what Perry describes as a newfound ability to come to commitment in an uncertain world.

One important way in which young adult identity differs from adolescent identity is in regard to the capacity to link inter-subjectively with others in the common pursuit of meaning and purpose in ways that are mutual. One's identity begins to stabilize around basic commitments that one works out regarding issues of vocation and profession and of the deeper inter-subjective sharing of intimacy. Establishing a reliable stance and sense of orientation towards a more enduring adult identity and foreseeing a life of commitment and responsibility become key aspects of identity. In a sense, one learns to mediate among a multiplicity of identity aspects and contexts by framing a sense of self which is defined by the emerging adult's commitments and vision.

For EPU participants, who are in transition between adolescence and young adulthood, the characteristics of adolescent identity are manifest even as they stand on the threshold of young-adult identity.

The Learning Community Model

One of the direct influences in the design of EPU is the "learning community model"

developed in the early 1980s (at institutions such as Stony Brook University, LaGuardia Community College and Lesley College — following from experimental college innovations of the late 1960s and the 1970s at vanguard institutions such as Antioch University and Goddard College). While examples vary, learning communities constitute small- to moderate-size groupings of students who pursue a common curriculum with a core seminar facilitated by one or more faculty who also serve as advisors and participate in other ways in the curriculum. The core seminar offers an opportunity to draw connections among various strands of the curriculum and the questions framed by the participants. Learning communities were developed largely to reduce alienation among students by addressing the impersonal culture and fragmented curriculum that often characterize higher education.

A Short-Term Intensive Learning Community

Another direct influence in the design of EPU is the model of the short-term intensive learning environment, which is, of course, a generic educational form. As we define it, a short-term intensive learning environment is one which sufficiently insulates a group of learners from the flow of concerns of their everyday lives as students, workers, professionals, family members, and the like, so that they are able to bring themselves as persons (including their broader cognitive and affective potentials) to the task at hand, more fully and deeply than is usually the case in the typical class of three-quarters of an hour to three hours. The spatial and temporal framework of such a learning environment must be sufficiently removed from the flow of things, so that it is experienced as set apart from the flow and bulk of the forms, activities and other contents that are routine with that flow. The place of a short-term intensive learning environment is usually somewhat apart — in the same sense that one usually goes away somewhere to retreat or vacation — so that one can get away from one's usual preoccupations and distractions. The time is sufficiently long that one can achieve a sense of "being away" from the normal flow and, therefore, find oneself less caught up in attention to its demands. But in neither the case of space or time is the normal flow forsaken (the return will come shortly) so that one is not sacrificing one's attachments, responsibilities, interests and commitments — one is just leaving them for a brief time — a few days at a minimum, a few weeks at the most.

What happens within the time and space framework of a short-term intensive learning community is somewhat like what happens in a gripping movie or novel. Take Bertalucci's movie, *The Last Emperor*, during which viewers are drawn into the presentation of a life that covers many years. As we view the movie, most of us have the sense of being drawn into the temporal and spatial landscape of the story and we experience virtual years of time in another place while sitting in our seats for several hours. I refer to this as aesthetic time, which is a commonplace of narratives, as the "virtual" time within the art form in contrast to the "actual" time, say, of three hours or so that we are sitting there watching the film. In an aesthetic sense, a short-term intensive learning environment offers an opportunity of "virtual" time in which participants can pay attention to subject matter, self and other in ways that are usually constrained in the everyday flow of events. This relative freedom from familiar constraints is balanced by the structure of the intensive learning community so that participants are more open to trying out new ideas and concepts regarding subject matter, self and the other, and are supported in doing so by the structure, process and content of the learning community. This balance of concerted attention, freedom from a number of usual constraints, and support from an intentional design of structure, process and content, offers a myriad of possibilities for developing innovative approaches to learning and teaching, most of

which will be useful as a counterpoint to the usual flow of learning and teaching experienced elsewhere.

Many residential summer pre-college programs would qualify as short-term intensive learning environments. Some may also be designed as integrative learning communities, but most, even those which may refer to themselves as communities, do not feature explicitly integrative structures for the support of multiple dimensions of learning. A key feature of the EPU model is that each aspect of the learning community is intended to feed back into every other aspect, yielding an integrative program design.

Not all learning communities, as defined above, are short-term intensive learning environments. Often they are set within the regular flow of college together, sharing meals, recreational activities and moments of relaxation. But when these two models are brought together, they reinforce each other by intensifying the experience of connectedness among the participants and between the participants and what is being learned. Hence, they become integrative both at the level of design and at the level of the experience of participants.

