

Our Shared Past in the Mediterranean



A World History Curriculum Project for Educators



presented by Ali Vural Ak Center for Global Islamic Studies, George Mason University

MODULE 5: Reform and Social Change in the Mediterranean, 1798-1914

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Joan Brodsky Schur

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Foreword from the Directors: A Statement of Purpose

Why the Mediterranean? What does a body of water have to teach us about a common human heritage? The teaching resources that collectively comprise “Our Shared Past in the Mediterranean” share a common focus on the idea of World History as a distinctive paradigm for learning about the past and understanding the present. By studying the people, events, and processes that have defined the evolution of human history in a particular region, or, in this case, a space that connects multiple world regions, we learn much more than just isolated facts about culture and society in specific locales. We rather come to understand how broader global forces, trends, and currents of change manifest themselves in particular historical and geographical experiences.

While the Mediterranean features heavily in many conventional tellings of “Western civilization,” it tends to be figured as a zone in which precursor civilizations are born, die, and subsequently become reanimated by the cultural inheritors of a uniquely European legacy. Monotheistic religions appear, fall into conflict, and those fault lines seemingly persist. What tends to be left out of this standard narrative for any number of reasons, not least of which is the fact that the historical reality is much messier and more complex than textbooks like, is the idea that the Mediterranean has always been in contact with—shaping and being in turn shaped by—world historical forces. Easy categories and supposedly distinctive civilizational and religious identities—e.g. traditional, modern, Islamic, Christian, Middle Eastern, European—turn out to resist the roles we commonly assign them in the making of the present.

The team that produced “Our Shared Past in the Mediterranean” has achieved the rather remarkable feat of recognizing and taking on board this complexity while rendering it in a form that is accessible and legible to a broad learning audience. The complexities of world history are not simply narrated on top of standard paradigms. Rather, students are invited to discover the diverse and multifaceted social realities that comprise Mediterranean histories through research and critical thinking exercises framed around questions already familiar to them in their own daily lives. Among the authors and scholar consultants that produced this material are to be found historians, yes, but also social scientists and pedagogical experts. This multidisciplinary team worked together to identify key themes and approaches that were integrated across the full set of modules—ensuring a high level of continuity and cohesiveness across the various periods of history covered here.

We strongly encourage you to read the project’s introductory essay, by Edmund Burke III, who explains extremely eloquently just what is at stake in grounding our teaching in the world history approach. At a time when the worldwide interconnectedness that define what we call globalization seems to be at historically unprecedented levels, it is vitally important for our students to understand that world historical forces have actually been with us for a long time. In light of the ongoing process of European integration, regional migration dynamics, and the dramatic Arab Revolutions of 2011, no world space is better than the Mediterranean for understanding how our shared past shapes all manner of shared futures.

About the Funders and Our Shared Past

Our Shared Past is a collaborative grants program to encourage new approaches to world history curriculum and curricular content design in Europe, the Middle East, North Africa, and North America. Our Shared Past is premised on the notion that many of the categories used to frame and teach world history—civilizations, nations, religions, and regions—occlude as much as they reveal. Although there have been successful attempts at incorporating recent historical scholarship in world history writing, the core of world history instruction continues to be shaped by civilizational, national, and regional narratives that emphasize discrete civilizations and traditions frequently set at odds with one another at the expense of historical and material connections.

Our Shared Past seeks to promote the development of international scholarly communities committed to analyzing history curriculum and reframing the teaching of world history through the identification of new scholarship and the development of new curricular content that illustrate shared cultural, economic, military, religious, social, and scientific networks and practices as well as shared global norms and values that inform world history and society. The project encourages both the synthesis of existing scholarship on these topics and the exploration of concrete ways that this reframing can be successfully introduced into teaching curriculum in European, Middle Eastern, North African, or North American contexts.

The British Council is the United Kingdom’s international organisation for educational opportunities and cultural relations. The British Council works in over 100 countries, creating international opportunities for the people of the UK and other countries and building trust between them worldwide. It was founded in 1934 and incorporated by Royal Charter in 1940 as a public corporation, charity, to promote cultural relationships and understanding of different cultures, to encourage cultural, scientific, technological and other educational cooperation between the UK and other countries, and otherwise promote the advancement of education.

The Social Science Research Council (SSRC) is an independent, international, nonprofit organization founded in 1923. It fosters innovative research, nurtures new generations of social scientists, deepens how inquiry is practiced within and across disciplines, and mobilizes necessary knowledge on important public issues. The SSRC pursues its mission by working with practitioners, policymakers, and academic researchers in the social sciences, related professions, and the humanities and natural sciences. With partners around the world, SSRC builds interdisciplinary and international networks, links research to practice and policy, strengthens individual and institutional capacities for learning, and enhances public access to information.

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Jonathan Even-Zohar Jonathan Even-Zohar has a degree in History from Leiden University in World Historical Perspectives in History Textbooks and Curricula, with an honorary Crayenborgh-degree in Islam and Europe. He is Director at EUROCLIO – European Association of History Educators, an organisation with a mission to promote History

Education so that it contributes to peace, stability and democracy. He has managed History Education Innovation Projects in Bulgaria, Cyprus and the former Yugoslavia including many visits to these countries. He also organises international conferences, seminars, workshops, exchanges, and study visits. Within these projects, many aspects of publishing, curriculum development, political influence and general attitudes towards History Education are developed. Currently he is manager of the EUROCLIO Programmes: History that Connects, How to teach sensitive and controversial history in the countries of former Yugoslavia and the EUROCLIO International Training Programme.

Craig Perrier Craig Perrier is the High School Social Studies Specialist for Fairfax County Public Schools. Previously, he worked as PK-12 Social Studies Coordinator for the Department of Defense Dependent Schools and was a secondary social studies teacher for 12 years at schools in Brazil and Massachusetts. Perrier is an online adjunct professor in history for Northeastern University, Southern New Hampshire University, and Northern Virginia Community College. He has been an instructional designer and curriculum writer for various organizations including IREX, the Institute of International Education, and the State Department's Office of the Historian. He maintains a blog "The Global, History Educator" discussing content, technology, instruction, and professional development.

Barbara Petzen is director of Middle East Connections, a not-for-profit initiative specializing in professional development and curriculum on the Middle East and Islam, global education, and study tours to the Middle East. She is also executive director of OneBlue, a nonprofit organization dedicated to conflict resolution and education, and president of the Middle East Outreach Council, a national consortium of educators furthering understanding about the Middle East. She was education director at the Middle East Policy Council, where she created a comprehensive resource for educators seeking balanced and innovative materials for teaching about the Middle East at TeachMideast.org. She served as outreach coordinator at the Harvard Center for Middle Eastern Studies, starting just before September 11, 2001. She taught courses on Middle Eastern history, Islam and women's studies at Dalhousie University and St. Mary's University in Nova Scotia, Canada, and served as tutor and teaching assistant at Harvard University, where she may at some point complete her doctoral dissertation in Middle Eastern history on European governesses in the Ottoman Empire and Egypt. She earned her B.A. in International Politics and Middle Eastern Studies at Columbia College and a second Honours B.A. as a Rhodes Scholar at Oxford University in Oriental Studies. Her academic interests include Ottoman and Middle Eastern history, the history and present concerns of women in the Middle East and Muslim communities, the role of Islam in Middle Eastern and other societies, relations and perceptions between Muslim societies and the West, and the necessity for globalizing K-12 education in the United States.

Joan Brodsky Schur is a curriculum developer, author, workshop presenter and teacher, with over thirty years of experience in the classroom. She has presented workshops for teachers for the National Council for the Social Studies, Asia Society, the National Archives, Yale University (Programs in International Educational Resources), Georgetown University, the Scarsdale Teachers Institute, and the Bank Street College of Education division of Continuing Professional Studies, for which she leads Cultural Explorations in Morocco: Implications for Educators in Multicultural Settings. Her lesson plans appear on the Websites of PBS, the National Archives, *The Islam Project*, and *The Indian Ocean in World History*. She has served as a member of the Advisory Group for PBS *TeacherSource*, the advisory committee for WNET's *Access Islam* Website, and as a board member of the Middle

East Outreach Council. Her books include *In a New Land: An Anthology of Immigrant Literature* (McGraw-Hill, 1994), *Immigrants in America: The Arab Americans* (Lucent, 2004), *Coming to America: The Arabs* (Greenhaven, 2005), *Eyewitness to the Past: Strategies for Teaching American History in Grades 5-12* (Stenhouse, 2007), *Advocating for Abolition* (Interact Publishers, 2011) and *20th Century World Activators* (Interact Publishers, 2013). She currently serves as Social Studies Consultant to the City and Country School in New York City. She received her B.A. and M.A.T. degrees from New York University.

Tom Verde Tom Verde is an award-winning journalist and book author who specializes in Islam, Middle Eastern and Mediterranean studies, early Christian history, comparative religion, food history, and travel. Formerly on the faculty of Ethics, Philosophy and Religion at King's Academy in Jordan, he has lived and traveled widely in the Middle East, Africa, and Europe and written extensively on religion, culture, the environment for major national and international publications, such as *The New York Times*, *The Boston Globe*, *Biblical Archeology*, and is a regular contributor to *Saudi Aramco World* magazine. Verde has also been a frequent contributor to broadcast networks, including NPR, Public Radio International and the BBC.

Why the Mediterranean in a World Historical perspective? by Edmund Burke, III

The *Our Shared Past in the Mediterranean* curriculum includes six modules aimed at providing students with an historical understanding of the Mediterranean as a zone of interaction and global change. Grounded in state of the art historical understandings, it provides full lesson plans, including maps, illustrations and suggested student activities. Keyed to world historical developments, it encourages students to see beyond the civilizational binaries that have hitherto clouded our understanding of the region. By linking the histories of the Mediterranean region into a single if complex historical narrative, *Our Shared Past in the Mediterranean* encourages students to perceive the deeper structural roots of global change from the classical era to the present.

Where is the Mediterranean? Its northern rim extends from Spain to the Balkans and Turkey while its eastern and southern limits include the Middle East and Arab North Africa. Depending upon the interests of the historian, however, a bigger or smaller Mediterranean configuration may be proposed. Because the modern Mediterranean is not included in most history curricula, students lack the ability to understand its history. This is a huge problem in this post 9/11 world, since in the absence of a global perspective, events appear to come out of nowhere. As a consequence, this crucially important world region remains misunderstood, and civilizational explanations have tended to supplant more grounded world historical understandings.

The world historical approach is only one of the note-worthy features of *Our Shared Past in the Mediterranean*. The curriculum provides a series of historically grounded lessons that enable students to understand the sequences of change by which the Mediterranean region was transformed as a whole. By following the lessons in the six modules, students acquire an understanding of the region's path to modernity and why it differed from that of northwestern Europe. In the process, they learn to distinguish the main types of change (ecological, economic, political and cultural) that affected Mediterranean societies since 1492. The curriculum also allows students to comprehend how these changes affected both Mediterranean elites and ordinary people in similar ways regardless of cultural background. The emphasis on patterned responses to global changes constitutes a major distinguishing feature of this curriculum.

A brief summary of the modules reveals the distinctive features of this approach:

Module One provides an innovative approach to the deep past of the region, keyed to the eco-historical forces that have shaped its successive transformations since the dawn of civilization. It emphasizes the role of the environment and the hand of man in the shaping and reshaping of the region over the human past.

Module Two examines the classical Mediterranean from an unusual vantage point: the empire of Carthage. It also examines technology and inventions, economic exchange, cultural innovation, power and authority, and spiritual life across the Mediterranean region in the formative period 5000-1000 BCE.

Module Three covers the period 300 – 1500 CE. Among other topics, it emphasizes the transformation of Mediterranean cities, migrations within and beyond the region, and

Mediterranean trade in the medieval period. The increasingly global yet intensely local character of Mediterranean trade is emphasized. From the silk roads to the spice trade to the trans-Saharan gold trade to the Arabian coffee trade, the Mediterranean has been deeply enmeshed in trade that spans Afroeurasia. This module also provides lessons that survey religious tolerance and intolerance in an increasingly diverse Mediterranean society. The result is more complex understandings of how cultural difference worked locally and across the region.

What I call “the Liberal Project” is an unstable, always contingent and conflictive phenomenon which nonetheless when viewed from the perspective of world history can be seen to assume particular patterns. It is the particular phase of the global development project.

Module Four surveys the rise of the Hapsburg and Ottoman empires in the post-1500 CE period, and links this development to long term waves of global change in the early modern period. The same module contains important lessons on the political and cultural transformations of the region, and how they affected different groups, together with lessons on slavery within the region.

The long nineteenth century (1750-1919) constitutes the subject of **Module Five**. As old empires crumbled across the region, new economic, political and cultural forms struggled to be born. Economically, the Mediterranean path to industrialization was rendered more difficult by the absence of significant deposits of coal within the region. The construction of the Suez Canal on the other hand renewed the place of the region in the global system of trade and commerce. Politically, the example of France, and French military, political and economic models were widely influential within the region from Italy and Spain to the Ottoman empire and North Africa. The nineteenth century Ottoman reform process known as the Tanzimat thus paralleled the introduction of French reforms in Spain and Italy. The module explores the impact of these changes in the Ottoman province of Tunisia. The onset of colonialism in the Mediterranean and human migration are studied as regional examples of global processes of change.

Module Six explores the period from 1914 to the present, with emphasis on the post-1945 period in the Mediterranean. It shows how the changes that have affected the region are manifestations of larger global patterns of change. For instance, the cases provided in this module link the end of colonialism, the rise of petroleum as a leading global energy source, and the dissemination of large-scale engineering projects such as the construction of the Aswan High Dam and other major water projects to global patterns of change. Overall students come away from Module Six with an increased understanding both of the specificity of local change, and the ways it echoes broader global patterns.

Table of Contents

FOREWORD FROM THE DIRECTORS: A STATEMENT OF PURPOSE	V
ABOUT THE FUNDERS AND OUR SHARED PAST	VI
CONSULTING SCHOLARS	VII
CURRICULUM DEVELOPERS	VII
WHY THE MEDITERRANEAN IN A WORLD HISTORICAL PERSPECTIVE?	X
TEACHERS' INTRODUCTION TO MODULE 5	1
IMPLEMENTATION OPTIONS FOR MODULE 5	2
MODULE IMPLEMENTATION OPTIONS - THART	3
SUMMARY OF MODULE 5	3
HISTORICAL SOURCES IN MODULE 5: "HOW DO WE KNOW WHAT WE KNOW?"	4
MODULE 5 LESSONS	6
TOPIC 1: THE NEED FOR REFORM: A STUDY IN THE GEOPOLITICS OF THE OTTOMAN EMPIRE	6
<i>Lesson 5.1: Assessing the need for Reform Through Maps</i>	6
TOPIC 2: THE CASE FOR REFORM FROM WITHIN THE OTTOMAN EMPIRE: THREE ADVOCATES	7
<i>Lesson 5.2: Three Advocates for Reform</i>	8
<i>Lesson 5.3: Two Revolutionary Documents: A Comparison of the Proclamation of Gulhane (1839) to The Declaration of the Rights of Man (1789)</i>	10
TOPIC 3: MEHMET ALI AND REFORM IN EGYPT	12
<i>Lesson 5.4A: Portrayals of Mehmet Ali: Windows on Politics and Culture Across the Mediterranean</i>	13
<i>Lesson 5.4B: Mehmet Ali and Reforms in Egypt</i>	15
TOPIC 4: KHAYR AL-DIN AND REFORM IN TUNISIA	17
<i>Lesson 5.5A: The Man and the Image: Groomed for Reform</i>	17
<i>Lesson 5.5B: Man of Thought and Action</i>	20
TOPIC 5: SULTAN ABDULMECID I AND TANZIMAT REFORMS	22
<i>Lesson 5.6A: Man on a World Stage</i>	22
<i>Lesson 5.6B: Modern Institutions and Infrastructure: From Schools to Steamships</i>	25
TOPIC 6: WOMEN'S EMPOWERMENT AND THE TRADITION OF THE SALON	28
<i>Lesson 5.7: The Salon Heritage and its Transformation</i>	28
<i>Lesson 5.8: Scripting/Enacting a Salon Session</i>	31
ADDITIONAL LESSON MATERIALS	32
<i>World War I in the Mediterranean Region</i>	32
<i>World War I in the Middle East - Museum Research Project</i>	33
MODULE 5 STUDENT HANDOUTS BY LESSON #	40

Teachers' Introduction to Module 5

The Mediterranean region re-emerges as an interactive locus of increased economic and political modernity in what historians refer to as the Long Nineteenth Century. By the 1840s regularly-scheduled steamships crossed the sea, bringing Mediterranean peoples into ever-increasing contact with one another. Railroads could now transport goods from interior agricultural and industrial centers to port cities, in record time. The opening of the Suez Canal in 1869 circumvented the need to haul goods between Europe and Asia via the Atlantic Ocean, thus making the Mediterranean an important thoroughfare of world trade.

However, industrialization was not implemented as quickly along the Mediterranean as it was in Northern Europe. In the north industrialization was fueled by abundant sources of wood and, once depleted, by abundant sources of coal -- both lacking in the Mediterranean region. European armies also made faster headway in professionalizing modern warfare, implemented above all by Napoleon's army at the century's start. By the early decades of the 1900s the Ottomans faced encroaching European military might in North Africa and the Balkans, and in the east from the Russian Empire. The Ottoman domains were fraying not only on the perimeters, but also from within. Various ethnicities met with increasing success in winning independence, backed by their Christian co-religionists in Europe, while the Ottoman Albanian ruler of Egypt Mehmet Ali (or Muhammad Ali, 1769-1849) used his military might to challenge Ottoman hegemony.

As seen through European eyes, the Ottomans were the "sick man of Europe." How to dispose of the "inevitable" spoils of their decline was referred to as the "Eastern Question." This view, however, obscures the vigorous reforms mounted by the Ottoman sultans and their ministers known as Tanzimat (1839-1876). Far-reaching reforms were also undertaken by rulers in the Ottoman quasi-autonomous regions of Tunisia and Egypt. These reforms were implemented from the top down, and included the development of a modern military (with the concomitant overthrow of old military elites), the wresting of lands from the control of religious organizations (as happened in Europe beginning with the Reformation), the implementation of more efficient taxation, necessary to fund the state, and the creation of a new elite educated in state-run schools. Political reforms led to revised legal codes implemented by a new bureaucratic class, as well as newly-emerging definitions of citizenship. In all of these reforms France (and to a lesser extent Great Britain) was the model. The emergence of the press and print journalism in Ottoman domains (especially in the Levant and Egypt) opened the door to another source of change from within: educated women who were on the peripheries of power. They held salons and published articles in which they advocated the advancement of women as vital to the advancement of the nation itself.

What did all of this mean for daily interactions on the *mare nostrum* and *terra firma* of the Long Nineteenth century, which concluded with the demise of three empires at the end of World War I (the Ottoman, Russian and Austro-Hungarian empires). One was intensified interactions of populations throughout the region: Sicilians and Maltese seeking jobs and refuge in Tunisia, as well as Maghrebi populations seeking jobs in the island port cities or the Mediterranean's northern shores; European tourists visiting the pyramids or Holy Lands via rail and steamships while a small stream of European Jews migrated to Palestine; Ottoman elites traveling to and living in Paris while European elites worked to design Ottoman palaces and engineer railroads, and yet others, less well off, became settler colonists in North Africa. As the population of the entire Mediterranean region rose and as

peasant populations were marginalized, the first mass migrations out of the Mediterranean took place; of Italians to the Americas and Australasia, of “Syrians” to Little Syria’s in New York and Boston. Out of the demise of the Ottoman Empire rose the phoenix of the nation-state of Turkey, and the victors of World War I carved the rest into the new nation-states of the modern Middle East as we know it today.

Implementation Options for Module 5

Whereas many world history textbooks focus on the spread of the British and French models of industrial and political revolutions throughout Europe -- and then treat reforms in Ottoman domains (if at all) under separate headings, Module 5 attempts to put the picture back together via a focus on interactions across the Mediterranean. If it does so primarily through the lens of the Ottoman Empire and its domains. However, the focus is not on the empire as some exotic “other”, sick or otherwise. Rather, through investigating myriad visual and written primary and secondary sources, students gain an intimate picture of both quotidian interactions and bold experiments witnessed from multiple viewpoints across different shores.

The first three topics set the framework for understanding the geopolitical need to reform the empire, the justification for reform efforts (some made after attempts at reform), and the Proclamation of Gulhane (1839), which officially began the reform program in the Ottoman Empire.

Having set the stage for reform, the lessons then focus on individual reformers: Mehmet Ali (1805-1848) ruler of Egypt, Tunisian reformer Khayr al-Din (1820-1890) and Abdulmecid I (1823-61,) sultan of the Ottoman Empire. Two lessons are devoted to each of these subjects: the first is a “Zoom In and Zoom Out” study of the man through portraiture, the second a focus on reforms in lands affiliated with that individual.

Historical portraits connect students to the human side of history, helping them to imagine what the actors looked like, as well as how they were seen by others. These lessons adapt a similar methodology, which I call Zoom In and Zoom Out. Zooming In refers to the process of making hypotheses about a visual resource, based at first on a small slice of the image, followed by viewing additional and ever-widening slices of the image as hypotheses are revised. Finally students study the entire image. The concept/technique of “Zoom In” is an adaption of the methodology introduced at the Clarice Smith National Teacher Institute 2011 at the Smithsonian American Art Museum, and is based on Ron Ritchart’s contributions to the book *Making Thinking Visible*. The term “Zoom Out” as used here is the author’s term and suggested technique. It refers to broadening the lens through which we interpret the image by juxtaposing it with related images and primary and secondary sources, thus widening its context through which we interpret it.

The second lesson about each reformer is an analytical study of reforms in Mehmet Ali’s Egypt, Khayr al-Din’s Tunisia, and the Ottoman Empire of sultan Abdulmecid I. In sum these lessons prepare students to write analytical and comparative lessons about these reform efforts, as well as to analyze the sources of reform in aspects of Islamic and European thought. In the last pair of lessons the focus shifts away from state-sponsored reform to that initiated by women and men in the salons held by women. By staging a salon in the classroom students can draw on everything they learn in *all* of these lessons. However, each and every one of these lessons stands on its own and can be implemented independently of all the others.

Module Implementation Options - Chart

After implementing Topic 1: The Need for Reform: A Study in the Geopolitics of the Ottoman Empire, divide the class into three groups, those who will study reform in the Ottoman Empire, Tunisia and Egypt. Groups work **vertically** down the study of their region, and then meet to share and compare.

Alternatively, assign the work horizontally across the chart. For example, students could work with the portrait analysis of all three men to arrive at conclusions about the power of images in history. Or students could study the justification for and implementation of reform across all three places.

	Ottomans	Tunisia	Egypt
A. ⇒ ⇓	1. Justification for reform: Proclamation of Gulhane Excerpt from Halide Edip Adivar	Justification for reform: Khayr al-Din	Justification for reform: Rifa'a al-Tahtawi
B. ⇒ ⇓	2. Portrait analysis of Abdulmecid I Media: print news and memorabilia	Portrait analysis: Khayr al-Din Media: painting Study of clothing reforms, cross cultural influences	Portrait analysis: Mehmet Ali Media: Paintings series by different artists, study of point of view
C ⇒ ⇓.	3. Reforms in source documents ⇓	Reforms in source documents	Reforms in source documents

- For a list of skills standards from these documents that the Modules draw upon, see Module 1, pages 14-17, following the General Bibliography.

Summary of Module 5

During the Long Nineteenth Century, new technologies brought Mediterranean peoples closer together across time and space, while the entire region became more accessible to world commerce via the Suez Canal (1869). The industrialization of northern Europe and the political forces unleashed by the French Revolution posed a challenge throughout the Mediterranean. Failure to catch up left Mediterranean societies in all-too-close proximity to the modernized armies of the French and British empires. On the other hand, access to new

ideas and technologies was just as close at hand. How Mediterranean leaders implemented far-reaching economic, political, and social reform movements is the subject of the lessons in Module 5. Students analyze a series of maps to assess the geopolitical challenges facing the Ottoman Empire; based on their findings, they write a letter to the Sublime Porte recommending and prioritizing specific reforms. Students analyze the influence of the French Revolution on the Tanzimat (or restructuring) period of Ottoman history (1839-1876), as they compare the Gulhane Proclamation (1839) to the French Declaration of the Rights of Man (1789). Portrait paintings hold the potential to connect students to the human side of history, helping them to imagine what the key players looked like, as well as how they were seen by others. For this reason, students “zoom in” to closely analyze portraits of the reformist leaders Khayr al-Din of Tunisia, Mehmet Ali (Muhammad Ali) of Egypt and Sultan Abdulmecid I of the Ottoman Empire, presented in three PowerPoints. Afterwards students “zoom out” as they reinterpret these same images in the wider context of additional images and primary and secondary source documents. A lesson on the literary and political salons held by women (and attended by men and women) in Aleppo, Beirut, Cairo, Damascus, and Milan helps students to reflect on the multiple sources of societal change. By staging their own salon at the end of the module, students can express and assess the conflicts, progress and challenges of living through and responding to this era in the Mediterranean. An additional set of lessons on WWI in the region is provided in the form of links to an outside resource at the end of the module lesson instructions.

Historical Sources in Module 5: “How Do We Know What We Know?”

Each module features historical sources that are characteristic for that era and the types of questions historians and geographers ask about that time. They are also dependent on the technologies that existed in a given era. The kinds of available sources have of course changed historical interpretations. For example, before the recent studies of DNA in human populations by the Genographic Project, ideas about migration and settlement in the world were limited, often relying upon ideas about race differences. More recently, ideas about the early modern era have changed with the opening of Ottoman archives on diplomacy, economics, and court records. For the medieval period, paintings tell about material culture, and in the nineteenth century we have photographs, while the twentieth century brought moving pictures, audio recordings, and electronic data. Students should think about how the kinds of historical sources determine the perspective of “history from above”—such as royal tombs and chronicles—or “history from below”—such as artifacts and dwellings of ordinary people. The following list highlights some of the types of historical sources featured in each of the six modules.

Module 5 Featured Source Types

- Portraits and statues of rulers and prominent individuals
- Newspapers and journals
- Photography
- Lithography
- Memoirs, history-writing

As teachers use these modules, they can draw attention to the changing types and amount of historical sources to which we have access for constructing our views of the past. This source material is growing with new discoveries, and is also being enhanced by new techniques of analysis, and of course new interpretations. World

historians are also drawing upon historical narratives from the vast secondary literature in history and other fields to synthesize work done in disparate disciplines. Creative teachers can integrate “how we know what we know” into their lesson construction and assessment tasks.



The consulting scholars and curriculum developers hope that teachers and their students will enjoy and benefit from this module on the Mediterranean in World History.

Module 5 Lessons

Topic 1: The Need for Reform: A Study in the Geopolitics of the Ottoman Empire

Topic Overview

In the first two decades of the 19th century the Ottoman Empire still dominated much of the eastern and southern coastlines of the Mediterranean (which included its semi-independent states of Egypt and Tunisia). But as the century wore on the Ottomans lost territory to independence movements in Greece and the Balkans, as well as territories in the east to the encroaching Russian Empire. Other dilemmas were how to compete with an increasingly industrialized northern Europe, which had access to water, wood, and coal, and how to respond to new ideas spreading throughout Europe via the Napoleonic conquests. This study in maps helps students to understand and assess the effectiveness of subsequent reform movements within the empire: the subject of many lessons within this module.

Lesson 5.1: Assessing the need for Reform Through Maps

Lesson Overview:

In this lesson students use a series of maps to assess the geopolitical challenges facing the Ottoman Empire vis-à-vis its Mediterranean neighbors and Northern Europe. Subsequently they write letters to the Ottoman Sultan, advising him what to do to modernize the empire. The lesson is intended to provide students with a bird's-eye view that serves to explain why the Ottoman Empire was seeking to reform its economy and political structures by mid-century.

Lesson Objectives:

Standards: National Standards for History, National Center for History in the Schools, Basic Edition, 1996. Standard 3A: The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power.

- The students will interpret information presented on different types of maps.
- They will synthesize information from a variety of maps.
- They will explain why access to coal was an important factor in determining which countries industrialized first.
- They will foresee the implications of the spread of revolutionary ideas emanating from France in the Napoleonic era.
- They will predict the consequences of these trends for the Ottoman Empire.
- They will posit possible solutions to the challenges facing the Ottoman Empire.
- They will analyze the re-drawn map of the Ottoman Empire at the end of World War I.

Grade Level

World History, World Geography, Middle Eastern Studies Grades 7th through 12th

Time:

One 45-50 minute period of class time, for study of maps A - F

Materials Needed:

- Handout 5.1.1 Questions to Accompany Maps A through F
- Handout 5.1.2 Maps A through F

Procedure/Activities:

1. **Activity 1:** Divide the class into Teams and assign all Teams to work through the sequence of questions regarding all of the maps. The maps can be distributed in hard copy or accessed via computer.
2. Note that, depending upon the degree of background information students have already acquired, the teacher may need to supplement this lesson. The teacher should circulate as students work, pose questions that helps students to draw on prior information and/or to supply relevant new information.
3. **Activity 2:** Whole- Class De-Briefing and Assessment on Maps A. through F. Ask the class to synthesize what they have learned about the geopolitical situation of the Ottoman Empire in the 19th Century based on the maps (as well as whatever prior information students can bring to bear on these issues).
4. Synthesize what you have learned from all of the maps to make a list of the problems confronting the Ottoman Empire during (the first half) of the 19th century. (Lack of waterways and coal, the need to industrialize including the building of railroads, need to insure the ability to defend against encroaching powers and loss of territory, lack of ready access to markets and resources across the Atlantic, need to respond to revolutionary ideas spread by the impact of the French Revolution. [Note how republican ideals might have stirred a passion for self-rule in outlying areas of the Ottoman Empire and/or the desire for minority rights within the Ottoman Empire.]
5. **Assessment:**
 - a. Imagine that you are at the Sublime Porte in Istanbul (the seat of government for the Ottomans) in the role of Grand Vizier. Write a list of recommendations for the Sultan, based on your assessment of the geopolitical situation confronting the Ottoman Empire. Prioritize your list with the most urgent concerns at the top of your list. Use the maps to provide the Sultan with evidence of the need to implement your recommendations.
 - b. **Research and write:** Compare the need for reform in the Ottoman Empire to that in other Mediterranean basin regions such as Spain and Italy.
6. **Extension:** Research the consequences of the lack of coal, wood and navigable rivers in the Mediterranean region as compared to northern Europe. To what extent could these deficits be overcome through political and economic reform?

Topic 2: The Case for Reform from within the Ottoman Empire: Three Advocates

Topic Overview

In a work excerpted in this lesson, Halide Edib Adivar (1884-1964) poses the question: “Could it be possible to effect an all-round Westernization [of Ottoman Turkey] without altering the very nature of Islamic society?” To initiate change in the 19th century, Muslim scholars, statesmen and stateswomen (such as Adivar) had to provide convincing arguments that change and modernization were imperative, and that Islam is (and always has been) compatible with rationalist thought.

The Proclamation of Gulhane was issued in 1839 by the Ottoman Sultan Abdulmecid I. The edict officially initiated the period known as Tanzimat, or restructuring, and had wide implications for economic and political reforms throughout the empire for decades to come. The Proclamation laid the basis for citizenship rights within the empire in the hopes that allegiance to Ottoman Empire would be strengthened, and that people of diverse ethnicities and religious faiths would be less prone to rebellion. The Tanzimat period culminated in the establishment of a (short lived) constitutional monarchy in 1876. This lesson emphasizes Ottoman initiative as well as the influence of French ideas on Ottoman reform.

Lesson 5.2: Three Advocates for Reform

Lesson Overview:

Three Advocates for Change: Rifa'a Rafi' al-Tahtawi, Khayr al-Din, and Halide Edib Adıvar. This lesson draws on primary sources written by Rifa'a Rafi' Tahtawi of Egypt, Khayr al-Din of his adopted country of Tunisia, and Halide Edib Adivar of the Ottoman Empire and, later, the Republic of Turkey. In small groups students are assigned to read, analyze, and "perform" a primary source written by one of these three reformers. The documents are shared with the whole class in the following modes: as interviews with the author, a speech by the author followed by questions posed by critics, and as a timeline and map of the author's life and travels.

Lesson Objectives:

National Standards for History, National Center for History in the Schools, Era 7, Standard 3A: The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power. Era 7, Standard 6: The student understands major global trends from 1750 to 1914 and therefore the students is able to assess the importance of ideas associated with nationalisms, republicanism liberalism.

- Students will compare and contrast differing sets of ideas and values.
- They will consider multiple perspectives
- They will analyze the persuasive strategies of an author based on his/her intended audience.

Grade Level

World History, Ottoman History, Middle Eastern Studies.

Applicable for high school.

Time:

Two 45-50 minute class periods.

Materials Needed:

- Handout 5.2.1 Rifa'a Rafi' al-Tahtawi Readings and Questions
- Handout 5.2.2 Khayr al-Din Reading and Questions
- Handout 5.2.3 Halide Edib Adivar Reading and Questions

Procedure/Activities:

1. Divide the class into three groups. Assign each group to represent one of the three writers/thinkers/politicians in this lesson. If you have more than 21 students in your group, assign more than one group to each writer.

2. Distribute Handouts 5.2.1, 5.2.2 and 5.2.3 for homework. (Alternatively assign the readings for class work if you can devote a period of work to reading and answering the questions.)
3. Each group should assign group members to the following tasks during one or two class periods:
 - a. Two students should prepare an interview. One should play the role of the writer of their assigned document and the second student should an interviewer living in the same society at the same time. The pair should script an interview to present to the entire class, focusing on the problems within their society and the proposed solutions of the author.
 - b. One student should script a three-minute speech based on the written document assigned to the group. In the speech he/she should forcefully convey the key ideas of the writer. He/she should then respond to critics.
 - c. Two students should play the role of critics of their assigned author. For example, one could be a member of the state and the other a member of the *ulema* (Islamic scholar), or one could role-play an illiterate worker and another a world traveler. After the presentation of the scripted oration they should pose questions to the speaker that the speaker must answer.
 - d. Two students should create a timeline of events in the life of the author of the their assigned document, based on independent research. On a world map they should mark the places where their author was born and all the places he/she has traveled to. They should present their timeline and map to the class.
4. **Debriefing and Synthesis:** Reassemble the class, enact the role-plays to share information about each thinker, and then pose questions that synthesize, compare and contrast the ideas of all three thinkers, such as the following:
 - What opinions about the need for change do Khayr al-Din, Tahtawi and Adivar share? How similar or dissimilar are their suggested remedies? Which author is most persuasive about the need for change?
 - Do all three authors believe that the *ulama* (Islamic scholars) were a major impediment to change? Explain.
 - Which of these authors is the most critical of his or her society? What about their lives and experiences might explain the difference in their *tone*.
 - How has travel to other regions across the Mediterranean shaped the critic each one offers of his or her own society?
 - What is the biggest difference between Adivar and the two men in terms of the role of religion in society?
5. **Extensions:**
 - a. Compare the case for reform in the eastern Mediterranean to the case made in Italy by Giuseppe Mazzini (1805-1872).
 - b. In the voice of one of these authors, write a commentary for today's population of Egypt (Tahtawi), Khayr al-Din (Tunisia), or Adivar (Turkey) addressing current-day issues "on the ground" as the repercussions of the Arab Spring unfold.

- c. Use this lesson with other lessons in Module 5 about reform in the Ottoman Empire, Egypt and Tunisia as per the following suggestions:
- **Tahtawi and Egypt:** After learning about the reforms and rule of Mehmet Ali (1769-1849) of Egypt assess Mehmet Ali's reign through the criteria Tahtawi sets forth here.
 - **Khayr al-Din and Tunisia:** As a leader in various roles in Tunisia, how effective was Khayr al-Din at implementing the reforms for which he advocates?
 - **Halide Edib Adivar and the Ottoman Empire/Turkey.** Research the Tanzimat reforms as they affected the lives of women in the Ottoman Empire. In what ways did they prepare (or not) the path for Atatürk's reforms regarding gender and society? What was Adivar's role in these reforms?

