**General Education Course Inclusion Proposal**

**SOCIAL RESPONSIBILITY IN A DIVERSE WORLD**

*This proposal form is intended for departments proposing a course for inclusion in the Northern Michigan University General Education Program. Courses in a component satisfy both the Critical Thinking and the component learning outcomes. Departments should complete this form and submit it electronically through the General Education SHARE site.*

**Course Name and Number: HS 252, Middle East Since 600 (formerly Arab-Islamic History)**

**Home Department: History**

**Department Chair Name and Contact Information** (phone, email): Alan Willis (awillis@nmu.edu)

**Expected frequency of Offering of the course** (e.g. every semester, every fall): every winter

**Official Course Status**: Has this course been approved by CUP and Senate? YES

*Courses that have not yet been approved by CUP must be submitted to CUP prior to review by GEC. Note that GEC is able to review courses that are in the process of approval; however, inclusion in the General Education Program is dependent upon Senate and Academic Affairs approval of the course into the overall curriculum.*

**Overview of course** (please attach a current syllabus as well): *Please limit the overview to two pages (not including the syllabus)*

A. Overview of the course content: bulletin: Introduction to the political, social, economic, intellectual and artistic history of the Arabic-speaking peoples from the seventh century to the present. The religious history of Islam and the Islamic way of life is intrinsic to the course.

B. Explain why this course satisfies the Component specified and significantly addresses both learning outcomes. NOTE: All of the following outcomes are addressed in one (1) 4-5 page research paper based on a 10th-century source, Ahmad ibn Fadlan’s *Travels*, in which this Arab Muslim scholar wrote about his religious and diplomatic mission to the king of the Bulghars in inner Asia on behalf of the ‘Abbasid caliph in Baghdad, as well as about his experiences and perceptions of the peoples between Baghdad and the Bulghar “capital” of Kazan.[[1]](#footnote-1)

1. Critical Thinking #1, Evidence: Students must assess the quality of information from secondary and primary historical sources, which then must be integrated into an argument about what an author wrote and why the author wrote what she/he did; in this case, what and why the 10th-century author, Ahmad ibn Fadlan, wrote his *Travels* as he did.

2. Critical Thinking #2, Integrate: Students must integrate insight based on their textbook reading, course lectures, and primary-source document with previous understanding to reach informed conclusions and/or understanding as they demonstrate comprehension of the sources; in this case, of how ibn Fadlan’s Arab ethnicity and training in Islamic theology and law helped form his opinions about non-Muslims of various ethnicities in inner Asia.

3. Critical Thinking #3, Evaluate: Students will evaluate information according to established history principles and guidelines about source analysis, including credibility, corroboration, and bias; in this case, evaluate ibn Fadlan and two other writers who wrote about inner Asia in the 10th Century.

4. Social Responsibility in a Diverse World #1, Knowledge of cultural worldview frameworks: Students will demonstrate understanding of two cultural worldview frameworks that interacted with one another in a particular time and region; in this case, urban (settled) Arab Muslims and rural (semi-nomadic) followers of Turkish traditional (“pagan”) religions in inner Asia.

5. Social Responsibility in a Diverse World #2, Intercultural awareness: Students will demonstrate awareness of two cultural worldview frameworks that interacted with one another in a particular time and region; in this case, urban (settled) Arab Muslims and rural (semi-nomadic) followers of Turkish traditional (“pagan”) religions in inner Asia.

6. Social Responsibility in a Diverse World #3, Intercultural engagement: Students will immerse themselves in, and explain, sets of cultures very different from their own, and then compare and contrast two different cultures as the cultures cooperated and competed with each other; in this case, Arab Muslim and Turkish “pagan” cultures.

7. Social Responsibility in a Diverse World #4, Ethical issue recognition: Students will explain 10th-century Arab Muslim ethical standards by discussing what Arab Muslim writers found to be improper behavior among people of another culture, and explain why the Arab Muslims held these ethical standards; in this case, what ibn Fadlan wrote as being improper behavior among Turks and Rus and why he thought it was improper.

C. Describe the target audience (level, student groups, etc.): This is a 200-level (sophomore) class with no pre-requisites. As a result, its potential audience is the entire student body, but most typically first- and second-year students. It is capped at 35 students.