The Covenant Group

The key to this integration in EPU, the covenant group, mediates the intersection of formal and informal learning by promoting conversations focused on these questions: "Who am I? What is my experience of the world? What am I currently learning? and What does this mean for me?" This is an emphasis on reflection and dialogue which aims at the construction of more "connected" levels of meaning and at the development of a stronger sense of voice which integrates students' affective experience with their growing intellectual understanding of what they are studying. In these sessions (which meet four or five times a week), students and counselors (called mentors in EPU) work together to clarify connections among the formal subject matter of the program, the life

of the community, and their own experiences, feelings, and perspectives. Students are asked to assume a routine of stopping once a day to reflect on these matters and to write one-page "integrative journals" in preparation for each seminar meeting. While these are collected and read by the covenant group leader, the session does not focus on them, but rather on the questions or issues that various participants bring to the group on any given day. That is to say, the purpose of the journal is to prepare for dialogue through a routine of reflection outside the covenant group, but the seminar itself operates in a reflective dialogue frame of here and now. The mentors facilitate, holding the group to an agenda of serious dialogue and intervening with occasional probing and clarification, but it is the students who decide upon the topics and, for the most part, direct the conversation.

The informal conversations of, say, the dorm are sometimes very trenchant, but they are often confined to others with whom one feels a strong affinity. In contrast, covenant group conversations mirror the more serious of the informal conversations, but they occur within a group that is diverse by design, and in a context in which active listening and civility are mandated guidelines. By encouraging students to bring the voices they use to articulate what they care about in informal conversations into the quasi-formal, intermediate context of the covenant group, the program nurtures the development, within each student, of a voice that connects the personal with the societal — a key element in the development of religious, moral and political agency. For the mentors, the challenge is to foster a dialogue that is authentic and not frivolous. This task requires a person who is both interested in what young people think and have to say and one who can model excellent practices of listening, reflection, and dialogue.

Common among intensive pre-college summer programs is the energy participants generate in intensive conversations that take place in the informal learning environment,

for example, in the dorms and over meals. At EPU, incoming participants are often surprised by adults conceding to them that these conversations may turn out to be as important to what they learn about themselves, about others and about the world they co-inhabit, as what they may encounter in the formal areas of the program. But there is method in this concession as it opens the door to a multidimensional approach in which loops of formal and informal learning feed into each other, and, in effect, reinforce each other. And, as this reinforcement takes place, it creates a context in which participants become more powerfully self-reflective as learners.

We have already noted the way in which the short-term intensive program supports participants in bringing themselves more fully to the task of learning. The reinforcing integration of formal and informal learning through the intermediating structure of the covenant group capitalizes on this fuller measure of involvement by facilitating participants in making multidimensional connections within themselves, bringing together intellect and feeling, societal concerns, the analytic and aesthetic, and most of all, opening the possibility of seeing each other as multi-dimensionally as they are experiencing themselves. And this experience of seeing themselves and each other multi-dimensionally works congruently with the characteristic of EPU participants as subjectivist knowers. Each participant can learn to listen with greater fidelity to the particularity and "truth" of the other, in part because she or he is in an environment in which her or his own "truth" will in turn be honored as it is revealed. Because the subjectivist is capable, indeed, inclined to allow each person's truth as "right for them," just as one's own is "right for me," and because the status of the individual as knower is given great weight in the subjectivist's view of things, it is possible to initiate a practice of interreligious dialogue that builds on intersubjective honoring of the

truth claims of others. EPU takes full advantage of this possibility.

Covenant groups, thus, act as a key platform for learning the art of interreligious encounter in the safety of a mentor-mediated context. While a great deal of the interreligious dialogue at EPU takes place informally, such conversations can sometimes lead to misunderstandings and antagonisms among participants that can be more fully and fruitfully clarified in a mediated context like a covenant group. Likewise, issues raised in plenary sessions often prove very challenging to participants, causing some of them considerable discomfort. While faith-alike groups often process issues raised in plenaries, they do so with an eye to relating these to religious teachings, and they process them in the relative homogeneity of faith-alike groups. Covenant groups, by contrast, work on such issues in a more open-ended manner, without the authority of one tradition or the other as arbiter, and therefore, they take full advantage of EPU's explicit religious diversity.

Functioning as microcosms of the larger program, covenant groups are small enough (hardly ever more than ten people including the mentor) that an intimate level of group trust sufficient to process significant tensions can be achieved. Participants report challenging each other in these contexts at the same time as they report developing a strong sense of caring support for one another. It is through these counterpoints of revealing oneself, while learning to listen to the other, and challenging while caring and supporting, that EPU participants begin to come to terms with and to mediate the irreducible differences among their religious traditions and among their experiences. This is of utmost significance because it is in this very process of learning to recognize irreducible differences that participants may begin to discover a deeper, more authentic sense of common ground.