Lesson 5.3: Two Revolutionary Documents: A Comparison of the Proclamation of Gulhane (1839) to The Declaration of the Rights of Man (1789)

Lesson Overview:

This lesson answers the question: To what extent was the Declaration of Gulhane influenced by the ideals of the French Revolution and how were they adapted by Ottoman reformers? Students are provided with statements excerpted from the Declaration of the Rights of Man (1789) which was issued by the French National Assembly during the French Revolution. It laid the groundwork for a written constitution based on the rights of man. Students are also given excerpts from the Proclamation of Gulhane (1839) without knowing which statements belong to the French Declaration or the Ottoman Proclamation. Through a variety of matching and categorizing activities of the statements students emerge with a clearer picture of what reform did and did not encompass in the Ottoman Empire during this first phase of Tanzimat.

Lesson Objectives:

National Standards for World History, Standard 3A: The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power.

- Students will assess the influence of French political thought on reformers in the Ottoman Empire.
- They will compare documents for the restructuring of governmental institutions across the Mediterranean.
- They will identify some of the administrative problems in the Ottoman Empire.

Grade Level

World History, European History, Middle Eastern History, Political Science.

8th grade through 12th grades

Time:

One to two class periods

Materials Needed:

- Handout 5.3.1 The Preamble to the Gulhane Proclamation (1839)

- Handout 5.3.2 Statements from the Declaration of the Rights of Man and the Proclamation of Gulhane
- Handout 5.3.3 Categorizing Reforms
- Handout 5.3.4 Making Inferences about Problems within the Empire
- Handout 5.3.5 (optional) The Gulhane Proclamation (1839) and the Declaration of the Rights of Man (1789)

Procedure/Activities:

1. **Activity 1:** Distribute Handout 5.3.1 which include only the first two introductory paragraphs of the Gulhane Proclamation (the preamble). Ask students to read it or read it out loud. Help students to contextualize the time period in which it was issued: How many years after the American and French revolutions was it written? How many years before the American Civil War or the European revolutions of 1848?
2. If you implemented Module 5 Lesson 1, review the implications of what students learned about why the Ottoman Empire needed to reform. On what basis does the preamble justify the need for change in the Ottoman Empire? Compare its language to the preamble of the Declaration of Independence, which also attempts to justify the need for political change. What type of change is the Gulhane Proclamation seeking to institute?
3. Ask students who they believe is the intended audience of this proclamation? Is it limited to Ottoman provincial governors? Is it a public statement for all people of the empire? Is it intended for an international as well as Ottoman audience?
4. According to the document, what role does Islam play in the empire? Does the preamble attempt to change that? (After students read the entire document, see if they still agree with their initial answer.)
5. **Activity 2:** To prepare, cut up the statements below in Handout 5.3.2 Column 1 (the quotations), without providing information in Column 2 (source of the quotations). Note: You can keep these slips of paper in envelopes and re-distribute them to your next class.
6. **Implementation:** Pose this question: How revolutionary were the changes proposed by the Gulhane Proclamation (1839)?
7. Arrange students into small groups. Tell students that they will receive envelopes with statements that come from both the Declaration of the Rights of Man (French) and from the body of the Gulhane Proclamation. (You can give student groups all of the quotations, or just a few to work with.) Working in their groups, ask students to sort quotations into two piles: Statements they believe come from the Gulhane Proclamation and statements they believe are part of the French Declaration of the Rights of Man.
8. Explain that it is acceptable to place more statements in one pile than the other. Students should be able to justify their choices based on prior knowledge and their analysis of the meaning and *wording* of the statements. Note: If they find this frustrating, or are unable to decide the source of many of these statements, *use this a teachable moment to point out that there are many similarities between the two documents.*
9. Next disclose the source of each statement. Students should then write a “G” or a “D” on each of the quotations. Alternatively give them a new set of the statements with the sources included.

10. Now ask students to make two columns in which they try to *match* similar statements from each document in the following categories. Distribute Handout 5.3.3 Categorizing Reforms. In which categories do students find the greatest similarities? What rights are guaranteed to French citizens that are not given to residents of the Ottoman Empire? Are there any rights to which Ottoman residents are entitled that are not mentioned in the Declaration of Rights?
 - Property rights
 - Taxation
 - Public service (role of bureaucracy)
 - Military service (conscription)
 - Equality before the law
 - Freedom of expression
 - Rights to a trial
 - Legislative power
5. **Debriefing Discussion/Research:** After students summarize their findings ask them what if anything surprised them about the similarities they found in the two documents.
6. What were the most important differences that they found? (The Gulhane Proclamation does not give any power to representatives of the people, for example). Ask: Did the Proclamation of Gulhane strengthen or weaken the central administration of the empire? Why do you think so?
7. For further research: The Gulhane Proclamation officially began the period in Ottoman history known as *Tanzimat* (restructuring). How long did it last and why did it end? Which of the goals of the Gulhane Proclamation were met (and where in the empire) and which were left unaccomplished?
8. In this activity the ideals of the French Revolution are looked at as a source for the Tanzimat reforms. Compare this interpretation of Turkish reform to that posited by Halide Edib Adivar (1884-1964). See the document she wrote in Student Handout 5.2.3.
9. Compare the rhetoric or reformers in South America to that of the Ottoman Empire.
10. **Activity 3 (Optional):** Ask students to infer what problems the Ottoman Empire hoped to address by the statements from the Proclamation of Gulhane from the statements themselves. Distribute Handout 5.3.4 Making Inferences about Problems with the Empire and let students work in pairs or in small groups.
11. **Extension:** See also text of the Gulhane Proclamation and the Ottoman Bill of Rights and a podcast discussing these documents by Ottoman historian Dina Khoury, from World History Sources, Center for History and New Media, George Mason University at <http://chnm.gmu.edu/worldhistorysources/analyzing/documents/analyzingdocsintro.html>

Topic 3: Mehmet Ali and Reform in Egypt

Topic Overview

Mehmet Ali ruled the Ottoman province of Egypt from 1805 until his death in 1849, after which his heirs ruled Egypt up until 1953. Mehmet Ali grew up in the Ottoman domain of what is today Macedonia, the son of an Albanian merchant. He arrived in Egypt in 1801 as part of an Ottoman military contingent sent to re-establish Ottoman power in the wake of Napoleon's invasion of Egypt. Mehmet Ali stayed on to seize the reins of power and to

expand Egypt's sphere of influence, eventually challenging Ottoman rule itself. His many reforms of Egypt included modernization of the military, administrative reforms of agricultural lands and religious endowments, and the reorganization the economy. How the name of the founder of modern Egypt is spelled reflects his multiple roles in the Egyptian or Ottoman context: he is known as Mehmet Ali or Mehmed or Mehemet Ali in Turkish, and Muhammad Ali in Arabic.

Lesson 5.4A: Portrayals of Mehmet Ali: Windows on Politics and Culture Across the Mediterranean

Lesson Overview:

Historical portraits hold the potential to connect students to the human side of history, helping them to imagine what the actors looked like, as well as how they were seen by others. This lesson introduces students to Mehmet Ali of Egypt (1769-1849) through a series of images painted by European visitors to his court. The portraits are chosen to help students visualize the man and the power he wielded, as well as the respect he earned across the Mediterranean and beyond. Through a study of juxtaposed images students come to understand that a “mutual admiration society” existed in all directions across the Mediterranean that transcended fixed categories.

First, students Zoom In* to look closely at one painting of Mehmet Ali by the French painter Auguste Couder (1790-1873). As they study only one third of the painting at a time, they are asked to form hypotheses about what they see and what it signifies. Afterwards, students Zoom Out to acquire greater historical context through analyzing related primary source images, and primary and secondary texts. Finally students revise their hypotheses about Mehmet Ali and how he is portrayed in the Couder painting Other options include writing an imaginary account of a visit to Mehmet Ali's court, or researching and analyzing how he is memorialized in Egypt today.

It is important for students to realize that, like real historians, they may not find answers to all of the questions they have about the portrait, even with additional research. Thus the subject of this lesson is not only Mehmet Ali's reform measures in Egypt, but also the process of making hypotheses based on evidence.

* The Zoom In concept for this activity is an adaption of the methodology introduced at the Clarice Smith National Teacher Institute 2011 at the Smithsonian American Art Museum, and is based on Ron Ritchart's book *Making Thinking Visible*. The term Zoom Out as used here is the author's term.

Lesson Objectives:

National Standards for World History, Era 7 Standard 3:

Analyze the efforts of Muhammad Ali to found a modern state and economy.

- Students will formulate historical questions
- They will obtain historical data on the basis of which they will reformulate hypotheses
- They will marshal contextual knowledge and perspectives of the time and place, and construct a viable interpretation given the evidence available.
- They will consider multiple perspectives

Grade Level

World History, History of Egypt, Middle Eastern Studies, Mediterranean Studies

7th through 12

Time

This lesson can be implemented in one or two 45-minute class periods. Allow additional time to implement some assignments in the Debriefing and Assessment Activities

Materials Needed:

- PowerPoint 5.4.1 Portrayals of Mehmet Ali: Windows on Politics and Culture Across the Mediterranean
- Student Handout 5.4.1a Zoom In and Zoom Out questions for the PowerPoint
- Student Handout 5.4.1b Hypothesis Chart

Procedure/Activities:

1. **Activity 1: Zoom In and Zoom Out:** In today's world, students often "pose" for photographic self-portraits, presenting themselves in images they post on line. How do they "read" a snapshot-cum-portrait of a peer – his or her posture and costume, the photo's social context and setting? For further information about teaching with portraits, see the Smithsonian Institution's Website "*Reading*" *Portraiture Guide for Educators* <http://www.npg.si.edu/docs/reading.pdf>
2. Hold a class discussion on the power of images in which you raise the following points:
 - a. Why do class members prefer one photograph of themselves to another?? Why do you think people keep changing their Facebook photos, for example? What is the difference between a formal yearbook photograph and an informal one taken by a friend? Does it matter who took the photograph and when in terms of how the subject is presented?
 - b. What can paintings tell us about how rulers wielded power, how they viewed themselves, or were seen in the gaze of those who painted them? Tell students that they are going to learn about Mehmet Ali, ruler of Egypt, first by studying a portrait that was painted of him. Introduce basic information about Mehmet Ali at this point to provide historical background information about the Ottoman Empire and Mehmet Ali's rule of Egypt. For example, read aloud the Overview to 5.4.1.
3. **Option 1:** Project the PowerPoint for this lesson for the entire class to see as you pose the questions from this lesson, slide by slide as per the suggested questions.
4. **Option 2:** Break the class into small groups and assign each group to run through all the slide images on a computer, or print out images from the PowerPoint to distribute to groups. Alternatively assign certain groups to analyze only specific images and then to report back to the whole class. If students work in small groups you will need to print out the Zoom In and Zoom Out questions for each group's images.
5. **Debriefing/Assessment Activities:** Ask students to revise their Hypothesis Chart Handout 5.4.1 one last time. Ask:
 - a. How did each new source provide new angles for interpreting the original Couder image of Mehmet Ali?
 - b. To what extent do the images in this lesson reflect cross-pollination of social, political and cultural influences across the Mediterranean in the 19th century?

- c. How do the images in the lesson reflect about the ways in which Mehmet Ali wielded power across the Mediterranean? Was he on the periphery or at the center?
6. Stage a “Tableau Vivant” in which students assume the pose of each person in the Slide 14, “Mehmet Ali in his Palace at Alexandria (1839). Subsequently, ask students to break out into dialogue in a scripted sequence that might have taken place at this moment in time in Alexandria.
7. Do you think Mehmet Ali was manipulated by Orientalist imagery, or manipulated it for his own purposes? Write an analytical essay on this topic.
8. **Show Slide 17:** How is Mehmet Ali Memorialized? How is he dressed in the statue in Alexandria? Why do you think Americans were interested in viewing his image? How is Mehmet Ali memorialized today in Egypt? Challenge students to find other images to analyze to make a presentation to the class.
9. Based on the paintings, describe an imaginary visit to Mehmet Ali’s court.
10. Write a script for a podcast about Couder’s painting of Mehmet Ali in which you explain/deconstruct each element in the painting, bringing to bear all that you have learned in this lesson. Be sure to draw on your Hypothesis Chart as you create the script for the podcast. For information about making a podcast about a painting see the Smithsonian Museum’s Website at <http://americanart.si.edu/education/activities/podcasts/>

Lesson 5.4B: Mehmet Ali and Reforms in Egypt

Lesson Overview:

(Muhammad Ali) Mehmet Ali of Egypt (1769-1825) enacted a series of reforms in Egypt that overhauled the Egyptian military, economy, and social hierarchy. This lesson asks students to evaluate his ultimate goals and methodology and to evaluate his place in history.

In this lesson students analyze a variety of primary and secondary sources. Working in small groups they use a variety of graphic organizers to help them evaluate the program and goals of Mehmet Ali. Concluding activities include a variety of essay-writing topics, or an imaginary interview with Mehmet Ali himself.

Lesson Objectives:

National Standards for History, National Center for History in the schools

Era 7, Standard 3 A: ...Analyze the efforts of Muhammad Ali to found a modern state and economy.

- Students will identify the author or source of the historical document or narrative and assess its credibility
- They will draw comparisons across eras and regions in order to define enduring issues
- They will use evidence to support a conclusion

Grade Level

World History, High School

Time:

This lesson can be implemented in two 45-minute class periods.

Materials Needed:

- Student Handout 5.4.2 Documents and Questions
- Student Handout 5.4.3 Assess Mehmet Ali's Accomplishments: Graphic Organizer
- Student Handout 5.4.4 Rise and Fall Which groups gained or lost power under Mehmet Ali's rule? Graphic Organizer
- Student Handout 5.4.5 Flow Chart of Mehmet Ali's Reforms

Procedure/Activities:

1. Distribute Student Handout 5.4.2 to each class member. Student Handout 5.4.2. includes fourteen documents of primary and secondary sources.
2. Distribute two graphic organizers to each student, Student Handouts 5.4.3 and 5.4.4.
3. Create teams of students. Each team will work through all documents, but they can divide the work amongst themselves, such that each student tackles only three or four documents.
4. Once students are assigned documents ask them to (1) Answer all questions about their documents (2) Fill in information about their documents on the two graphic organizers. (3) Report back to their Team about their documents. (4) Listen to student summaries of other documents. (5) Continue to fill in more information on their graphic organizers as they do so.
5. Note: It is suggested that you implement Lesson 5.4.1 before this one if you have the time. It uses primary source images of Mehmet Ali as a way to engage students in analyzing the man and how he was viewed by others.
6. **Assessment:** If you have implemented Lesson 5.4.1, return to the images of Mehmet Ali in that lesson . Ask students to revise their own "image" of Mehmet Ali based on the new sources they read in lesson 5.4.2.
7. Ask students to formulate questions for an interview with Mehmet Ali. Afterwards they should imagine how Mehmet Ali would have answered their questions and write a full Question and Answer interview with the man himself. For more advanced students, think about the point of view of the interviewer and create a persona for him or her – as a French or Ottoman diplomat (or his wife), Egyptian sheik, etc. Call up pairs to enact the interview. Use one of the paintings of Mehmet Ali as a backdrop.
8. Distribute and ask students to fill in Student Handout 5.4.5 Flow Chart of Mehmet Ali's reforms.
9. Essay topics:
 - a. Compare the role Mehmet Ali played within the Ottoman Empire to that he played in the Mediterranean world outside of it.
 - b. Compare Mehmet Ali's rule with that of an "Enlightened Despot" of Europe, such as Catherine the Great of Russia, or Frederick the Great of Prussia. Can the term "Enlightened Despot" be applied to Mehmet Ali? Why or why not?
 - c. Read the excerpts from Rifa'a Tahtawi in lesson 5.4.2. In what ways did Mehmet Ali accomplish the changes Tahtawi proposed?
 - d. Compare Mehmet Ali to other reformers in Module 5 using lessons 5.5.1-2 and 5.6.1-2.

Topic 4: Khayr al-Din and Reform in Tunisia

Topic Overview

Khayr al-Din was born (c.1822) in the Caucasus, then part of the Ottoman Empire. When his father died fighting for the Ottomans, Khayr al-Din was sold into slavery, first to a prominent family in Istanbul. His rise was remarkable; by the end of his life he was appointed (briefly) as Grand Vizier of the empire. But he spent most of his life in Tunisia, his adopted homeland, which he served in many capacities: as head of the Military School, Minister of the Marine, and member of the commission charged with writing the first (and brief) constitution of Tunisia (1861). In his role of Prime Minister (1873-1877) of Tunisia he carried out scores of reforms (the subject of Lesson 2). Khayr al-Din's education encompassed Classical Arabic as well as French. His trips to France in the service of Ahmad Bey I (r. 1837-1855) of Tunisia were formative in his thinking about how Muslim countries should modernize. This was the subject of his masterpiece, *The Surest Path*. His extensive journeys to many countries north of the Mediterranean gave him first-hand knowledge of how modernization was transforming many countries in Europe. He was aware that France, with her imperial ambitions already realized in the colonization of Algeria, posed a potential threat to Tunisia's independence. For this reason he continued to believe that Tunisia needed the protection of the Ottoman Empire, while at the same time supporting the Husaynid claim to the hereditary right to govern Tunisia.

Lesson 5.5A: The Man and the Image: Groomed for Reform

Lesson Overview:

Historical portraits hold the potential to connect students to the human side of history, helping them to imagine what the actors looked like, as well as how they were seen by others. This lesson introduces students to Khayr al-Din, statesman of the Ottoman Empire and his adopted homeland of Tunisia, through analysis of his equestrian portrait that appears on Tunisian 20 dinar bill of today. The lesson introduces students to the reforms that swept across Ottoman Empire, with an emphasis on the clothing reforms of the Tanzimat period (1839-1876). Through a study of juxtaposed images students come to understand that a "mutual admiration society" existed in all directions across the Mediterranean that transcended fixed categories.

First, students Zoom In* to look closely at the equestrian portrait of Khayr al-Din. As they study only one third of the painting at a time, they are asked to form hypotheses about what they see and what it signifies. Afterwards, students Zoom Out to acquire greater historical context through analyzing related primary source images, and primary and secondary texts. It is important for students to realize that, like real historians, they may not find answers to all of the questions they have about the portrait, even with additional research. Thus the subject of this lesson is not only Khayr al-Din's reform measures in Tunisia, but also the process of making hypotheses based on evidence.

* The Zoom In concept for this activity is an adaption of the methodology introduced at the Clarice Smith National Teacher Institute 2011 at the Smithsonian American Art Museum, and is based on Ron Ritchart's book *Making Thinking Visible*. The term Zoom Out as used here is the author's term.

Lesson Objectives:

Standards: National Council for the Social Studies (2010) Theme 4, Learners will understand:

- That complex and varied interactions among individuals, groups, cultures, and nations contribute to the dynamic nature of personal identity.
- That each individual has personal connections to time and place.
- Individual Development and Identity: How are individual development and identity influenced by time and space?
- How do social, cultural, and national norms influence identity?

National Council for the Social Studies (2010) Theme 6, Learners will be able to:

- Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation among groups and nations.

National Standards for History Era 7

- 3A The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power
- 4B Analyze connections between reform movements and industrialization, democratization, and nationalism.

National Standards for Historical Thinking Skills

- Students will identify the gaps in the available records, marshal contextual knowledge and perspectives of the time and place, and construct a sound historical interpretation.

Grade Level

World History, High School, History of Egypt, Middle Eastern Studies, Mediterranean Studies 7th through 12th

Time:

One class period

Materials Needed

- Student Handout 5.5.1 Zoom In and Zoom Out Questions for the PowerPoint
- Student Handout 5.5.2 Khayr al-Din PowerPoint: The Man and His Image Groomed for Reform

Procedure/Activities:

1. **Activity 1: Zoom In and Zoom Out:** In today's world, students often "pose" for photographic self-portraits, presenting themselves in images they post on line. How do they "read" a snapshot-cum-portrait of a peer – his or her posture and costume, the photo's social context and setting? For further information about teaching with portraits, see the Smithsonian Institution's Website "*Reading*" *Portraiture Guide for Educators* <http://www.npg.si.edu/docs/reading.pdf>
2. Hold a class discussion on the power of images in which you raise the following points:
 - a. Why do class members prefer one photograph of themselves to another?? Why do you think people keep changing their Facebook photos, for example? What is the difference between a formal yearbook photograph and an informal one taken by a friend? Does it matter who took the photograph and when in terms of how the subject is presented?
 - b. What can paintings tell us about how rulers wielded power, how they viewed themselves, or were seen in the gaze of those who painted them?

Tell students that they are going to learn about Khayr al-Din an Ottoman and Tunisian statesman and author, first by studying a portrait that was painted of him. Introduce basic information about Khayr al-Din at this point to provide historical background information about the Ottoman Empire and Tunisia's role as a semi-autonomous part of the empire.

- c. In our society, how do clothing styles reflect cultural exchange, or reflect styles of past decades or centuries? How does what we wear reflect whom we admire?
3. **Option 1:** Project the PowerPoint for this lesson (5.5.2) for the entire class to see as you pose the questions from this lesson (5.5.1), slide by slide as per the suggested questions.
4. **Option 2:** Break the class into small groups and assign each group to run through all the slide images on a computer, or print out images from the PowerPoint to distribute to groups. Alternatively assign certain groups to analyze only specific images and then to report back to the whole class. If students work in small groups you will need to print out the Zoom In and Zoom Out questions for each group's images.
5. **Debriefing and Extension Activities:** Return to the painting of Khayr al-Din to “unpack” every aspect of his image as painted by Mahmoud ben Mahmoud. Students can write essays, or create podcasts about the painting. What kind of man was he, as viewed by the artist? What do his pose, and each item of his clothing convey about his role, personality, and the period in which he lived? Alternatively, wait until students have learned more about the man through documents in Lesson 2 of 5.4. to implement this assignment.
6. **Fashion and politics:** Investigate another place and time in history where what one wore demonstrated one's political affiliation and/or social attitudes such as the “sans culottes” of the French Revolution, bobbed hair of the 1920s, the mandatory male queue or pony tail of the Ming Dynasty (1368-1644) in China, or headscarf controversies in Europe today. Compare one of these moments in “fashion time” to Ottoman dress reforms of the Tanzimat period (1839-1876).
7. Ask students to illustrate a fashion plate for a magazine like *Godey's Lady's Book*, *La Mode Illustrée*, or on Egyptian magazine, etc. along with commentary about the fashion and what makes it “fashionable” or à la mode. Men's fashion should be included. Alternatively: Ask students to mount a “fashion show” on the theme of the cross-pollination of dress styles among the Ottoman Empire, Europe, and beyond (the United States, South America, for example). Assign students to work in pairs. Each partner finds an image they want to use (hopefully a primary source) and dresses up in the same fashion as that image. The partner can give the walkway commentary about the outfit; afterwards student pairs can reverse roles. Example of commentary: “The so-called Turkish-trousers, also known as bloomers, are being worn by adventurous young ladies in New England. They are designed to give American women greater mobility by freeing them of their cumbersome hoop skirts. Turkish trousers free each leg to move separately. They are made from muslin imported from India, inspired by the costume of Turkish ladies in Istanbul.” (See, for example, Gayle V. Fischer. *Pantaloon and Power: Nineteenth-century Dress Reform in the United States*. Kent, Ohio: Kent State University Press, 2001, for a discussion of how Turkish women's trousers became part of American women's 19th century dress reform.)

Lesson 5.5B: Man of Thought and Action

Lesson Overview:

This lesson continues the study of Khayr al-Din's life and work as a reformer begun in lessons 5.5. Khayr al-Din: Groomed for Reform and 5.2 The Case for Reform (which includes excerpts of Khayr al-Din's greatest work *The Surest Path*). In addition this lesson lays the groundwork that enables students to compare reform in Tunisia to that in Egypt and the Ottoman Empire (see Lessons 5.5.4 and Lessons 5.6). In this lesson students analyze twelve primary and secondary sources to evaluate the reform efforts of Khayr al-Din and his legacy.

Lesson Objectives:

Standards: National Council for the Social Studies (2010) Theme 6, Learners will be able to:

- Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation among groups and nations.

National Standards for History Era 7

- 3A The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power
- 4B Analyze connections between reform movements and industrialization, democratization, and nationalism.

The student will be able to: (EuroClio)

- organise complex historical information in a coherent form
- make comparisons and connections
- interpret and evaluate evidence

Students will:

- Students will compare Khayr al-Din with other reformers of the 19th century
- They will analyze the effect of Khayr al-Din's travel and education on his ideas and activities
- They will assess his role as a reformer in Tunisia

Grade Level:

High school World History

Time:

One to two class periods, with more time allotted to some of the Extension Activities.

Materials Needed:

- Student Handout 5.5.3 Khayr al-Din Roles Graphic Organizer
- Student Handout 5.5.4 Documents on Khayr al-Din
- Student Handout 5.5.5 Khayr Al-Din's Travels

Procedure/Activities:

1. Introduce some preliminary information about the Ottoman Empire, Tunisia's place within the empire, and the life of Khayr al-Din.

2. Distribute Handouts 5.5.3 (graphic organizer) and 5.5.4 (documents) to all students. If you teach in a “laptop school” consider having students access Handout 5.5.4 via the Internet instead of hard copy.
3. Divide the class into four or five Teams (Teams A, B, C, D etc.) and implement analysis of the documents as a “jigsaw.”
4. Each student within a Team will specialize in analyzing only three to four documents (as per your division of the documents) in a secondary Close Reading Group. Thus all students assigned to analyze Documents 1, 2, and 3 (from Teams A, B, C and D) meet to answer questions and to fill in graphic organizers of those documents only.
5. Teams reconvene and each member reports back to the Team about their documents. Members of the Team add more information onto their Graphic Organizers. At this point the Team considers the last two questions on the Graphic Organizer: Which of Khayr al-Din’s accomplishments were most important in his lifetime; what is his most enduring legacy.
6. Reconvene the entire class to share how each Team has evaluated the accomplishments of Khayr al-Din. Implement some or all of the questions in the Debriefing. Assign Assessment Activities (optional).
7. **Debriefing Questions:** Share Team assessments on Handout 5.3.3 Graphic Organizer.
 - a. What was the most important accomplishment of Khayr al-Din during his life, and his most important legacy? Did all Teams reach the same conclusions? Assuming they did not, ask Teams to try to convince other Teams that their Team made the best assessment. Ask students to cite sources as they discuss and debate their assessments.
 - b. Ask students to fill in a Venn Diagram comparing Khayr al-Din to either Mehmet Ali of Egypt or to Sultan Abdulmecid I (if you implemented Lessons 5.4. and 5. 6. respectively).
 - c. To what world leader would you compare Khayr al-Din in another region of the world during the nineteenth century?
 - d. To what world leader would you compare him in the twentieth or twenty-first century?
8. **Extension:** Khayr al-Din spent considerable time traveling throughout his life. He visited France for the first time in 1846 (before the revolutions of 1848 swept Europe) and lived in France for four years beginning in 1853. He often visited the Ottoman capital Istanbul (referred to as Constantinople by Europeans), and resided in Istanbul for significant portions of his life. He also visited Great Britain, Sweden, Prussia, Poland, Holland, Belgium, and Denmark.
9. Distribute Handout 5.5.5 Graphic Organizer of Khayr al-Din’s Travels. Ask each student to research one place he visited, and imagine how he crossed the Mediterranean Sea to get there. Students should research that country at a time that Khayr al-Din might have visited to gather enough information to fill in Graphic Organizer 5.5.5.
10. Reconvene the class to discuss questions such as the following: How “modernized” was each place? Was it part of an empire, on its way to nationhood, or a nation-state? Was it an absolute monarchy, a constitutional monarchy or a republic? How industrialized was it in terms of means of production, transportation and communication? What types of

social gatherings and cultural events did the elite or middle class attend (such as opera, theater, symposiums, etc.)? How do you think what Khayr al-Din saw shaped his vision for Tunisia and other Ottoman territories?

11. Optional: This activity can be extended to include an imaginary extract from Khayr al-Din's travelogue, or an imaginary "chapter" in *The Surest Path*.

Topic 5: Sultan Abdulmecid I and Tanzimat Reforms

Topic Overview

This lesson introduces students to Sultan Abdulmecid I, who ruled the Ottoman Empire from 1839-1861, during the formative years of the Tanzimat Reforms. Born in 1808, he inherited the throne from his father Mahmud II who had successfully staged a massacre of the janissary (1826), the elite military corps that had obstructed Ottoman reform efforts and challenged the power of the sultanate itself. It was also Mahmud II who introduced westernized dress codes, including adoption of the Fez in 1828. Abdulmecid I continued the reform efforts of his father, issuing the Gulhane Proclamation in 1839 (see Lesson 5.2.) and the *Hatt-i Humayan* or Imperial Edict in 1856, which further extended the Tanzimat reforms. When Abdulmecid died in 1861 of tuberculosis, he was succeeded by his brother Abdülaziz (r. 1861–1876).

Abdulmecid I spoke fluent Arabic, Persian and French. He was well versed in European literature and music, as well as in Ottoman calligraphy. On assuming the throne Abdulmecid I was confronted by an international crisis. Mehmet Ali (Muhammad Ali) of Egypt, then part of the Ottoman Empire, threatened to become a sovereign ruler and his powerful troops challenged Ottoman forces on a number of fronts. Only with the intervention of European allies was the Sultan able to subdue Mehmet Ali (see Lesson 5.4). By 1853 another international crisis loomed; Russia invaded the Ottoman Crimea and Abdulmecid once more had to look for European allies to ward off the threat. Abdulmecid found willing European allies who were eager to prevent Russia from gaining access to the Mediterranean. Thus the Crimean War features prominently in Lesson I. International crises did not stop Abdulmecid I and his enlightened vizier Mustafa Resit Pasha from instituting a vast array of reforms, the subject of Lesson 6B.

This lesson includes primary and secondary source materials that cover the development of Ottoman port cities and urban architecture, the effect of steam navigation and the telegraph, reform of the army, and the building of schools and hospitals. In short it shows a dizzying array of reforms that are often not covered in standard texts. It also demonstrates that the Ottoman Empire was interwoven – aside from war and peace – into the fabric of European life, while maintaining a distinct identity.

Lesson 5.6A: Man on a World Stage

Lesson Overview

Students study images of Sultan Abdulmecid I produced in variety of nineteenth century media. The images and primary source documents help students visualize the man and the power he wielded, as well as the role he played in international relations across the Mediterranean.

Historical portraits hold the potential to connect students to the human side of history, helping them to imagine what the actors looked like, as well as how they were seen by others. This lesson introduces students to Sultan Abdulmecid I through a series of images in

a variety of media that emphasize his interaction with France and Great Britain, and his admiration of European art styles. Through a study of juxtaposed images students come to understand that a “mutual admiration society” existed in all directions across the Mediterranean that transcended fixed categories.

This lesson engages students in the Zoom In and Zoom Out methodology for analyzing historical artifacts. Please see the introductions to Lessons 4.1. on Mehmet Ali of Egypt and 5.1. on Tunisia’s Khayr al Din for a description of this methodology.

It is important for students to realize that, like real historians, they may not find answers to all of the questions raised by the artifacts in this lesson, even with additional research. Thus the subject of this lesson is not only Abdulmeceid I himself, but also the process of making hypotheses based on evidence.

Lesson Objectives:

National Council for the Social Studies (2010) Theme 6, Learners will be able to:

- Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation among groups and nations.

National Standards for History Era 7

- 3A The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power
- Euro-Clio
- Ability to work with different types of historical sources (visual, oral, written, etc.)
 - Ability to identify and utilise appropriately sources of information for a historical enquiry

Common Core

- Ask questions about important details across multiple sources to determine points of agreement and disagreement.

Grade Level

World History, World Geography, national history; secondary

Time:

One class period.

Materials Needed:

- PowerPoint Presentation 5.6.1 Sultan Abdulmeceid I: Man on a World Stage (either projected or printouts of the slides)
- Student Handout 5.6.2 Slide Text and Questions for Zoom In–Zoom Out
- Optional: Article “The Crimean War” by naval historian Andrew Lambert at BBC on line http://www.bbc.co.uk/history/british/victorians/crimea_01.shtml
- Optional: Territorial Evolution of the Ottoman Empire, http://en.wikipedia.org/wiki/Territorial_evolution_of_the_Ottoman_Empire

Procedure/Activities:

1. **Activity 1: Zoom In and Zoom Out:** In today’s world, students often “pose” for photographic self-portraits, presenting themselves in images they post on line. How do

they “read” a snapshot-cum-portrait of a peer – his or her posture and costume, the photo’s social context and setting? For further information about teaching with portraits, see the Smithsonian Institution’s Website “Reading” *Portraiture Guide for Educators* <http://www.npg.si.edu/docs/reading.pdf>

2. Hold a class discussion on the power of images in which you raise the following points:
 - d. How has technology changed the way we produce and view images? Remind students that until the latter decades of the twentieth century, photographs were produced using celluloid film had to be printed from a negative for viewing. How are new technologies changing the way we view images (such as Instagram)? What technologies existed in the nineteenth century for viewing and sharing images? Remind students that early versions of photography (daguerreotypes) were available from the 1830s on. [Lesson 2 includes photographs.] Beginning in 1796 the invention of the lithograph meant that black and white images could be distributed on a mass scale. [One image in this lesson may be a lithograph.] How might these developments have changed the public’s ability to “see” their rulers for the first time? How could rulers use these techniques to propagate images of themselves to the public?
 - e. Tell students that they are going to learn about Sultan Abdulmecid I, ruler of the Ottoman Empire, first by studying an image that may have been mass produced. Introduce basic information about the sultan at this point to provide historical background. For example, read aloud the Overview to 5.6. Also consider showing maps of the empire from around 1850. How were its territories in the Balkans besieged in the west; how was Russia (angling for an outlet into the Mediterranean) besieging it from the east?
3. **Option 1:** Project the PowerPoint for this lesson for the entire class to see as you pose the questions from this lesson, slide by slide as per the suggested questions.
Option 2: Break the class into small groups and assign each group to run through all the slide images on a computer, or print out images from the PowerPoint to distribute to groups. Alternatively assign certain groups to analyze only specific images and then to report back to the whole class. If students work in small groups you will need to print out the Zoom In and Zoom Out questions for each group’s images.
4. **Debriefing:** If students have analyzed the images in small groups, reconvene the whole class for the debriefing. (Note: If you have implemented all three Zoom In and Zoom Out portrait analysis in lessons 5.4. and 5.5., remind students to utilize everything they have learned about Ottoman dress reforms, the European portrait tradition, and the analysis of context to arrive at an interpretation of the image.)
 - a. How might the propagation of images of the Sultan increased the loyalty of the Ottoman population to the empire?
 - b. How do we know from these images that Abdulmecid I admired European art and technology?
 - c. From the evidence available in this lesson, can we say that the Sultan was in turn admired by Europeans? What is your evidence?
 - d. In what respects did Abdulmecid I guard aspects of his Muslim identity in the imagery he generated of his person?

Lesson 5.6B: Modern Institutions and Infrastructure: From Schools to Steamships

Lesson Overview:

In this lesson students investigate primary and secondary visual and written sources about Ottoman reforms in the second half of the nineteenth century. Extension and Assessment activities include writing an excerpt from a nineteenth century travel guide to Istanbul/Constantinople, or essays in which students assess the “sick man of Europe” trope for this time period.

Lesson Objectives:

National Council for the Social Studies (2010) Theme 6, Learners will be able to:

- Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation among groups and nations.