D. Give information on other roles this course may serve (e.g. University Requirement, required for a major(s), etc.): This course bears World Cultures credit, it is a required course for the International Studies major (Middle East emphasis), and it is an elective in the Religious Studies minor.

E. Provide any other information that may be relevant to the review of the course by GEC: n/a

**PLAN FOR LEARNING OUTCOMES
CRITICAL THINKING**

*Attainment of the CRITICAL THINKING Learning Outcome is required for courses in this component. There are several dimensions to this learning outcome. Please complete the following Plan for Assessment with information regarding course assignments (type, frequency, importance) that will be used by the department to assess the attainment of students in each of the dimensions of the learning outcome. Type refers to the types of assignments used for assessment such as written work, presentations, etc. Frequency refers to the number of assignments included such as a single paper or multiple papers. Importance refers to the relative emphasis or weight of the assignment to the entire course. For each dimension, please specify the expected success rate for students completing the course that meet the proficiency level and explain your reasoning. Please refer to the Critical Thinking Rubric for more information on student performance/proficiency in this area. Note that courses are expected to meaningfully address all dimensions of the learning outcome.*

|  |  |  |
| --- | --- | --- |
| **DIMENSION** | **DIMENSION GUIDANCE** | **PLAN FOR ASSESSMENT** |
| **Evidence** | Assesses quality of information that may be integrated into an argument | Task Type: ibn Fadlan paper. This aspect of the paper requires students to assess the quality of the information that ibn Fadlan provides about the places and peoples in his *Travels*. For example, ibn Fadlan provides an account of the burial customs of the Rus (Vikings) on the Volga River, and students may corroborate those accounts with archaeological evidence or written sources by other medieval authors.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |
| **Integrate** | Integrates insight and or reasoning with previous understanding to reach informed conclusions and/or understanding | Task Type: ibn Fadlan paper. This aspect of the paper requires students to apply their understanding of Islam from previous readings and class sessions to come to an informed and contextualized understanding of why ibn Fadlan may have determined that certain behaviors were improper. For example, ibn Fadlan described as immoral one Turkish tribe in which men and women bathe in a river together, and students may determine why that behavior was “immoral” for ibn Fadlan.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |
| **Evaluate** | Evaluates information, ideas, and activities according to established principles and guidelines | Task Type: ibn Fadlan paper. This aspect of the paper requires students to use primary-source analysis processes in History to determine the credibility and biases of ibn Fadlan in comparison with two other Arabic writers, Qazwini and al-Garanati.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |

**PLAN FOR LEARNING OUTCOMES
SOCIAL RESPONSIBILITY IN A DIVERSE WORLD**

*Attainment of the SOCIAL RESPONSIBILITY IN A DIVERSE WORLD Learning Outcome is required for courses in this component. There are several dimensions to this learning outcome. Please complete the following Plan for Assessment with information regarding course assignments (type, frequency, importance) that will be used by the department to assess the attainment of students in each of the dimensions of the learning outcome. Type refers to the types of assignments used for assessment such as written work, presentations, etc. Frequency refers to the number of assignments included such as a single paper or multiple papers. Importance refers to the relative emphasis or weight of the assignment to the entire course. For each dimension, please specify the expected success rate for students completing the course that meet the proficiency level and explain your reasoning. Please refer to the Rubric for more information on student performance/proficiency in this learning outcome. Note that courses are expected to meaningfully address all dimensions of the learning outcome.*