Religious Identity and Interreligious Solidarity

Faith communities often struggle with fostering in their young people knowledge, understanding, and affinity for their respective faith traditions. Reports from directors of EPU, as well as from the founding director of the precursor program, the Youth Theology Institute, indicate that concerns are sometimes voiced by religious leaders and parents that intense interfaith dialogue might weaken commitments of young people to their particular faith traditions. Yet, interviews with interfaith participants and alumni indicate that the EPU experience tends to refine one's identification with one's own religious tradition while concurrently initiating a strong sense of solidarity among this group of religious young people that appears to transcend boundaries of religious difference. Multiple loyalty theory offers a useful lens for clarifying how this works. According to social psychologist Herbert Kelman, building on earlier work by Harold Guetzgow, human beings are capable of multiple loyalties: "as long as the groups to which (these loyalties) are directed serve different functions and apply to different domains of behavior."

By devoting a significant amount of prime program time to formal instruction and exploration in faith-alike groups, the EPU design provides a context conducive to the maintenance and development of self identification with, and loyalty to, one's own faith tradition. In this design, faith-alike groups function as confirmational contexts in each of which a talented teacher, representing that tradition, provides instruction and clarification, while inviting participants' deep questions and concerns. That these directed conversations among circles of Catholics, circles of Jews, circles of Protestants are set within a larger learning environment of interreligious dialogue and collaboration, offers an opportunity for participants to act from a heightened sense of particular religious identity (nurtured by the faith-alike groups) in the interreligious interactions that take place within the larger learning environment. Consistent with this analysis, participants report that the interreligious nature of the learning environment as a whole stimulates their reflection and exploration of their own traditions as they seek firmer ground on which to stand as interreligious collaborators.

In their interviews, participants indicated that it was important for them to be responsible agents and representatives of their traditions in the interreligious dialogue and collaboration of EPU. Hence, the engagement in the interreligious work appeared to enhance identification with their own tradition while adding a sense of purpose and immediate urgency to the work of faith-alike groups. In this sense, the interreligious work itself appeared to have a reinforcing effect on refinement of identity with one's faith tradition. Moreover, the increased skills they report in listening across boundaries of religious difference appear to function in their conversations within their own traditions, where they discover and clarify significant areas of difference. This counterpoint — this going back and forth between faith-alike conversation and interreligious dialogue and collaboration — appears to be the central identity enhancing aspect of the program, stimulating the development of identity at both levels simultaneously. Hence one is confirmed as Catholic, as a Jew, as a Protestant, who can also identify with interreligious engagement and work in solidarity across lines of religious difference.

This counterpoint between faith-alike conversation and interfaith dialogue is key to facilitating the challenge that EPU puts to its participants: to create community in full recognition of diversity. All three faith-alike groups explore how their respective traditions support engagement with issues of social justice, community service and the common good. Each group gains an understanding of how traditions themselves support engagement across lines of religious difference towards these goals. The conversations in the faith-alike groups

balance inward with outward focus, with the effect of helping students to mediate levels of identity clearly, by distinguishing between in-faith exploration and interreligious engagement in ways that are supportive of both particular religious identity and interreligious engagement. Thus, these young people develop a sense of self in which loyalties at both levels are consistent and mutually reinforcing rather than contradictory.

A key guideline for interreligious dialogue at EPU is that participants are entitled to, and encouraged to, witness to their faith while they are also obligated to respect each other and their respective religious differences. Simply speaking, a proscription against attempting to convert others is necessary to set up an environment of sufficient trust and obligation for participants to learn how to know others as they are known by others, to listen carefully across thresholds of difference and to risk sharing themselves across the thresholds.

One reason that such proscriptions, whether explicit or tacit, are common to most interreligious engagement is the necessity of achieving an atmosphere that balances trust and risk. Religious differences sometimes come down to contradictions that are irreducible and that cause discomfort. Learning how to own and act on one's discomfort even to the point of feeling entitled to withdraw or decline to participate at certain moments, is as important to the integrity of identity as learning how to appreciate and learn from that which is different.

The Centrality of Dialogue

Given the dialogical nature of EPU and the characterization of participants as subjectivist, it is not surprising that one of the key things interviewees valued in the program was a context to work on themselves as listeners in dialogue. As one participant put it, toward the end of the third week: "I think I've become a better listener, because

that's part of respecting another person when they're telling you about their faith and their differences. You have to respect that person to let them get their point across without interrupting and saying, 'But what about this?' I think you should let them finish and then say, 'I was wondering about this.' So [EPU] has helped me develop my listening skills."