National Standards for History Era 7

- 3A The student understands how the Ottoman Empire attempted to meet the challenge of Western military, political, and economic power

Euro-Clio

- Ability to work with different types of historical sources (visual, oral, written, etc)
- Ability to identify and utilise appropriately sources of information for a historical enquiry

Common Core

- Ask questions about important details across multiple sources to determine points of agreement and disagreement.

Content

- Students will describe modernization efforts in the Ottoman Empire, with emphasis on education, infrastructure and urban life and analyze their impact.
- They will assess the validity of common terms like “sick man of Europe” used to portray the Ottoman Empire in the 19th and early 20th centuries.

Grade Level

World History, World Geography, national history; secondary

Time:

One or two class periods, with more time allotted if you choose to implement Extension assignments.

Materials Needed:

- Student Handout 5.6.3 Document Sets with questions divided as follows:
 - The Development of Ottoman Port Cities Document A
 - Urban Reforms Document A
 - Architecture for a Modern Empire Documents A and B
 - The Telegraph and Its Effect on the State Documents A and B
 - Reform of the Army Documents A, B, and C

- Effect of Steam Navigation on the Empire Documents A and B
- Schools and Hospitals, Documents A, B, C, D and E.
- Student Handout 5.6.4 Graphic Organizer for the Debriefing Phase

Procedure/Activities

1. This lesson provides a wealth of visual and written resources about Ottoman Reform. If you want to cover all of the topics in this lesson, consider assigning pairs or small groups to just one set of documents, and then asking them to report back to the whole class with their assessments.
2. Begin by asking students to share what they know about industrialization and reform in the United States in Antebellum America. Was the development of steam power and the railroads, for example, initiated in the United States? Which technologies were imported, which invented here? Were all parts of the nation industrializing at the same rate? What was needed on the part of entrepreneurs and the government to put industrial reforms into effect? What other types of reforms were taking place at the same time?
3. Explain to students that they are going to study reforms taking place in the still-vast Ottoman Empire roughly around mid-century – under the aegis of Sultan Abdulmecid I and Mustahpa Resit Pasha who served as his Grand Vizier from 1848 to 1852.
4. Distribute Handout 5.6.1 to all students. If you teach in a “laptop school” consider having students access Handout 5.6.3 via the Internet instead of hard copy.
5. If you want to cover all of the topics in this lesson, consider assigning pairs or small groups to just one set of documents, and then asking them to report back to the whole class with their assessments. If you would like to implement this activity as a Jigsaw, follow instructions in 5.5. Lesson 5.
6. If you prefer a narrower focus consider the following”
 - a. The Document Set 6.6.3 on reform of the army uses two primary sources that contradict one another in their assessment of Ottoman military preparedness. They could be assigned as a “stand alone” lesson on how to interpret point of view.
 - b. Document Set 7 on schools and hospitals shows images of Ottoman girls and women. It could used and integrated with the Lesson 7 on Women’s Salons and with further investigation of Halide Edib Adivar whose work appears in 5.2. The Case for Reform.
7. **Debriefing:** Ask students, from the many descriptions of reform efforts in this lesson, how involved was Sultan Abdulmecid himself in the reform effort? What is your evidence? How would you measure the success of these reforms? What further evidence would you want to make such an assessment?
8. Using Handout 5.6.4 Graphic Organizer, fill in (in pairs, groups or as a class) and discuss how the following set of reforms reinforced one another:
 - Port Cities, Steamships, Urban Reforms.
 - Steamships, Telegraphs and the Army
 - Architecture, Schools and Hospitals

- Hospitals and the Army
9. In how many of these reform efforts did the Ottomans draw on expertise from Europe? To what European efforts did they contribute their own expertise? Give examples.
10. **Extension/Assessment:** Write an essay in which you evaluate the “sick man of Europe” trope for the Ottoman Empire in the mid-nineteenth century. Is it an appropriate way to describe the empire in comparison to the rest of Europe? Marshall evidence in support of your view.
11. **Extension/Assessment:** Write an essay comparing Ottoman reforms to the reforms of another empire, such as the Russian Empire or the Austro-Hungarian Empire. What problems did all of these large-scale empires face and how did they or did they not implement reforms?
12. **Extension/Assessment:** Write an **extract from a travel guide**, advising fellow travelers about the logistics of travel to Istanbul/Constantinople and some of the highlights of what to see. It was in this era that travel-as-tourism developed on a major scale, facilitated by the famous Baedeker Guides written in German, begun by Karl Baedeker (1801-1859). His British counterpart was Thomas Cook whose guides facilitated large-scale tourism.
- For a travel guide model to follow view Cook’s Tourist Handbook for Palestine and Syria published in 1876 at <http://www.archive.org/stream/cookstouristsha13ltdgoog#page/n7/mode/2up>
 - Describe steam travel to the port city of Istanbul, where to find telegraph and postal offices to communicate back home, where to go if you get sick (new hospitals), some examples of recent architectural additions to the city, and a few highlights of historic sights to see.
13. **Extension/Assessment:** Write an extract from **an imaginary account of your journey** in the Ottoman Empire in which you compare Ottoman reforms to reforms in your “home country.” Choose a “home country” you want to research concerning its own efforts at reform during this time period -- such as a Mediterranean country (e.g. Spain, Greece, Morocco), or a country in the Americas (e.g. Brazil or the United States.)
- Find an array of Ottoman officials and institutions to visit. Assess the reform effort not only from the point of view of how they look “on the books” but “in action.”
 - Try to find historical images online to accompany your account.
 - Write with a “point of view” about you see. Are you impressed by what you see or depressed? Why?
 - For more reforms to investigate consider some of the following:
“Other state innovations during Abdülmecid’s reign spanned the administrative, legal, economic, financial, and educational fields. In 1840 the Ottoman Postal Ministry was founded, followed in 1857 by the Education Ministry. The Modern Municipality Organization was established in Istanbul in 1855, while the Penal Code (1840), Law of Commerce (1850), and Land Law (1858) were imported from the West. Sultan Abdülmecid established schools of teaching (1847), agriculture (1847), forestry (1859), and political science (1859). The first privately owned Turkish newspaper in the empire, Ceride-i Havadis (Journal of News), began publishing in 1840 during Abdülmecid’s reign. The Ottoman economy also saw significant change during this

period with the empire issuing its first banknotes being issued in 1839 and incurring its first external debt in 1854.” (Source: Çakır, Coşkun. "Abdülmeçid I." In Ágoston, Gábor, and Bruce Masters, eds. *Encyclopedia of the Ottoman Empire*. New York: Facts On File, Inc., 2009. *Modern World History Online*, Facts On File, Inc. at <http://www.fofweb.com/activelink2.asp? ItemID=WE53&iPin=EOE009&SingleRecord=True>.)

Topic 6: Women’s Empowerment and the Tradition of the Salon

Topic Overview

The two lessons in this unit engage students in a study of the literary salon and its impact across the Mediterranean in the age of print journalism. While the salon tradition was firmly in place in France by the seventeenth century, it also has antecedents in the Arab world (the *mujalasa*). The nineteenth and early twentieth century salons investigated in this lesson were hosted by women in Cairo, Aleppo, Damascus, Jerusalem and Beirut, as well as in Paris and Milan. While they met in the privacy of a woman’s home they were not sex-segregated; prominent men also attended the sessions. The women, as well as their male allies, also wrote, or were encouraged to write, for public consumption. The dialogues held in the home thus had ramifications for public discourse and led to changes in society, especially concerning the role of women. Thus salons can be seen as thresholds between the private and public spheres.

While the French model of the salon was the inspiration for Arab women, it was adapted to further nationalist goals. For example, the preferred language of the Egyptian salons was Classical Arabic (*not* French). Thus the movement is a good example of the cross-pollination of social institutions across the Mediterranean.

The salonnières for the most part came from well-to-do families who subscribed to reform efforts, including the education of women. Their invited guests represented a variety of faiths. While the salonnières advocated a greater role for women in society, as did their male and female guests, they differed as to their ultimate goals and the best means to attain them.

Lesson 5.7: The Salon Heritage and its Transformation

Lesson Overview:

The focus of this lesson is the tradition of the literary salon, its antecedents in both the Medieval Islamic and modern European worlds, and the ways in which the salon tradition was both revived and transformed in the Mediterranean.

Working in groups, students define the term “salon” based on readings about the Arab *mujalasa* and the French salon traditions. They analyze how these traditions were utilized and transformed by Palestinian salonniere Mayy Ziyadah (also referred to as Mai Ziade) and others. Follow-up activities include essay and debate topics, as well as activities that engage students in preliminarily “planning” salons of their own. Lesson 2 provides instructions for how to hold a nineteenth century salon-in-the-classroom.

Lesson Objectives:

- National Curriculum Standards for Social Studies, National Council for the Social Studies Theme 5 High School: How various forms of groups and institutions change

- over time; How groups and institutions work to meet individual needs, and can promote the common good and address persistent social issues.
- National Standards of History, National Center for History in the Schools. Era 7, 4B Analyze connections between reform movements and industrialization, democratization, and nationalism. Explain the origins of women’s suffrage and other movements in Europe and North America and assess their successes up to World War I.

Content

- Students will define the term *salon* as it applies across history and cultures.
- They will analyze how women gained public influence via the salons held in their homes.
- They will compare women’s movements within regions of the Mediterranean to those outside of it.
- They will enact and embody viewpoints held by men and women who attended the salons.

Grade Level

World History, national histories; secondary, post-secondary.

Time:

Two 45-50 minute class periods to implement Lesson 1.

An additional three class periods for Lesson 2.

Materials Needed:

- Student Handouts 5.7.1 to 5.7.8
 - 5.7.1 Transformations of the salon tradition, readings and questions
 - 5.7.2 Graphic Organizer: What was it like to attend a salon?
 - 5.7.3 Graphic organizer: How did Mayy Ziyadah transform the salon tradition?

Procedure/Activities:

1. **Activity 1: Introductory Activities:** Ask students the following sequence of questions and/or raise the following points:
 - a. What kinds of locations do we have in our society for discussing important issues amongst ourselves on a regular basis? Answers may vary from “at home” -- to a coffee shop, pizza parlor, school lunchroom, classroom, political or religious organization, book club, library, and so forth.
 - b. If we wanted our discussions, thoughts, and opinions to reach a wider audience and influence public opinion, what means do we have? Answers might include publishing letters to the editor of a newspaper, posting a blog, creating an organization, and so forth. How much harder might this have been in the days before industrialization brought print journalism, and the computer the age of e-journalism?
2. Remind students that throughout history and in many societies, women were not allowed to participate in activities/discussions that took place outside of the home, or even socialize with non-family members inside the home. Ask students for examples of

this phenomenon throughout world history. For example women in Ancient Greece were for the main part secluded in their homes, while women in nineteenth century America could attend a variety of public events, but were not expected to speak publically to “promiscuous” audiences of both men and women. If so cut-off from public discourse, what means could women find to influence it?

3. Explain to students that in this lesson they will study an institution called *the salon* that enabled women to enter the “public sphere” through holding regularly scheduled discussions in the “private sphere” of their homes.
4. In Ottoman homes space was divided into the *selamlık* section, reserved for men, and the female space, the *haremlık*. In early America the “front parlor” was used for public occasions (a wedding), while the back parlor was more intimate. What do we mean when we use the terms, *family room*, *den* or *living room*? (How these spaces are defined and used might vary among different social classes and regions of America.)
5. Ask if our homes are still divided into public and private spaces? Ask students to sketch their homes and label each space as “private” (reserved for family members, such as the parent/s’ bedroom) or “public” (the living room). [Note: teachers should be culturally sensitive to class differences among their students and therefore students should not be required to share their drawings.] Consider asking just a few students to share what they discovered in doing this activity.
6. Tell students that originally the word *salon* simply meant a large reception room. Over time it also acquired the meaning of a social gathering. In this lesson students will learn how the *salon* as a type of social gathering crossed cultural boundaries and empowered women in Mediterranean societies.
7. **Activity 2: Assign the readings.** Distribute Student Handout 5.7.1, 5.7.2, and 5.7.3. Tell students that they will learn about the salon tradition through a variety of readings. These include sets of readings about the bulleted topics below (you can assign all of this as individual work):
 - Early Islamic Salon: A set of two readings with questions.
 - French Salon: A set of three sources with questions.
 - Arabic Salon of Mayy Ziyadah: A set of three sources with questions.
 - Arabic Salon of Mayy Ziyadah: A set of three sources with questions.
8. Alternatively, form groups of four students such that the readings are divided among group members as follows:
 - Step 1. Assign a pair to read and report to their group of four on the Early Islamic Salon and the second pair to do the same with the French salon.
 - Step 2. Students share what they have learned with the group of four before moving on to Step 3.
 - Step 3. Assign each pair to tackle one of the sets of readings about Mayy Ziyadah.
 - Step 4. The group re-convenes to share and learn more about Mayy Ziyadah’s salon.
 - Step 5. The group fills in the graphic organizers in Handouts 5.7.2 and 5.7.3
 - Step 6: The entire class reconvenes. The teacher chooses to implement some or all of the Concluding Activities below.

9. **Activity 3: Concluding Activities as Extension/Assessment/Enrichment:** Essay topic: The word “salon” simply means a large room that accommodates guests. But when the word “salon” is used to refer to a social gathering, we mean something more specific. Define the elements of a *salon* as a social gathering, drawing on all of the readings and images in this lesson. In your essay address this question: Does the *salon* tradition inherently foster democratic ideals? What is your evidence for thinking so?
- Essay topic: In what respect is the salon tradition one that takes place in the *private sphere* and in what respects can it be considered as taking place in the *public sphere*?
 - Research: How do salons reflect and further regional intellectual and social movements? Compare one of the women’s salons in the Levant and North Africa to that of one held in Italy or France like the Jewish salonnières Geneviève Halevy Straus (1849-1926) and Anna Kuliscioff (1855-1925). The first held a literary and artistic salon in Paris, while the latter held a salon focused on politics in Milan. (See the Biographies Handout.)
 - Debate: The Seneca Falls Convention held in upstate New York in 1848 was largely planned in the homes of women like Elizabeth Cady Stanton. Would you call these planning sessions a “salon”? Why or why not?
 - Role Play: Imagine that you are hosting or co-hosting a salon today. Remember that a successful salon gathered together an illustrious group of men and women who were prominent intellectuals and notables in their society. Make a guest list for your salon. Choose the themes for discussion and debate, and write a guest list to match. How would you induce such individuals to attend your salon? What social connections would you need to contact them personally?
 - Create plans for an on-line *salon* and compare and contrast the value of holding a salon in the virtual world rather than face-to-face.

Lesson 5.8: Scripting/Enacting a Salon Session

Topic Overview

In this lesson students are divided into groups of *salonniers* and their guests (up to eight groups). In their groups they plan a salon session to enact in front of class. They research and imagine the historical context of a salon session, the cast of characters, and the setting. Students are then assigned to write an actual script and/or make plans for an adlibbed conversation in the “salon” for presentation to the entire class.

Grade Level, Time, Lesson Objectives

As above, Lesson 7

Materials Needed

- Student Handout 5.7.4 Salon Members Plan Their Salons (guided group work)
- Student Handout 5.7.5 Individual Assignments for Salons
- Student Handout 5.7.6 Graphic Organizer on Intersecting Social Movements
- Student Handout 5.7.7 Conversation Topics
- Student Handout 5.7.8 Salon Biographies

Procedure/Activities

1. **Assign Roles**: The teacher assigns the roles of the *salonniers*. Choose students who are ready to play a leadership role in organizing other students-cum-guests and in leading the discussion, much as the *salonniers* actually did themselves. It is in their homes that

salons met; it was through their social connections and intellectual accomplishments that their salons gained a following of distinguished men and women. Note that the readings in this lesson provide background information for the salons held in Cairo, Aleppo and Damascus, but not Paris and Milan. However, with good student researchers you can assign some to represent the *salonniers* in Paris (Geneviève Halevy Straus) and Milan (Anna Kuliscioff).

2. Assign other class members to be invited guests for each salon. You can assign each one to play a particular guest, or let students choose from Handout 5.7.8: Salon Biographies.
3. **Distribute handouts and provide work time:** Provide a class period in which salon groups organize their salons. Distribute Handout 4: Salon members plan their salons and Handout 5: Individual Assignments for Salon Members.
4. Optional: Distribute Student Handout 5.7.6 Graphic Organizer of intersecting social movements and Student Handout 5.7.7 Conversation Topics. Ask students to enter facts and ideas onto Student Handout 5.7.6 as they read from the Conversation Topics.
5. Devote a second class to having students script their salon. Note that historians do not have “transcripts” of salon sessions, but infer what these were like based on references to them in letters, novels, and newspaper articles.
6. Third class period: Students enact their salons in front of the entire class.
7. **Debriefing:** Focus on Handout 5.7.6: Graphic Organizer of intersecting social movements. Pose the following question for debate: To what extent was it necessary for women to enter the public sphere in order to build successful national movements? Could women have entered the public sphere without new technologies that enabled them to write for public consumption?
8. For discussion and debate: To what extent was the *Nahdah* movement literary and to what extent nationalist? To what other linguistic revivals could it be compared? What was the role of men in the salons? Were women always in the vanguard of pushing social change for women, or was it sometimes the men? Could women have succeeded in entering more prominent public roles without the support of men? Explain. Which of the *salonniers* in your classroom was most successful in nurturing vigorous discussion in an even-handed and calm manner? In which of the salons were the guests most impressive in their ability to present their talents and share their viewpoints?

Additional Lesson Materials

World War I in the Mediterranean Region

Overview and Links

The University of Arizona Center for Middle East Studies has an extensive set of lesson plans on the Balkans, Cyprus, World War I in the region, and other topics at <http://cmes.arizona.edu/outreach/lessons>.

World War I in the Middle East - Diaries, Documents, and Diatribes

Author

Lisa Adeli

Grade Level

High School and Adult

Lesson Materials (links only)

[Lesson Plan](#) ; [Overview](#) ; [Document Analysis Sheet](#) ; [Documents - Diaries and Memoirs](#)

Documents - Photos and Artwork: [Part 1](#), [Part 2](#), [Part 3](#)

Newspaper Accounts - [Article 1](#), [Article 2](#), [Article 3](#), [Article 4](#), [Article 5](#), [Article 6](#), [Article 7](#), [Article 8](#).

World War I in the Middle East - Museum Research Project

Author

Lisa Adeli

Grade Level

High School

Lesson Materials (links only)

[1. Assignment Description for Teachers](#) ; [2. Overview - World War I in the Mid East](#) ;

[3. List of Projects](#) ; [4. Assignment for Students](#) ; [5. List of Resources](#) ; [6. Museum Viewers' Assignment](#)

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Module 5 Student Handouts by Lesson

Part A - 5.1-5.3

Questions to Accompany Maps A through F, Student Handout 5.1.2

Respond to the following questions about maps of the Mediterranean in the 19th century:

MAP A. Roman Empire

- Describe the Roman Empire in relationship to the Mediterranean Sea.
- To what other seas did the Roman Empire have access to via which waterways? Where do they lead?

MAP B. Europe in 1648

- According to this map, is the Ottoman Empire considered to be part of Europe?
- Compare the Roman Empire to the Ottomans in 1648. How much of the same territory did they occupy?
- In comparison to the Roman Empire, to which of the same other bodies of water did the Ottoman Empire have access (or not)? (see Map A)
- The question of the fate of Ottoman territories in the 19th century was referred to as the “Eastern Question.” Why do you think it was so labeled, and by whom?

MAP C. Europe in 1810 at the Height of Napoleon’s Power. With the spread of Napoleon’s Empire came the spread of revolutionary ideas in Europe, including the Napoleonic code or Code Civil, which granted citizen’s rights unknown in former autocracies.

- Which countries/regions on this map were directly under Napoleon’s rule, or his “Greater Empire”? Which regions/countries were hostile to and at war with Napoleonic France?
- Use Map D. (Revolutions in the Atlantic World 1776-1826) to figure out if Napoleon led his army into Ottoman territories. If not, how close did he get?
- Which areas of the Ottoman Empire were closest to regions under Napoleon’s domination or influence? (Do not forget to include North Africa in your assessment.)
- Compare Map C. to MAP B. Europe in 1648. Which areas had the Ottoman Empire lost by this point in time?
- What boundaries did the Russian and Ottoman Empires share? What regions of the Ottoman Empire would Russia be most interested in acquiring, and why? On which side did Russia fight during the Napoleonic Wars?

- From the viewpoint of the Ottoman Empire, which political powers posed the greatest threat to its empire? How might these powers be played off one against the other, to the advantage of the Ottomans?
- The Napoleonic Wars spread revolutionary ideals in regions conquered by Napoleon. How near to or far away from were these regions to the Ottoman Empire?
- According to the Treaty of Utrecht (1713) Great Britain acquired Gibraltar. During the Napoleonic Wars the French surrendered Malta to Great Britain (1800). Find Gibraltar and Malta on the map. Explain why these two islands gave Great Britain strategic power in the Mediterranean.

MAP D. Revolutions in the Atlantic World 1776-1826

Use Map D. to describe some of the ways that revolutions “crossed” the Atlantic. (The American Revolution pre-dated the French Revolution, inspired in part by French political thinkers.)

- What Mediterranean country aided the colonists in the American Revolution?
- During this time, which Caribbean and South American regions had successful revolutions and became republics?
- Name some of the “New World” revolutionaries who visited Europe during this time period. What influence might they have had in spreading revolutionary ideals?
- Is the Ottoman Empire part of this exchange of trans-Atlantic geopolitics?
- Use Map B. Europe in 1648 to figure out which regions of the Ottoman Empire were lost during this time period of revolutionary ferment. List them.

MAP E. The Industrial Revolution in Europe 1750-1900

- Is the Ottoman Empire on this map? Is the Mediterranean Basin? Are most of the sources of coal located in the north or south of Europe?
- In how many cases is a major industrial center not near a source of coal?
- Which part of Europe is the most heavily industrialized? Is it a country/region that borders on the Mediterranean?
- What types of coal-fueled industries can you think of – including those in manufacturing and transportation? Are any of them still powered by coal in today’s world?
- What might be some possible reasons for the remarkable growth rate of Europe’s population from 1750-1900?

MAP F. Industrialization of Europe 1850

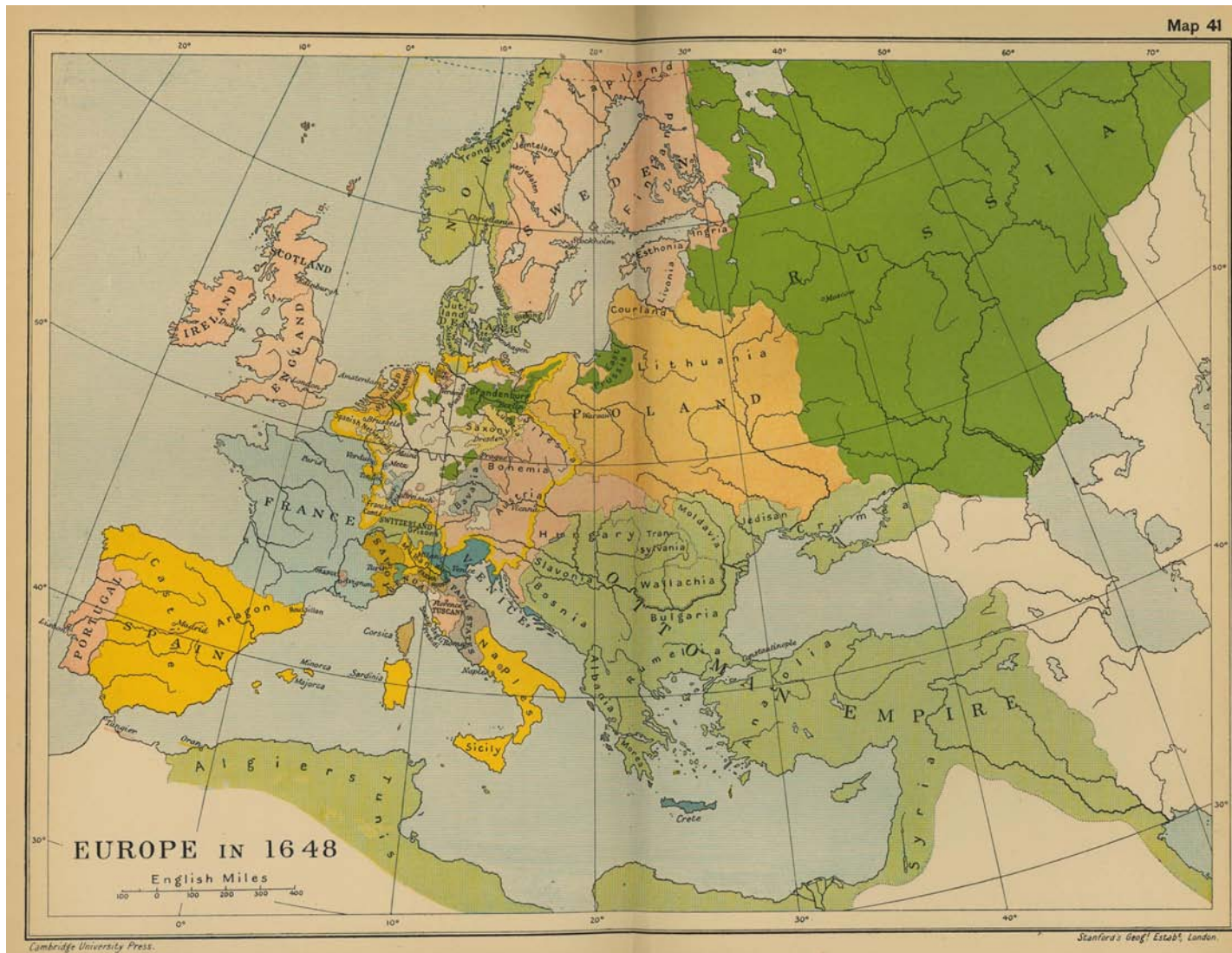
- Is the Ottoman Empire on this map of Europe? [Other than the population of Constantinople (Istanbul) information on the Ottoman Empire is not given.]
- Which country on the map is most heavily populated? According to Map E. does this country also have a rich supply of coal?
- What is the relationship (in general) of the amount of shipping tons in ports, and the location of railroads? Why might there be a correlation between the two?
- Which countries on the Map F. are crossed by the greatest mileage of railroad track? On the whole, are they concentrated around the Mediterranean basin?
- Does Constantinople (Istanbul) have a higher or lower population than some other key cities of Europe?
- Consider maps E. and F. from the point of view of the Ottoman Empire. How could the Ottoman Empire improve its economic productivity vis-à-vis the rest of Europe?

Source Maps for Module 5, Lesson 1 Map Study

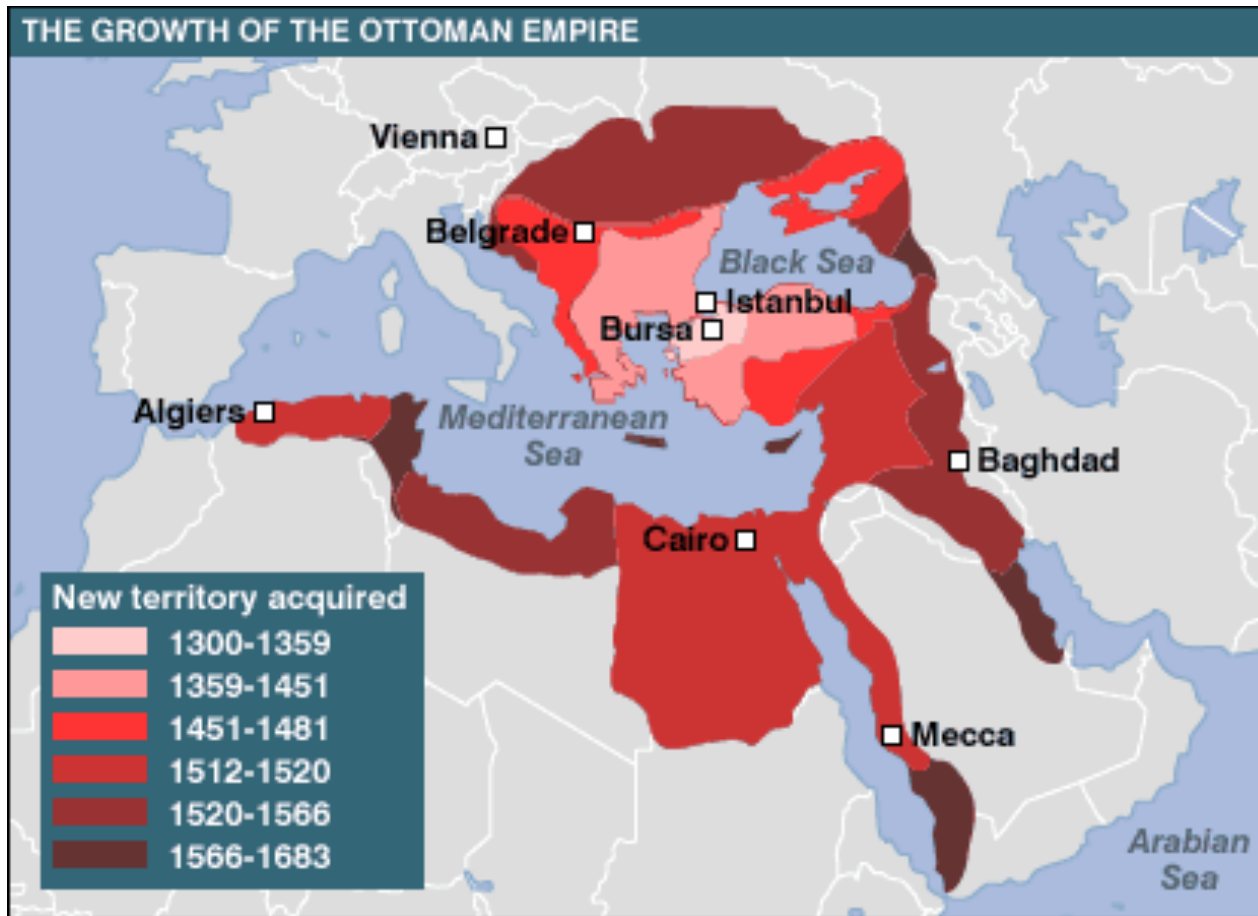
Use Student Handout 5.1.1 to answer the questions based on your study of the following maps, A-F



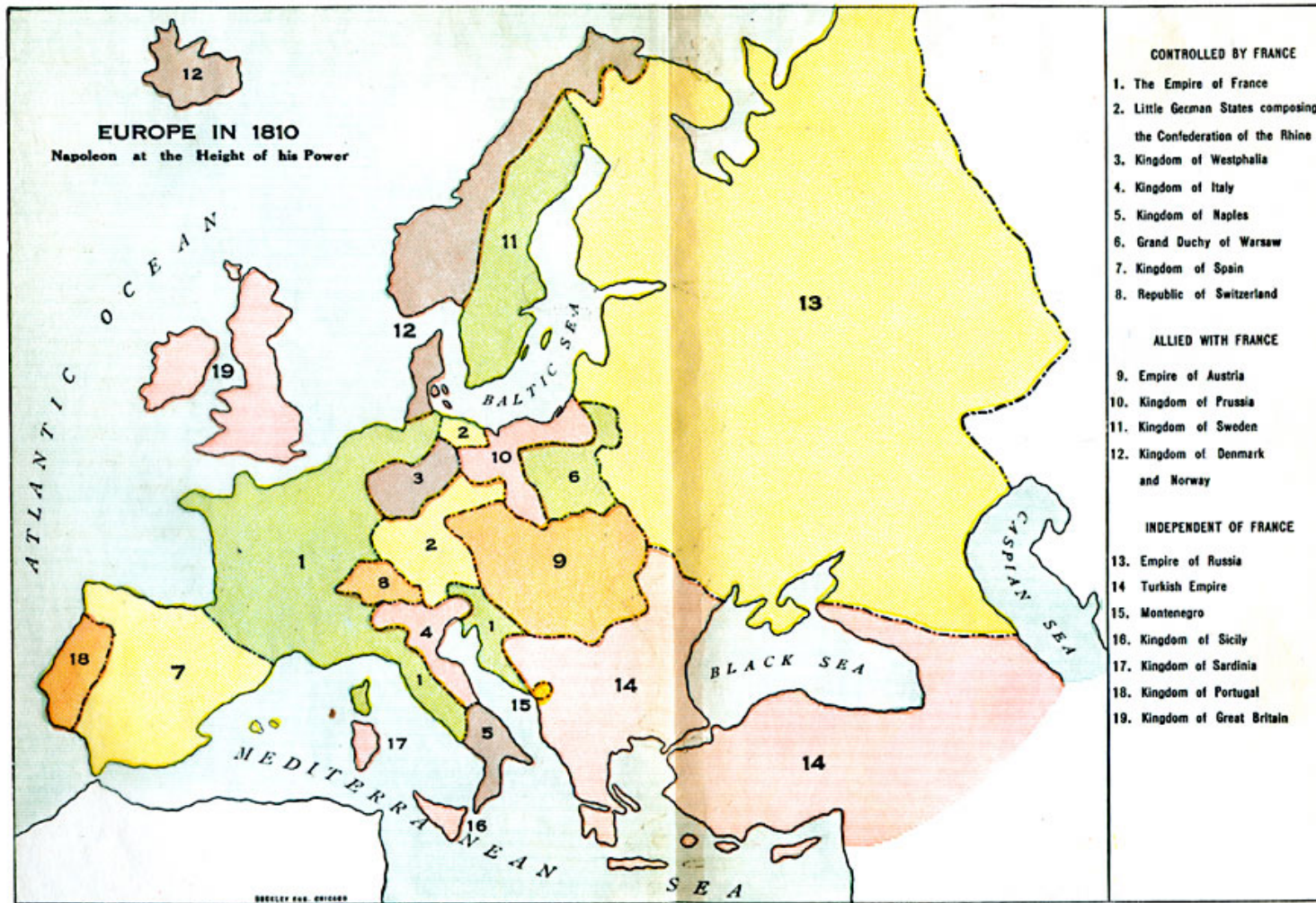
MAP A: The Roman Empire in about 117 C.E. (Source: Githens, Alan. *A Geographical Tour: A Tour of Empire*. n.d. The Roman Empire Web <http://wps.ablongman.com/wps/media/objects/262/268312/art/figures/KISH106.jpg> and <http://www.utexas.edu/courses/ancientfilmCC304/lecture21/detail.php?linenum=4>)



MAP B Europe in 1648 (above) (Source: "Cambridge Modern History Atlas 1912 - Perry-Castañeda Map Collection - UT Library Online." http://www.lib.utexas.edu/maps/historical/ward_1912.html)



