



Tablica 2. Opis predmeta

1. OPĆE INFORMACIJE			
1.1. Nositelj(i) predmeta	Doc.dr.sc. Boris Havel	1.6. Godina studija	5.
1.2. Naziv predmeta	Religion and Politics in the Middle East	1.7. Bodovna vrijednost (ECTS)	7
1.3. Suradnici		1.8. Način izvođenja nastave (broj sati Predavanja+Vježbe+Seminari)	2 sata predavanja + 2 sata seminara tjedno
1.4. Studijski program (preddiplomski, diplomski, poslijediplomski)	diplomski	1.9.	
1.5. Status predmeta (obavezni, izborni, OTS)	izborni	1.10.	
2. OPIS PREDMETA			
2.1. Ciljevi predmeta (najviše: 200 riječi)	The aim of the course is to acquaint the student with the role of religion in political processes in the Middle East. The religions presented are Judaism, Christianity and Islam, with brief references to Zoroastrianism and Baha'i faith. Different sects within religions will also be addressed, if relevant to political processes, such as division of Sunni and Shia branches of Islam. Emphasis will be put on detecting differences and similarities among the three monotheistic religions in approach to current political issues, and interpretation of the role of History in finding modalities when facing issues not addressed in their respective Canonical books.		
2.2. Uvjeti za upis predmeta i ulazne kompetencije potrebne za predmet	Kolegij mogu upisati studenti diplomskog studija politologije s vrlo dobrim poznavanjem engleskog jezika.		
2.3. Ishodi učenja na razini studijskog programa kojima predmet pridonosi *	A main purpose of the course is to equip students with competences and skills to approach study of the Middle East with methods of research focused on distinctive social and political features of the Orient. There are several aspects in which Middle East differs from Europe and the West. One of those aspects is substantial role which religion plays in defining political positions and creating political programs. Another is the role of history – particularly if history is perceived as containing divine revelation – in finding patterns of behavior and political parallels in modernity. Religion and the past are often main sources of identity, and main objects of loyalty in the Middle East. Transmission of their importance into politics is not an unexpected phenomenon, and yet it has often been overlooked in Europe and the West, to a degree due to inefficient methodological approach. In that context, importance of an interdisciplinary and multidisciplinary approach <i>ad hoc</i> designed for study of Oriental societies cannot be overrated. This course has been designed to investigate correlation of different academic disciplines in Oriental studies, primarily Theology, History and Political Science. For the purpose of following those processes, sample historical and current events will be discussed. Invoking religion, and even history as a theological concept, in creating politics, is not unknown in the West. However, it has not		

	<p>been dominant in the West for decades or even centuries. To study current Middle East, one needs to recognize its particularities, i.e. when it is similar and when it differs from the modern Western world. Shift from a typical Western-oriented pattern of thinking, towards examination determined by features of the object of analysis is essential to achieve this. In the process, the student will gain insight into specific features and premises of different civilizations, which compels diverse approach in the study of various civilizations. The course will also raise awareness of Western-centeredness which often marks Western analysts, and their analyses of non-Western countries, societies, political cultures and civilizations. The student will thus be able to evaluate methodology, and to compare different methodological approaches.</p>
<p>2.4. Očekivani ishodi učenja na razini predmeta (4-10 ishoda učenja)</p>	<p>Upon successfully completing the course, the student will be</p> <ol style="list-style-type: none"> 1) Acquainted with the primary sources of Judaism, Christianity and Islam. 2) Acquainted with methods of political interpretation of those primary sources. 3) Able to understand advantages of, and to apply creative interdisciplinary research. 4) Able to compare and evaluate methodological approaches to the study of Orient. 5) Introduced to religious views of history as political pattern to be followed in modernity. 6) Able to explain the difference between Oriental and Occidental approach to religion and history as a political argument. 7) Acquainted with key political terminology, which originates in religion, particularly in Arabic and Hebrew. 8) Equip the student with skills necessary for further independent scholarly research.
<p>2.5. Sadržaj predmeta detaljno razrađen prema satnici nastave (bez literature)</p>	<p>SCHEDULE</p> <p>Week 1 Introduction to the course <i>Lecture: Course description, overview of bibliography and introduction to methodology</i></p> <ul style="list-style-type: none"> • Introduction to primary sources of Judaism, Christianity and Islam • Introduction to secondary sources of Judaism, Christianity and Islam • Introduction to interpretations of Judaism, Christianity and Islam relevant to Political Science <p>Week 2 <i>Lecture: Judaism: religion of Covenant and Law</i> <i>Seminar: Legal and social aspects of Judaism</i></p> <p>Week 3 <i>Lecture: Judaism: Biblical and post-Biblical canonical texts' political message</i> <i>Seminar: Political messages in the books of Nehemiah and Jeremiah</i></p> <p>Week 4 <i>Lecture: Christianity: the New Testament as source of political theory</i> <i>Seminar: Christianity as non-legal religion; "Render unto Caesar the things that are Caesar's, and unto God the things that are God's"</i></p> <p>Week 5 <i>Lecture: Christianity: Israel in Catholic and Protestant theology</i></p>