Closely related to the increased skill and attention participants reported in the ways they listen to each other is their apparent commitment, registered at the end of three weeks, to engaging in further interreligious dialogue.

As one Protestant participant put it: "I'm definitely into interfaith dialogue. Actually where I go to school I thought of sitting in on Hillel meetings, the Jewish activist group. Letting other people know I care. I know when I went to the first Shabbat service (at EPU) the Jewish students were just so alive and they were like 'You came! You're an honorary Jew now!' They were like, 'You didn't have to come but you came anyway. You came on your own accord so we really appreciate it.' And I like them saying that, so I think I will keep it up."

Another student linked interfaith dialogue directly with community service: "What I'd like to do is get together or join a club at my college that talks about the religious motivation for doing community service. If there is a club, I want to join it. If there isn't a club, I want to found it, start it on campus. I already know Hillel is fairly active and maybe they would sponsor something like that."

Crossing Thresholds of Difference

In 1996, my spouse, Cheryl Keen, and I joined our co-authors Laurent Parks Daloz and Sharon Daloz Parks in publishing *Common Fire: Leading Lives of Commitment in a Complex World*, the result of more than a decade of research into how people develop and sustain commitments to working on behalf of the common good, defined to include the whole human family. The most salient

pattern we found, in this intensive interview-based study of one hundred people who sustain this kind of commitment, was what we termed "a constructive engagement with otherness." All of our respondents recalled having experienced formative, enlarging encounters across thresholds of difference, in which someone who had previously been seen as "they" became part of a wider, reconstructed sense of "we."

In fact, I was originally drawn to the vision of EPU because its bold and straightforward attempt to connect interreligious collaboration with community service and the common good described the kind of environment that I felt would nurture enlarging encounter with difference. Indeed, my observation of and research on EPU has confirmed that the program elements of EPU promote in participants the same quality of commitment described in *Common Fire*. But nothing has been so confirming of this as several focus groups I conducted in the summer of 1998 with alumni of the 1997 EPU cohort.

In my conversations with this group, I found substantial evidence that EPU had fostered for them a substantial and constructive engagement with diversity that they connected directly with the pursuit of the common good. As one group put it: "We feel like it has a lot to do with expanding how many people you include in your circle; and when you get to talk to people of other faiths, we personally feel like you begin to realize that even though you have different practices of worship and different rituals, and different names for things, you all have an abiding faith. And when you expand your definition of people you have something in common with, then you feel much more committed to the common good."

In focus sessions I conducted with this group, participants told of how, as a result of EPU, they better understood "how to listen across difference"; they are "more self-reflective in the process of listening and talking"; they react "less defensively when encountering difference"; they are "more analytical around difference"; and they "ask better and deeper questions" in the face of difference.

Four and a half hours of group interviews ran consistently in the same direction. The following quotation is representative of these conversations and of EPU: "What we discovered last summer was, when you bring together people who believe in their faiths and find that the three different faith traditions each teach that you should go out and do community service and social justice, that working for social justice and the common good is something we definitely had in common — and could all work together for — and that's a major thing that actually happened after we started having all the interreligious dialogues — that we discovered that the idea of working for the community and the common good and going out and making a difference is something that's common in all our religions, and that's where it started."

Lessons from EPU

That EPU succeeds so well at fostering interreligious dialogue and connecting it to the common good makes it, to my mind, an exemplary program from which others who share similar visions can learn several important lessons.

First, EPU demonstrates that it is possible to structure learning environments in which participants are likely to have enlarging encounters with difference. The integrative design of the program supported such encounters through various aspects of the program. The faith-alike, covenant group counterpoint picked up the energy from the informal interactions in the dorm and elsewhere, yielding an approach that neither over-directed interreligious dialogue nor left it to chance. In particular, the reflective, dialogical nature of the covenant groups supported participants in initiating new aspects of their voices suited to, and reflective of, interreligious dialogue and collaboration.

Second, the covenant group design is one that could potentially be incorporated into any learning environment in which participants are strongly invested in their learning and share a real interest in dialogue and reflection. In the integrative learning community design that is common to EPU and its antecedent programs, the covenant group integrates the program by mediating in a reflective dialogical manner between the formal and informal dimensions of a learning environment. But the form can be used in other ways as well. For example, something like a covenant group can be employed for non-residential students as a base community on a residential campus. The form can also be adapted to mediation between experiential learning that takes place off campus in community service or internships and formal aspects of the learning environment. Research that Cheryl Keen and I are currently pursuing for the Bonner Foundation indicates that students value the group reflection and dialogue frameworks that are a part of Bonner Scholar programs on twenty-four American college campuses and that these groups play an important role in sustaining Bonner Scholars' ongoing commitment to service.