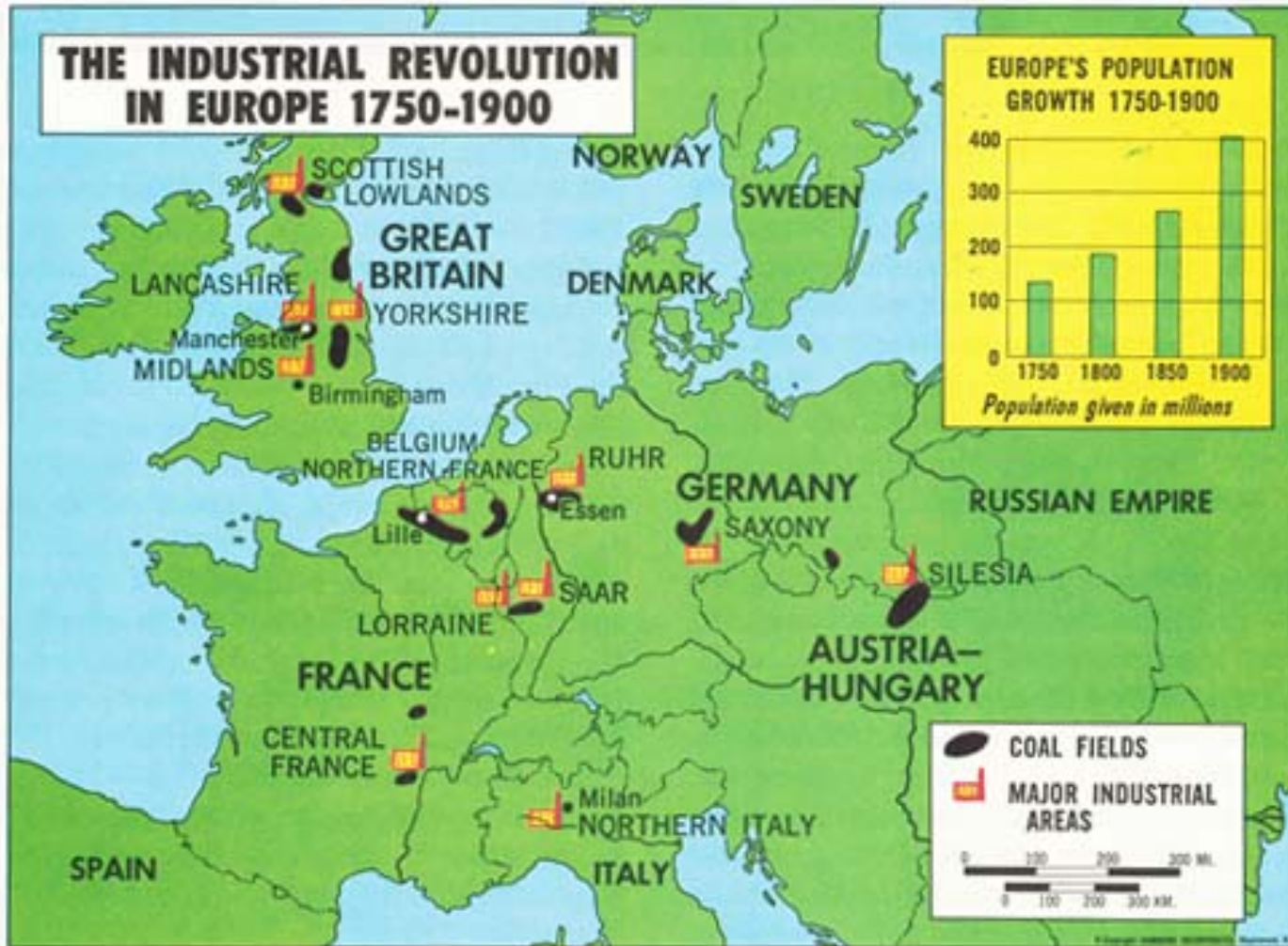
MAP B The Ottoman Empire, 1300-1683 (Source: "BBC NEWS | Europe | Turkey's Long Journey to Europe." Accessed November 25, 2013. <http://news.bbc.co.uk/2/hi/europe/4094873.stm#graphic>)



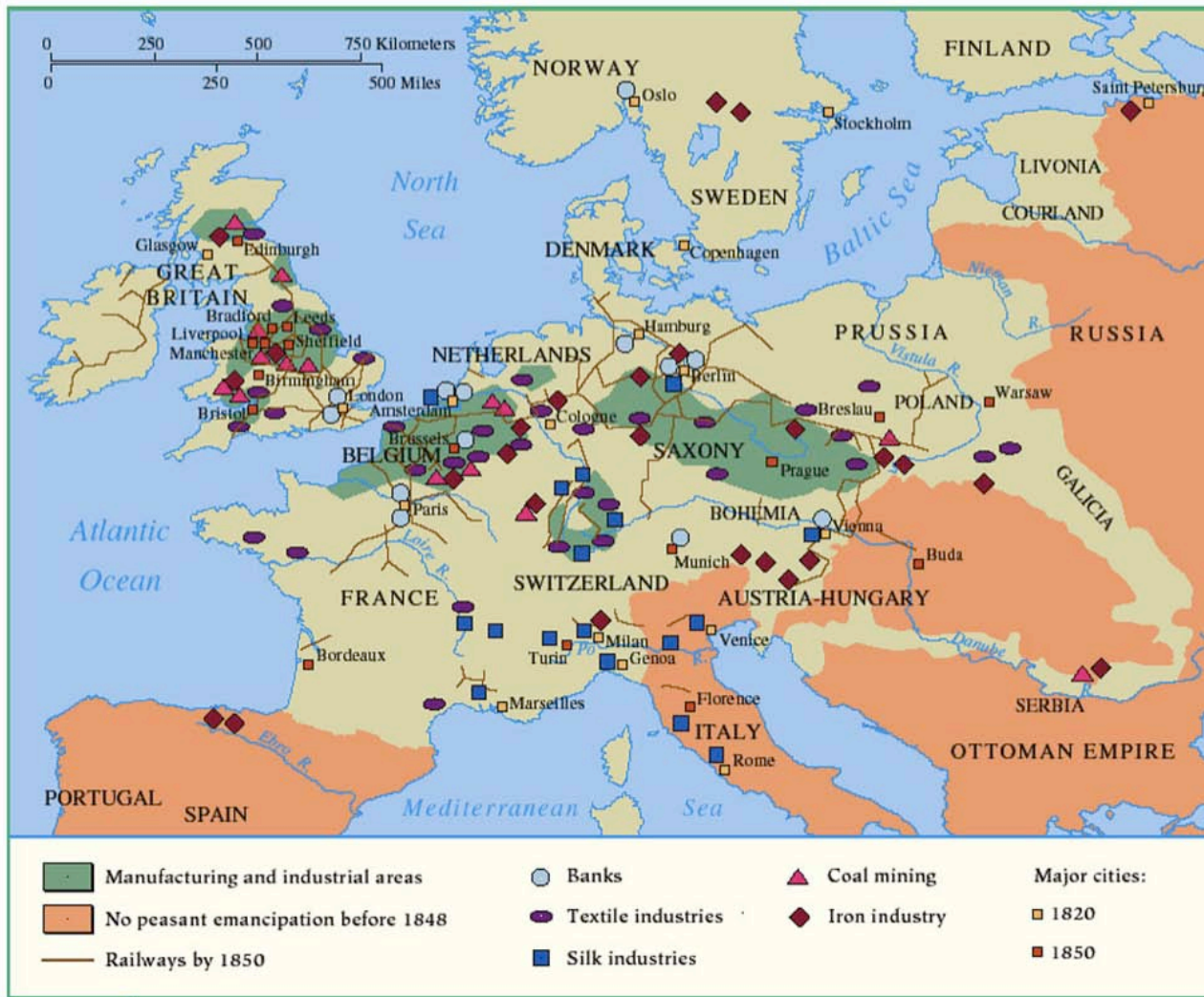
MAP C. Europe in 1810 at the Height of Napoleon's Power (Source: Educational Technology Clearinghouse, University of South Florida College of Education. "Maps, Etc.: Europe - Complete Maps." *Maps Etc.*, 2009. <http://etc.usf.edu/maps/pages/7300/7352/7352.htm>)



MAP D. Revolutions in the Atlantic World 1776-1826 (Source: Rand McNally Education. "Revolutions in the Atlantic World, 1776-1826." http://education.randmcnally.com/classroom/action/viewLargerMapImage.do?mapFileName=Revolutions_Atlantic_World.jpg&imageTitle=Revolutions%20in%20the%20Atlantic%20World,%201776-1826&skillLevel=Elem&oid=1073909161)



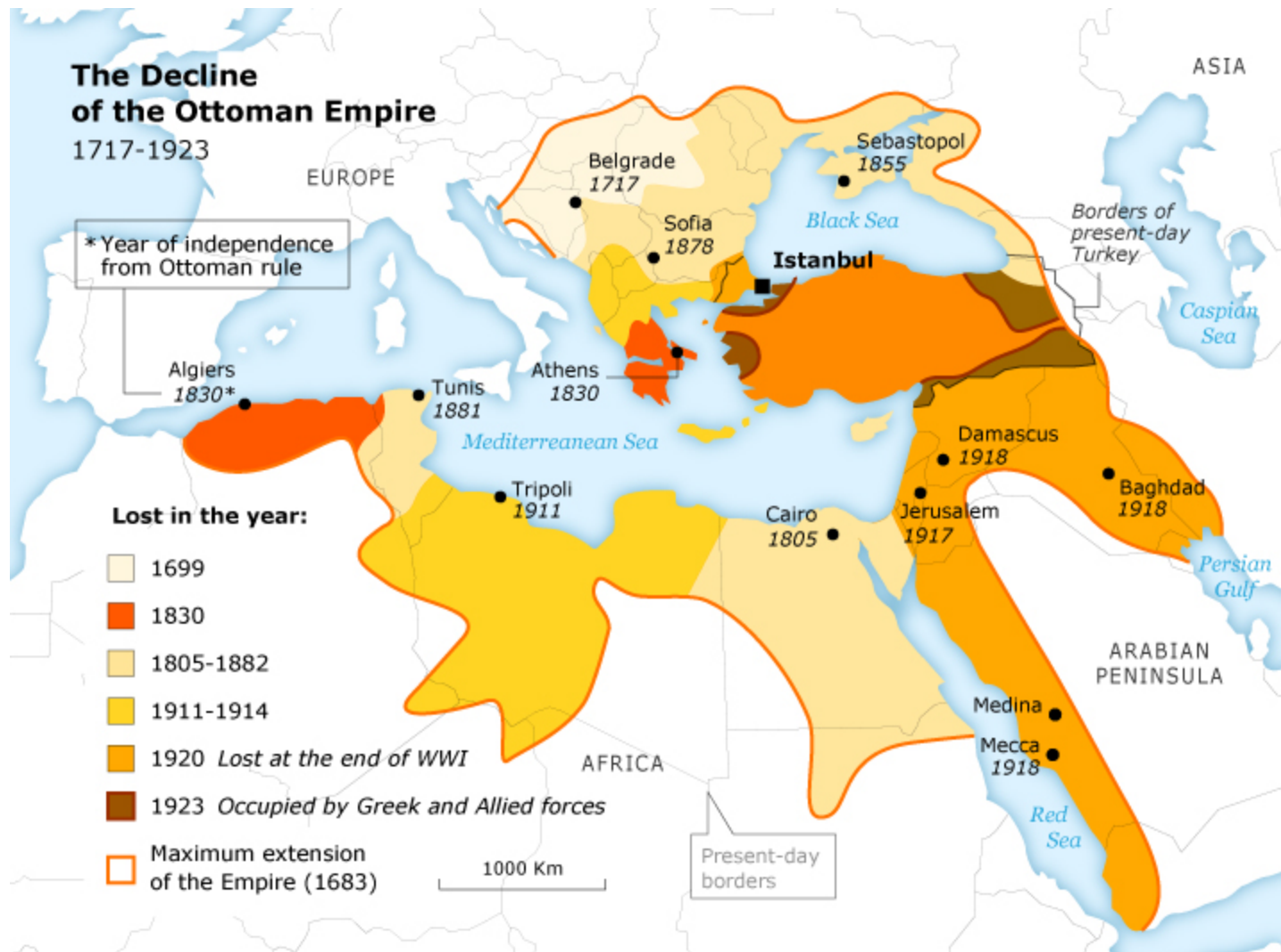
MAP E. The Industrial Revolution in Europe 1750-1900 (Source: https://fc.amdsb.ca/~David_MacLeod/S05B1FAEA https://fc.amdsb.ca/~David_MacLeod/S05B1FAEA iIOMAmMAPMAPM)



MAP F. Industrialization of Europe 1850 (Source: Wadsworth-Thompson 2006 at <http://www.neuralmap.com/blog/wp-content/uploads/2010/11/industrialised-europe-1800s.png>)



MAP G. A map of the world in 1886 with areas under British control highlighted in red. (Source: Walter Crane, "Imperial Federation, Map of the World Showing the Extent of the British Empire in 1886 | The Norman B. Leventhal Map Center." Boston Public Library at <http://maps.bpl.org/id/m8682>)



MAP F Decline of the Ottoman Empire; See also Decline of the Ottoman Empire animated map at <http://www.youtube.com/watch?v=uQzYpTdZW6A> (Source: Fanack. "Decline of the Ottoman Empire." <http://fanack.com/en/countries/turkey/history/decline-of-the-ottoman-empire/>)

Handout 5.2.1 Rifa'a Rafi' al-Tahtawi Readings and Questions

Excerpts from Rifa'a Rafi' al-Tahtawi, *The Extraction of Gold, or an Overview of Paris and The Honest Guide for Girls and Boys*

Rifa'a Rafi' al-Tahtawi

(Source: Wikimedia Commons at <http://en.wikipedia.org/wiki/File:Tahtawi.jpg>)

Rifa'a Rafi' al-Tahtawi (Egypt, 1801–1873) was a pioneering figure in the Arab intellectual awakening of the nineteenth century. Tahtawi was born in Tahta, Upper Egypt, to a rural family of modest means yet with a line of descent from the Prophet Muhammad. He studied for seven years at the famous al-Azhar mosque in Cairo, where his mentor nominated him to serve as religious leader for a student mission to Paris. Tahtawi stayed in France from 1826 to 1831, learned French, and became the mission's main translator. He also read the writings of major French thinkers. When he returned to Egypt, Tahtawi directed the Medical School, then worked as a translator for the Artillery School. In 1835, he ran the School of Foreign Languages, his own brainchild, which produced thousands of translated works in various fields. ...



“Civilizing the country allows civilized people to improve their physical and moral condition. It improves morals and customs, perfects socialization, motivates people to be inclined toward commendable qualities, fulfils civic perfection, and promotes prosperity. This is what civilization is for the nation residing in the homeland. Individuals may differ with regard to [the level of] advancement and improvement. Civilization varies, both for nations and individuals. That is why you find one kingdom more advanced in civilization than another, and also one person more civilized than another with regard to the improvement of condition and status. Contrary to civilization is crudity, which involves the lack of prosperity in the standard of living.

There is no doubt that the laws delivered by the prophets are the essence of true civilization to be considered and adopted. The principles and rulings that arrived with Islam have certainly civilized all the countries of the earth, and the lights of right guidance reached beyond the horizons. ...

Similar to the science we call the fundamentals of *fiqh*, they have the science of “natural rights” or “natural law”—rational regulations, stipulating good and bad, upon which they base their civil laws. What we call the branches of *fiqh*, they call civil rights or laws. What we call justice and benevolence, they call freedom and equality. The love of religion and the desire to protect it, whose adherence distinguishes the people of Islam from other nations in power and defense, they call love of country....

Also among the reasons for civilization on earth: adhering to *shari'a*; promoting science and knowledge; advancing agriculture, commerce, and industry; and discovering the countries that can help achieve all this, inventing machines and equipment that facilitate the path to civilization by providing the ways and means. Printing houses, for example, assisted

education and learning, which are among the pillars of civilization.

It is said that the first inventor of printed books in Europe was the German nation, and that it traveled from there to Chinese lands. The people of France at that time were in a deep sea because of blind ignorance, and in a bottomless pit because of coarseness. They believed that printers were sorcerers, and wanted to kill them. But they were saved by Louis XI, the king of France [reigned 1461–1483], who put the printing houses under his protection. Then printing reached the rest of the countries of Europe, and from there the countries of the East and Egypt.

Among the things that helped to broaden the scope of civilization in the countries of the earth is the kings' approval for scientists and possessors of knowledge to write legal, philosophical, literary, and political books. [There was an expansion] of freedom in this respect by disseminating [aspects of civilization] through print and pictures, especially in the daily newspapers of the countries of Europe, [thanks to] the law of freedom of expression. The only condition is that [this freedom] should not destabilize the government and should take a moderate path, without neglect or excessiveness.

Among the greatest supports to civilization is the freedom of navigation and travel, on land and sea. Travel brought all the kingdoms of the earth fortune, wealth, and familiarity with the wonders of the world. ...The greatest aid in navigating the sea is the invention of the "compass," which is the "house of the needle." It was said to be invented by the Arabs of Islam, traveling to all sides of the [Indian] Ocean to spread Islam to the barbarian nations of these regions. It was [also] said that the house of the needle was invented by none but the Europeans.

In sum, we may say: the Arabs invented this machine, and the Europeans worked to perfect and improve it, and to produce it in large quantities. ...With this [compass] the captains at sea are guided toward their destinations. As a result, most kingdoms of Europe are masters of sea power. However, the greatest sea power is the kingdom of the British, then the kingdom of France and the Sublime State [the Ottoman Empire], which has a strong naval power, and whose ports which cannot be matched in impenetrability and security. The Egyptian government has important ports that could be [world] leaders, centers of trade in all sorts of exports and imports, aided by the advantage of the Mediterranean and Red Seas.

(Source: "The Extraction of Gold, or an Overview of Paris and The Honest Guide for Girls and Boys." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/book/islam-9780195154672/islam-9780195154672-chapter-1.>)

Questions for Homework, Small Group Work, and/or Class Discussion:

- When and where was Tahtawi born? How does Tahtawi's own education reflect expertise in the scholarly traditions of both Islam and Western Europe? How did he acquire expertise in each of these? How have both influenced his thought?
- Why do you think Tahtawi shows the reversal of France's fortune once its ruler advocated the use of the printing press? By implication, what is he suggesting for Egypt?

- Beyond the printing of books, Tahtawi advocates the introduction of newspapers and “freedom of expression.” Why might rulers or religious leaders fear the introduction of the press? How does Tahtawi try to temper their fears?
- How does Tahtawi use the example of the compass to demonstrate how technology advances when different societies travel and come into contact with one another? By implication, if France has an invention unknown to the Egyptians, what might happen if it were brought to Egypt?
- Tahtawi points out that Arabs “used to travel to discover new countries” and he advocates their doing so again. How is Egypt’s geographical location key to Tahtawi’s vision of Egypt’s expanding influence via seas and oceans?
- Underline each instance in the text that Tahtawi uses the word *civilization*. How does he define *civilization*? What, according to Tahtawi, is the relationship of Islam to *civilization*. How does he believe *civilization* can best be achieved?

Handout 5.2.2. Khayr al-Din Reading and Questions

Excerpts from *The Surest Path*

Khayr al-Din al-Tunisi (Tunisia, 1822–1890) was a prominent reformer and effective statesman. Khayr al-Din was a Circassian who was enslaved and sold to a notable in Turkey, where he spent seventeen years before being brought to the court of the Tunisian ruler. Still a teenager, he studied in the ruler's palace and then joined the Bardo Military School, where he received Arabic and Islamic education and learned modern military sciences. Khayr al-Din's remarkable talents facilitated his ascendance to the premiership of Tunisia (1873–1877) and of the Ottoman Empire (1878–1879). He was the main inspiration behind the promulgation of a constitution and the establishment of a parliament in Tunisia in 1860, which he headed. As Tunisia's prime minister, he introduced influential financial, administrative, agricultural, and educational reforms. He founded the Sadiqiyya School in 1875, whose combination of Islamic and modern education produced much of the elite that later struggled for Tunisian independence from the French.... His major written work, the book excerpted here, contained Khayr al-Din's political visions and his program of reform...



“In the name of God, the beneficent, the merciful.... if we consider the competition of nations in the fields of civilization and the keen rivalry of even the greatest among them to achieve what is most beneficial and helpful, it becomes clear that we can properly distinguish what is most suitable for us only by having knowledge of those outside our own group, and especially of those who surround us and live close to us.

Further, if we consider the many ways which have been created in these times to bring people and ideas closer together, we will not hesitate to visualize the world as a single, united country peopled by various nations who surely need each other. The general benefit to be derived from the experience of each nation, even when it is pursuing its own personal interests, suffices to make it sought after by the rest of mankind.

...[Who] according to religion knows that the Islamic *shari'a* [religious law] is a guarantor for the two worlds, will necessarily recognize that secular organization is a firm foundation for supporting the religious system. Such a person will then be saddened to see that certain '*ulama*' [religious scholars] of Islam who are entrusted to take into consideration the changing circumstances of time in the application of the Law are opposed even to learning about domestic events, and their minds are empty of any knowledge of the outside world.

...We are likewise saddened by such ignorance on the part of certain statesmen and a feigning of ignorance by others out of a predilection for despotism.

For this reason I was fired to believe that if I assembled what years of thought and reflection had produced, plus what I had seen during my travels to the various states of Europe where I had been sent by His Excellency the Bey [Muhammad al-Sadiq, ruler of

Tunisia, 1859–1882], then my effort might not be without benefit, especially if it comes upon hearts working together in defense of Islam.

Thus, the object of this book is to remind the learned ‘*ulama*’ of their responsibility to know the important events of these days and to awaken the heedless both among the politicians and all the classes of the people by demonstrating what would be a proper domestic and foreign conduct. It is also to call attention to these aspects of the Frankish [European] nations—especially those having close contacts or attachments with us—which ought to be known. This includes their own eagerness to learn about other nations. The folding-in of the globe, whose farthest distance is now connected with its nearest, makes this easier.

With God's help I have collected all possible information about European inventions related to economic and administrative policies, with reference to their situation in earlier times.... The purpose in mentioning how the European kingdoms attained their present strength and worldly power is that we may choose what is suitable to our own circumstance which at the same time supports and is in accordance with our *shari’a*. Then, we may be able to restore what was taken from our hands and by use of it overcome the present predicament of negligence existing among us...

I have called the book *The Surest Path to Knowledge Concerning the Conditions of Countries*. It is made up of an introduction and two books, each of which has several chapters.”

(Source: "The Surest Path." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/book/islam-9780195154672/islam-9780195154672-chapter-2>; Image: Wikimedia Commons, http://upload.wikimedia.org/wikipedia/commons/4/48/Kheireddine_Pacha_high.JPG)

Questions for Homework, Small Group Work, and/or Class Discussion:

- Describe Khayr al-Din’s origins. How did his experiences and education in the Ottoman Empire and Tunisia play a role in his ascent to roles of power?
- Khayr al-Din is concerned with the “competition of nations.” Why does he believe it is important to have knowledge of the outside world?
- Khayr al-Din refers to the “many ways which have been created in these times to bring people and ideas closer together.” To what inventions might he be referring here? How did they bring the world closer by means of travel and communication?
- Does Khayr al-Din advocate the overthrow of religious law (*shari’a*)? For what does he condemn the *ulama*, the religious scholars who are entrusted to interpret and apply Islamic law? Does he only condemn the religious class for holding back progress? Explain.
- Why is Khayr al-Din writing this book? Who does he hope will read it and be influenced by it? On what basis has he gained the knowledge he writes about in *The Surest Path*?
- What types of European “inventions” will Khayr al-Din describe in his book? What is the purpose of describing them? Is he advocating passive acceptance and adaptation of all things European? Explain.

Halide Edib Adivar Reading and Questions

Excerpts from *Turkey Faces West* (1930)

Halide Edib Adivar

Halide Edib Adivar (Turkey, 1882–1964) gained worldwide renown as one of the first female writers and activists of the contemporary Islamic world. She received a traditional primary education, then enrolled as one of the first Muslim pupils at the American College for Girls, a missionary school in Istanbul. During high school and afterward, she translated numerous European novels and was deeply impressed by literary naturalism... Following World War I, Halide Edib participated in the founding of the Wilson Principles Society in Istanbul, but she turned to nationalism after the Greek occupation of Izmir in 1919. In fiery public speeches, she maintained that European bias against Islam had played an important role in the heavy-handed punishment and occupation of the Ottoman Empire [following World War I]. She joined the nationalist campaign in Anatolia [when Western powers invaded it] and served at the front as a journalist with the rank of corporal (later sergeant)...



“The Turk perhaps was never a nationalist in politics. Empire builders rarely are. Their ultimate and highest ideal in politics is inevitably some form of democracy. When the Turk became a Muslim, the democratic side of his nature was strengthened, for democracy is the dominating aspect of Islam.

In the advent of Western Ideals there was a greater and more important question. Islamic society was something different from Western society. Could it be possible to effect an all-round Westernization without altering the very nature of Islamic society? The Muslim state might reform its army upon modern lines, it might adopt the mechanical side of civilization with regard to transport, it might open special schools for training in certain professions and arts; it might even proclaim the equality of Muslims and non-Muslims—Islam had already proclaimed the rights of man in other lines a thousand years ago. But was it possible to alter the nature of Islamic society without altering Islam in itself?

The most static aspect of life in Islam is law, and religious law had given its character and shape to Turkish Islamic society. But from the very moment when the Turks had accepted Islam, and originated the class—*‘ulama’*—which was to preserve them from stepping outside the Divine Law, they began unconsciously to take those steps for change.

In the eyes of the world, modern Turkey has only recently become a secular state, and to the casual observer it looks as though the change had been carried out by a single act overnight, and forced upon the Turks by the power of a terrorist government. But Turkey was not changed by one single step from a theocratic state into a secular one. The change is a logical culmination and result of a series of lesser changes in development. Nor is it yet complete. The final and latest secularization is only understandable [in the context of

change] in the Ottoman Empire which has been going on for centuries.”

(Source: "Turkey Faces West." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/book/islam-9780195154672/islam-9780195154672-chapter-28>; Image Source: Wikimedia Commons, <http://en.wikipedia.org/wiki/File:Halide-edip-adivar-b3.jpg>)

Questions for Homework, Small Group Work, and/or Class Discussion:

- In what public roles did Halide Edib Adivar participate in public life in Turkey? When was this document written? Research how Turkey was governed at the time that she writes. Does Adivar believe that democratic ideals were introduced to the Ottomans by Europeans, or preceded contact with Western Europe?
- How does Adivar understand the relationship of Islam and democracy?
- According to this document, what aspect of Ottoman society was the most “static” and resistant to change? Which were most adaptable to change?
- Does Adivar believe that the move towards secular society in Turkey should be dated to the Tanzimat reforms of the 19th century? To a time earlier, or later? Explain.
- Adivar poses the question: “Could it be possible to effect an all-round Westernization without altering the very nature of Islamic society?” How do you think she answers this question in this extract, or does she?

The Proclamation of Gulhane and the French Declaration of the Rights of Man (1789)

The Preamble to the Gulhane Proclamation (1839)

“All the world knows that in the first days of the Ottoman Monarchy, the glorious precepts of the Koran and the Laws of the Empire were always honored. The Empire in consequence increased in strength and greatness, and all her subjects, without exception, had risen in the highest degree to ease and prosperity. In the last 150 years a succession of accidents and divers causes have arisen which have brought about a disregard for the sacred code of Laws, and the Regulations flowing therefrom, and the former strength and prosperity have changed into weakness and poverty; an Empire in fact loses all its stability so soon as it ceases to observe its Laws.

These considerations are ever present to our mind, and, ever since the day of our advent to the Throne, the thought of the public weal, of the improvement of the state of the Provinces, and of relief to the peoples, has not ceased to engage it. If, therefore, the geographical position of the Ottoman Provinces, the fertility of the soil, the aptitude and intelligence of the inhabitants are considered, the conviction will remain that, by striving to find efficacious [effective] means, the result, which by the help of God we hope to attain, can be obtained within a few years. Full of confidence, therefore, in the help of the Most High, assisted by the intercession of our Prophet, we deem it right to seek by new institutions to give to the Provinces composing the Ottoman Empire the benefit of a good Administration.”

(Source: "The *Gülhane* Proclamation (1839)." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/doc/ps-islam-0139>)

Handout 5.3.2 Statements from the Declaration of the Rights of Man and the Proclamation of Gulhane

Statements	Sources
Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.	Declaration of the Rights of Man
The guarantees insuring [ensuring] to our subjects perfect security for life, honor, and fortune.	Gulhane Proclamation
Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.	D
Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation.	D
These institutions must be principally carried out: A regular system of assessing and levying Taxes.	G
No one shall be allowed to attack the honor of any other person whatsoever.	G
The cause of every accused person shall be publicly judged in accordance with our Divine Law, after inquiry and examination, and so long as a regular judgment shall not have been pronounced, no one can, secretly or publicly, put another to death by poison or in any other manner.	G
No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.	D
Each one shall possess his Property of every kind, and shall dispose	G

of it in all freedom, without let or hindrance from every person whatever	
Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined.	D
The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom.	D
These institutions must be principally carried: An equally regular system for the levy of Troops and the duration of their service.	G
These Imperial concessions shall extend to all our subjects, of whatever Religion or sect they may be; they shall enjoy them without exceptions.	G
The innocent Heirs of a Criminal shall not be deprived of their legal rights, and the Property of the Criminal shall not be confiscated.	G
The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.	D
We therefore grant perfect security to the inhabitants of our Empire, in their lives, their honor, and their fortunes, as they are secured to them by the sacred text of our Law.	G
No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law.	D
The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.	D
As all the Public Servants of the Empire receive a suitable salary, and that the salaries of those whose duties have not, up to the present time, been sufficiently remunerated, are to be fixed, a rigorous Law	G

shall be passed against the traffic of favoritism and of appointments...	
The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.	D
All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution [taxation].	D
The security of the rights of man and of the citizen requires public military forces.	D

Handout 5.3.3. Categorizing Reforms

Type of Reform	Examples from Gulhane
Property rights	
Taxation	
Public service/bureaucracy	
Military service/conscription	
Equality before the law	
Freedom of expression	
Rights to a trial	
Legislative power	

Handout 5.3.4. Making Inferences About Problems Within the Empire

Statements from Gulhane	By Inference, What Problems Needed to Be Solved
<p>These institutions must be principally carried out: A regular system of assessing and levying Taxes.</p>	
<p>The cause of every accused person shall be publicly judged in accordance with our Divine Law, after inquiry and examination, and so long as a regular judgment shall not have been pronounced, no one can, secretly or publicly, put another to death by poison or in any other manner.</p>	
<p>Each one shall possess his Property of every kind, and shall dispose of it in all freedom, without let or hindrance from every person whatever.</p>	
<p>These institutions must be principally carried: An equally regular system for the levy of Troops and the duration of their service.</p>	
<p>These Imperial concessions shall extend to all our subjects, of whatever Religion or sect they may be; they shall enjoy them without exceptions.</p>	
<p>The innocent Heirs of a Criminal shall not be deprived of their legal rights, and the Property of the Criminal shall not be confiscated.</p>	
<p>As all the Public Servants of the Empire receive a suitable salary, and that the salaries of those whose duties have not, up to the present time, been sufficiently remunerated, are to be fixed, a rigorous Law shall be passed against the traffic of favoritism and of appointments...</p>	

The Gulhane Proclamation (1839) and the Declaration of the Rights of Man (1789)

Commentary: This proclamation, the opening paragraphs of which [are presented] here, signed in the Rose Chamber (Gulhane) of the sultan's palace, committed the Ottoman monarchy to put all the state's efforts into transforming the empire's political and social order. Although written in terms of past practices, it set the tone for future progressive political reforms...*

All the world knows that in the first days of the Ottoman Monarchy, the glorious precepts of the Koran and the Laws of the Empire were always honored. The Empire in consequence increased in strength and greatness, and all her subjects, without exception, had risen in the highest degree to ease and prosperity. In the last 150 years a succession of accidents and divers causes have arisen which have brought about a disregard for the sacred code of Laws, and the Regulations flowing therefrom, and the former strength and prosperity have changed into weakness and poverty; an Empire in fact loses all its stability so soon as it ceases to observe its Laws.

These considerations are ever present to our mind, and, ever since the day of our advent to the Throne, the thought of the public weal, of the improvement of the state of the Provinces, and of relief to the peoples, has not ceased to engage it. If, therefore, the geographical position of the Ottoman Provinces, the fertility of the soil, the aptitude and intelligence of the inhabitants are considered, the conviction will remain that, by striving to find efficacious [effective] means, the result, which by the help of God we hope to attain, can be obtained within a few years. Full of confidence, therefore, in the help of the Most High, assisted by the intercession of our Prophet, we deem it right to seek by new institutions to give to the Provinces composing the Ottoman Empire the benefit of a good Administration.

These institutions must be principally carried out under three heads, which are:

1. The guarantees insuring to our subjects perfect security for life, honor, and fortune.
2. A regular system of assessing and levying Taxes.
3. An equally regular system for the levy of Troops and the duration of their service.

From henceforth, therefore, the cause of every accused person shall be publicly judged in accordance with our Divine Law, after inquiry and examination, and so long as a regular judgment shall not have been pronounced, no one can, secretly or publicly, put another to death by poison or in any other manner.

No one shall be allowed to attack the honor of any other person whatsoever.

Each one shall possess his Property of every kind, and shall dispose of it in all freedom, without let or hindrance from every person whatever; thus, for example, the innocent Heirs of a Criminal shall not be deprived of their legal rights, and the Property of the Criminal shall not be confiscated.

These Imperial concessions shall extend to all our subjects, of whatever Religion or sect they may be; they shall enjoy them without exceptions. We therefore grant perfect security to the inhabitants of our Empire, in their lives, their honor, and their fortunes, as they are

secured to them by the sacred text of our Law.

As all the Public Servants of the Empire receive a suitable salary, and that the salaries of those whose duties have not, up to the present time, been sufficiently remunerated, are to be fixed, a rigorous Law shall be passed against the traffic of favoritism and of appointments (*richvet*), which the Divine Law reprobates, and which is one of the principal cause of the decay of the Empire.

(Source: "The *Gülhane* Proclamation (1839)." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/doc/ps-islam-0139>) *Introductory paragraph from Gettleman, Marvin E. and Stuart Schar, eds. *The Middle East and Islamic world Reader*, 2nd ed. (New York: Grove Press, 2012) 81)

Extracts from The Rights of Man (1789), issued by the National Assembly of France as a consequence of the French Revolution.

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall

be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.

10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.

11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.

12. The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be intrusted.

13. A common contribution [taxes] is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.

14. All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution; to grant this freely; to know to what uses it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.

15. Society has the right to require of every public agent an account of his administration.

16. A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all.

17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

Extract from The Declaration of the Rights of Man – 1789 from The Avalon Project, Yale University, http://avalon.law.yale.edu/18th_century/rightsof.asp

Module 5 Student Handouts by Lesson # Part B 5.4- 5.5

Zoom In and Zoom Out Questions for PowerPoint Presentation 5.4.1



Slide 2: Lower Third Questions for Small Group or Class Discussion

1. What type of artwork does this seem to be? (Oil painting, print, etc.) What other works like it might you have seen, in a museum, for example?
2. Describe all of the objects that you see in this portion of the painting. (You do not have to name them, just describe them.)
3. Given what you see, can you make any deductions about Mehmet's Ali's clothing, what he is holding, the style of his clothing, the posture of his body (seated/standing/at ease/tense)?
4. What do you think the painter wants to emphasize about the subject of this painting, based on what you see? What about the painter's technique? Is he/she a trained artist? What makes you think so?

Slide 3: Middle Third



Questions for Small Group or Class Discussion:

1. List the objects that you see in the middle third of this painting.
2. Describe the facial expression of the Mehmet Ali. What emotions are expressed if any?
3. Can we make any deductions about Mehmet's Ali wealth? His age when the painting was composed?
4. What do you see in the rectangle to Mehmet Ali's right? Why do you think the painter included this scene?

Slide 4: Upper Third



Questions for Small Group or Whole Class Discussion

1. What dominates the upper third of the painting?
2. What might be the significance of the Mehmet Ali's turban, its size, color etc.?
3. Use three adjectives to describe Mehmet Ali's facial characteristics. Find three adjectives to describe his expression/personality.

Slide 5: Full Portrait Image and Citation



Title: Mehmed Ali Viceroy of Egypt
Painted in 1841, Commissioned by King Louis-Philippe of France for the Versailles historical museum.

Artist: Auguste Couder Description: Oil on canvas, (29.5 × 36.6 in)

Currently in the Palace of Versailles, France

Source: Modern Egypt Digital Archive

http://en.wikipedia.org/wiki/File:ModernEgypt,_Muhammad_Ali_by_Auguste_Couder,_BAP_17996.jpg

Questions for Small Group or Class Discussion

1. What was happening around 1841 in France? (From 1830 to 1848 the liberal French king Louis Philippe I ruled France.)

2. What was happening in the Ottoman Empire, of which Egypt was a part? See the following slide and/or introduce this information now:

In 1840 a crisis rocked the Ottoman Empire. Mehmet Ali refused to withdraw his expansionist forces from the Ottoman territories in Greater Syria. The Ottoman fleet defected to Alexandria, Egypt. Many European nations became concerned about the destabilizing effect of Mehmet Ali's growing power and the weakening powers of the Ottomans; therefore they backed the Ottomans against Mehmet Ali who finally acceded to a treaty. However, for a brief while France held out as Mehmet Ali's ally. See Lesson 5.4.2 for more information about this crisis and/or research the Convention of London. In the 1860s France was the leading European power in the construction of the Suez Canal.