|  |  |  |
| --- | --- | --- |
| **DIMENSION** | **DIMENSION GUIDANCE** | **PLAN FOR ASSESSMENT** |
| **Knowledge of cultural worldview frameworks**  | Knowledge of elements important to members of another culture | Task Type: ibn Fadlan paper. This aspect of the paper requires students demonstrate knowledge of elements of the religion of Islam and of 10th-century Arab political contexts, cultural ideas, intellectual trends, and behavioral assumptions that helped to shape ibn Fadlan’s understanding of his world. For example, students come to a conclusion about why the ‘Abbasid caliph sent a diplomatic delegation to the remote king of the Bulghars, and how much (or how little) the religion of Islam linked the two rulers and their peoples.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |
| **Intercultural Awareness** | Awareness of multiple cultural perspectives | Task Type: ibn Fadlan paper. This aspect of the paper requires students demonstrate an awareness of the worldviews of urban Arab Muslims from Baghdad (i.e., ibn Fadlan) in the 10th Century and the rural (semi-nomadic) Turkish tribes that ibn Fadlan met along the way to the Bulghars. For example, ibn Fadlan described a pagan Turkish tribeman as worshipping a phallus as his “god,” and students may demonstrate their understanding of what the Turk may have believed and of why ibn Fadlan was scandalized.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |
| **Intercultural Engagement** | Being willing to engage with cultures other than one’s own | Task Type: ibn Fadlan paper. This aspect of the paper requires students to immerse themselves in, and explain, a set of cultures very different in time and place than our 21st-century Upper Midwest U.S. For example, beheading then was a compassionate execution method for the Arabs, in contrast to the Turkish tribemen executing someone by quartering him by tying each hand and foot to a rope attached to each of four horses. In addition, students must describe and explain the intercultural engagement between Arab Muslims and Turkish “pagans.”Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |
| **Ethical Issue Recognition**  | Awareness of ethical issues as they relate to cultures | Task Type: ibn Fadlan paper. This aspect of the paper requires students to demonstrate awareness of ethical issues related to a 10th-century Arab Muslim diplomat and missionary who invites non-Muslims and, to his way of thinking, “partial Muslims,” to accept his understanding of the ethical behavioral demands of Islam. For example, a wife of one of ibn Fadlan’s Turkish “pagan” hosts exposes her private parts while scratching herself, to ibn Fadlan’s horror, and students may debate the reasons for and appropriateness of covering or exposing oneself in the two different cultures.Frequency: one timeTypical Grading Weight: 15%Expected Proficiency Rate: The criterion level for proficient is at 75% for this course because most students are not History majors. |

# History 252-01: History of the Middle East since 600

##### (formerly known as Arab-Islamic History)

##### Winter 2019: MTWR, 12:00-12:50

Professor: Dr. Keith H. Kendall

Student Hours: MWR 10:10-11:40 a.m. – office

 TR 1:30-3:30 p.m. – office

 Other times and Fridays by appointment

office: Gries 252; office phone: 227-1648 (messages go to my e-mail); e-mail: kkendall@nmu.edu

**What is this class?**

“History of the Middle East since 600” surveys the interactions among societies in areas from North Africa east to India and from the Arabian peninsula north to central Asia, from the 600s to the 1900s c.e. It traces political, economic, cultural, and religious developments in and around the *dar al-Islam*, with a semester-long focus on how the religion of Islam both shaped and was shaped by Muslims and by the societies they encountered and formed. Engaging in this survey approach to History offers you chances to gain and develop ways both to understand other historical time periods and places, and to think about our contemporary world.

**Course Materials**

Craig S. **Davis**, *The Middle East for Dummies* (Wiley Publishing, Inc., 2003). [text for Arab-Islamic history, for student presentations, and for brief information about most topics]

Katherine **Zoepf**, *Excellent Daughters: The Secret Lives of Young Women Who Are Transforming the Arab World* (New York: Penguin Books, 2016). [intro to an important debate in the Middle East]

**Ibn Fadlan**, *Ibn Fadlan's Journey To Russia*, ed. R.N. **Frye** (Markus Wiener Publishers, 2005). [primary source, with secondary-source introductions and commentary]

Reza **Aslan**, *No god but God (Updated Edition): The Origins, Evolution, and Future of Islam* (Random House, ***2011***). [text for reviewing the history and considering the contemporary contexts of Islam]

Mary Lynn **Rampolla**, *A Pocket Guide to Writing in History*, (Bedford/St. Martin’s; any edition, but preferably the 7th or later). [introduction to the study of History as you will experience it in this class, and reference for writing style for this course]

**readings for the research project on a modern Islamic nation-state**

a stapler and staples (all papers must be stapled *before* handing them in)

**Course Website: available through EduCat.** In case of class-related emergencies, such as professorial illness or snow days, check “Announcements” in EduCat, which also will be e-mailed to you.