Third, by placing covenant groups in a framework that also incorporates faith-alike exploration of one's own religious tradition and introduction to the religious traditions of others, EPU supports a practice of interreligious dialogue in which participants can come to grips with irreducible difference, and therefore, find a more authentic sense of common ground and the basis for interreligious solidarity in a pluralist approach to common good.

Those interested in supporting the development of robust practices of interreligious dialogue will do well to take notice of both the faith-alike, covenant group dialectic, with its potential of deepening identity with one's own tradition while creating solidarity among traditions. Interested parties will also notice that superordinating challenges to build

community in the face of explicit diversity, to care together for the world in solidarity across lines of particular difference, and to enact that caring through performing community service, can function to bring purpose to interreligious work beyond its values as an end in itself.

By flipping this coin, we can see that those interested in recruiting young people to a concern for social justice and community service can both usefully ground such concerns in the exploration of their religious traditions and, without contradicting this aim, can foster a sense of solidarity in which this religious grounding can support interreligious collaboration towards a pluralist concept of the common good.

While lessons from the E Pluribus Unum Project cited above can be applied in a variety of settings, the program stands as testimony to the value of short-term intensive learning communities as vehicles for integrative and multidimensional learning. Earlier in this paper I described how such environments can act to permit participants to bring themselves more fully to the task at hand. Our survey and interview results indicate the intensity of EPU was for many participants a defining characteristic. That results from the MID point to recognizable developmental movement in the course of three weeks speaks to the potential of such a "hot house" environment to nurture growth, particularly among participants who are experiencing developmental transitions.

- Keen, *Young Adult Development, Religious Identity, and Interreligious Solidarity in an Interfaith Learning Community*

Study Questions

- What is James Keen's purpose in analyzing the E Pluribus Unum (EPU) program? How does EPU relate to interfaith dialogue?
- What was the make-up of the participants in the first EPU program? Is this important? Why or why not?
- What is MID? What is CSID?
- How do these social scientific studies on EPU help us better understand EPU?
- What do the following two terms mean: "synthetic-conventional faith" and "individuative-reflective faith"?
- What is the main point of the section titled "The Development of Identity"?
- What is the "learning community model"?
- What is the main point of the section titled "Religious Identity and Interreligious Solidarity"?
- What is the main point of the section titled "The Centrality of Dialogue"?
- What are the final lessons that the author gleans from the EPU program?

LESSON SIX: Theological Challenges to Interreligious Work

Goal

- To introduce students to some of the theological challenges involved in interreligious work.

Sources

- (TEXT 1) **"Theologies of Interreligious Encounters and Their Relevance to Youth"**

A PRINCIPLE OF INCLUSION — and by extension, exclusion — has its place in every institution, secular and religious. No religious institution has succeeded in being everything for everyone. To varying degrees, each one establishes its boundaries and seeks to maintain them. Even the most open and accepting community or organization finds it necessary to define itself, and inevitably functions by some principle of inclusion/exclusion. Some religious communities and organizations derive a sense of identity by which they include and/or exclude; others are much less concerned or conscious that such a principle is at work. A clearer understanding of how a principle of inclusion/exclusion informs a religious institution or organization can contribute significantly to its effectiveness in executing its mission.

This article is specifically concerned with the inclusion/exclusion related to interreligious ministry. The aim of my research has been to search for answers to the following questions: What are the terms or grounds on which religious communities can cooperate for larger social issues? What unites them? Are they simply looking for some type of common denominator? If, for example, justice and the common good serve as these grounds, do religious communities cooperating with one another need to buy into a particular understanding of justice or what constitutes the common good? For interreligious cooperation to take place do participants have to believe religious differences are irrelevant to cooperation? Or are identifying and discussing differences essential? Is there anything about the terms/grounds for cooperation that are inherently Christian or

Western? How do they serve the sectarian and the "conservative" who, historically, have been suspicious of interreligious activity?

An awareness of the plurality of religions inspires a variety of theological questions: Why are there so many religions? Are they really different? Or are the religions related in such a way that one could understand them as individual aspects of a whole? From a theistic perspective, if God is one, should there not be one religion? How should my religious tradition relate to other traditions? Is there anything I can learn from them? Might I learn more from them than I learn from my own? How do I account for the good I encounter in other traditions?