	<p><i>Seminar:</i> Christian Zionism</p> <p>Week 6 <i>Lecture:</i> Islam: life and career of the prophet and warrior of Medina <i>Seminar:</i> Islam and law: social aspects of religion</p> <p>Week 7 <i>Lecture:</i> Islam: Political, social and legal message of the Koran, Hadith and Sira <i>Seminar:</i> Ibn Ishak's <i>Sirat Rasul Allah</i>: putting the Koran in its historical context</p> <p>Week 8 <i>Lecture:</i> Religious view of History within mainstream Judaism, Christianity and Islam <i>Seminar:</i> First Quiz</p> <p>Week 9 <i>Lecture:</i> Political relevance of History in Judaism, Christianity and Islam <i>Seminar:</i> Worldview in Judaism, Christianity and Islam: differences and similarities</p> <p>Week 10 <i>Lecture:</i> Middle East under Western colonial influence and the rise of Islamic fundamentalisms <i>Seminar:</i> Islamic radicalism in the past and the present</p> <p>Week 11 <i>Lecture:</i> Zionism: secular movement provoking religious sentiments <i>Seminar:</i> Dilemmas of Christian Zionism</p> <p>Week 12 <i>Lecture:</i> State of Israel as viewed by religious Jews, Christians and Muslims: soteriology and eschatology <i>Seminar:</i> Is there a Clash of Civilizations?</p> <p>Week 13 <i>Lecture:</i> Religious aspects of the Arab-Israeli conflict: Jewish settlements and Muslim jihad <i>Seminar:</i> Compromise and concession in secular and religious political thought</p> <p>Week 14 <i>Lecture:</i> Secular Western interpretations and the future of the Middle East <i>Seminar:</i> Western views of/expectations from the Arab Spring</p> <p>Week 15 <i>Lecture:</i> Sectarian aspects of contemporary conflicts in Syria and Iraq <i>Seminar:</i> Second Quiz</p>		
2.6. Vrste izvođenja nastave:	<input checked="" type="checkbox"/> predavanja <input checked="" type="checkbox"/> seminari i radionice <input type="checkbox"/> vježbe <input type="checkbox"/> on line u cijelosti <input type="checkbox"/> mješovito e-učenje <input type="checkbox"/> terenska nastava	<input type="checkbox"/> samostalni zadaci <input type="checkbox"/> multimedija i mreža <input type="checkbox"/> laboratorij <input type="checkbox"/> mentorski rad <input type="checkbox"/> (ostalo upisati)	2.7. Komentari:
2.8. Obveze studenata	Students are required to attend lectures and seminars. They are also required to prepare for seminar discussions by reading the		

	core literature for that week.					
2.9. Praćenje rada studenata (<i>upisati udio u ECTS bodovima za svaku aktivnost tako da ukupni broj ECTS bodova odgovara bodovnoj vrijednosti predmeta</i>):	Pohađanje nastave	2	Istraživanje		Praktični rad	
	Eksperimentalni rad		Referat		(Ostalo upisati)	
	Esej		Seminarski rad	1,5	(Ostalo upisati)	
	Kolokvij	1,5	Usmeni ispit	2	(Ostalo upisati)	
	Pismeni ispit		Projekt		(Ostalo upisati)	
2.1. Ocjenjivanje i vrjednovanje rada studenata tijekom nastave i na završnom ispitu	Studenti se ocjenjuju na temelju dvaju položenih kolokvija/testova (30% ocjene), sudjelovanja u nastavi koja uključuje tjedno čitanje zadane literature i prezentaciju seminarskog rada (30% ocjene) i završnoga usmenog ispita (40% ocjene).					
2.2. Obvezna literatura (dostupna u knjižnici i putem ostalih medija)	Naslov					
	<p>Primary Sources</p> <ol style="list-style-type: none"> 1. The Bible (selected books/chapters). 2. The Koran (selected chapters). 3. Ibn-Ishak (1955, 2004). <i>The Life of Muhammad: A Translation of Ibn Ishaq's "Sirat Rasul Allah" by A. Guillaume</i>. Karachi: Oxford University Press (selected chapters). <p>Secondary Sources</p> <ol style="list-style-type: none"> 4. Encyclopaedia Judaica, 2nd ed. (2007) Detroit: Macmillan Reference USA (selected entries). 5. Encyclopaedia of Islam, New Edition. (1986-2004). Leiden: E. J. Brill (selected entries). 6. Ajami, Fouad (2014). <i>In This Arab Time: The Pursuit of Deliverance</i>. Stanford: Hoover Institution Press. 7. Brog, David (2006). <i>Standing With Israel: Why Christians Support the Jewish State</i>. Lake Mary: Front Line (selected chapters). 8. Gorenberg, Gershom (2006). <i>The Accidental Empire: Israel and the Birth of the Settlements, 1967-1977</i>. New York: Henry Holt and Company (selected chapters). 9. Havel, Boris (2014). <u>Haj Amin al-Husseini: Herald of Religious Anti-Judaism in the Contemporary Islamic World</u>. <i>The Journal of the Middle East and Africa</i>. (5) 3: 221-243. 					