3. French King Louis Philippe opened the history museum of Versailles in 1837 and commissioned this painting for its collection. This painting was commissioned

approximately half a century after Napoleon invaded Egypt. Why do you think he commissioned this portrait? What does it reflect about the French view of Mehmet Ali and his importance to France?

4. At this time, what title does Mehmet Ali hold? Is he supreme ruler of Egypt? Under whose power is he a *viceroi* (a person appointed to rule)?

5. Looking at the entire painting, find five adjectives that best describe the personality of Mehmet Ali, based on this painting.

Slide 6: Historian Donald Quataert writes about Ottoman responses to Mehmet Ali:

“During the 1830s, Muhammad Ali controlled a section of southeast Anatolia and most of the Arab provinces [of Greater Syria and the Hijaz] and, in 1838, threatened to declare his own independence. The Ottomans attacked his forces in Syria but were crushed and again rescued, this time by a coalition of Britain, Austria, Prussia, and Russia (but not France). These powers stripped Ali of all his gains – Crete and Syria as well as the Holy Cities of Mecca and Medina – leaving him only hereditary control of Egypt as compensation. The lesson seemed clear. The Western powers were unwilling to permit the emergence of a dynamic and powerful Egyptian state that threatened Ottoman stability and the international balance of power. Although he may have had the power to do so, Muhammad Ali did not become master of the Middle East, in significant measure because the European states would not allow it.”

(Source: Quataert, Donald, *The Ottoman Empire 1700-1922, Second Edition*. (New York: Cambridge 2010. First published in 2000), 56-58.)

Questions for Small Group or Class Discussion

1. How did Mehmet Ali become hereditary ruler of Egypt?
2. Does France see Mehmet Ali as an enemy or ally? Or perhaps both, for different reasons?
3. How close did Mehmet Ali come to becoming master of the Middle East?

Slide 7. The European Portrait Tradition

Questions for small group or whole class discussion

1. Looking at the portrait of Giovanni Bellini painted by Titian, what similarities do you see to Couder’s portrait of Mehmet Ali? What European traditions as a painter is he following? Go to *Portraiture in Renaissance and Baroque Europe* at the Helibrunn TimeLine of Art History, http://www.metmuseum.org/toah/hd/port/hd_port.htm for an essay with images.

2. Do you think Couder is primarily trying to convey Mehmet Ali as: A pious leader? A military man? A man eager for wealth? A man commanding great power? What evidence can you point to in the painting in support of your conclusion?



Right:
 Portrait of Giovanni Bellini 1511-12
 By Titian (1485-1576)
http://commons.wikimedia.org/wiki/File:Portrait_of_Giovanni_Bellini_by_Titian.jpg

Slide 8 and Handout 5.4.1 Hypothesis Chart

Now form hypotheses, based on the questions you have about the painting and your tentative answers. Complete the Revised Hypothesis column after doing further research and/or after completing Lesson 5.4.2. which is about Mehmet Ali’s rule of Egypt.

Handout X: Hypothesis Chart

Question	Evidence	Hypothesis	Further information you would like to confirm your hypothesis	Revised Hypothesis
What is Mehmet Ali holding....				

Further questions				

Prompts for Potential Questions:

1. What is Mehmet Ali holding? What is its significance?
2. Why is he wearing a turban, and such a large white turban?
3. Is there a significance to his beard or its length?
4. Why is he in such a “relaxed” pose, reclining rather than standing or seated in a chair?
5. Who painted this canvas and for what purpose? Was the canvas painted from life, and if so who decided on the pose and the costume -- the painter or Mehmet Ali? (Who controlled the image?)
6. What are we seeing in the background, and why?
8. Did the painter wish to express a particular viewpoint about the sitter? Did the sitter want to project a particular image of himself?

Now introduce further “evidence” in the form of primary source works of art and documents, and secondary sources. Refine your hypotheses with each new piece of evidence.

Slide 9: An American Diplomat Visits Mehmet Ali

Read out loud the following account:

“Mohammed Ali is in person of middling, or rather low stature. He is now in his sixty-seventh year, and possesses a constitution sound and vigorous. ...His dark grey eyes, beam brightly with genius and intelligence, and his manners would be marked with more dignity, had they more repose. It would be difficult not to feel the presence of a superior man, when one is addressing Mohammed Ali. His dress, unlike that of Sultan Mahmud [ruler of the Ottoman Empire], is not of the Nizam, or [military] reform. He still wears the turban, which the Sultan has abandoned, and this use of a most graceful head-dress will be approved by all persons of good taste. This remark applies only to the east. His dress is of plain olive colored cloth, without embellishment or decoration. At his side is always suspended a curved scimitar [a type of sword originating in the Middle East].”

(Sources: From *An Edited Biographical Sketch of Mohammed Ali, Pasha of Egypt, Syria, and Arabia*. Written in the City of Washington, March 1835. Author: William Brown Hodgson, Esq. of Savannah, Georgia.

Accessed through <http://sunnah.org/history/mhdalip.htm>.
http://archive.org/stream/westgeorgiacolle1114unse/westgeorgiacolle1114unse_djvu.txt

http://books.google.com/books/about/An_American_consular_officer_in_the_Midd.html?id=tk-TAAAAIAAA)

Questions for small group or whole class discussion

1. In 1834 the U.S. government sent Hodgson on a trip to investigate possible commercial ties to Egypt. Who wrote this account? How many years before or after the painting was it published? Is it a primary or secondary source? Why might Americans have been interested in reading it?

2. Compare Hodgson's description of Mehmet Ali in writing to the painter Couder's depiction of him. What is similar? What is different in their depictions?

- *Mohammed Ali is in person of middling, or rather low stature. He is now in his sixty-seventh year, and possesses a constitution sound and vigorous.*
- *His dark grey eyes, beam brightly with genius and intelligence, and his manners would be marked with more dignity, had they more repose. It would be difficult not to feel the presence of a superior man, when one is addressing Mohammed Ali.*

3. From Hodgson's explanation what more can we learn about the significance of Mehmet Ali's turban? How might you explain Muhammad Ali's insistence on wearing a turban? Ask students to formulate at least two hypotheses.

- *His dress, unlike that of Sultan Mahmud [ruler of the Ottoman Empire], is not of the Nizam, or [military] reform. He still wears the turban, which the Sultan has abandoned, and this use of a most graceful head-dress will be approved by all persons of good taste. This remark applies only to the east.*

4. From Hodgson's description, can we now be certain about what Mehmet Ali holds in his arms? What more information would you like to have? How would you obtain it?

- *His dress is of plain olive colored cloth, without embellishment or decoration. At his side is always suspended a curved scimitar [a type of sword originating in the Middle East].*

5. Add information into the Handout 5.4.1. Hypothesis Chart, column "Further Information."

Slide 10. The Significance of Clothing in the Ottoman Empire

...In 1829 Sultan Mahmut II [of the Ottoman Empire, which included Egypt] gave in and abolished the old social markers based on wearing apparel. The 1829 law reversed the previous practice of using clothing legislation to create and maintain difference. Instead, it sought to impose visual uniformity among all male state servants and subjects. Longstanding rules that had sought to distinguish cobblers from silversmiths and merchants from artisans and Muslims from non-Muslims

disappeared overnight. In wearing the fez [a red cone-shaped hat, brimless so that men could bow in prayers], government officials and the rest of male society (outside the religious classes) thereafter were to look the same before the monarch and to one another. There were to be no clothing indicators of occupation, rank, or religion. ... Many welcomed the final disappearance of the old markers that had strained and finally collapsed in the face of mounting social change... The fez, frock coat [a fitted long jacket], and pants became the new 'uniform' of the official classes.

(Source: Quataert, Donald, *The Ottoman Empire 1700-1922*. (New York: Cambridge University Press, [2000] 2005), 148-149.)

Questions for Small Group or Class Discussion

1. Who wrote this account and when was it published?
2. According to Donald Quataert, how did clothing mark differences of status before the dress reform of 1829?
3. After the dress reforms, what were men expected to wear? Were these clothing items more or less like European male clothing? Explain?
4. Mehmet Ali does not wear the fez in the Corbet portrait. In what other respects does he adhere to the new dress code, or flaunt it?
5. Ask students to add information into the Handout 5.4.1. Hypothesis Chart, column Further Information.

Slide 11. Clothing Reforms in the Ottoman Empire



Above Left: Portrait of Sultan Mahmud II after his clothing reforms (1830)

<http://en.wikipedia.org/wiki/File:MahmutII.jpg> [No other information provided.]

Above Center: Portrait of Mehmet the Conqueror in 1480, Sultan of the Turks (1432-1481)

Artist: Attributed to the Venetian artist Gentile Bellini.

http://en.wikipedia.org/wiki/File:Gentile_Bellini_003.jpg

Questions for Small Group or Class Discussion

Ottoman sultans were often depicted in white turbans, which were very large to emphasize their important status. Both the beard and turban were worn in emulation of the Prophet Muhammad, who retained his beard, but trimmed it.

- Compare Sultan Mahmut II's headgear to that of Mehmet the Conqueror's. (Mehmet seized Constantinople from the Byzantines in 1453.) Remind students that Mahmut II instituted Ottoman clothing reforms of 1830.
- Ask to revisit their hypothesis chart and revise their hypotheses about why Muhammad Ali chose to wear a white turban over the red fez in the painting by Couder (1841). Students might come up with ideas such as: Mehmet Ali was challenging the power of the Sultan; he wanted to appear like a sultan; he resisted modernization; the painter chose to paint him in a turban as more "exotic".)

Slide 12: How Mohammed Ali Shaped His Image: A Historian's Viewpoint

"As much as Mehmed Ali wanted to impress upon his visitor that he was an independent ruler, technically and legally he was only a VALI [governor] of an Ottoman province, which meant that he had the right to receive consuls (and not ambassadors) of European countries but was denied the right to appoint political representatives to their capitals. Keen on improving his image in Europe, however, and interested in affecting public opinion there, the Pasha was left with few tools to do so. One such tool, though, was the interview he was in the habit of giving to European visitors some of whom, he was well aware, would proceed to write and publish their accounts of their encounters with him... For their part, these visitors were interested in meeting the famous Pasha who had been vali of Egypt since 1805, making him one of the longest serving provincial governors in the Ottoman Empire."

(Source: Fahmy, Khaled, *All the Pasha's Men: Mehmed Ali, His Army and the Making of Modern Egypt*. (New York: The American University in Cairo Press, 2003), 2-3.)

Questions for Small Group or Class Discussion

1. Who is the author of this excerpt, and when was it written?
2. According to the excerpt, why was Mehmet Ali at a disadvantage in exercising power vis-à-vis Europe?
3. According to the excerpt, what was one method Mehmet Ali used to shape his image? Does this information shed any light about how and when paintings and drawings of him might have been made?
4. Based on what you have seen and read thus far, did he succeed in impressing Europeans as well as Americans?
5. Add relevant information and revised hypotheses into the Handout 5.4.1., the Hypothesis Chart

Slide 13: John Frederick Lewis Sketch of Mehmet Ali, 1844

Watercolour, left

Place of origin: Cairo, Egypt (Painted)

Date: 1844 (Painted)

Artist/Maker: John Frederick Lewis (RA POWCS), born 1805 - died 1876 (artist)

Museum number: CIRC.16-1930

“David Wilkie was commissioned by Mehmet Ali to paint his portrait, and [John Frederick] Lewis also sketched him and members of his family. Lord Elphinstone, Governor of Madras, mentions this portrait in a letter to Lewis’s brother Frederick Christian in Mysore, dated 24 September 1845. “...I had again the pleasure of seeing your elder brother on my way out last winter. He was living in the most Ottoman quarter of Cairo – in a house which might supply materials for half the Oriental Annuals and manuals of Eastern architecture that appear in London & Paris. He showed me a very spirited sketch of Mehemet Ali – the best, & in fact, the only good likeness I have seen, & I saw it within a quarter of an hour of leaving the original. ...”

(Source: Image and quotation from Victoria and Albert Museum at

<http://collections.vam.ac.uk/item/O148312/portrait-of-mehmet-ali-pasha-watercolour-lewis-john-frederick>)

Questions for Small Group or Class Discussion

1. What can we now say about the location in which Mehmet Ali was sitting for his portrait by Couder? What is similar/dissimilar in terms of the view outside the window?
2. How was Mehmet Ali seated at the time this image was painted? (Rather than on a sofa or couch, a chair or throne, he is seated on a *divan* – a long banquette, which in Muslim homes as well as palaces would be placed against three sides of room.

Because Ottoman sultans ruled from their *divans*, the *divan* or *diwan* also designated an administrative office).

3. How has Mehmet Ali's headgear changed in this image? Has his other clothing changed as well? Why might this be the case? (Note that this sketch was made three years after the painting by Couder. More information is provided later in the lesson on Mehmet Ali's failed challenge to Ottoman rule.)
4. What does the quotation from the letter of Lord Elphinstone's letter reflect about European interest in Egypt and "the Orient"?
5. Add in any Further Information or Revised Hypotheses to Handout 5.4.1. Hypothesis chart.

Slide 14. Interview with Mehmet Ali at this Palace in Alexandria



Title: Interview with Mehmet Ali in his Palace at Alexandria, Date: 1839

Painter: David Roberts (1796-1864)

<http://upload.wikimedia.org/wikipedia/commons/8/8e/RecepcionMehmetAli>

David Roberts visited Egypt in 1838 in order to draw scenes that would interest viewers in England. He published them as lithographs, which could be reproduced and sold to a public eager for images of Egypt's great monuments and "exotic" scenes of daily life.

Questions for Small Group or Class Discussion

- When was this image made and by whom? Do you think it was created by someone who met Mehmet Ali in person? Why or why not? How does it further our understanding of how Mehmet Ali shaped his own image – or how it was shaped by others?
- This image was made in Alexandria on the Mediterranean coastline, instead of in Cairo on the Nile. What is in the background? How does it compare to what is in the background of the painting by Couder? (Note here the harbor

- with sea worthy ships, as opposed to the straight coastline of the Nile viewed from Mehmet Ali's palace in Cairo.)
- What *seems* to be happening in this image? How many groups of men can you discern? How does the clothing of each group of people indicate something about their origins or status?
 - Why do you think the painter chose to put Mehmet Ali center state of this image?
 - What might be the significance of all the papers on the ground and that some men are holding? The ships in the background?
 - Does Mehmet Ali maintain the *pose* seen in the other two images? How does his dress and headdress compare? What is he holding? What seems to be snaking up from the ground? (probably a shisha or narghile pipe for smoking tobacco).
 - Add in any Further Information or Revised Hypotheses to Handout 5.4.1. Hypothesis chart.

Slide 15: “East is East and West is West and never the twain shall meet.”
What is the relationship among these four images? Do they verify the above quote or negate it?

These paintings are all related in some way, but *how*? Which men in these paintings are wearing clothes associated with the “Orient” and which with the “West”? Which attire looks more comfortable? Which looks more utilitarian for what purposes? How might these images might be related? After you have decided on your answers, look at the captions in **Slide 16**. What do these images show about mutual influences (and admiration) for different customs across the Mediterranean?

Painter David Roberts has painted himself in similar attire to Mehmet Ali, while Mehmet Ali's grandson Ismail has adopted many attributes of European men's clothing (while still retaining the fez and the beard).



Above Left

Artist: David Roberts (1843-1869)

Title: David Roberts Dressed in Oriental Clothing

Date: 1840, Scottish National Gallery

http://upload.wikimedia.org/wikipedia/commons/f/f9/David_Roberts_01.jpg

Above Right:

David Roberts portrait, 1842

http://upload.wikimedia.org/wikipedia/commons/c/cd/David_Roberts_portrait.jpg

Below:

Portrait of Ismail Pasha (1830-1895), grandson of Mehmet Ali

Date: Second half of the 19th century

Artist: Unknown

http://en.wikipedia.org/wiki/File:Ismail_Pacha.JPG

Slide 17. Mehmet Ali in Modern Memory (optional)

The statue of Mehmet Ali can be used in the one of the debriefing/extension activities which asks students to look at how Mehmet Ali was memorialized in Egypt over time



Statue of Mohammed Ali, Alexandria, Taken some time in 1900

El Manshia District, Al Iskandariyah, Al Iskandariyah, Egypt

Lantern Slide Collection: Views, Objects: Egypt. General Views\People [selected images]. View 067: Egypt - Statue of Mohammed Ali, Alexandria., n.d., T. H. McAllister, Manufacturing Optician. 49 Nassau Street, New York. Hooper. Brooklyn Museum Archives (S10|08 General Views_People, image 9810).

http://www.flickr.com/photos/brooklyn_museum/2674149229/in/photostream/

Documents and Questions on Mehmet Ali's Rule

1. Founder of a Dynasty, a biographical blurb

"Mehmet Ali (Muhammad 'Ali) (1770?-1849) Ruler of Egypt who seized control of the Ottoman province in the wake of the Napoleonic invasion [of Egypt] and established a dynasty that would oversee Egypt until 1953. Mehmet Ali was the son of an Albanian pirate or merchant, depending on the source, who was a commander of a contingent of forces sent to Egypt by the Ottomans. As a ruler, he attempted to restructure the military, the government, and economy of Egypt so that he and his family might maintain an autonomous dynasty within the Ottoman Empire. Mehmet Ali was a member of the first generation of leaders in the Middle East who realized that their survival depended upon their ability to "modernize" their domains and centralize their power..."

(Source: Gelvin, James L., *The Modern Middle East: A History Third Edition*. (New York: Oxford University Press, 2011), p. 346.)

- According to historian James L. Gelvin, how did Mehmet Ali seize power in Egypt? What relation did Egypt then have to the Ottoman Empire?
- What was Mehmet Ali's primary motivation in modernizing Egypt, according to Gelvin?
- How successful was Mehmet Ali in meeting his goal to establish a dynasty in Egypt?

2. Mehmet Ali Challenges the Ottoman Empire

"[Muhammad Ali's] French-trained army brought advances of another kind. On behalf of the Ottoman sultan it defeated a fundamentalist insurgency in Arabia and an insurrection in Greece. On Muhammad Ali's personal account it conquered the Sudan, and then, to the impotent sultan's discomfort, began to chip away at the Ottomans' own domains. By the 1830s the viceroy of Egypt's realm was more extensive than the fifteenth-century Mameluke sultanate [of Egypt]: the provinces of Sudan, Hijaz (including the holy cities of Mecca and Medina), Syria, Palestine, and even -- briefly -- half of the Turkish homelands of Anatolia had fallen under Muhammed Ali's control. His son Ibrahim led a brilliant campaign that brought the model Egyptian Army to within a few hundred miles of Constantinople. The upstart was challenging the very existence of the Ottoman Empire.

Muhammad Ali had become a major player. His mistake was to table his cards too soon for the rough and novel game of geopolitics. Fearing that Russia would exploit the weakness of the Ottomans to make a lunge at the Mediterranean, Britain and France intervened with their fleets. With his army now in danger of being cut off in Syria, the viceroy [Muhammad Ali] bowed to European strength. He agreed to pull back. In exchange the Ottoman sultan granted Muhammad Ali what he really wanted: a permanent title to the viceroyalty for his descendants."

(Source: Rodenbeck, Max, *Cairo: The City Victorious*. (New York: Random House, 1998), p. 127.)



Map of Egypt under the Muhammad Ali Dynasty 1805-1914 (Source: Wikipedia Commons at http://en.wikipedia.org/wiki/File:Egypt_under_Muhammad_Ali_Dynasty_map_en.png Don-kun, Eric Gaba (Sting - fr:Sting))

- Why do you suppose Mehmet Ali wanted his army trained by the French? How successful was his French-trained army?
- Why did Britain and France intervene to save the Ottomans from Mehmet Ali's forces? What role did the Mediterranean play in their strategic thinking?
- According to author Max Rodenbeck, what was Mehmet Ali's ultimate goal and how did he attain it?

3. Economic Centralization

"To support his military adventures abroad, Mehmet Ali undertook new economic policies at home. For example, Mehmet Ali abolished tax farming. He literally destroyed the mamluk tax farmers [the military class, originally imported as Turkic slaves] by inviting them to dinner, killing those who attended and hunting down the remainder in the provinces of Egypt. Mehmet Ali then confiscated their lands and placed those lands directly under the control of the Egyptian government. He did the same with properties that had been set aside as religious endowments: If the holders of an endowment could not provide the proper documents proving a right to the property, they lost it. Since many religious endowments dated back to the Middle Ages, many holders could not [provide documentation].... At the same time, The Egyptian government attempted to control all aspects of agriculture. It

encouraged the planting of cash crops, particularly cotton. It set up a government monopoly that bought cotton from the cultivators and sold it to European agents.”

(Source: Gelvin, James L., *The Modern Middle East: A History. Third Edition.* (New York: Oxford University Press, 2011), p. 75.)

- How did Mehmet Ali destroy the former ruling class of Egypt, the Mamluks?
- How did Mehmet Ali gain access to land controlled by religious endowments? How is this similar or different to methods used by European rulers to divest the Catholic church of its land in earlier centuries?
- With the land Mehmet Ali thus controlled, what did he do?
- What enemies do you suppose Mehmet Ali made in the process of this transformation?
- According to historian James Gelvin, what motivated Mehmet Ali to acquire economic control of Egypt?

4. Cotton Production in Egypt

“Previously to the year 1820, the Cotton grown in the valley of the Nile, called ‘Belledi,’ and native to Egypt, was small in amount, and consumed chiefly in the country itself.

The cushions of the Divan [low sofa used by rulers and upper classes], and the bedding of the better classes, were filled with this material. Because it was cheap it was well suited to the ruder manufactures of the people. For the higher branches of the weaving art, cotton twist was imported from India, and eventually Europe, as well as various qualities of raw cotton from Syria, Asia Minor, and elsewhere...

It was reserved for the enterprising genius of Mohammed Ali, [with the help of his French advisor Louis Alexis Jumel] to introduce an article of produce. [This was named Jumel cotton, a new and improved strain], which singly, should exceed in value all the former productions of Egypt. Within eighteen years it effected an entire change in the features of its export trade.

This, indeed, was done to increase the prosperity of the country, and the real interests of the Government, but it was destructive of the little happiness that remained to its inhabitants. This is because the same soil, which twenty-five years ago was the main granary of the Mediterranean cannot now, owing to the compulsory misdirection of their industry, always supply enough grain for their support.”

(Source: Gliddon, George R., *A Memoir on the Cotton of Egypt.* (London: James Madden, 1841) Pages 7-9. Note: the language has been simplified for purposes of this lesson. Original at Google Books at http://books.google.com/books?id=7HktAAAAAYAAJ&pg=PA95&lpg=PA95&dq=cotton+egypt+consular+reports&source=bl&ots=F8avldwOBE&sig=IL8lsahr9WDaaTkEvnyDrpkoNDo&hl=en&sa=X&ei=1BP5UZ_7Nq34APtvIH0BA&ved=0CDwQ6AEwBg#v=onepage&q=cotton%20egypt%20consular%20reports&f=false)

- Who wrote this account? Where and when was it published?
- Who might have been interested in reading this account, and why?
- According to this account, how did Mehmet Ali make use of French expertise to affect the Egyptian export trade?
- Did everyone profit from the cotton venture? Who might have lost out?
- Does Gliddon admire Mehmet Ali for the change he wrought in cotton production or condemn him, or both? Explain.

5. Sugar Production in Egypt

“Sugar culture in Egypt, like the cotton crop, has had its beginning and successful development within the present century. With a soil and climate unsurpassed in their adaptation to its profitable production, success has not been achieved without many drawbacks... Having passed the ordeal of initiatory processes and experiments, sugar-growing has now become one of the normal, profitable industries of Egypt, with an outlook for still further development.

The first practical step by the Government toward inaugurating the industry was in the year 1818, with the erection of a sugar manufactory at Reyremoun, in the province of Minieh, which district to-day is the center of the business.It was first managed by an English expert and later by a Corsican. As experience was gained the industry grew to larger proportions, until Egyptian sugar was favorably known in the home markets.... Intoxicated, as it were by the success attending cotton production during the years of the civil war (sic) in the United States, when Egyptian cotton commanded almost fabulous prices [due to the embargo on Southern US cotton], the Khedive [Ismail, Mehmet Ali’s grandson] caused to be built within ten or twelve years no less than fifteen sugar factories ...

FEDERIC C. PENFIELD *Agent and Consul-General*
Cairo, June 21, 1894.”

(Source: Penfield, Federic, “Sugar Production in Egypt”, in *Consular Reports: Commerce, Manufactures, Etc.* (Washington D.C.: S Government Printing Office, 1894), accessed via Google Books at <http://books.google.com/books?id=bFZIAAAAYAAJ&pg=PA38&lpg=PA38&dq=sugar+production+in+egypt+consular+reports&source=bl&ots=qVzu04uttH&sig=MTxwLPfDpfN8tqTtZnQoNyI0fVg&hl=en&sa=X&ei=ETMGUuszolj8yAHVt4GwAg&ved=0CCoQ6AEwAA#v=onepage&q=sugar%20production%20in%20egypt%20consular%20reports&f=false>)

- Who wrote this report, who published it, and when?
- Why do you think the U.S. government would be interested in acquiring this information?
- What foreign expertise did the government of Mehmet Ali bring in to help manage sugar manufacturing?
- Were Mehmet Ali’s efforts to modernize continued by the inheritors of his dynasty? Explain.

6. A Pioneer Developmentalist

“A pioneer of the developmentalist project, Muhammad Ali adopted policies that dramatically transformed Egypt in the nineteenth century. Under his rule, the Egyptian economy was opened to the world market and converted to the production of cotton for export...To maximize production, it was necessary to end the centuries-old system of irrigation, which relied on the annual floods, and move to a system of perennial irrigation. By adding a summer growing season, this scheme enabled cotton production to continue year-round. By 1833, 144 kilometers of new canals had been constructed, notably the Mahmudiya Canal in the delta (1817), and existing canals were deepened so that they would be below the level of the river even in the dry season. Barrages [dams] were built on the main Nile delta canals to retain water and facilitate the provision of water to secondary and tertiary [third level] irrigation networks. As a result of perennial irrigation, the area devoted to cotton production was expanded, and output increased dramatically. Production rose from 135 million kilograms in 1880 to 328.5 million in 1914. The intensification of land use led to new cultivation practices, notably the widespread plowing of fields (not practiced under the old irrigation system...). The confirmation of the state’s responsibility for the development of the irrigation infrastructure was perhaps the most important consequence of the widespread adoption of perennial irrigation.”

(Source: Burke, Edmund III, *The Environment and World History* (Berkeley: University of California Press, 2009), pp. 100-101.)

- According to historian Edmund Burke III, converting cotton to a cash crop destined for the world market necessitated many environmental changes in Egypt. Explain what three of these changes were.
- Under Mehmet Ali’s policies, what was the state’s role in effecting these changes?
- Imagine that you visited Egypt before and after these changes. How would the landscape be different?

7. The Pasha’s Shipping Enterprises

Al-Jabarti (1753-1825), who was trained as an Islamic scholar at al-Azhar university, lived through many events in the rise of Mehmet Ali to power in Egypt.

“All this was in addition to the pasha’s [Mehmet Ali’s] interest in and desire for various commercial enterprises and partnerships, including the inauguration of shipping in the Mediterranean and Red Seas. He installed agents in all parts including those of France, England, Malta, Izmir, Tunis [IV, 257] Naples, Venice, Yemen, and India, and gave people great sums of money to travel there in order to import goods, assigning them a third of the profits as compensation for their travel and service. For example, he gave al-Rais Haasan al-Mahruqi 5,000,000 French *riyals* to bring back Indian goods to Egypt. To a Christian he gave 600,000 French

riyals, and like amounts to persons who went to Beirut and Syria to buy raw silk, and other goods.”

(Source: Al-Jabarti, Abd al-Rahman, excerpted from “Muhammad Ali’s development projects”, in *Al-Jabarti’s History of Egypt*, ed. Jane Hathaway. (Princeton: Marcus Weiner Publishers, 2009), p. 328.)

- According al-Jabarti, how did Mehmet Ali insure that Egypt became part of the world economy?
- Consult an atlas to determine which places listed in al-Jabarti’s account were reached via the Mediterranean, and which via the Red Sea. List them.
- What incentives did Mehmet Ali provide to encourage international trade? Did he provide these only to Muslims?

8. A Severe Ruler

“Egypt has, of late years, experienced great political changes, and nearly ceased to be a province of the Turkish Empire. Its present Basha [Pasha] (Mohammed ‘Alee), having exterminated the Ghuzz, or Memlooks [Mamluks], who shared the government with his predecessors, has rendered himself almost an independent prince. He, however, professes allegiance to the Sultan, and remits [pays] the tribute, according to former custom, to Constantinople [Istanbul]: He is, moreover, under an obligation to respect the fundamental laws of the Kuran [Quran] and the Traditions; but he exercises a dominion otherwise unlimited. He may cause any one of his subjects to be put to death without the formality of a trial, or with out assigning a cause: a simple horizontal motion of his hand is sufficient to imply the sentence of decapitation. But I must not be understood to insinuate [suggest] that he is prone to shed blood without any reason: severity is a characteristic of this prince, rather than wanton cruelty; and boundless ambition has prompted him to almost every action by which he has attracted with praise or censure [criticism].”

(Source: Lane, Edward William, *The Manners and Customs of the Modern Egyptians*. (New York: E.P. Dutton & Co., 1908. First published in 1846). Accessed on Open Library at http://openlibrary.org/books/OL29705M/The_manners_customs_of_the_modern_Egyptians)

- When did the Englishman Edward William Lane publish this account? Judging from the book’s title, who do you think read this book, and why?
- According to Lane, Mehmet Ali exercised almost limitless power. What constraints on his power were there?
- According to Lane, did Mehmet Ali institute any political reforms that would empower the population of Egypt?
- How does Lane’s depiction of Mehmet Ali feed into the stereotype of the “Oriental despot”? Which of his phrases most leads to this image?
- According to Lane, what most motivates Mehmet Ali?

9. Mehmet Ali's Wife

Al-Jabarti (1753-1825), who was trained as an Islamic scholar at al-Azhar university, lived through many events in the rise of Mehmet Ali to power in Egypt. While critical of Mehmet Ali for the main part, here he praises his wife.

“On the same day the pasha’s first wife and mother of his children left Cairo by the Bab al Nasr for the pilgrimage [the Hajj to Mekkah]... On Thursday the 29th (Oct. 14, 1814) the *amir al-hajj*...[The leader] and company departed from al-Hajj Pond at the ninth hour after sunrise. On that day a cold-north-westerly wind came up, which intensified in force toward the end of the day. The sky was layered with clouds and dust, and bolt after bolt of lightning flashed, accompanied by continuous reverberations of thunder which had an unnerving effect by the time the storm was overhead. Then rain poured for about half an hour, flooding the streets and lanes. ... On the same day news came that when the pasha’s wife arrived in Suez she found a great number of pilgrims of various origins prevented from boarding the boats. They screamed complaints of their delay to her, declaring that the master of the port was preventing them from boarding. This meant they would miss the pilgrimage and would thus have endured hardships of travel and spent their money in vain. They were in dire straits from lack of water and could not return to their homes because there was no transportation. The port master, they said, was demanding exorbitant fees – 15 French *riyals* per head. The pasha’s wife swore that she would not embark until [IV, 215] every pilgrim in Suez had boarded ship and had paid only the amount that she herself arranged. This lady’s decision gained her renown for her virtue and relief to these people in their distress.”

(Source: Al-Jabarti, Abd al-Rahman, excerpted from “The charitable acts of Muhammad ‘Ali’s senior wife,” October 1813, in *Al-Jabarti’s History of Egypt*, ed. Jane Hathaway. (Princeton: Marcus Weiner Publishers, 2009), 315. Al-Jabarti had many criticisms of life under Mehmet Ali, but admired the actions of his wife.)

- Find the city of Suez [not the Suez Canal which was not yet built] on a map. How would pilgrims have travel by boat from Suez to Makkah? From where in the Muslim world might they have traveled to reach Suez?
- Why were the pilgrims at Suez in such great distress? How did Mehmet Ali’s wife solve their difficulties?
- How did traveling on the Hajj allow a woman to play an important role in public? How might these public actions of Mehmet Ali’s wife have helped the reputation of her husband? Compare her role to the way we perceive the actions of the First Lady of the United States.

10. A New Elite

“In some ways, what Muhammad ‘Ali tried to do was simpler than what the statesmen of Istanbul were attempting. There was no explicit idea of citizenship or change in the moral basis of the government. In other respects, however, the changes introduced in Egypt went beyond those in the rest of the [Ottoman] empire,

and from this time Egypt was to follow a separate line of development. There was a sustained attempt to train a group of officers, doctors, engineers and officials in new schools and by missions to Europe.... By this time also land was being granted by the ruler to members of his family and entourage, or others who would bring it into cultivation and pay the land-tax, and so a new class of landowners was being created.”

(Source: Hourani, Albert, *A History of the Arab Peoples*. (New York: Warner Books, 1991), pp. 273-74.)

- According to historian Albert Hourani, how did Mehmet Ali create a new elite class in Egypt? In what ways were they “modernized”? Whom did they supplant?
- Did Mehmet Ali also modernize the basis for government’s relationship to the people? In other words, was there an attempt to move the Egyptian people from the role of *subject* to *citizen*? Explain.
- How might Mehmet Ali have planted the seeds for future reforms of the government?

11. Education and Print Reforms

“Education was Muhammad ‘Ali’s key to modernity, for “he chose the revolutionary path of sending people to the very places where these sciences have been developed” [explains Daniel Newman]. His study missions to France were reinforced by projects at home that set the stage for the modernization of Egypt. The establishment of the Bulaq press (1821) soon led to a translation and publication endeavor that reached the upper and middle classes. No less significant was the appearance in 1828 of the Egyptian official gazette *al-Waqai’ al-Misriyyah* (Egyptian events), which became the government’s communication channel and gained the attention of audiences everywhere. Rifa’ah Rafi’ al-Tahtawi served as its first editor. He also became the director of *Madrassat al-Asun* (The Translation Institute) in 1855. Both projects proved to have a lasting impact on the creation of the Nahdah [the Arab Awakening] milieu – one that was very receptive to Western ideas and new thought. Their presence heralded a sustained effort to make use of Western scientific knowledge in particular...”

(Source: Khaldi, Boutheina, *Egypt Awakening in the Early Twentieth Century: Mayy Ziyadah’s Intellectual Circles*. (New York: Palgrave, 2012), pp. 27-28.)

- As described in this reading, what was Mehmet Ali’s goal in sending study missions to France?
- Could his reforms have been set in motion without the creation of a new literate class of Egyptians? Why or why not?
- Why do you think Mehmet Ali favored the establishment of the press in Egypt? What thinker/s might have influenced his decision to establish the Egyptian press? (See Lesson 5.2.1)

- In Mehmet Ali's vision, would everyone exposed to European thought need to speak a European language? Explain.

12. Tribes and the Land

Mehmed Ali had seen the Arabic-speaking nomadic and semi-nomadic tribes of Egypt as troublesome and had aggressively sought to settle them. This policy included forced settlement, detribalization, and assimilation through co-opting shaykhs [tribal leaders]. Large tracts of land were registered in the names of shaykhs, who in effect transferred their loyalties from their tribes to the new class of wealthy landowners. Evidence of socioeconomic differentiation and new attachments came with the marriages of shaykhs outside of the tribe to rich peasants, townspeople, the ruling elite, and even in some cases to Circassian women. Once again, women were crucial in the maintenance, reproductions, and transformation of identity. As [previously nomadic] shaykhs became large landowners, the rest of the tribe seemingly disappeared into the settled population. The social historian Gabriel Baer considers the settling of the tribes "one of the most radical changes in Egypt's social structure during the nineteenth century."