In this cosmopolitan age of heightened telecommunications and international travel one can only expect that the frequency and specificity of questions like these will increase. It is assumed that all religious communities have something at stake in these questions, some more than others. Religious youth in particular are confronted with this unprecedented degree of exposure to the growing religious diversity of most societies worldwide. It is therefore crucial to develop a better understanding of the various theologies behind the different models of interreligious encounters that have emerged in the last few decades, and analyze how relevant they are to young people in particular. This article focuses on Christian theological efforts in this direction.

A Continuum of Four Models of Interreligious Activity

Interreligious encounters often begin with casual relationships; analyzing and evaluating the activities defining the relationship may not result until much later, if at all. Further, guidelines for interreligious activity likely reflect a particular theological

position that one may not have articulated yet. It is assumed that interreligious encounters cannot be postponed until one has fully articulated the theological grounds supporting it, since the position is best worked out in the encountering process. However, it may also be problematic to find oneself, one's community, or one's organization deeply involved in interreligious encounters without considering the justifications for such involvement. Organizations, especially, will benefit from a fuller articulation of the theological/philosophical grounds for interreligious activity, even those who claim a secular status. To enable such articulation to proceed, a continuum will be provided on which to plot the general theological positions for interacting with the religious other.

In *Introducing Theologies of Religions*, Paul F. Knitter surveys Christian theologies of religion that have developed in response to the awareness of the plurality of religions. Knitter's introduction categorizes the varieties or models of Christian theologies of religions that have formed over time in various contexts. I suspect Knitter's categorization of models will make some contribution to every tradition, even though the models are admittedly Christian — or formed in response to Christian questions. These models will provide structure for thinking about the grounds for interreligious activity. The four models have sometimes been referred to as exclusivist, inclusivist, pluralist and relativist. It is more common for one to discover affinities with several of these models than to simply position oneself fully in just one. A brief summary of Knitter's four models follows. To varying degrees, each of the four models is a response to the Christian soteriological concern, that is, how is one saved?

The Replacement Model

The first of these models is the replacement model. It has been the dominant model throughout most of Christian history. According to this model, Christianity is ultimately meant to replace all other religions. If the other religions have any value at all, it is only provisional. God's love is universal, extending to all — but that love is realized through the particular and singular community of Jesus Christ. Those currently working from this model are largely conservative, Evangelical Protestants. Those functioning from this model share, to a large extent, four basic beliefs: 1) The Bible is the standard by which one judges truth, 2) Believers exhibit a lifestyle of commitment and talk of being "born again," 3) Jesus is savior of humanity, and 4) This good news must be shared with everyone in the world, in an effort to convert them.

The theology of Karl Barth is instrumental in informing the total replacement model. For Evangelical Christians who function out of this model, the fundamental theological question is soteriological, and the answer is four-fold: humans are saved by grace *alone*, by faith *alone*, by Christ *alone*, and by scripture *alone*. There is little for Christians to relate to in other religions; there is no revelation, no saving grace, because there is no Jesus. Interaction with the religious other is justified by the possibility of convincing him or her that Jesus is savior; unless knowledge of other religious traditions serves this end, it is useless, even harmful. What the total replacement model advocates is a holy, evangelizing competition between the many religions and their respective truth claims.

The Fulfillment Model

Those functioning from within this model, a perspective sometimes referred to as inclusivist, see Christianity as the fulfillment of other religions. The general view is informed by theologies that give equal weight to the convictions that God's love is *universal*, extending to all peoples, but that is also *particular*, made real in Jesus Christ. Karl Rahner reasoned that, because "God is love" (1 John 4:8b), and God "desires everyone to be saved and to come to the knowledge of the truth" (1 Timothy 2:4), God makes salvation possible for all people. As such, people can

truly experience God and find salvation *outside* the church. God's grace is active in and through other religious beliefs, practices and rituals; God is drawing people to God's self in and through other religions. Therefore, other religious traditions may be "ways of salvation." Those graced in and through their own religions are also oriented toward the Christian church. They are, in a sense, already Christians and are directed toward what Christians have in Jesus; they simply do not realize it; they are *anonymous* Christians.

The Mutuality Model

Knitter's third model, the mutuality model, corresponds to ecumenical/interreligious organizations and philosophers of religion, more than it does to particular religious traditions or denominations. To those of the Mutuality Model, it appears that the traditional understandings of Christ and the church throw up *doctrinal* obstacles to the *ethical* obligation to engage in authentic interaction with others. Knitter refers to John Hick as one of the spokespersons for this model. A Christian who believes that the Real is Father and a Buddhist who believes that the Real is Emptiness can both achieve similar lives of peace in themselves and compassion for others. Similarities in ethics suggest, for Hick and other mutualist Christians, that differences in doctrine may not be that important. Raimon Panikkar proposes that to speak of Jesus as "the *only* Son of God" is meant to say something positively of Jesus; it was not meant to say something negatively of the Buddha. Rather than a particular doctrine or philosophy, it is one's own religious experience that enables him or her to recognize and learn from his or her neighbors of other traditions.