## Course Objectives

Upon completing HS 252-01 this semester, you should be able to:

1. Articulate norms and values held by individuals and groups within the *dar al-Islam* at specific times in the past, especially as Islam offered potentially unifying “patterns of thought and action” for a range of cultures.[[2]](#footnote-2)
	1. as assessed by identifications, papers, and research presentation
2. Present an evidentiary, thesis-driven essay that argues a point of view
	1. as assessed by papers and research presentation

**Assessment Tools**

Identification (ID): A short paragraph that describes a person, place, or event with facts (who, what, where, when; 4 points), briefly explains why you think it is important for that society or for ongoing historical trends (2 points), and presents an original thought that relates to the ID term (2 points); all with clear and effective writing (1 point). You will write identifications for quizzes and exams.

Chronological Ordering: Placing people and events in their proper chronological order. Quizzes and exams will include chronological ordering, with items from chronologies in texts.

Map: Identifying on a map places that relate to the historical narrative.

Paper: A written work that addresses an assigned topic and uses evidence from both primary and secondary sources to clearly present a considered point of view.

Research Presentation: The outcome of a group research project on a specific nation-state in which the group orally and visually presents its evidence and point of view to the class.

## Course Work

Quizzes will be given on a mostly weekly basis and will be based on the readings for the week. Quizzes have several components: chronological ordering, identification(s), and/or map. Quizzes may not be made up unless you have given me prior notice of your absence or you have an excused absence.

One stand-alone map test will be given as listed on the course outline. I will provide a study guide for it.

You will write two papers. In the first paper (3-5 pages) you will discuss the roles of young women in the modern Middle East in light of cultural, religious, and historical contexts. In the second paper (3-5 pages) you will analyze a travel account (ibn Fadlan) for what challenges Muslims faced as they extended the *dar al-Islam* during the Abbasid Dynasty in the 900s c.e.

Three exams will consist of chronological ordering, identifications, and maps. Exam 3 will also include an essay based on the Aslan book. I will provide a study guide for each exam.

One research project is required. As part of a group of three or four students, you will do research on one narrow topic of an aspect of the 19th- and/or 20th-century history of a modern Islamic nation-state. Your sources must include both primary and secondary sources. Your group will make a research presentation to the class. On the day of your group’s presentation, you (individually) will hand in a one-page reflection paper and a one-page bibliography.

## Class Sessions & Policies

“If you have a need for disability-related accommodations or services, please inform the Coordinator of Disability Services in the Dean of Students Office at 2101 C. B. Hedgcock  (227-1700 or disserv@nmu.edu). Reasonable and effective accommodations and services will be provided to students if requests are made in a timely manner, with appropriate documentation, in accordance with federal, state, and University guidelines.”[[3]](#footnote-3) Please let me know, too.

“If you are a veteran and need assistance with your benefits or are experiencing complications with your education due to military service connected issues, contact the Veteran Resource Representative in 2101 Hedgcock (227-1402 or mrutledg@nmu.edu). The Veteran Resource Representative can advocate for you before the Veterans Administration and can also help you solve any veteran specific issues you may have.”[[4]](#footnote-4) See <http://www.nmu.edu/veterans/> for more info.

Northern Michigan University does not unlawfully discriminate on the basis of race, color, religion, sex, national origin, age, height, weight, marital status, familial status, handicap/disability, sexual orientation, or veteran status in employment or the provision of services, and provides, upon request, reasonable accommodation including auxiliary aids and services necessary to afford individuals with disabilities an equal opportunity to participate in all programs and activities. Anyone having civil rights inquiries may contact the Equal Opportunity Office, 502 Cohodas Hall, telephone number 906-227-2420.

Attendance is essential in this class. You are responsible for the material that is presented or discussed in class as well as material that is assigned reading. We will develop a **seating chart, and we will record attendance for every class session.** A student who has three (3) or fewer unexcused absences will have her/his In-Class grade increased by one full grade at the end of the semester (e.g., C to B). Having unexcused absences for six (6) class sessions overall will result in automatically lowering your In-Class grade by one full grade; unexcused absences for twelve (12) class sessions overall will result in an automatic F in the course. Please e-mail me before or during the day if you are absent; I will usually excuse an absence if the reason for the absence is persuasive.