Baron, Beth, *Egypt as a Woman: Nationalism, Gender, and Politics*. (Berkeley: University of California Press, 2005), 27.

- According to Beth Baron, how did Mehmet Ali transform the loyalties of the shaykhs (leaders of nomadic tribes)?
- How did women play a key role in this transformation?
- Who gained and who lost in the process?

13. Mehmet Ali, Nation Builder?

The story seems simple: a nation that once boasted one of the great empires was occupied by a series of foreigners, but "awakened" in the modern period to wage a struggle for independence. According to [this] narrative, Muhammad 'Ali (r. 1805-48), the "founder of modern Egypt," set the nation on the path toward independence.

Influenced by the theoretical debates on nationalism in which modernists... argue that nations are modern constructs and stress the importance of myths, symbols, and discourses in "imagining," "inventing," or "constructing" the nation, historians of Egypt have offered new accounts of Egyptian nationalism, including its origins. They have argued that Mehmed Ali Pasha ...should be seen as an Ottoman *vali* (governor) who harbored dynastic ambitions rather than designs for an independent nation."

Baron, Beth, *Egypt as a Woman: Nationalism, Gender, and Politics*. (Berkeley: University of California Press, 2005), 3-4.

- According to Beth Baron, how have historians assessed Mehmet Ali's role in building a nation?
- How have some more recent historians revised their assessment?
- "Mehmet Ali" in Turkish or "Muhammad Ali" in Arabic -- Why do historians choose one appellation over the other when they write about the same man? What is the significance of this choice?

14. Nation Builder or Dynastic Ruler?

This article written by historian Peter Gran appeared in an Egyptian newspaper. It was part of a special series of articles written to commemorate the bicentennial of Mehmet Ali's rise to power.

Industrialisation is another obvious theme for any student of the Muhammad Ali period. It does seem that Muhammad Ali had the idea of relative economic self-sufficiency as a goal in the 1820's and was moving in that direction. By the 1830's, this was less and less the case. By the end of the 1830's his mind was more on perpetuating the rule of his family than it was on industrialising and this, we learn from the treaties, was something acceptable to the leading European powers as well. It would seem to be the case when one reviews the treaties of 1838 and 1840, what one is looking at is more a matter of the Rise of the Rich than the Rise of the West. Class trumps nation. The world's ruling classes embraced Muhammad Ali. National development could be given up.

* Research Treaty of Balta Liman and the Convention of 1840, agreements between the Ottoman Empire and Great Britain (as well as other European nations).

Gran, Peter, "The Popular Uses of Muhammad Ali" in *Al-Ahram Weekly On-line*, November 10-16, 2005, Issues No. 768, 4.

<http://weekly.ahram.org.eg/2005/768/sc3.htm>

- According to historian Peter Gran, how did Mehmet Ali's goal change over time?
- What was agreed to in the Treaty of Balta Liman of 1838 and the Convention of 1840 that satisfied both Mehmet Ali and the European powers, at the expense of the Ottoman Empire? (See the reading, "Mehmet Ali Challenges the Ottoman Empire.")
- How would you evaluate Gran's interpretation of Mehmet Ali's ultimate goal? What information would you like to have at hand to agree or disagree with it?

Assess Mehmet Ali's Accomplishments

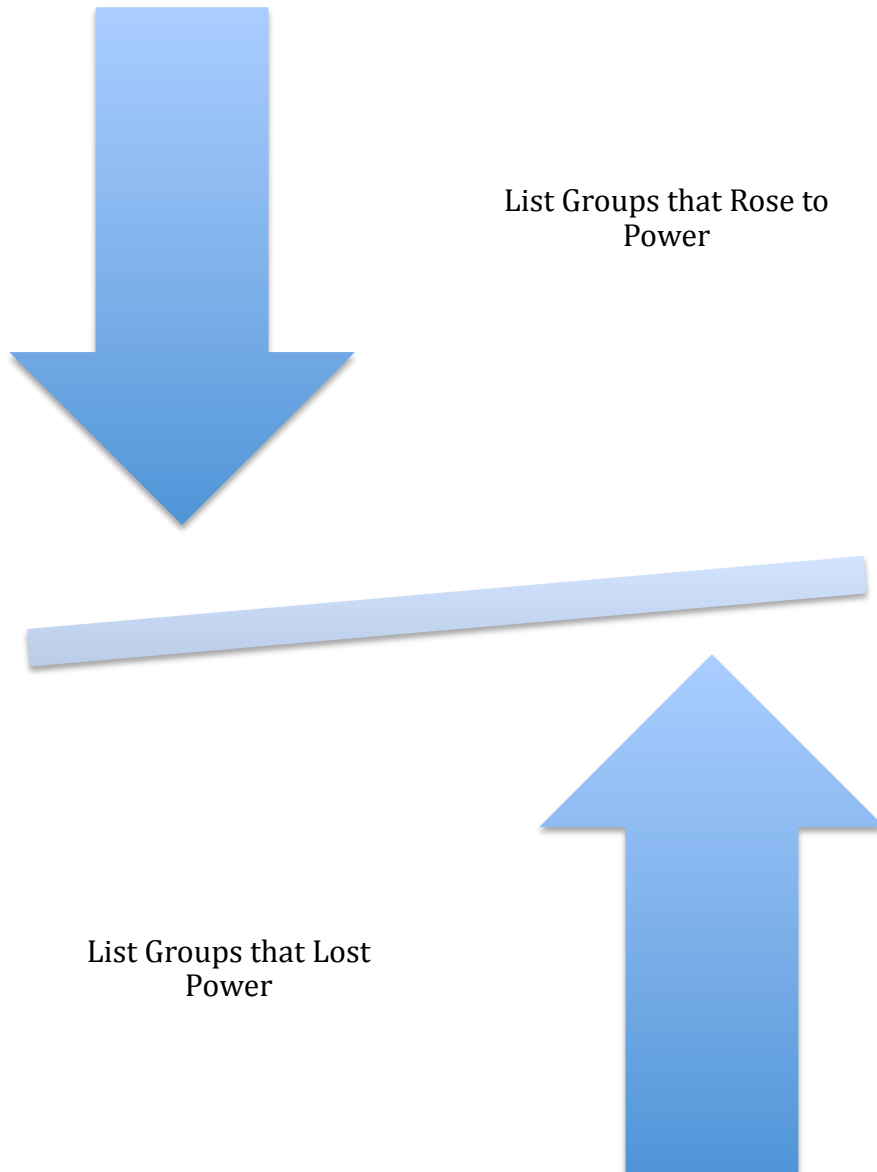
Directions: As you read each document, fill in the chart below, citing your source for each item you place on the list.

Mehmet Ali	Evidence from Readings	Citation
Economic Reformer		
Political Reformer		
Social Reformer		
Military Leader		
Assess Mehmet Ali's Primary Goal:		

Graphic Organizer: Mehmet Ali's Rise and Fall:

Which groups lost or gained power under Mehmet Ali's rule?

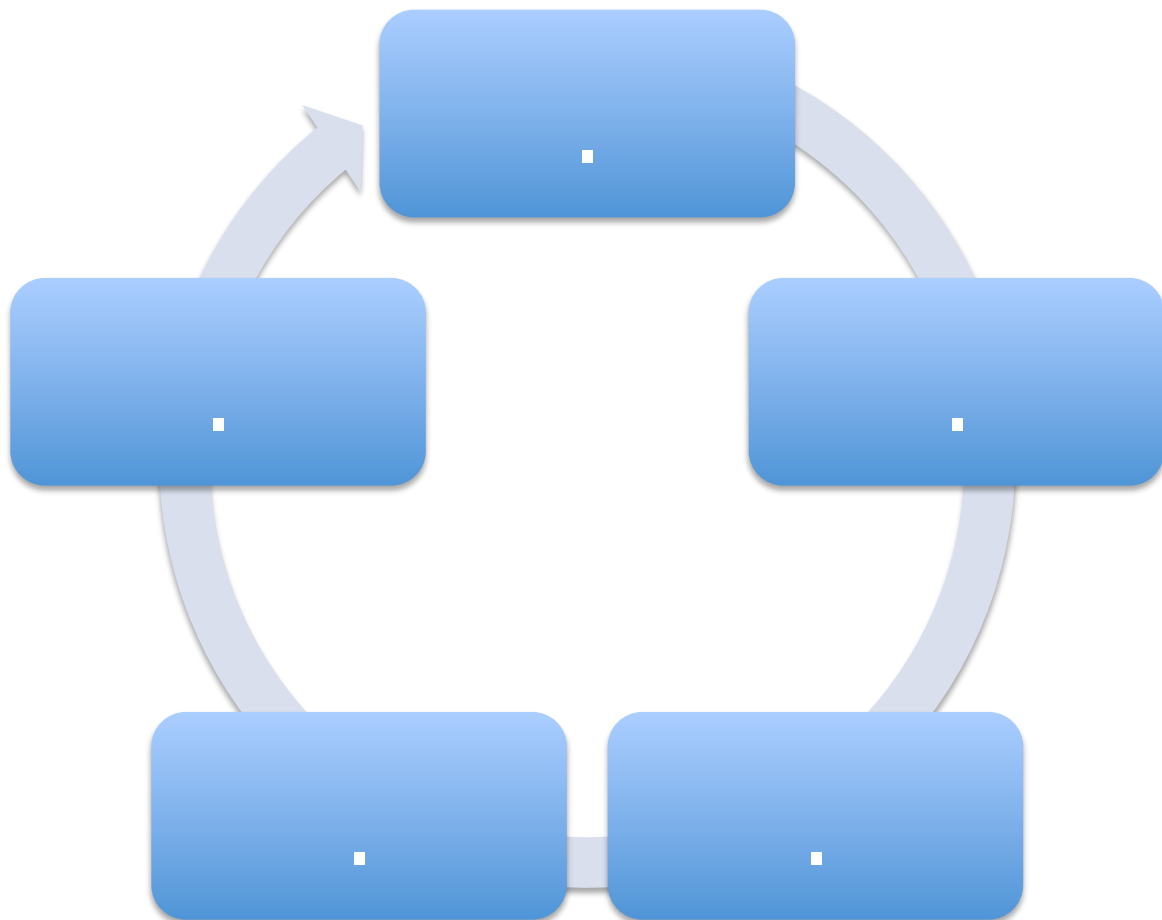
Directions: As you read each document from Student Handout 5.4.2, fill in the chart below, citing your source for each item you place on the list.



Flow Chart of Mehmet Ali's Reforms

Directions: Place “military reform” at the top of the Flow Chart. Then show how military reform necessitated other types of reform such as those on the list below. Alternatively, create your own flow chart that demonstrates cause and effect among several types of reform in Egypt at this time. Place the following categories on the flow chart, one to a box:

- educational reform
- industrialization
- military reform
- taxation reform
- land reform
- legal reform



Zoom In and Zoom Out Questions for the Khayral Din PowerPoint

Zoom In: (slides 2 through 5)

Slide 2: Lower Third



Questions for small group or class discussion

- What type of artwork does this seem to be? (painting, print etc.) What other works like it might you have seen, in a museum for example?
- Describe the landscape along with the human settlements/settlers in the background, as best as you can.
- Describe the horse. Which seems to dominate the painting, the horse or the landscape? Why? (You may wish to introduce art terms such as “foreground” and “background” here.)
- Based on everything you can see, what deductions can you make about the rider of the horse?

Slide 3: Middle Third



Questions for small group or class discussion

- Describe the dress of the rider. In what ways is it similar to other kinds of attire you have seen in paintings, history books, parades, and so forth? Do you assume it is a uniform, and if so, why?
- Describe the way the horse is adorned. What does this tell us about the use of the horse? What might it tell us about the rider of the horse?
- Focus on the hands of the rider. What do the rider's gestures suggest about him? (Is he warlike, passive, in control – and if so of what?)

Slide 4: Upper Third**Questions for small group or class discussion**

- What can we deduce (if anything at all) about the rider's ethnicity, nationality, or religion, based on his appearance?
- How important does he seem to be, and how can we tell?
- In what ways is the rider's dress typical of European costume? What about the hat is familiar or different from a hat worn by someone in a European army in the 19th century?

Zoom Out**Slide 5: Full Portrait**

Document 1: "Few portraits of Khayr al-Din exist. This painting by Mahmoud ben Mahmoud was later used by engravers to produce the image on the Tunisian 20-dinar currency note." Caption from *Saudi Aramco World*. May/June 2011: 16-23.

(Source: Online version at: Saudi Aramco World

<http://www.saudiaramcoworld.com/issue/201103/on.the.surest.path.htm>)

Document 2: 20 Dinar Bill, Tunisia

(Source: http://en.wikipedia.org/wiki/File:20_TND_obverse.jpg)

Document 2: “Portrait of Khayr al-Din (Khéreddine), c. 1851. The portrait can be dated because this was the year Khayr al-Din was promoted in military rank to commander of the cavalry by Ahmad Bey. The cavalry unit under his command was quartered outside of Tunis in the village of La Manuba, and Khayr al-Din built a palatial residence there. (Institut National de Patrimoine, Tunis.)”

(Source: Clancy-Smith, Julia A., *Mediterraneans: North Africa and Europe in an Age of Migration, C. 1800-1900*. Los Angeles: University of California Press, 2012, p. 317.)

Questions for small group or class discussion

- According to Clancy-Smith, how can historians figure out the approximate date when this canvas was painted? Where did he come from and why did he become part of the government in Tunisia by about 1840? What was Khayr al-Din’s political position at the time that this painting was executed? How does his role explain more about what is depicted on the canvas?
- What is the name of the painter and what does that add to our understanding of the canvas? (Whereas the images we have of Mehmet Ali were created by Europeans, this one seems to have been painted by an Arab -- the name Mahmoud means “praiseworthy” in Arabic).
- What can we learn from the 20 dinar note (Tunisian currency) about how Khayr al-Din is regarded by Tunisians in the 21st century?

Slide 6: The European Tradition of Equestrian Portraiture

Left: http://en.wikipedia.org/wiki/File:Kheireddine_Pacha_high.JPG

Middle: Napoleon I in 1814 by Ernest Meissonier, 1862

http://en.wikipedia.org/wiki/File:Ernest_Meissonier_-_Napoleon_I_in_1814.JPG

Far right: Napoleon Crossing the Alps by Jacques-Louis David, 1801

http://www.classroom4wiki.eu/index.php/File:Jacques-Louis_David-Château-de-Malmaison.jpg For an analysis of the painting by David, go to Melbourne Winter Masterpieces, Napoleon: Revolution to Empire: <http://www.ngv.vic.gov.au/napoleon/art-and-design/A-Closer-Look-Jacques-Louis-David>

Questions for small group or class discussion

- Compare the equestrian portraits (subjects on horseback) of Napoleon to that of Khayr al-Din. Do you think that Mahmoud ben Mahmoud saw images such as these? Tried to copy them? Was trained by a European painter? What are your reasons? Discuss with students how equestrian portraits demonstrate power; how the depiction of the natural setting conveys mood; how diagonals depict action and so forth.
- The two images of Napoleon show him *and his horse* at the beginning and end of his career, headed toward victory and slumped in defeat. What do you think Mahmoud is trying to convey about Khayr al-Din? (Pay attention as well to the pose of horse.)

Slide 7: Ottoman Dress Reform

Ottoman Janissary Uniforms, Caption: [Six] figures extracted from individual paintings contained in the Vinkhuizen Collection (put-together for the first time). All hand-dated "1805." (Source: <http://www.ottoman-uniforms.com/napoleonic-ottoman-janissary-corps-uniforms/>)

"...In 1829 Sultan Mahmut II [of the Ottoman Empire, which included Egypt] gave in and abolished the old social markers based on wearing apparel.. The 1829 law reversed the previous practice of using clothing legislation to create and maintain difference. Instead, it sought to impose visual uniformity among all male state servants and subjects. Longstanding rules that had sought to distinguish cobblers from silversmiths and merchants from artisans and Muslims from non-Muslims disappeared overnight. In wearing the fez [a red cone-shaped hat, brimless so that wearer could bow in prayers], government officials and the rest of male society (outside the religious classes) thereafter were to look the same before the monarch and to one another. There were to be no clothing indicators of occupation, rank, or religion. ... Many welcomed the final disappearance of the old markers that had strained and finally collapsed in the face of mounting social change... The fez, frock coat [a fitted long jacket], and pants became the new 'uniform' of the official classes."

(Source: Quataert, Donald, *The Ottoman Empire 1700-1922* (New York: Cambridge University Press, 2005, pp. 148-149.)

Questions for small group or class discussion

- Who wrote this account and when was it published?
- According to Donald Quataert, how did clothing mark differences of status before the dress reform of 1829?
- Using the images of the Ottoman janissary (elite military corps), list the elements of traditional Ottoman military attire. In what way would western-style military uniforms be more efficient in battle?
- After the dress reforms, what were men expected to wear? Were these clothing items more or less like European male clothing? Explain?
- In what respects does Khayr al-Din's clothing reflect Ottoman dress reforms? How might he have been dressed prior to the dress reform?

Slide 8: A Traveler's Account of Clothing in Tunis

“Orient and occident can no longer be separated.” It is difficult here to find out where the Oriental ceases and where the European begins. The machinery of administration, the army and navy, the Court of the Bey [ruler] itself, as far as it does not concern the female part, are in their aspect half European. With one single exception, the royal princes wear European dress, dark coats, light trousers, and black neckties. The only sign of distinction of the Oriental, or rather of the Mohamedan [Muslim] is the .. red fez, without which none of the faithful can do as yet....The Bey himself wears the uniform of a Tunisian General, a dark coat with gold braid and heavy epaulets, red trousers with gold lace, the [fez] on which is fastened a clasp of gold set in jewels which represent the arms of the Hussenites [ruling family of Tunisia]; and finally he carries, on golden hangings a scimitar with a costly hilt set in splendid jewels. When in full dress...the Bey wears the decorations of about thirty grand crosses, especially the Golden Fleece, the English Order of the Bath, the Star of the Legion d'Honneur... The Ministers and other civil functionaries in the capital also wear the military uniform only...

The provincial functionaries, as well as the ..[religious] dignitaries, all still wear the picturesque Arabian dress with broadly-folded turban, light-coloured wide trousers, snow white stockings, and bornous [cloak with a pointed hood]. But even here the Arabian dress is disappearing more and more...”

(Source: Hesse-Wartegg, Ernst Von, *Tunis: The Land and the People* (London: Chatto & Windus, 1882) 20-22. Accessed through Google Books at http://books.google.com/books?id=ojQBAAAAQAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

Questions for small group or class discussion

- When and why did Ernst Von Hesse-Wartegg visit Tunis? (research)
- Hesse-Wartegg describes Tunisian court dress as “half European,” the exception being the fez. Put together information in the Quataert excerpt and this one: Why does Hesse-Wartegg associate the fez with Islam?
- According to Hesse-Wartegg, which groups in Tunisian society have resisted the dress reforms and clung to “Arabian” dress? What is the difference between so-called Arabian dress and the clothing required by the dress reforms?
- How does Ernst Von Hesse-Wartegg's description of court dress in Tunis of the 1880s help us to “unpack” the portrait of Khayr al-Din by Mahmoud ben Mahmoud and view it with greater understanding?
- Define these terms in Hesse-Wartegg's text on Slide 9, below.

Slide 9: Terms used by Hesse-Wartegg

Term	Definition and/or drawing	Origins (“Orient” or “Occident”)	Significance
epaulets			
scimitar			
Grand Crosses			
Golden Fleece			
Order of Bath			
Legion d’Honneur			
Other....			

Questions for small group or class discussion

- Look up the definition for each term and/or sketch what it looks like.
- Which of these items has its origins in Europe, and in which country?
- Which of these items was used primarily in Southwest Asia and Asia?
- Which of these items is worn or carried by Khayr al-Din? Compare the medals he is wearing to the Grand Crosses. Do you think he is wearing one or more of these? How might we find out for sure?

Slide 10: Compare the Dress of Khayr al-Din to that of Ahmad Bey I

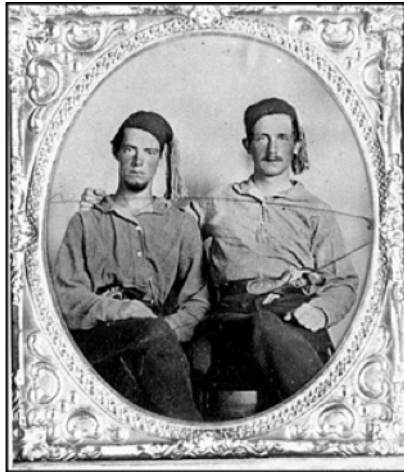
Left: Ahmed Bey of Tunisia
 Date: before 1855
 Artist: Unknown
 (Institut National de Patrimoine, Tunis)
 Source:
http://commons.wikimedia.org/wiki/File:Ahmed_I_Bey.jpg

Questions for small group or class discussion

- Which items of clothing are worn by both men? What does this reflect about their attitude toward Ottoman clothing reforms (and perhaps other reforms as well)?

- Learn more about the relationship of Khayr al-Din and Ahmad (Ahmed) Bey by doing independent research and/or completing Lesson 5.4.2 On what did they agree? On what issues did they part ways?

Slide 11: Orient and occident can no longer be separated



Middle Image:

Destruction of the 5th New York Zouaves, “Of the dozens of colorfully outfitted Zouave regiments that served in the Civil War — units whose uniforms were inspired by the exotic regalia of the famed French colonial troops — none surpassed the reputation of the 5th New York Volunteer Infantry for tactical proficiency, military discipline and steady bearing under fire.” (Source: The Civil War Trust <http://www.civilwar.org/battlefields/secondmanassas/second-manassas-history-articles/second-battle-of-bull-run.html>)

Far Right: Pontifical Zouave of Major O'Reilley's Papal Brigade, and a veteran of the battles against Garibaldi. Fully armed and equipped with a .71 cal. Model 1842 French Rifle with sword bayonet, and backpack (Source: Wikipedia in http://en.wikipedia.org/wiki/File:Papal_Zouave.jpg)



Second Row: The Zouave Jacket, Morning-dress for young ladies, of plain merino or cashmere; the skirt trimmed by an inserting of velvet, several shades darker than the dress, with a row of buttons passing through it, and bordered by a rich braid pattern, known as the Greek. The Zouave jacket, which we have before spoken of, forms the waist. It is modeled from the Greek jacket.

(Source: Godey's Lady's Book 1859

<http://www.uvm.edu/~hag/godey/images/zouave.html>)

For more information on the influence of Ottoman clothing go to Charlotte Jirousek, Cornell University, Ottoman Influences on Western Dress at

<http://char.txa.cornell.edu/influences.htm>

Questions for small group or class discussion

- Hesse-Wartegg writes: “Orient and occident can no longer be separated.” Using the photographs above and their captions, explain how military clothing crossed geographic, cultural borders . Which items of clothing specifically “traveled” and to where?
- Why do you think American and European military units adapted aspects of Ottoman military dress?
- Why might women have adapted aspects of this clothing style as well?

Slide 12: Groomed for Reform**Questions for small group or class discussion**

- What do you think the painter wanted to convey about the personality of Khayr al-Din? His role in Tunisia’s public life? His manner of executing his role/s? Khayr al-Din’s views on the “Surest Path” for Tunisia to take in the future? Find out more about “The Surest Path,” Khayr al-Din’s treatise on reform in Muslim societies in lessons 5.2. and 5.5.
- How could we confirm that other Tunisians held similar opinions of Khayr al-Din?

Khayr al-Din



The Man and the Image: Groomed for Reform

For use with Lesson 5.5.

Joan Brodsky Schur
Our Shared Past in the Mediterranean
Module 5



Lower Third







Full Portrait

“Few portraits of Khayr al-Din exist. This painting by Mahmoud ben Mahmoud was later used by engravers to produce the image on the Tunisian 20-dinar currency note.”

Gerald Zarr



“Portrait of Khayr al-Din (Khéreddine), c. 1851. The portrait can be dated because this was the year Khayr al-Din was promoted in military rank to commander of the cavalry by Ahmad Bey. The cavalry unit under his command was quartered outside of Tunis in the village of La Manuba, and Khayr al-Din built a palatial residence there. (Institut National de Patrimoine, Tunis.)”

Julia Clancy-Smith

The European Tradition of Equestrian Portraiture

What do the poses of horse and rider convey?



What information does the background provide?

Ottoman Dress Reform

“...In 1829 Sultan Mahmut II [of the Ottoman Empire, which included Egypt] gave in and abolished the old social markers based on wearing apparel.. The 1829 law reversed the previous practice of using clothing legislation to create and maintain difference. Instead, it sought to impose visual uniformity among all male state servants and subjects .Longstanding rules that had sought to distinguish cobblers from silversmiths and merchants from artisans and Muslims from non-Muslims disappeared overnight. In wearing the fez [a red cone-shaped hat, brimless so that wearer could bow in prayers], government officials and the rest of male society (outside the religious classes) thereafter were to look the same before the monarch and to one another. There were to be no clothing indicators of occupation, rank, or religion. ... Many welcomed the final disappearance of the old markers that had strained and finally collapsed in the face of mounting social change...

The fez, frock coat [a fitted long jacket], and pants became the new ‘uniform’ of the official classes. “

Historian Donald Quateart



A Traveler's Account of Clothing in Tunis

“Orient and occident can no longer be separated.” It is difficult here to find out where the Oriental ceases and where the European begins. The machinery of administration, the army and navy, the Court of the Bey [ruler] itself, as far as it does not concern the female part, are in their aspect half European. With one single exception, the royal princes wear European dress, dark coats, light trousers, and black neckties. The only sign of distinction of the Oriental, or rather of the Mohamedan [Muslim] is the .. red fez, without which none of the faithful can do as yet... The Bey himself wears the uniform of a Tunisian General, a dark coat with gold braid and heavy epaulets, red trousers with gold lace, the [fez] on which is fastened a clasp of gold set in jewels which represent the arms of the Hussenites [ruling family of Tunisia]; and finally he carries, on golden hangings a scimitar with a costly hilt set in splendid jewels. When in full dress...the Bey wears the decorations of about thirty grand crosses, especially the Golden Fleece, the English Order of the Bath, the Star of the Legion d’Honneur... The Ministers and other civil functionaries in the capital also wear the military uniform only...

The provincial functionaries, as well as the ..[religious] dignitaries, all still wear the picturesque Arabian dress with broadly-folded turban, light-coloured wide trousers, snow white stockings, and bornous [cloak with a pointed hood]. But even here the Arabian dress is disappearing more and more...

Ernst Von Hesse-Wartegg, 1882

Terms used by Hesse-Wartegg to describe clothing worn in Tunis

TERM	DEFINITION	ORIGINS	SIGNIFICANCE
epaulets			
scimitar			
Grand Crosses:			
1. Golden Fleece			
2. Order of Bath			
3. Legion D'Honneur			
Other			

Ahmad Bey I appointed Khayr al Din to the position of commander of the cavalry of Tunisia. Khayr al-Din accompanied Ahmad Bey to France in 1846.

Ahmad Bey I of Tunisia
who ruled from
1837 -1855



Compare the dress of Khayr al-Din to
that of Ahmad Bey I

“Orient and occident can no longer be separated.”

Hesse-Wartegg

Using the photographs below and their captions, explain how military clothing crossed geographic, and cultural borders. Which items of clothing specifically “traveled,” and to where?



U.S. Civil War Zouave regiment
Whose uniforms were inspired by
famed French colonial troops.



Pontifical Zoave fighter worn
by troops fighting Garibaldi
in Italy.



The Zoave Jacket,
Godey's Lady's Book 1859



Groomed for Reform

What do you think the painter wanted to convey about:

- The personality of Khayr al-Din?
- His role in Tunisia's public life?
- His manner of executing his role/s?
- Khayr al Din's views on the "Surest Path" for Tunisia to take in the future?

Graphic Organizer: The Roles of Khayr al-Din

Khayr al-Din's role as...	Evidence from the readings (cite the source) 1. Fill in for the documents assigned to you. 2. Continue to add in more as teach Team Member reports back to your Team about his or her assigned documents
1. Economic Reformer	
2. Political Reformer	
3. Military Leader	
4. Social Reformer	
5. Thinker/Writer	
	Discuss the evaluative questions below once all Team members have reported back about their assigned documents.
Assess his <u>most</u> important accomplishment during his lifetime.	
Assess his <u>most</u> important legacy for today.	

Khayr al-Din: Man of Thought and Action: Primary and Secondary Source Documents

1. Birth and Rise

“Born in the Caucasus, probably between 1820 and 1830, Khayr al-Din was taken to Istanbul in his youth, like so many of his countrymen, to seek a military or political career by way of the household of some leading man. Taken into the service of Ahmad Bey [ruler] of Tunis, [around 1839] he was given a modern as well as a religious education, and learnt French in addition to Arabic. When his studies were finished he entered the army, where his talents soon won him the favour of the Bey. He was for a time in charge of the Military School, and in 1852 was sent by the Bey to Paris to deal with a difficult problem, that of certain claims made by a former minister against the government. He remained in Paris for four years, and for him as for Tahtawi [see Lesson 5.2.] they were a formative period. He observed the life of a great political community and applied what he learnt to his own world. On his return he became Minister of the Marine, and for six years was at the center of the movement for constitutional reform.”

(Source: Hourani, Albert. *Arabic Thought in the Liberal Age 1798-1939*. (New York: Cambridge University Press, 2001. First published by Oxford University Press, 1962. p. 84)

- How did Turkish, Arabic and French all play an important part in Khayr al-Din’s education and perception of the world?
- How did military service facilitate his rise in the Tunisia of Ahmad Bey? According to this account, was he engaged in battles?
- How might his visits to France have affected his belief that Tunisia should seek a constitutional form of government? [Note: the Tunisian constitution of 1861 did not stay in effect for long.]

2. Reforms and Later Career

“Khayr al-Din's remarkable talents facilitated his ascendance to the premiership of Tunisia (1873–1877) and of the Ottoman Empire (1878–1879). He was the main inspiration behind the promulgation of a constitution and the establishment of a parliament in Tunisia in 1860, which he headed. As Tunisia's prime minister, he introduced influential financial, administrative, agricultural, and educational reforms. He founded the Sadiqiyya School in 1875, whose combination of Islamic and modern education produced much of the elite that later struggled for Tunisian independence from the French.... His major written work [*The Surest Path*], the book excerpted [...in Lesson 5.2.], contained Khayr al-Din's political visions and his program of reform...”

(Source: "The Surest Path." *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/book/islam-9780195154672/islam-9780195154672-chapter-2>)

- What positions did Khayr al-Din hold within Tunisia? What positions did he

hold in Istanbul at the Sublime Porte, seat of the Ottoman Empire?

- What did he accomplish as prime minister of Tunisia?
- Did he reject the role of Islam in the education of Tunisia's elite? Explain.

3. Reforms and Later Career cont.

"... Khayr al-Din had been made minister in control of the interior, finance, and foreign affairs, and in 1873 he became Prime Minister. He held the position for four years, and used it to carry out many reforms: improvement of administrative procedure, reorganization of the awaqaf [religious foundations] and of procedure in the religious courts, urban improvements, reform of the teaching at the Zaytuna mosque, improvement and enlargement of the Government Press, the creation of a public library and of a modern school, the Sadiqiyya [Sadiqi]..."

(Source: Hourani, Albert. *Arabic Thought in the Liberal Age 1798-1939*. New York: Cambridge University Press, 2001, first published by Oxford University Press in 1962, p. 85.)

- Of the reforms that Khayr al-Din put into effect as Prime minister, which ones sought to change or enlarge the public's access to education and new ways of thinking? List them and explain.
- Compare these reforms to those he lays out in the excerpt from *The Surest Path* in Module 5, Lesson X. How successful was he at implementing his ideas? Who might have resisted these changes?

4. Travels of Khayr al-Din

"Between 1846 and 1877 -- over thirty years -- when not "at home" in Tunisia, Khayr al-Din traveled ceaselessly, repeatedly visiting the Ottoman capital and many European countries: France, Great Britain, Sweden, Prussia, Poland, Holland, Belgium, and Denmark. Until 1846 Khayr al-Din had never ventured to Europe, although he entertained numerous contacts with Europeans residing in Tunisia. That year, he accompanied Ahmad Bey as his aide-de-camp on a two-month trip to France..."

As the first state visit by a Muslim ruler to a European court, Ahmad Bey's sojourn in France exerted a lasting impact upon him and his entourage... Significantly, Ahmad Bey and Louis Philippe conversed in Italian, the only language they shared. During their stay, the Tunisians appear to have interpreted Paris partially through the lens of Rifa'a' Rafi al-Tahtawi's *Takhlis al-ibriz fi talkhis Bariz* (A Profile of Paris) first published in 1834; indeed one has the impression that they employed al-Tahtawi's book as a sort of travel guide.

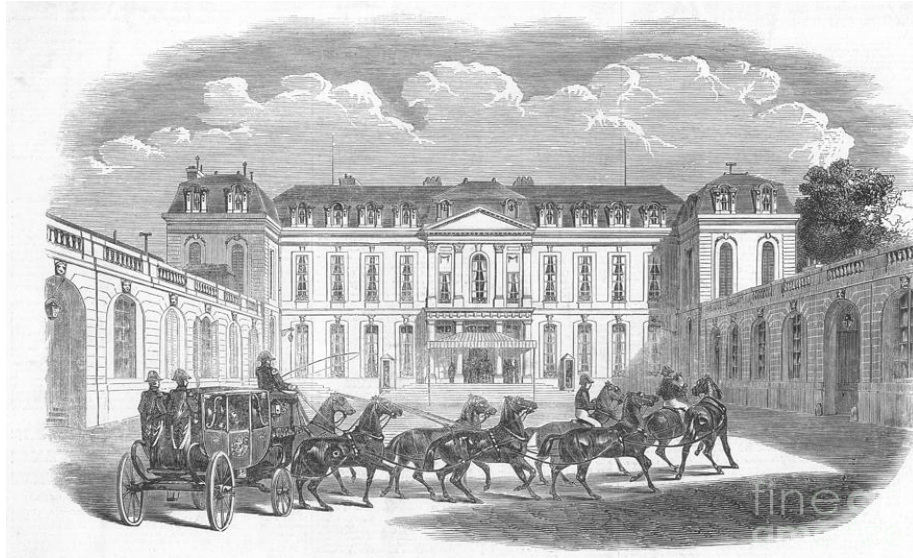
The places in France that Ahmad Bey and his entourage visited are significant for understanding some of the changes and reforms effected, or attempted, in Tunisia subsequent to the voyage. Concerts at Saint Cloud, fireworks at the Chateau de Vincennes, visits to the Hotel de Ville, Chambre de Députés ...École Polytechnique

and the Jardin des Plantes [city hall, chamber of deputies, polytechnic school, botanical gardens]. In short, displays of military and technological might were mixed with art, science, modern political institutions, and royal splendor.”

(Source: Clancy-Smith, Julia A., *Mediterraneans: North Africa and Europe in an Age of Migration, C. 1800-1900*. Los Angeles: University of California Press, 2012, p. 325.)

- Where did Khayr al-Din first encounter Europeans?
- Of the European countries visited by Khayr al-Din, how many were influenced by the ideals of the French Enlightenment and/or imitating the reforms of the French state? (Draw on prior knowledge, and/or research by students.)
- In what way was the trip with Ahmad Bey a diplomatic “first”? To what “firsts” could you compare it to in U.S. diplomatic history? (Nixon’s visit to China, etc.)
- How might Khayr al-Din’s reforms executed in Tunisia reflect what he learned in Europe?