The Acceptance Model

Knitter's fourth and final model for interreligious activity — the acceptance model — is the most recent to address theological issues in response to religious pluralism. The acceptance model neither holds one tradition as superior, nor searches for the commonality that makes them all valid; its aim, simply, is to accept religious diversity. The theologies of George Lindbeck, Paul Griffiths, and S. Mark Heim help to illustrate the emerging, but sometimes contrasting, views that inform the acceptance model. Lindbeck argues:

> "Adherents of different religions do not diversely internalize the same experience, *rather they have different experiences.* Buddhist compassion, Christian love, and French Revolutionary fraternitè are not diverse modifications of a single fundamental human awareness, emotion, attitude, or sentiment, but are radically distinct ways of experiencing and being oriented toward self, neighbor, and cosmos."

Griffiths is disappointed that, too often, interreligious dialogue seems to have as its guiding principle that participants be nice to each other and stress similarities over differences. He argues: "Such dialogue is a practice that ought to cease; it has no discernable benefits, many negative effects, and is based upon a radical misapprehension of the nature and significance of religious commitments." S. Mark Heim's reply to Lindbeck is that religions have different languages because they are different religions to begin with; difference *precedes* language. Heim presents the Christian doctrine of God as Trinity as an explanation of how the real differences among the religious traditions are both a reflection and a perception of this divine manyness. There is plurality among the religions because there is plurality *within* God, and as such, there must be permanently co-existing truths. In dialogue, the main possibility for Heim, and responsibility for Griffiths, is the understanding that dialogue as the embrace and the clash of really different "superior" viewpoints will always preserve the character of competition or apologetics. Each religious tradition, while accepting the validity of others, will seek to convince that its view is, as its adherents believe, *more* superior.

Interfaith Theology and Youth

When asked to speculate on the relevancy of these models for interreligious interaction between youth, several questions come to mind. How are youth different from adults with respect to religious thought and experience? Can youth be expected to have developed a sufficiently thorough theological system that allows them to identify themselves on a continuum such as Knitter's? Would youth participating in interreligious activity be able to identify with a particular model if it were different than the model used by the majority of their group? It quickly becomes apparent that these and similar questions should just as appropriately be asked of adults.

Youth identifying with the fulfillment and mutuality models will necessarily be more interested in ethics and what it means to be one's neighbor, than they will be interested in what it means to be "saved" and whether their neighbor is saved or not. Interreligious activities where youth are engaged in service projects or exercises to expose them to the beliefs and practices of the religious other would seem to be the ideal types of activities for those identifying with these two models. Such activities do not seem affected by religious differences. It is common for participants of these activities to be unaware of the differences in religious belief and practice of their counterparts.

Contrary to what one might expect from reading Knitter's description of the total replacement model, I have witnessed participants of interreligious activity from conservative or Evangelical Protestant denominations. Those who have been active voice their religious convictions (which may include an invitation to consider and accept a particular claim), but they also listen to their interlocutors. Whether participating in an interreligious dialogue on the nature of Jesus or cooperating in an interreligious activity to collect money and resources for disaster victims, these Christians have maintained their particularly rigid universal faith claims while being genuinely involved in "loving their neighbor." Some might argue that, since these Christians are even bothering to listen to their interlocutors, they cannot really identify with the total replacement model. One begins to see that such activity is as descriptive of the type of acceptance model espoused by Griffith as it is the total replacement model. However, these Christians have told me they listen respectfully, because that is what they believe Jesus would do in their situation. They believe without genuine listening and understanding on their part, their witness of Jesus as Christ to their non-Christian sisters and brothers is incomplete. Interreligious activity with persons informed by the total replacement model, even when they are interested in listening to others, requires their interlocutors to be especially understanding. I speculate that it is because this type of understanding is uncommon that we find so few Evangelical Christians, Orthodox Jews, and conservative Muslims in dialogue with one another. With so few modeling this behavior for youth, I expect to see very few youth who identify themselves within the total replacement and acceptance models participating in interreligious activity.

Personal Observations

Having worked for four years as the manager of interreligious programs for the Chicago and Northern Illinois Region of the National Conference for Community and Justice (NCCJ), I am well acquainted with the interreligious dynamic of metropolitan Chicago and the issues facing the various religious communities. The majority of my activity has been with religious and political leaders, and all of it has been with adults. However, in May 2003, I was hired to serve as the Director of a new interfaith youth initiative: Interfaith Collaboration of Emerging Leaders (ICEL).