Your attention and participation during class sessions is expected. Behavior that distracts your attention (or worse, that of other participants) from class is inappropriate and will actively be discouraged. Such inappropriate behavior includes doing non-HS-252-related activities during class, doing non-class activities on your DIAC (see next), and “packing up” before the class session is done. In addition, anyone whose cell phone goes off during the class session will experience public mocking, and repeat offenders will be asked to leave class sessions; turn off cell phones before class begins. My perception of your semester-long attention and class participation may influence my decision regarding your final grade, especially if you are on the border between one grade and another at the end of the semester.

Complete the reading and writing assignments *before* class on the date listed in the course outline. When a reading is assigned to be read for a particular class session, bring to that class the book (or copy) or notes on the assigned reading.

Use of a Device with Internet-Access Capability (DIAC; e.g., laptop, tablet, cell phone) in HS 252 is a privilege, not a right. To use any DIAC in class, you must sign a Contract for Use, the terms of which are:

**Appropriate uses include**

• noting assignments or taking notes for HS 252

• finding information in an assigned e-book

• accessing or following links on the course website on EduCat

• briefly (5 or fewer minutes) researching topics or primary sources directly related to the concurrent discussion in class

• writing and then e-mailing in-class writing assignments to Dr. K

**Inappropriate uses include**

• doing any instant messaging (IMing) or texting whatsoever, regardless of content

• reading an assigned e-book for the first time

• accessing social-media websites, even if the topic is this class

• writing & sending e-mails to anyone

• surfing the Internet, playing games, on-line gambling, or buying or selling stuff

• doing extended research for HS 252 or doing work for classes other than HS 252

If you wish to use a DIAC during any class session and if you agree to the terms of use for this course, please return to me an initialed and signed copy of the Contract (available up front). If I do not have on file an initialed and signed Contract, you may not use a DIAC in this course, except when I ask you to bring one to class for a specified purpose.

I do not tolerate plagiarism and/or cheating. My responses to either may include failure of the assignment, failure in the course, and/or a letter to the dean. In general, plagiarism consists of one or more of the following possibilities:

• using a unique idea, word, or phrase from a source without citation (footnote);

• paraphrasing two or more sentences from a source without citation;

• using three or more words in a row from a source without quotation marks and citation;

• using and citing a source without using quotation marks for direct quotes.

If you are unsure if your work contains plagiarism, *see me before handing in the assignment*. Once the assignment is handed in, if I find plagiarism, I will respond accordingly. Cheating – e.g. by handing in a paper written by another student – will be treated in the same ways as plagiarism. Bottom line: do your own work and, when you use someone else’s ideas or words, document it.

#### **Figuring the course grade:**

#### 1) quizzes (combined) = 10%

#### 2) map test = 5%

 3) *Excellent Daughters* paper = 15%

#### 4) Exam 1 = 10%

#### 5) ibn Fadlan paper = 15%

#### 6) Exam 2 = 10%

7) research country presentation & support documents = 15%

#### 8) Exam 3 = 20%

#### In order to pass this course, you must

#### complete (hand in) every major assignment, numbered 2-8 above. That is, if you do not complete every assignment, you fail the course. See also the attendance policy above.

#### pass (with a D- or higher) at least five of the eight major assignments. That is, if you fail four of the eight grades above, you fail the course.

If you encounter academic difficulties in this course, *please* contact me immediately. I can be sympathetic and may be helpful, but I need to know what’s going on as soon as possible so that we can work on appropriate solutions. Let’s keep the lines of communication open.

1. “Inner Asia” as used here consists of the lands between and north of the Caspian and Aral Seas. This includes parts of modern Turkmenistan, Uzbekistan, Kazakhstan, and Russia. [↑](#footnote-ref-1)
2. Statement for the World Cultures requirement; NMU *Undergraduate Bulletin* 2004-2005, 43. [↑](#footnote-ref-2)
3. Jennifer Gorton, e-mail message to instructor, August 14, 2018. [↑](#footnote-ref-3)
4. Michael Rutledge, e-mail message to instructor, August 20, 2018. [↑](#footnote-ref-4)