5. Official visits between Tunisian and French rulers



ARRIVAL OF THE BEY OF TUNIS, AT THE PALAIS D'ÉLYSEE BOURBON, AT PARIS

Arrival of the Bey of Tunis at the Palais D'Elysee Bourbon at Paris. (Source: Fine Art America http://www.google.com/imgres?imgurl=http://images.fineartamerica.com/images-medium-large/ahmad-bey-paris-1846-granger.jpg&imgrefurl=http://fineartamerica.com/featured/ahmad-beyparis1846granger.html&h=602&w=900&sz=133&tbnid=vZMK4BlOC1mkZM:&tbnh=90&tbnw=135&prev=/search%3Fq%3Dahmad%2Bbey%2Bin%2Bparis%26tbn%3Disch%26tbo%3Du&zoom=1&q=ahmad+bey+in+paris&usq=_WFAY8GnQSbkORxx71TtZ2gRB580=&docid=cOqbdNRILRUTwM&itg=1&sa=X&ei=ZsskUJsz1LKK5sQSwyIDQBQ&ved=0CC0Q9QewAA&dur=676)

- The reign (1837-1855) of Ahmad Bey I (born 1806) of Tunisia, with whom Khayr al-Din traveled, coincided with the Tanzimat reforms of the Ottoman Empire. How does the dress of the Bey reflect the clothing reforms of the Ottoman Empire, and compare to that of Khayr al-Din? (See Slide 10 in PowerPoint 5.5.2)

- What did Ahmad Bey's visit to France reflect about the reliance on versus independence of Tunisia from the Ottoman Empire? In what ways was this similar to or different from Egypt's role and the Ottoman Empire? [See Lesson 4.1. on Mehmet Ali for a comparison.]
- Why would an engraving such as this one have been made in France? What does it show about how the French regarded this visit?
- How does this image reflect the pomp and circumstance with which Ahmad Bey I was received in Paris?

6. Official visits between Tunisian and French rulers, continued



The arrival of Duke Antoine de Montpensier, son of King Louis-Phillipe of France, at the Port of La Goulette (Tunis) in June, 1846 (Source: Unknown date and artist.

http://commons.wikimedia.org/wiki/File:Duc_de_Montpensier_à_La_Goulette.jpg)

“By the mid-1840s Tunisia’s Christian population began to grow at a rapid rate, as merchants and those seeking employment, including Sicilians, Maltese and French, sojourned or immigrated permanently to Tunisia. [Jews have a long history in Tunisia, including Jews of Amizigh (Berber) origin. Estimates vary but some historians believe that the Christian population of Tunis and its environs reached 8,000. As a symbol of religious tolerance, in 1845 Ahmad Bey allowed the Christian community to enlarge a church situated near a gate of Tunis. From the 1840s, writes historian Julia Clancy-Smith, the Husaynids provided Catholic missionaries with “preexisting buildings for schools and clinics... the beys were, in effect, landlords to the Europeans. In the summer of 1846 the Duke of Montpensier, son of King Louis-Phillipe visited Tunis and Carthage. He was received by elite members of the army of the bey.”

(Source: Clancy-Smith, Julia A., *Mediterraneans: North Africa and Europe in an Age of Migration, C. 1800-1900*. Los Angeles: University of California Press, 2012, p. 297.)

- What does this image reflect about the reciprocity of the French and Tunisian relationship at mid-point of the 19th century? (How will this change?)
- How does this image of the Port of La Goulette (*Halq al-Wādī* in Arabic) convey the pomp and circumstance with which the Frenchmen are greeted?

On which boats might the visitors be? Who is standing on shore to greet them?

- Why might the French have wanted to visit Tunisia?
- Did this visit occur before or after Ahmad Bey and Khayr al-Din visited Tunisia?
- Why might the visits have transpired in the order that they did?

7. The Surest Path

This acclaimed work, *The Surest Path to Knowledge Concerning the Condition of Countries*, he finished in 1867. In it, he analyzed Europe from the Middle Ages to his own day. He concluded that Europe's development had nothing to do with climate, soil fertility, the supposed superiority of one race over another or the dominance of Christianity. (If that were so, he argued, the Papal States would be the most advanced, which certainly wasn't the case.) Europe's power, prosperity and progress, he felt, stemmed from stable political institutions and, in particular, was based on the rule of law."

(Source: Gerald Zarr, "On the Surest Path," *Saudi Aramco World*. May/June 2011: 16-23, *Saudi Aramco World* <http://www.saudiaramcoworld.com/issue/201103/on.the.surest.path.htm>)

- How did Khayr al-Din draw on his extensive travels to formulate a reform program for Tunisia?
- In his work *The Surest Path*, Khayr al-Din weighs the influence of three factors in the successfully countries progress: the environment, religion, and government (the rule of law). Would all contemporary historians agree with his assessment, why or why not?

8. The Surest Path, cont.

"In Tunisia, for example, the challenging work of Khayr al-Din, *The Surest Path*, appeared in 1867, twelve years after the death of Ahmad Bey. Published both in Arabic and French *The Surest Path* was an attempt to win the blessing or at least the benevolent neutrality of both the 'ulama class [religious scholars] at home and European statesmen abroad. By this time Khayr al-Din had begun to recruit a small salon of reformists, including Bin Diyaf and, from the 'ulama class, such individuals as Shaykh Bayrun al-Khamis. Two points are worth noting: the tentative efforts at Westernizing reforms *preceded* the intellectual writing and discussion on the need for reforms; second, even when the intellectual arguments began they were conducted by a small body of individuals, *largely from within the governing class.*"

(Source: Brown, Carl L. *The Tunisia of Ahmad Bey 1837-1855*. Princeton NJ: Princeton University Press, 1974, 359-359.)

- Re-read the excerpt from *The Surest Path* in Lesson 5.1. Do you think Khayr al-Din's analysis is more or less persuasive coming after the initial reform

efforts of Ahmad Bey? What might Khayr al-Din have learned from being among the early reformers within the government?

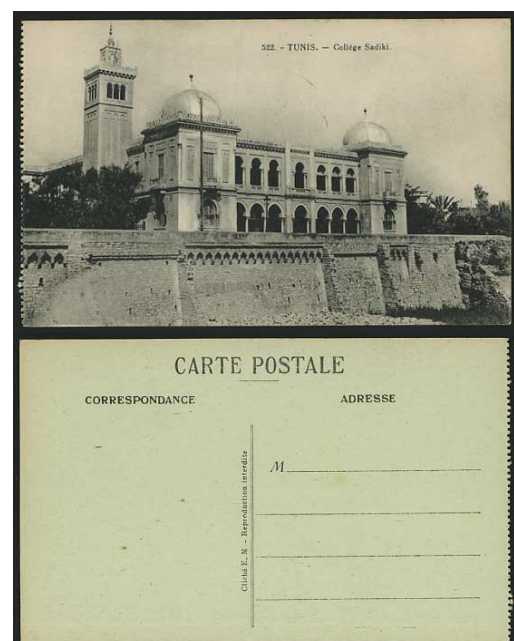
9. The Sadiqi College (text and image)

“Khair al-Din’s most enduring contribution to his country [was] the creation of Sadiqi College. The school combined a course of traditional studies, taught in Arabic, with a French-inspired curriculum emphasizing modern languages, mathematics, and science. Sadiqi’s bicultural training made its students ideal candidates for positions in the government thrust into wide-ranging contacts with a Western world barely comprehended by most Tunisians. Sadiqi graduations soon began to supplant their counterparts from the Zaituna [the mosque university] in government clerkships and secretarial positions. Many advanced rapidly through the ranks of the civil service, forming a tightly knit cadre that preserved, and when possible, acted on Khair al-Din’s philosophy well beyond the end of their mentor’s ministry. As Tunisia’s leading institution of secular education for many decades after its founding, the college produced generations of graduates who figured prominently in the country’s subsequent history.”

(Source: Perkins, Kenneth J. *A History of Modern Tunisia*. New York: Cambridge University Press, 2004, p. 34.)

- How did Sadiqi College help to create a new elite in Tunisia?
- Compare the legacy of Thomas Jefferson’s founding of the University of Virginia to the legacy of Sadiqi College. What motivated both statesman to found a university?
- What is meant here by “bicultural training”? In what ways does American education aim (or not) to produce graduates who can contribute to more than one culture? How important is facility in more than one language to this endeavor, in your opinion.
- Looking at the postcard (below) of Sadiqi College, what elements do you see of two cultures?

This French postcard indicates that Sadiqi College was deemed a sight worth visiting by French tourists. Note that the traditional North African-style minaret, doubles as a clock tower. (Source: Antosch and Lin, dealer, UK. Publisher: Cliché E.M Series No: 522 <http://www.stamps-auction.com/tunisia-africa-old-postcard-tunis-college-sadiki-school-for-sale-86898>)



10. No Compromise With Slavery (excerpt)

"Pass over to the Continent, even into Papal-ridden Italy, and there urge the popular pleas in defence of slaveholding, and, from the Vatican, Pope Gregory XVI. shall reply: "We urgently invoke, in the name of God, all Christians, of whatever condition, that none henceforth dare to subject to Slavery, unjustly persecute, or despoil of their goods, Indians, Negroes, or other classes of men."

Proceed to Austria, and there defend the practice of reducing men to Slavery, and the Austrian code shall proclaim: "Every man, by right of nature, sanctioned by reason, must be considered a free person. Every slave becomes free from the moment he touches the Austrian soil, or an Austrian ship."

Finally, enter the Tunisian dominions, and there urge the claim of property in man, and Musheer Ahmed Bashaw Bey [Ahmad Bey I] shall reply: "We declare that all slaves that shall enter our kingdom, by land or by sea, shall be free; and further order, that every one born a slave in our dominions shall be considered as free from the very instant of his birth, and that he shall neither be sold nor bought."

Thus do I prove that, in regard to personal liberty—the right of every man to the ownership of his own body—even Italy, Austria and Tunis are in advance of this boasted Republic [the United States], and put it to open shame!...

(Source: *No Compromise with Slavery: An Address Delivered in the Broadway Tabernacle, New York February 14, 1854* by William Lloyd Garrison. New York: American Anti-Slavery Society. Retrieved from Project Gutenberg at <http://www.gutenberg.org/files/24194/24194-h/24194-h.htm>)

Note: While we have no records that Khayr al-Din had a direct influence on Tunisia's abolition of slavery, he was in Ahmad Bey's inner circle at the time. Who was William Lloyd Garrison, when did he deliver this speech and before what audience?

- In what respect did nineteenth century Tunisia surpass the United States in ensuring human rights?
- What is Garrison's purpose in comparing slavery in the United States to its abolition in the Papal States of Italy, Austria, and Tunisia?
- Khayr al-Din was a close advisor to Ahmad Bey I of Tunisia at the time that slavery was abolished. What childhood experiences of Khayr al-Din might have made an impact on his advice to Ahmad Bey I regarding slavery?

11. Lasting Contribution and Memorialization (two documents)

"Khayr al-Din's thinking and life story—which cannot be separated from each other—hold critical importance for the 21st century. His openness to 'foreign' ideas, tolerance, courage in voicing criticism of Muslim religious and political elites, including the Ottoman sultan and Tunisian bey, and his cosmopolitanism—he moved with ease between Paris and Istanbul—breaks down the pernicious myth that cultural and religious identities are necessarily a source of conflict in the world."

(Source: Julia A. Clancy-Smith, as quoted in Gerald Zarr, "On the Surest Path," *Saudi Aramco World*. May/June 2011: 16-23, *Saudi Aramco World*
<http://www.saudiaramcoworld.com/issue/201103/on.the.surest.path.htm>)

12. Memorialization

"Today, Tunisians regard Khayr al-Din as the inspiration for their country's blend of tradition, modernity and openness to the world. Almost every city or town has a street or public square named for him—usually spelled "Kheireddine" in the French manner—and his palace in the old city of Tunis has been brilliantly restored as an art and culture venue. His academic creation, Sadiki College, is still a leading institution (and appeared on a Tunisian commemorative stamp). In 1968, to mark the centennial of his great book, his remains were moved from Istanbul and reinterred in Tunis."

(Source: Gerald Zarr, "On the Surest Path," *Saudi Aramco World*. May/June 2011: 16-23 at
<http://www.saudiaramcoworld.com/issue/201103/on.the.surest.path.htm>)

- According to Clancy-Smith, how does Khayr al-Din's life story and thought provide an exemplar for today's world. To whom would you compare him in the twentieth or twenty-first century?
- How do Tunisians preserve his memory and make it visible? How do Americans preserve the memory of George Washington?
- How do you think Khayr al-Din would react to Tunisia's "Jasmine Revolution" of 2010 and its unfolding aftermath? What principles would he bring to bear to the advice he would have to offer?



(Source: http://upload.wikimedia.org/wikipedia/commons/d/dd/20_TND_obverse.jpg)

Khayr al-Din’s Travels Graphic Organizer

Directions: Khayr al-Din traveled to all the countries listed below between 1846 and 1877. Imagine one of his visits to one of these countries. Choose a year for his imaginary journey, a country and capitol city. Then research that place at that time in history to gather enough information to fill in the following chart. As you research, think about the following questions:

- How “modernized” was each place?
- Was it part of an empire, on its way to nationhood, or a nation-state?
- Was it an absolute monarchy, a constitutional monarchy or a republic?
- How industrialized was it in terms of means of production, transportation and communication?
- What types of social gatherings and cultural events did the elite or middle class attend (such as opera, theater, symposiums, etc.)?
- How do you think what he saw shaped his vision for Tunisia and other Ottoman territories?

	DATE 1846- 1877	MONUMENT/ LANDMARK VISITED	SOCIAL/ CULTURAL EVENT	VISIT TO INDUSTRIAL SITE	VISIT WITH A MEMBER OF THE GOV'T	LASTING “TAKE AWAY” OF WHAT HE SAW
France						
Denmark						
G. Britain						
Sweden						
Prussia						

Poland						
Holland						
Istanbul, Ottoman capital						
Belgium						

Module 5 Student Handouts by Lesson # Part C 5.6.1- 5.6.4

Sultan Abdulmecid I

Man on a World Stage

To Be used with Lesson 5.6.1

Joan Brodsky Schur
Our Shared Past in the Mediterranean
Module 5

Sultan of the Ottoman Empire, Abdulmecid I; Queen Elizabeth of the United Kingdom and Ireland, Victoria; and President of France, Napoleon III



Bottom Third

Middle Third



Upper Third





The Whole Image

- Who is who in this scene?
- What is going on in the background?
- Is it an actual scene, or a symbolic one, and how could we find out?
- Do you think these rulers are enemies or allies, and why?
- This image is not dated. How could we figure out an approximate date for it?
- Where was it produced? How could find out?

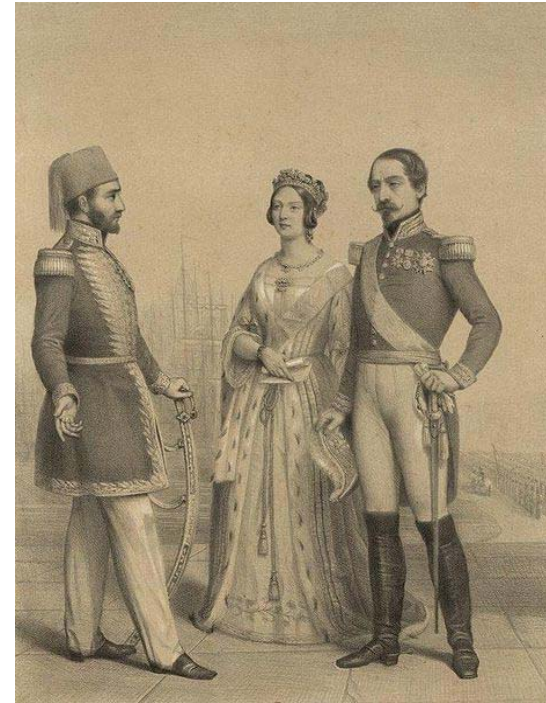
Source: Wikimedia Commons,

Date: Unknown

Source: Bibliotheque national de France

<https://en.wikipedia.org/wiki/>

[File:The_allies.jpg](#)



← How can juxtaposing a new primary source help to answer questions about the first?

France England Turkey: Emperor Napoleon III, Emperor of France (1808-1873),
Queen Victoria (1819-1901) and Sultan Abd-ul-Medjid, Sultan of Turkey (1823-1861)
Staffordshire Pottery
National Trust Inventory Number 341595
Date: 1854



Sultan Abdulmecid I
Pera Palace
Painter unknown

Portrait of Sultan Abdulmecid I



The Order of the Medjidie was founded by
Sultan Abdul Mejid of the Ottoman Empire



Khayr al-Din's medals

The United Kingdom and Sultan Abdulmecid

“One or two anecdotes will put his character in its true light. During the year of famine [1845] in Ireland, the Sultan [Abudlmecid I] heard of the distress existing in that unhappy country. He immediately conveyed to the British ambassador his desire to aid its relief, and tendered for that purpose a large sum of money. It was intimated to him that it was thought right to limit the sum subscribed by the Queen, and larger amount could not therefore be received from his highness. He at once acquiesced in the propriety of his resolution, and with many expressions of benevolent sympathy, sent the greatest admissible subscription [amount, so as not to outdo the Queen in generosity]...”

Source: Rev. Henry Christmas from *The Sultan of Turkey*, 1854

Victorian-style Jewelry adapted to images of Sultan Abdulmecid



Abdulmecid as a young Sultan (left) and at about the time of the Crimean War (right)

How were these worn? Who might have worn them?

Three Reformers



What does their clothing signify?

How did their lives overlap and how did they interact with one another?

What were their goals and contributions to the reform effort?

How did they differ?

Slide Text and Questions for the PowerPoint

Slide 2 . Sultan of the Ottoman Empire, Abdulmecid I; Queen of United Kingdom and Ireland, Victoria; and President of France, Napoleon III.



Questions for small group or whole class discussion:

- What type of artwork does this seem to be? (painting, drawing, print etc.)
- List the objects, including types of clothing and accoutrements, that you see in this portion of the picture.
- Based on what you see, moving from left to right can you name each ruler? What is your evidence? [Note: students have studied Ottoman dress reform in lessons 5.4 and 5.5 might be able to determine who is who, based on what the men are holding.]
- Are these rulers at peace with one another? What is your evidence? Are the figures to the right and left on an “equal footing” with the middle figure? Why do you think so?

Slide 3. Middle Third



Questions for small group or whole class discussion:

- Given the new items of dress that you see, is it possible to determine which of the male rulers is which? Why or why not?
- Focus on the right hand corner of this image. What is being depicted in it? How do you think this background relates to the three rulers?
- Focus on the hands of each ruler. What is each holding? How do their gestures convey meaning about the scene and what is happening in it?
- Which figures seem to be standing closest together? What might this indicate? Suggest several possibilities.

Slide 4. Upper Third**Questions for small group or whole class discussion:**

- In what ways are these two men dressed in similar costume? In what ways do their appearances – from facial hair to hats – vary?
- Is it possible at this point to determine which of these men rules the Ottoman Empire? If so how?
- What seems to be sketched in between the woman and the man to the left?
- Judging from everything in the scene, do you think this picture represents an actual event at which the three rulers met, or is it a symbolic depiction of their relationship?
- When might this image have been generated, given the rulers depicted, their demeanor, as well as the background images? (If necessary research their reigns to make a hypothesis.)

Slide 5: Whole Image

Sultan of the Ottoman Empire, Abdulmecid I; Queen of United Kingdom and Ireland, Victoria; and President of France, Napoleon III. (Source: Bibliotheque nationale de France at https://en.wikipedia.org/wiki/File:The_allies.jpg)

Questions for small group or whole class discussion:

- Who is who in this scene?
- What is going on in the background?
- Is it an actual scene, or a symbolic one, and how could we find out?
- Do you think these rulers are enemies or allies, and why?
- This image is not dated. How could we figure out an approximate date for it?
- Where was it produced? How could we find out?

Slide 6: Juxtaposing a new image

Pottery figurine from 1854, states "France England Turkey" on the base, representing Emperor Napoleon III, Emperor of France (1808-1873), Queen Victoria (1819-1901), and Sultan Abd-ul-Medjid, Sultan of Turkey (1823-1861) From a collection built up by Thomas Balston (d.1967). He wrote about the collection in Staffordshire Portrait Figures of the Victorian Age, 1958. (Source: Staffordshire Pottery National Trust Inventory Number 341595, Ceramic, Staffordshire, France England Turkey: Emperor Napoleon III, Emperor of France (1808-1873), Queen Victoria (1819-1901) and Sultan Abd-ul-Medjid, Sultan of Turkey (1823-1861), Staffordshire Pottery at <http://www.nationaltrustcollections.org.uk/object/341595>)

Questions for small group or whole class discussion:

- The same three rulers appear in the print version and the pottery version. Can we now say which ruler is which? How the clothing on the pottery images similar to or different from that in the print version?
- In the pottery version all three rulers hold hands. Why might this be so? Why might Queen Victoria be shown in the middle?
- Do you think this image was created “from life” – with the three rulers standing just so? Why or why not?
- The pottery is dated 1854. Research the event/s that connect the Ottoman Empire, France and Great Britain.
- Why might someone have made this piece of pottery? Who might want to own it? Why?

Slide 7: Portrait of Abdulmecid

Portrait of Abdulmecid, painter unknown (Source: Pera Museum, Istanbul, at https://en.wikipedia.org/wiki/File:Sultan_Abdülmeçid_-_Google_Art_Project.jpg)

Although the painter of the above portrait is listed as “unknown,” one painter who was invited to paint Sultan Abdulmecid I as well as his successors was the Russian painter Ivan Konstaninovich Aivazovsky (1817-1900).

Medal of The Order of the Medjidie

(Source: Fitzwilliam Museum, Cambridge, England
<http://www.fitzmuseum.cam.ac.uk/coins/collection/watson/page404.html>)

The Order of the Medjidie was founded by Sultan Abdul Mejid of the Ottoman Empire in 1852, as a reward for distinguished services. When the Crimean War began in 1854, therefore, and British and French officers came to the aid of the Empire against Russia, a number of British soldiers, mostly officers but also a few private soldiers whose deeds had particularly distinguished them, were admitted to the order over the course of hostilities and their immediate aftermath.

[The image shows the] badge of the Order of Medjidie, awarded between 1855 and 1861 Sultan Abdul Mejid's royal cipher with inscription around on a gold-bordered circle of red enamel; the whole on a star of seven triple quills with small crescents and five-pointed stars between them, suspended from a red enamelled crescent and star suspender with green enamelled edges. Some famous recipients of the award included Napoleon III of France, the Muslim scholar Abd al-Qadir of Algeria who led forces against the French invasion of Algeria in the 1830s, and Abraham Ashkenazi, Chief Rabbi of Palestine.



Questions for small group and whole class discussion:

- Does the portrait of Abdulmecid seem to have been made from life? Why or why not?
- Access information about the fez -- or the *tarboosh*, a red fez with a tassel, from lessons 5.4.1 Slide 10 and 5.5.1 Slide 8 in the text to accompany the slides. Why does the sultan not wear a turban, or a crown like Queen Victoria?
- What else about his attire is in accord with the clothing reforms of the Sultan's father, Mahmud II.
- Other than the gold military braid, what is most striking about Abdulmecid's image are the two large star-like pieces of jewelry that he wears. Given the image to the right, of the medal of the order of the Medijde, do you think this is what he is wearing? Why or why not? How could we verify your opinion? When and why did the Sultan create this medal? How does it relate to the images of the three allies (Queen Victoria, the Sultan, and Napoleon III)?
- Access the image of Khayr al-Din in lesson 5.5.1 slide text for slide 8. What country or countries have endowed Khayr al-Din with medals?
- Did Abdulmecid only reward Ottoman soldiers with his medal? Explain.
- Looking at the Sultan's image, provide three adjectives that you think capture his personality.

Slide 8

“One or two anecdotes will put his character in its true light. During the year of famine [1845] in Ireland, the Sultan [Abdulmecid I] heard of the distress existing in that unhappy country; he immediately conveyed to the British ambassador his desire to aid its relief, and tendered for that purpose a large sum of money. It was intimated to him that it was thought right to limit the sum subscribed by the Queen, and larger amount could not therefore be received from his highness. He at once acquiesced in the propriety of his resolution, and with many expressions of benevolent sympathy, sent the greatest admissible subscription [amount, so as not to outdo the Queen in generosity]... “

(Source: Christmas, Henry Rev. *The Sultan of Turkey, Abdul Medjid Khan: A Brief Memoir of His Life and Reign*. London: John Farquhar Shaw, 1854, pp. 20-21, Accessed through Google Books <http://books.google.com/books?id=QaABAAAAQAAJ&printsec=frontcover#v=onepage&q&f=fal>)

Questions for small group and whole class discussion

- In most textbook accounts, the Ottomans come into the story as part of alliances on one side or another of a war. What does this excerpt tell us about other types of interactions of the Ottomans with a European country?
- What does Sultan Abdulmecid’s offer, and his decision to lower the amount of his gift in deference to Queen Victoria, show about his diplomatic skill?
- Did Ottoman aid to Ireland come before or after the alliance with the British in the Crimean War? What effect might it have had on future British and Ottoman alliances?

Slide 9: Victorian Style Jewelry Adapted to the image of the Sultan

Left: Abdulmecid I, Pasha of the Ottoman Empire re Auguste Courvoisier, Swiss, No. 51009, made for Abdulmecid I, Pasha of the Ottoman Empire, circa 1840. Very fine and important thin 18K gold and enamel encased watch with special caliber. The watch would have been inside the case.] (Source: *Antiquorum*, Auctioneers: <http://catalog.antiquorum.com/catalog.html?action=load&lotid=251&auctionid=40>)

Right: A miniature portrait of Abdulmecid I, attributable to

Sebuh Manas, Istanbul, dated AH 1271-1854-55 AD. Goache heightened with gold on an oval ivory disk, the Sultan depicted wearing embroidered robes and red *tarboosh* with plume, remains of signature in black *naskh* to right of portrait, and date on left (Source: Christie’s Auction House at <http://www.christies.com/lotfinder/paintings/a-miniature-portrait-of-abdulmecid-i-attributable-5604061-details.aspx>)

The first sultan to import a European painter to paint his image was Sultan Mehmet II in the fifteenth century. The painter this image, Sebuhan Manas belonged to an Ottoman Armenian family of painters. Sebuhan Manas was sent to Paris by Mahmud I to learn portraiture and became the official court painter of Sultan Abdulmecid I. He received the a medal from the Order of Medjidie to honor his services.

Questions for small group or whole class discussion

- When was the item on the top [to the left in the PowerPoint] made in relationship to the reign of Abdulmecid I? How did he use it? Where was it made? [Note, wrist watches were not in use until after World War I.] How do you think the sultan stored this item on his person, using a chain attached to the loop on top? Do we know who ordered the watch for the sultan?
- When was the second item made in relationship to the outbreak of the Crimean War? How was this piece of jewelry probably worn – hung around the neck or pinned to clothing. Do we know who wore this piece of jewelry? Why might someone want to wear an image of the Sultan?
- What do these two items tell us about:
 - The sultan's admiration for European craftsmanship?
 - His desire to equal it within the empire?
 - How manipulation of his image may have enhanced his prestige?

Slide 10: Three Reformers



Questions for small group and whole class discussion:

- What does their clothing signify?
- How did their lives overlap and how did they interact?
- What were their goals and contributions to the reform effort?
- How did they differ in their goals and accomplishments?

Modern Institutions and Infrastructure in the Ottoman Empire

1. The Development of Ottoman Port Cities, Document A

“Creating an integrated infrastructure system [for the Ottoman Empire] meant developing port cities, which would act as outlets to the Mediterranean. Connecting land transportation networks to transportation by sea would improve long-distance communication within the empire, granting access to the capital and other centers on the shores of western and southern Anatolia, as far as Salonika. ...At the same time, the development of the ports, together with the land transportation networks, opened the shores of the eastern Mediterranean to Europe, enabling trade and tourism (especially religious tourism [to Jerusalem]). It also facilitated European penetration into the provinces in multiple guises, including the commercial, technical, and missionary.

As the “outlet of Syria*, and especially of Damascus,” to the Mediterranean, Beirut was the key Ottoman port in the region. Its importance for communication within the empire was equaled, if not overpowered, by its importance for Europe’s interest in Syria. The region’s centuries-old trade pattern with Southwest Asia had shifted to Europe in the nineteenth century, and with considerable help from the development of steam navigation in the Mediterranean, turned Beirut into a major financial and commercial center.

State initiatives to reorganize the harbor and build new facilities so that the port could realize its potential went back to the 1850s, but not much was achieved during the following decades.”

*[The Ottoman province of Syria and included what is now the countries of Syria, Lebanon and Israel/Palestine.]

(Source: Celik, Zeynep. *Empire, Architecture, and the City: French-Ottoman Encounters, 1830-1914*. Seattle: University of Washington Press: 2008, pp. 45-46.)

Questions

- Explain how modern transportation systems – and which types-- were necessary to efficiently connect different regions of the Ottoman Empire?
- In what ways was the port city of Beirut a Mediterranean hub that connected Europe to Ottoman territories?
- For what purposes did Europeans want to travel to port cities like Beirut? Were they all to the benefit of the Ottoman Empire? Explain.
- According to this account, plans to reorganize the harbor were made during the reign of Abdulmecid, but were not fully realized. Why do you think plans such as these stalled?

2. Urban Reforms, Document A.

“The city [of Istanbul] had many names. Europeans called it Stamboul or Constantinople. Turks called it Constantinople as well, but in conversation would

also use its Turkish name, Istanbul....In the roadways leading off the newly paved streets, and in the ramshackle townships far from the great buildings on the six hills, old Stamboul continued apparently unchanged. Its persistence was a challenge and a reproach to reforming sultans like Mahmud II and Abdul Meçid, and their ministers; they intended to make Stamboul into a modern city, an Islamic Paris with wide boulevards, squares and efficient public serves.

The first tangible reform concerned the enforcement of the law. . . .A regular police force was created, at first based on the old palace gardeners...who had functioned as policemen inside the Yeni Saray [palace], and then, after 1845, a regular force controlled by a police council. In 1853 the old city was surveyed street by street and the ownership of all landed property was established. The survey revealed that, after centuries of pious bequests, virtually all the principal areas of the city were owned by the charitable endowments of the mosques. The religious authorities were the strongest of the vested interests which had dominated Stamboul for centuries and had strongly resisted any change which they believed would diminish its Islamic purity. They united with the trade guilds to resist the pressure for change. The resistance to 'improvement' was slowly worn away, and by the 1880s the power had been stripped from the guilds and the mosque authorities. Stamboul was provided... with a district council, and a substantial bureaucracy. Building inspectors, school inspectors, a board of trade assessors, sanitary inspectors and city policemen enforced the torrent of local ordinances which poured forth from the City Hall."

(Source: Wheatcroft, Andrew. *The Ottomans: Dissolving Images*. New York: Penguin Books, 1995 (1993 Viking), pp. 156-158.)

Questions:

- Were all of Istanbul's residents in favor of the reforms that aimed to transform Istanbul into an "Islamic Paris"? What groups resisted?
- What types of organizations were needed to transform the city? Name several of them.
- Does it seem that the efforts at reform did transform the city? Explain why or why not, based on this reading.

3. Architecture for a Modern Empire, Documents A and B

Document A: "Garabed Amira Balian...was the most prolific builder of the [Ottoman Armenian Garabed] family. In keeping with the modernization efforts in the Ottoman Empire, Garabed became the architect of new schools, hospitals, barracks, reservoirs, and factories. The factory buildings he designed attest to efforts to introduce industrial manufacturing in the Ottoman Empire. The Imperial Textile Mill at Hereke was originally built for the Armenian brothers Ohannes and Boghos Dadian in 1843, before Sultan Abdulmejit [Abdulmejid] (1839-1861) acquired it. ... Garabed also built the iron and steel foundry at Zeytinburnu, which Sultan

Abdulmejit had instructed Ohannes Dadian to construct. Similarly, Garabed raised the cotton mill at Bakirkoy for Ohannes Dadian in 1850.

Although these early factories were first constructed by private Armenian industrialists and later acquired by the state, most of the other structures designed by Garabed were government commissions. The new building of the Imperial War Academy for the training of military officers went up in 1846. That same year, the sultan himself inaugurated the opening of the Imperial Medical School, the first modern medical facility in the Ottoman Empire. Abdulmejit also attended the 1849 opening ceremonies of the Gumushsuyu military hospital of the artillery corps ... At the command of Sultan Abdulmejit, Garabed had rebuilt in stone the Kuleli cavalry barracks, so-called for its spired towers, which stand at the two ends of the building.

Garabed Balian's greatest architectural achievements, however, were reserved for the imperial family....residences of the imperial household pale in comparison to the Dolmabahche Palace, Garabed *Bey* Balian's architectural triumph. Built between 1849 and 1856 at the command of Sultan Abdulmejit, the Dolmabahche is the grandest structure designed in the Ottoman Empire during the 19th century. Its opulence stood as much as a symbol of Ottoman power and the empire's entry in the Concert of Europe [system of alliances] as of the profligacy of the sultan whose extraordinary expenditure on the palace bankrupted the state treasury.... Reflective of the contemporary French Empire style, the ornateness of the palace made it wholly unique."

(Source: Adalian, Rouben Paul. *Historical Dictionary of Armenia Second Edition*. New York: Rowman & Littlefield, 2010, pp. 217-218.)

Document B.



The Kuleli Military High School, founded in 1845 by Sultan Abdulmecid I, viewed from the Bosphorus. Parts of the building are still in use today. (Source: English steel engraving drawn by T. Allom, engraved by S. Fisher. 1841. Hand-coloured. 18x12,5cm. Architect: Garabed Balyan, at http://upload.wikimedia.org/wikipedia/commons/c/ce/Cavalry_Barracks_on_the_Bosphorus.jpg)

Questions

- What picture do we get of industrial output in the Ottoman Empire, based on the types of buildings Garabed Balian built?

- Did the architect take commissions from both private individuals and businesses and the government?
- How active was Abdulmecid I in promoting industrialization and modernization, according to the commissions that he gave Garabed Balian?
- According to the image of the Kuleli Military High School, in what ways did Garabed Balian blend Ottoman and European architectural styles?
- While the architectural triumph of Dolmabace Palace was meant to impress the world, how did its building actually hurt the Ottoman Empire?

4. The Telegraph and its Effect on the State, Documents A and B

Document A: “In 1877 the Ottoman Empire possessed the world’s eighth largest telegraph network, extending over more than seventeen thousand miles. The empire, spanning parts of three continents, its cities and provinces separated by deserts, mountains, seas, and rivers discovered in the telegraph an ideal system of communication and union.... Its effects extended from diplomacy and foreign relations to legislation and even architecture. The mysterious sight of its poles and wires excited wonder and suspicion in the lay Ottoman. Peasants and nomads had never before experienced anything like the wires that passed through their villages ... Above all, the telegraph came to symbolize the sultan’s authority and geographic reach...

The first attempt to present the electric telegraph to the Ottoman court came when the technology was still in its infancy...The next attempt came in 1847, when John Lawrence Smith, who was on a United States scientific mission to Sultan Abdul Mejid, displayed the Morse system to him. Smith set up a short line between the main entrance and a reception room at the Beglerbey, the sultan’s favorite summer palace on the Bosphorus, and made a grand show of demonstrating the telegraph to the sultan. The sultan was so impressed that he had the demonstration repeated with full ceremony before the officials of his government the next day. Delighted by the invention, he awarded Morse a diamond-studded decoration and a *berat*, an official acknowledgement and recognition of excellence. Morse later praised the sultan as the first head of state to appreciate the real value of his invention.