ICEL is a September 11 Anti-Bias Project Funded by a grant from the Chevron-Texaco Foundation. It is led by the Council of Religious Leaders of Metropolitan Chicago in

partnership with the Chicago Board of Rabbis, the Council of Islamic Organizations of Greater Chicago, the Greek Orthodox Metropolis of Chicago, and the Sikh Religious Society of Chicago. These four communities were selected because they were variously affected by the backlash following September 11. In ICEL, high school juniors and seniors from the corresponding communities of these organizations cooperate in an effort to increase their capacity to identify and respond to bias and bigotry. These young people are receiving age appropriate human relations training that will inform project activities such as administering questionnaires in their communities, hosting events in their respective houses of worship for their fellow participants from other religious communities, cooperating to serve the greater community, and showcasing their experiences to the broader, civic community. The responsibility of directing this project has raised questions I have never before considered.

At each ICEL activity, I have asked participants why they believe it is important to interact with young people from other religious communities. Even though they eventually became annoyed with the repetition, answering the question never became easy. The novelty of meeting young people from little-known religious communities, or common curiosity, seemed to be an ideal motivation for participation, but no one identified it as that which made interaction *important*. In answering this question, it has been common for participants from all four communities to express an agenda. Muslim participants expressed an interest in helping to correct others' misimpressions of Islam. They also expressed the belief that one cannot be an observant Muslim and avoid contact with others whom God has created, and whose religious traditions God has allowed, even willed into being. Some Muslims expressed belief that interaction was good because it allowed them to witness or exemplify the truth of Islam. Jewish participants expressed

a belief that interaction would facilitate a greater harmony in the public sphere, and that misperception and stereotype would eventually give way to information gained from personal experience and exposure to the other. Greek Orthodox participants expressed a concern about the mistreatment of Muslims — and those perceived as such — and believed interaction would allow them the opportunity to reassure the members of these communities that such treatment was wrong and that they might also befriend them; the parable of the Good Samaritan and the command to love one's neighbor were often part of their responses. Sikh participants expressed an interest in raising general, public awareness of their religious tradition. But they also had the greatest difficulty with the question. It is helpful to understand that not only are Sikhs a relatively small religious community in the United States, but Sikhism also assumes the various religious traditions are equally true and their adherents capable of peaceful coexistence; therefore, for Sikhs, avoiding interaction with the religious other is both a temporal and an ideological impossibility. This being said, at the beginning of the ICEL project, Sikh participants were no more familiar with others' beliefs and practices than their fellow participants.

As the project moved along and participants had repeated opportunities for interaction, I observed casual friendships developing (participants exchanging phone numbers and email addresses, etc.). On at least one occasion, there was an incident involving two participants flirting with one another, and drawing the unwelcome attention of their respective religious leaders and fellow participants; needless to say, their plans to meet one another later that evening were foiled. One adult leader saw the incident as an unfortunate occurrence, sure to result in condemnation from parents and other leaders of future projects and activities of this type. Another leader saw the incident as an indication that the participants were moving into real-life relationships beyond superficial

niceties common with these types of social settings.

It is worth mentioning a few additional motivators informing some of the participants' decision to be involved in ICEL. Participants preparing for college were not only interested in learning skills for leadership in diverse communities common to so many college and university campuses today, they were also aware of how their participation in ICEL might look on their applications to these schools. Others were motivated by much more immediate factors, such as the encouragement or insistence of a parent or even a religious leader who found him/herself involved as support staff to the project. It was also my observation that although not a *motivator* or even *grounds* for participation, the socio-political ideal of democracy and multiculturalism presupposed by public institutions (such as those they encounter in public schools, athletic organizations, and art societies) seemed to inform participants' sense of justice as much as any strictly religious principle.

- Kline, *Theologies of Interreligious Encounters and Their Relevance to Youth*

Study Questions

- What is J. Nathan Kline's purpose in writing this article (as explained on the first 2 pages of the piece)?

- Explain the four models of interreligious activity that Kline's article lays out (which are based on the work of Paul F. Knitter). What are the similarities and differences between each? Though these four models were originally described in relation to the Christian community's meeting the 'other,' how does this relate to your own community's meetings with the 'other'?

- In the final pages of the article, the author describes his personal observations related to his involvement with the Interfaith Collaboration of Emerging Leaders (ICEL). According to the author, what are the positives and negatives of the ICEL's model of interfaith dialogue?

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Lesson Three: Working with the 'Other' (Part II)

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