	<ol style="list-style-type: none"> 10. Huntington, Samuel P. (1993). <u>The Clash of Civilizations?</u> <i>Foreign Affairs.</i> (72) 3: 22-49. 11. Khadduri, Majid (1962). <i>War and Peace in the Law of Islam.</i> Baltimore: Johns Hopkins Press (selected chapters). 12. Lewis, Bernard (1988). <i>The Political Language of Islam.</i> Chicago: The University of Chicago Press (selected chapters). 13. Lewis, Bernard (2001). <i>The Multiple Identities of the Middle East.</i> New York: Schocken Books (selected chapters). 14. Lewis, Bernard (2002). <i>What Went Wrong?</i> London: Phoenix 15. Lewis, Bernard and Buntzie Ellis Churchill (2012). <i>Notes on a Century: Reflections of a Middle East Historian.</i> New York: Viking Penguin (selected chapters). 16. Peters, F.E. (1991). <u>The Quest of the Historical Muhammad.</u> <i>Journal of Middle East Studies.</i> 23: 291-315. 17. Salzman, Philip Carl (2008). <i>Culture and Conflict in the Middle East.</i> Humanity Books (selected chapters). 18. Sharon, Moshe (1989) <i>Judaism, Christianity, and Islam: Interaction and conflict.</i> Johannesburg: Sacks Publishing House (New Revised edition, Jerusalem 1996, selected chapters). 19. Spero, Shubert (2000). <i>Holocaust and Return to Zion: A Study in Jewish Philosophy of History.</i> Hoboken: Ktav Publishing House (selected chapters). 		
<p>2.12. Dopunska literatura (u trenutku prijave prijedloga studijskoga programa)</p>	<ol style="list-style-type: none"> 1. Busse, Heribert (1986). <u>Omar's Image as the Conqueror of Jerusalem.</u> <i>Jerusalem Studies in Arabic and Islam.</i> (8) 149-168. 2. Byman, Daniel (2015). <i>Al Qaeda, the Islamic State, and the Global Jihadist Movement: What Everyone Needs to Know.</i> Oxford and New York: Oxford University Press. 3. Goldwater, Raymond (2009). <i>Pioneers of Religious Zionism: Rabbis Alkalai, Kalischer, Mohliver, Reines, Kook and Maimon.</i> Jerusalem: Urim Publications. 4. Katz, Steven T. (2005). <i>The Impact of the Holocaust on Jewish Theology.</i> New York & London: New York University Press. 5. Peters, F.E. (2003). <i>The Monotheists: Jews, Christians, and Muslims in Conflict and Competition. Volume 1: The Peoples of God.</i> Princeton and Oxford: Princeton University Press. 6. Peters, F.E. (2003). <i>The Monotheists: Jews, Christians, and Muslims in Conflict and Competition. Volume 2: The Words and Will of God.</i> Princeton and Oxford: Princeton University Press. 7. Sharon, Moshe, ed. (1988). <i>Pillars of Smoke and Fire: The Holy Land in History and Thought.</i> Johannesburg: Southern Book Publishers. 		

	<p>8. Sharon, Moshe (1984). <i>The Development of the Debate around Legitimacy of Authority in Early Islam</i>. <i>Jerusalem Studies in Arabic and Islam</i>. (5) 2: 121-141.</p> <p>9. Sharon, Moshe (2007). <i>The Decisive Battles in the Arab Conquest of Syria</i>. <i>Studia Orientalia</i>. (101) 1: 297-357.</p> <p>10. Spector, Stephen (2009). <i>Evangelicals and Israel: The Story of American Christian Zionism</i>. Oxford: Oxford University Press.</p> <p>11. Sykes, Christopher (1959). <i>Orde Wingate: a Biography</i>. Cleveland: The World Publishing Company (selected chapters).</p> <p>12. Ye'or, Bat (2001). <i>Islam and Dhimmitude: Where Civilizations Collide</i>. Lancaster: Fairleigh Dickinson University Press.</p>
<p>12.12. Načini praćenja kvalitete koji osiguravaju stjecanje izlaznih kompetencija</p>	<p>Kvaliteta nastave prati se kroz anonimne studentske ankete koje studenti ispunjavaju na kraja svakoga semestra, kroz praćenje rezultat ispita od strane uprave Fakulteta, te uz koordinaciju oko tema i autora koje se obrađuju u sklopu kolegija na sastancima Odsjeka za političku i socijalnu teoriju.</p>