The sultan’s enthusiasm was later to provide strong rhetorical support for the promoters of telegraphy. However, it was not until the Crimean War (1853-56) that the first line was built.... Begun as an Ottoman-Russian war over the latter’s territorial claims, it drew Britain and France to side with the sultan [Abdulmecid] to prevent Russian expansion into the Mediterranean. The alliance initiated an Ottoman rapprochement with Christian Europe and its innovations, such as railways...

Local operators at the Edirne office formulated an Ottoman-Turkish version of Morse code in 1856. This formed the basis of the official Turkish code.... French

remained the prevalent language, particularly in international messages, with English second among the foreign languages. One of the social effects of the Ottoman telegraph was thus its encouragement of general literacy and the study of foreign languages.

With the telegraph, the sultan's orders could now be quickly conveyed to the governors and officials, who could be summoned to Istanbul or be replaced without warning. Furthermore, public complaints and petitions about pashas and other matters could be communicated to the sultan directly. ...The real value of the telegraph to the Ottoman Empire, however, was demonstrated when it developed into an effective device for the centralization of power..."

(Source: Bektas, Yakup. "The Sultan's Messenger: Cultural Constructions of Ottoman Telegraphy, 1847-1880," *Technology and Culture*, Vol. 41, No. 4, 2001, pp. 669-696.)

Document B.



Telegraph wires outside the mosque at Edirne (Source: Photo by John H. Lienhard at "The Engines of Our Ingenuity" Copyright © 1988-2000 by John H. Lienhard.
<http://www.uh.edu/engines/epi1597.htm>)

Questions

- How did the telegraph centralize power in still-vast Ottoman Empire?
- How does Sultan Abdulmecid react to the new invention? How does he once again prove himself to be a good diplomat?
- How did the telegraph affect the new need for literacy within the empire? Compare this to ways in which the Internet does or does not foster literacy today?

- How does this photograph demonstrate the ways in which religion and science stood side by side in the Ottoman Empire? How does it demonstrate the blend of old and new technologies?

5. Reform of the Army, Documents A, B and C

Document A: “I had seen Sultan Mahmoud's [Mahmud II, father of Abdulmecid I] tactics or regulars in the earliest stages of their formation, and rather strange soldiers they were. In 1828, their uniforms were half European and half Oriental. Those very imperfectly disciplined troops, composed in good part of unformed striplings [youths], almost disappeared in the defensive war against the Russians, which was terminated in the summer of 1829 by the treaty of Adrianople.

The present regulars are composed of better materials, and are better dressed. With the exception of the ugly, inconvenient, and unhealthy fezz (sic), or red cap, their uniforms may now be said to be entirely European. The best regiments — the Sultan's guards — would have looked tolerably neat but for a terrible slovenliness about the legs and feet. All the soldiers were slip-shod. Their boots and shoes, which were evidently never touched by brush, much less by blacking [shoe polish], were badly made, and big and clumsy, and went far to spoil their whole appearance.

A few weeks before our arrival, there was a grand field-day down in the valley of the Sweet Waters, the Sultan being present. They manoeuvred about 10,000 men, horse, foot, and artillery, and performed a sham-fight, with a crossing of bridges, a passages by boats or pontoons, &c. A Swiss officer who was on the ground gave us but a poor account of the affair. Instead of being mounted on his charger, as his father Mahmoud would have been, the Sultan [Abdulmecid] sat under a splendid tent, and so looked on at his ease.”

(Source: McFarlane, Charles. *Turkey and its Destiny: The Result of Journeys made in 1847 and 1848 to Examine the State of that Country*. Philadelphia: Lea and Blanchard: 1850, p. 75, at http://archive.org/stream/turkeyitsdestiny01macfuoft/turkeyitsdestiny01macfuoft_djvu.txt)

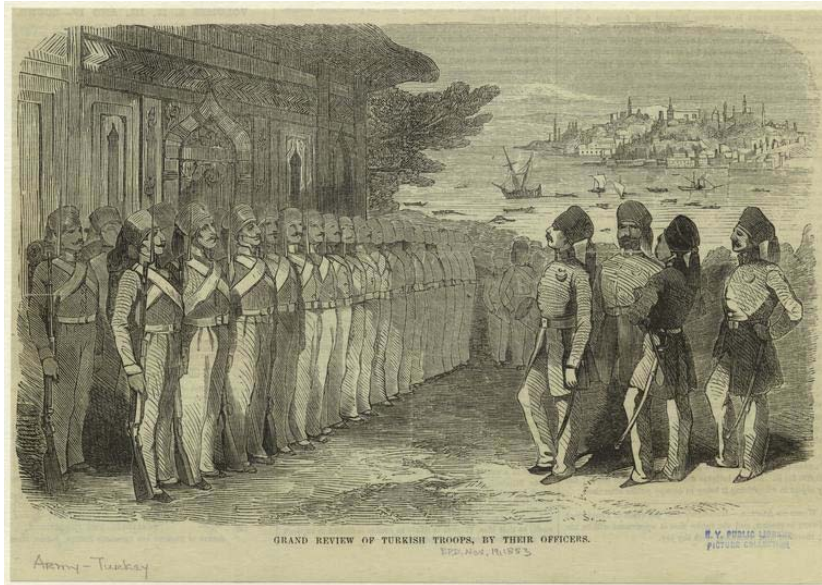
Questions

- How many years before the outbreak of the Crimean War (1853) was this account published?
- The British author of this account visited Turkey in 1828 and returned in 1847, in part to assess the progress made since the Tanzimat reforms. What improvements does he see?
- About what things does he complain? Do his complaints seem justified to you?
- How does he describe the attitude of Sultan Abdulmecid I compared to his father, Sultan Mahmud II?
- McFarlane begins his book with these words, “I would not, knowingly, have made a long journey to witness the dying agonies of an empire.” Do you think this attitude influenced the way he describes things, or do you think

what he saw convinced him that the Ottoman Empire was in its death throes.

- Compare this account of Turkish soldiers to the one that follows.

Document B:



Grand review of Turkish troops, by their officers, with inscription on border: "Nov. 19, 1853," from a b/w print, 17 x 24 cm. (Source: *Ballou's pictorial drawing-room companion*. Boston : M. M. Ballou, 1854-1859, Mid-Manhattan Picture Collection / Army - Turkey, Digital ID: 831289, Record ID: 697728, Digital Item Published: 10-27-2005; updated 3-25-2011 at http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?trg=1&strucID=697728&imageID=831289&total=41&num=0&parent_id=697703&s=¬word=&d=&c=&f=&k=1&sScope=&sLevel=&sLabel=&lword=&lfield=&sort=&imgs=20&pos=17&snum=&e=w)

Turkish Soldiers, Documents C:

"The Sultan of Turkey and his people just are at the present time are very prominent before the eyes of the world. Nicholas, of Russia, with his hordes of blind followers, will find the Moslem no mean enemy, if they come to open fight. We give below a representation of Turkish soldiers taken from life, and thus affording a correct view of the troops. They are a rough and hardy set of fellows, but well-disciplined and accustomed to obey orders implicitly. A grand review of the Turkish troops took place a short time since, to which both the English and French ambassadors went in company... The troops, of which there were 50,000 present, were supposed to be in front of an enemy, and went through the usual evolutions of a review.... The artillery is considered not inferior to any in Europe, whether in point of discipline, horses, or accoutrements. By the latest accounts from Constantinople, the Sultan and his minister continue to prepare calmly for every emergency. The Sultan has himself examined into the state of the army, the navy, and commissariat.

(Source: Internet Archive, Gleasons Pictorial [formerly *Ballou's Pictorial Drawing-room Companion*, November 19, 1953, page 336 at <https://archive.org/stream/gleasonspictoria0506glea#page/n341/mode/2up>)

Questions

- This excerpt is from an American magazine founded in 1851 and concerned almost exclusively with national news. Why do you think it published this illustration and article about Turkey for American readers in 1853?
- How does this account and its accompanying illustration contradict the impression of the soldiers presented by McFarlane in the preceding XX excerpt?
- Both McFarlane and the news account describe Sultan Abdulmecid. How are their accounts of him similar? How are they different?
- How might you explain the different appraisal these two accounts give of almost identical events: The maneuvers of thousands of Ottoman soldiers before the Sultan?
- With whose opinion are you more inclined to agree given the evidence presented here? (Research the Ottoman army's performance in the Crimean War to see if you would revise your opinion.)

6. The Effect of Steam Navigation, Documents A and B

Document A: "While we were waiting in our boat, which looked as though the Turks never intended to move her, a large steamer crowded with passengers came into port from the Black Sea, and another took her departure for the Archipelago. I had been astonished at the extent and activity of steam navigation in these seas... I have known sailing vessels to be kept off the coast of Troy for six and even for nine weeks, without the possibility of getting through the Dardanelles [because of adverse currents and wind patterns]. I once counted nearly a hundred sail, of all [countries'] flags, lying huddled together, and waiting for a wind. Now the Turkish capital has regular communication by steam with Trebizond, on the Black Sea, four or five times a month, with Galatz and the Danube three or four times a month, with Odessa three times a month, with Salonica six times a month, with Smyrna eight times a month, with Syria (Beirout) once a month, with Egypt (Alexandria) once a month, with France (Marseilles) four times a month, with Trieste twice a month, and with England (Southampton) once a month. Some of the steamers employed on these services are very large, fine, commodious vessels, and they nearly all touch and land goods and passengers at various intermediate ports, thus opening new trades, connecting place with place, and all of them with the capital [of Istanbul]... "

(Source: McFarlane, Charles. *Turkey and its Destiny: The Result of Journeys made in 1847 and 1848 to Examine the State of that Country*. Philadelphia: Lea and Blanchard: 1850, p. 79, at http://archive.org/stream/turkeyitsdestiny01macfuoft/turkeyitsdestiny01macfuoft_djvu.txt)

Document B

Display in the Naval Museum in Istanbul (Deniz Muzeleri) by Professor Mehmet Acikalin (January, 2012)

Questions

- When was Document 5.A. account written? What else did McFarlane write that is excerpted in this lesson? What can you find out about the author and why he visited and wrote about Turkey?
- According to McFarlane was steam-powered shipping such a vast improvement over wind-powered sailing vessels?
- On a map of areas adjoining the Mediterranean Sea and Black Sea, mark each place that McFarlane lists. Draw a line connecting each place to Istanbul. Also mark down on the map how often service connected Istanbul to each place. To which ports was Istanbul most often connected?
- Optional: Investigate how steam-powered vessels changed the place of the Mediterranean in world trade, both before and after the building of the Suez Canal (1869).
- According to the chart in Istanbul's Naval Museum, the Ottoman Empire had the world's third largest navy at the end of Sultan Abdulmecid's reign. Approximately how much smaller was it than Great Britain's? How large is the U.S. navy, by comparison to the Ottoman navy? Why do you think the Ottomans had a world class navy at this point in time?

7. Schools and Hospitals, Documents A, B, C, D, E

Document A: Introduction to the Photographic Archive: The photographs below are in the Abdulhamid II Photo Collection of the Library of Congress. They were taken by Abdullah Frères, three Ottoman Armenian photographers who set up shop

in Istanbul and became world-famous. In 1863, two years after the death of Abdulmecid I, Sultan Abdulaziz, appointed Abdullah Frères as official court photographers.

Note about the Abdulhamid II Photo Collection: The collection portrays the Ottoman Empire during the reign of one of its last sultans, Abdul-Hamid II. The 1,819 photographs in 51 large-format albums date from about 1880 to 1893. They highlight the modernization of numerous aspects of the Ottoman Empire, featuring images of educational facilities and students; well-equipped army and navy personnel and facilities; technologically advanced lifesaving and fire fighting brigades; factories; mines; harbors; hospitals; and government buildings. Most of the places depicted are within the boundaries of modern-day Turkey, but buildings and sites in Iraq, Lebanon, Greece and other countries are also included.

(Source: Trish Greene, "The Abdülhamid II Photo Collection: Orientalism and Public Image at the End of an Empire," University of Mary Washington at <http://cas.umw.edu/dean/files/2011/08/Greene.metamorphosis-submission.pdf>)

Questions for Document A

- How do the photographs in the Abdulhamid II Photo Collection reflect the modernization efforts of the Ottoman Empire? (Give examples.)
- As official photographers to the Ottoman sultan, would you expect these photographs to reflect all aspects of Ottoman life? Explain.

Document B.

"The backdrop to the epidemics of the nineteenth century was the Industrial Revolution with the rapid increase of the urban population, unsanitary settlements in the vicinity of factories, long working hours and deterioration of living conditions for workers, malnutrition and the failure of nation-states to meet these challenges. The acceleration of transport due to the invention of steamships (1810) and the railway (1830) and the extension of international trade and pilgrimage via the Suez Channel (1869), as well as huge waves of migration from Europe to America led to the outbreak of the contagious diseases....

The İstanbul Supreme Council of Sanitation was established in 1839 with the approval of Sultan Abdülmecit (1839–1861) to enforce quarantine regulations in the Mediterranean region. The Council consisted of 8 Ottoman members and delegates of 9 European states (Austria, Belgium, France, England, Greece, Prussia, Russia, Sardinia and Italy.) The local members consisted of the vice president, the interpreter, two Muslim officers and four physicians with degrees from European universities. Sixty-three sanitary agencies dispersed across the Ottoman domains reported to the Council. Each agency was administered jointly by a Muslim administrator and a European physician."

(Source: Erson, Nermin, Yuksel Gungor and Aslihan Akpinar, "International Sanitary Conferences from the Ottoman Perspective (1851–1938)" in *Hygiea Internationali: International Network for the History of Public Health*, 2007, 6(2), pp. 53-68, pp. 53, 57.)

Document C

Tuberculosis ward of the Hasköy Hospital for Women, Constantinople, photograph by Abdullah Frères. (Source: Library of Congress, Digital ID: (digital file from b&w film copy neg. LC-USZ62-77265) cph 3b24419 <http://hdl.loc.gov/loc.pnp/cph.3b24419>; Reproduction Number: LC-USZC4-11658 (color film copy transparency) LC-USZ62-81593 (b&w film copy neg. with caption) LC-USZ62-77265 (b&w film copy neg.) LC-USZ61-1174 (b&w film copy neg.); Repository: Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA <http://www.loc.gov/pictures/resource/cph.3b24419/>)

Questions for Documents B. and C.

- How did industrialization and more rapid means of transport lead the spread of epidemics? Why were cities especially susceptible?
- Research some of the diseases that were rampant throughout the Mediterranean region and beyond. (Remember that Sultan Abdulmecid I himself died of tuberculosis.)
- How did the Ottoman Empire participate in and cooperate with international efforts to halt the spread of disease? Specifically, what countries worked together in the Mediterranean region?
- What is the impression this photograph conveys about sanitary conditions in the hospital for women?

Document D

Students of the private school Ravza-yi Terakki, Abdullah Frères, photographes de S.M.I. le Sultan. In album: Portraits of Schoolgirls, Istanbul, Ottoman Empire. (Source: Abdul-Hamid II Collection (Library of Congress), Abdullah Frères, photographer, ca.1880 to 1893, photographic print : albumen, Reproduction Number: LC-USZ62-80796 (b&w film copy neg.), Call Number: LOT 9511, no. 1 [item] [P&P]Repository: Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA at <http://www.loc.gov/pictures/item/2001696035/>)

Document E

“Education for girls was another keen interest of the Western public. The Abdülhamid albums oblige with photo after photo of girls’ school buildings and of the students themselves.... Here girls are seen as students of primary and middle schools, as well as a school for art education. Many of the girls hold books or diplomas to display their scholarly activities.

Education was a primary concern for the self-legitimization of the Hamidian régime [of Sultan Abdulhamid]. During Abdülhamid’s reign, a conscious effort was made to extend primary education to all subjects of the empire. It was clear to many Ottoman statesmen that one of the main reasons for the empire’s troubles was that it was far behind the West in educational standards. In addition to the benefits of having a better-educated and thus more productive population, education by the state was a way to combat encroaching Western cultural influence. Schools run by foreigners could very easily be part of an imperialist plot by territory-hungry outside powers. The Ottoman system had much in common with education in contemporary Russia, Austria-Hungary, Britain, Germany, and Japan, where government-run schools were meant to produce a population that was obedient, patriotic, and conformed to the cultural standards envisioned by the ruling elite. Instruction was mostly in Turkish, even in non-Turkish territories and for non-Turkish students (such as at the Mekteb-i Aşiret [Imperial Tribal School]).”

(Source: Trish Greene, “The Abdülhamid II Photo Collection: Orientalism and Public Image at the End



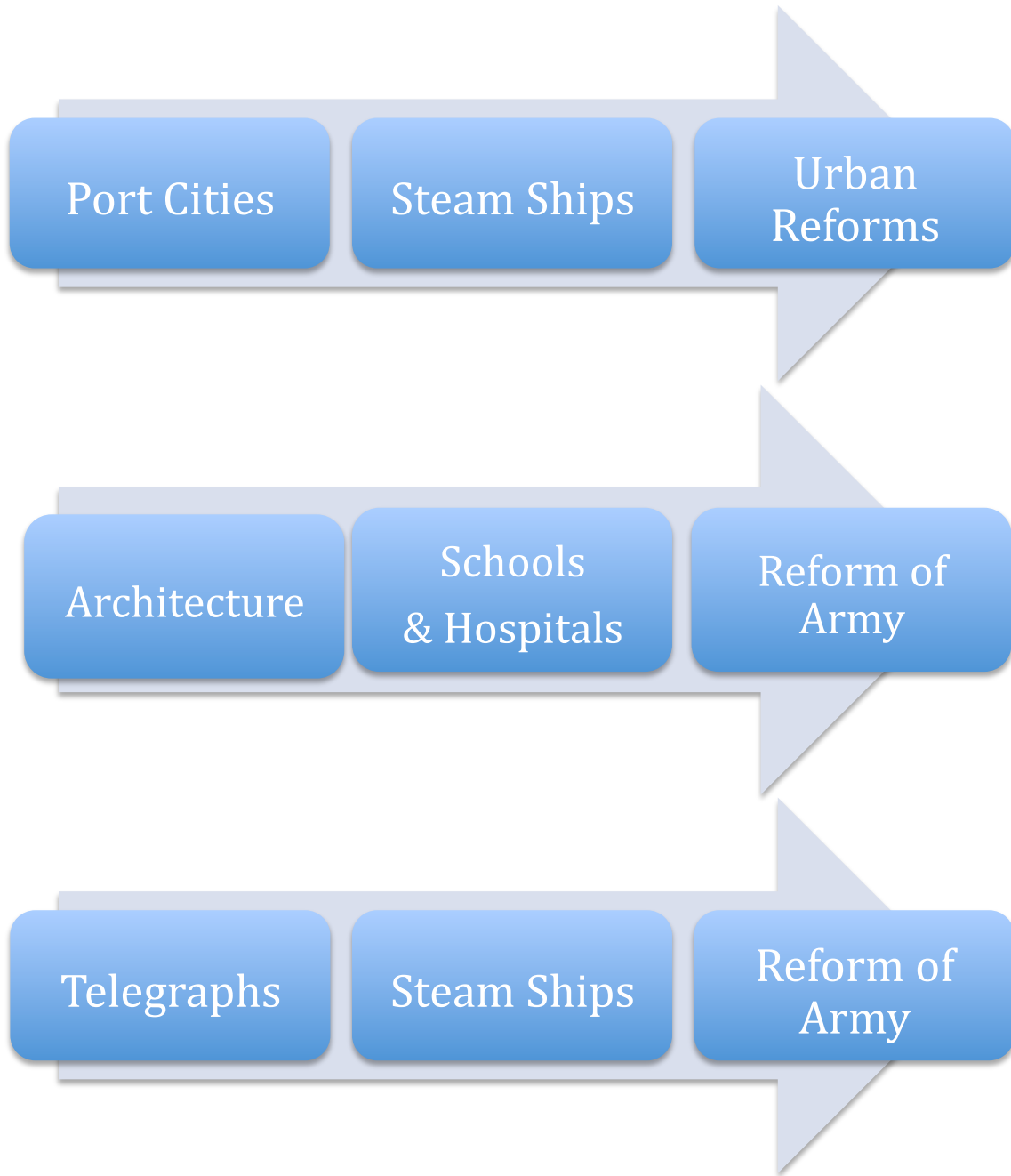
of an Empire” Accessed on line at the University of Mary Washington at <http://cas.umw.edu/dean/files/2011/08/Greene.metamorphosis-submission.pdf>)

Questions

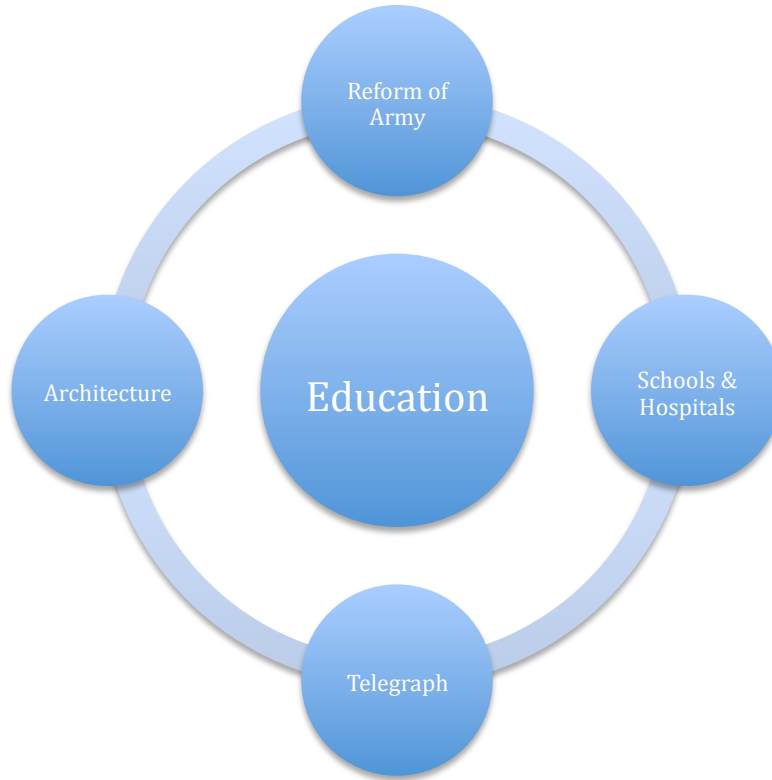
- According to Trish Greene, how was education viewed as a means of competing with the West?
- How was education in the Turkish language also a means of instilling patriotism for the Ottoman Empire, and a means to maintain an identity distinct from the West?
- How does the flag above the two girls in the photo compare to the Turkish national flag of today?
- What do the girls seem to be holding? How is their dress and hair style similar to or different from girls in nineteenth century France or Italy?
- According to Documents C. and D., have women and girls been included in or left out of reform efforts?

Graphic Organizer on Modernization and Reform: From Schools to Steamships

Directions: After you learn about Ottoman reforms in each of these areas, explain how all three categories in an Arrow of Reform strengthened one another and the empire.



Directions: After you learn about Ottoman reforms in each of these areas, explain how educational reform was critical to each one.



Module 5 Student Handouts by Lesson # Part D 5.7.1 - 5.7.7

Transformations of the Salon Tradition: Readings and Questions

Early Salon Tradition in Muslim Societies: In Southwest Asia (the Middle East), across North Africa, and into al-Andalus, historians have found evidence of a unique type of gathering, the *mujalasad*, or literary salon, in the Islamic Middle Ages.

1. “**Mujalasad** [literary gatherings or salons] were one of the many social institutions that promoted in varying degrees humanistic edifications [moral improvements]... The *mujalasad* were unlike other edifying circles [such as religious schools] in three ways. First, they were held in gardens, homes, and bookshops, so participation was semi private and relied on the health and wealth of one’s social network. Attendance and participation in these self-organized *mujalasad* counted as a marker of prestige and influence, opening doors of opportunity for income, professional advancement, and the marriage of one’s children. Second, the *mujalasad* were independent of mosques and religious institutions, which enabled non-Muslims and Muslims alike to associate, socialize, and influence each another [sic] in unprecedented ways and degrees... Third, these gatherings were relatively intimate. Thus they were more egalitarian and more ludic [playful] than other circles, legitimizing a full range of human seriousness and play.”

(Source: Ali, Samer M. *Arabic Literary Salons in the Islamic Middle Ages: Poetry, Public Performance, and the Presentation of the Past*. Notre Dame, IN: University of Notre Dame Press, 2010, pp. 15-16.)

2. “**Royal salons** (the *majlis*) seemed to have been hierarchical, with a caliph or other patron at the head of the room, with others attending at and for the pleasure of the patron, sometimes despite their own personal preference or discomfort. However, in ninth-century Iraq, we begin to see in sources the parallel burgeoning of salons outside the courts by an emerging, new-money sub-nobility, often dubbed *ahsāb* or *dhul ʿarīf* (self-made or new money), in competitive emulation of royalty. The sub-nobility in the ninth century comprised chancery workers, qadis [Muslim judges], military generals, physicians, and, in the tenth century, merchants, who mingled outside the strictures of their jobs as Muslims, Christians, Jews, and Zoroastrians in gardens, orchards, mosques, monasteries, reception halls, or loggias of homes, and even the waiting rooms of certain physicians.

In Egypt, Syria, and Iraq, we have no indications of mixed-gender salons, and ample evidence that men preferred a ...salon to themselves; however, home layouts suggest sub-nobility women held their own ... salons in homes and other venues, enabling them to gain prestige for their knowledge and performance of literatures, build networks, and gain social capital. In Andalusia, the *Romance of Bayad and Riyad* presumes that women commonly hosted single-sex or mixed-gender salons, sometimes behind the backs of fathers and other patriarchs.”

(Source: Ali, Samer M. "Literary Salons." In *The [Oxford] Encyclopedia of Islam and Women*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t355/e0153>)

Questions

- Who attended the early *mujalasad* or salons? From which social classes did they draw their attendees?
- List three reasons why people became motivated to join salons? (What was in it for them?)

- List the types of places where these gatherings took place. In what respect were these places private in what respect were they public?
- In what ways did the *mujalasa*t differ from discussions held in religious settings, such as the mosque (masjid) and madrasa (school), or at court? How did their settings affect the types of conversations that were held, and the tone of the conversation itself?
- What were the roles of women in these early salons?
- Based on the two excerpts you have read, write a one or two-sentence definition of “Literary Salons” in the Muslim world.

The French Salon Tradition

1. “Beginning in the seventeenth century, the French salon provided a setting outside of the court of Versailles where social, political, and literary discussions could be held in a more intimate setting in the *salon* or parlor of a private home. The French salon became especially noteworthy because it was women who played the role of host. Invited by a well-educated woman to her home, the *salonniere* led discussions amongst her guests, and formulated etiquette that helped to nurture lively, literate, and civil discussion.

Two rules helped guide behavior in the earlier salons: 1) Participants were to consider themselves equal to one another. This was a considerable departure from the competitive hierarchical social relations at Versailles; 2) Rather than competing amongst themselves, participants recognized their superiority over the general population by demonstrating utmost refinement in conversations and avoiding all distasteful confrontations. The hostesses of these salons were charged with moderating the conversations and ensuring that the cohesion of the group was never seriously threatened. Needless to say, a good wit was highly valued during salon interactions, for it helped make controversial points while avoiding outright conflict. Such civility standards reminded participants that they were expected to be refined enough not to need to resort to ostentatious [showy] or abrasive [harsh] exhibitions of rank and artifice. The restraint imposed on vanity through such discernment had the salutary [beneficial] effect of stimulating discussions on a variety of intellectual and political topics that went beyond the self-serving issues preoccupying the courtiers at Versailles.”

(Source: Davetian, Benet. *Civility: A Cultural History*. Toronto: University of Toronto Press, 2009, p. 117.)

2. “Sociability and politeness were cultivated in the seventeenth-century salons of Madeleine de Scudéry, Marie-Madeleine Pioche de la Vergne, comtesse de Lafayette, Marguerite de la Sablière, and others. Salon society constituted a community apart from the ceremony of court and its rigid hierarchies. Conversation as it was practiced there was focused on maintaining a free-flowing, democratic exchange, without regard to social distinction. Salon conversation was also the means by which many writers, philosophers, and scientists introduced their works to a new worldly public centered around prominent women... Madeleine de Scudéry presided over her salon gathering in the 1650’s, during the same period in which she was writing her novels. The many conversations that are

incorporated into her narratives were drawn from the discussions that were held at her *samedis* [Saturdays].

In the last decades of Louis XIV's reign, as salon society grew more scattered due to new opportunities for travel as well as the increasingly common experience of exile, letter writing became a means of sustaining the social networks that salon gatherings had created. Letters were viewed as written conversations, and women were thought to be the best at both of these arts. Marie de Rabutin Chantal, Marquise de Sévigné was a famous writer during her own lifetime without ever having published. Her letters were circulated, copied by hand, and highly valued for their engaging and informed reporting of events in Paris and at court. They enabled her correspondents to continue their participation in salon conversations via letters that were read aloud and exchanged. In her lively and passionate letters to her daughter, who had been posted to the south of France along with her husband who was Governor of Provence, Sévigné discovered her vocation as a writer."

(Source: Goldsmith, Elizabeth. *French Salons* in Folger Shakespeare Library online at <http://www.folger.edu/template.cfm?cid=4019&showpreview=1>)

Questions

- What about the setting of the French salon fostered open discussion? Would these discussions have been similar if held at the court of Versailles? Why or why not?
- What was the role of the hostess in guiding these conversations?
- Were women both discussants as well as writers? How was the salon discussion informed by the reading of texts? How did written works (novels, letters) extend the reach of the ideas discussed in the salons?
- In what ways was the French salon a private gathering? In what ways did it partake in the role of a public dialogue?

3. The images below convey something about the settings and dress one might find in French salon.



Portrait of Madame de Staël, c. 1810, Francois Gerard (1770-1837)
(Source: Duyckinck, Evert A. *Portrait Gallery of Eminent Men and Women in Europe and America*. New York: Johnson, Wilson & Company, 1873, http://commons.wikimedia.org/wiki/File:Madame_de_Staël.jpg)

Madame de Staël (1766-1817) held a salon that met intermittently for over twenty-five years. Her clothing here is in the French Empire style [1800-1815], which drew inspiration from Greek and Roman styles. Also note Madame de Staël's turban, inspired by Ottoman dress.

Reading from Moliere by Jean Francois de Troy, c 1728, Collection of the Marchioness of Cholmondeley, Houghton (Source: Wikimedia Commons at <http://upload.wikimedia.org/wikipedia/en/0/0b/FdeTroyLectureMoliere.jpg>)



Questions

- What does it show about Madame de Stael that she had her portrait painted? How does the dress of Madame de Stael reflect some of her ideals and/or the ideas of the time period when Napoleon ruled France?
- In *Reading from Moliere*, what is the visual center of the painting? Who in the painting seems most interested in what is being read?
- How many women and how many men are depicted in *Reading from Moliere*. How intimate is the conversation and seating among them? Give visual evidence for why you think so.
- What about the setting reflects the aristocratic background of the listeners?
- Make a list of the furnishings you see in the salon. Why might a clock be featured so prominently during this time period? What does it reveal about social class?

The Salon of Mayy Ziyadah (1886-1941)

How did the Arab salonnières, like Mayy Ziyadah, draw on elements of the Arabic and French salon traditions? The following selections are about the salonnière Mayy Ziyadah (1886-1941)*. In the following letter Ziyadah writes about the French literary tradition.

*[See her biography in Handout 8. All excerpts found in Khaldi, Boutheina, *Egypt Awakening in the Early Twentieth Century: Mayy Ziyadah's Intellectual Circles*. New York: Palgrave, 2012). Page numbers for each excerpt are listed below.]

1. "Whenever I publish an article in a journal or a magazine it makes a good impression on readers. However, the articles that appeared in *al-Muqtataf* satisfied more readers than the previous articles and brought me a great deal of praise. More than one reader asked me to write similar articles, especially the article on Madame de Sévigné because it combines history and literature in a critical style. It seems that many people had not heard about the topic of "literary salons" which was mentioned in it by chance. One of our litterateurs [professional writers] who is thoroughly acquainted with the literary movement in our country told me that he had not come across anything about this subject before. He sent for

a book on this subject from Paris.” (Source: Letter from Mayy Ziyadah to Ya’qub Sarruf, July 14, 1918) (p. 161)

2. “After she had begun to host her salon in 1913, Ziyadah was the first to devote an article to the French *salonniere* Madame de Sevigné (d. 1696)... Ziyadah debunks naïve impressions about the salon as a mere gathering of dilettantes and stresses its role as an active space of transformative potential. She informs her readers that the French Academy [1648, the official institute devoted to the French language and its literature] was born from the Hotel [residence] of Madame de Rambouillet [1665] and its attendees and participants, who were aware of her endeavor to sustain classical French. She highlights their efforts to establish the correctness and clarity of a French language and style, a direction that, so far as Arabic is concerned, Ziyadah’s salon enforced in performance and discussion [in Arabic].” (p. 50)

3. For [Mayy Ziyadah] the salon discussion is an ideal instance of democratic interaction. It presupposes that the conversationalists are equals. The salon constitutes a public sphere especially as the usual attendees were notables and writers who had a great impact on the formation of thought in both Egypt and the Arab world, and also on the nation-state as we now understand it. Each discussant has something to say... (p. 80)

Questions

- Ziyadah’s mother was Greek Orthodox and her father a Maronite Christian. She was educated in Palestine in French convent schools. What can we infer about how she acquired her knowledge of the French salon tradition? Through what media does she introduce other Arabs to the French literary tradition of the salon?
- How does Ziyadah view the role of the French salon vis-à-vis the French language, and Arabic vis-à-vis her own salon? Why do you think she makes the choice of holding her own in Arabic?
- Does Ziyadah view the salon tradition primarily as a form of amusement and pleasure, or as a serious endeavor? What is your evidence for thinking so?
- How does the “democratic interaction” of Ziyadah’s salon draw on both the Arabic and French salon traditions?

4. “At [salonniere Mayy] Ziyadah’s house entrance there is an epigram by Imam al-Shafi (d. 820) that advises people to restrain their tongues in order to sustain their well-being and respect for others... This climate of respectability is further consolidated by the presence of a library, the most precious thing in the living room, loaded with books of *turath* (Arabic heritage), compendiums, anthologies, and books in foreign languages. The paintings on the living room wall, the eastern furniture, and the music room next to the living room, with its eastern and western instruments, attested to the *salonniere’s* predilection for modernity and tradition and her delicate cultural sensibility that should alert us to the role and function of this *ensemble* in a space that was understood by its prominent intellectuals as vital to the Nahdah [Arab Literary Awakening] climate of ideas. Paintings, furniture, books, and musical instruments helped create an atmosphere conducive to discussion.” (p. 58)

5. “While Ziyadah navigated a number of traditions, she differed, however, from the French and British *salonnières* in the organization of her salon sessions. Along with poetry

readings, her occasional singing and her beautiful contralto voice and musical skills enabled her to entertain her salon clientele, especially the select group that used to stay behind the rest. This practice is reminiscent of an Arab cultural tradition whereby women poetesses and singers entertained privileged audiences. Music and singing provided nourishment to the mind that was no less valued than intellectual discussion. Unlike her French counterparts, Ziyadah's disposition to hospitality as the right context for the collegial and smooth exchange of ideas never made her indulge her clientele in food and drink. She kept hospitality to its minimal requirements of refreshments. She used to offer her clientele rose water, coffee or tea on cold days, and some eastern and western sweets so as to turn the salon into a "locus [place] of assimilation and rapprochement [mutual understanding]" without lapsing into a French model ... Ziyadah was aware of the inevitable transference between eating and speaking: while keeping the former to a minimum, she was bent on generating moderated discussion." (pp. 49-50)

Questions

- How does Ziyadah enhance the "climate of respectability" by her furnishings?
- How do her furnishings reflect both eastern and western traditions?
- In terms of hospitality (music, refreshments) how does Ziyadah highlight Arabic traditions over French traditions, which might have included wine and gourmet foods?

Document 6.



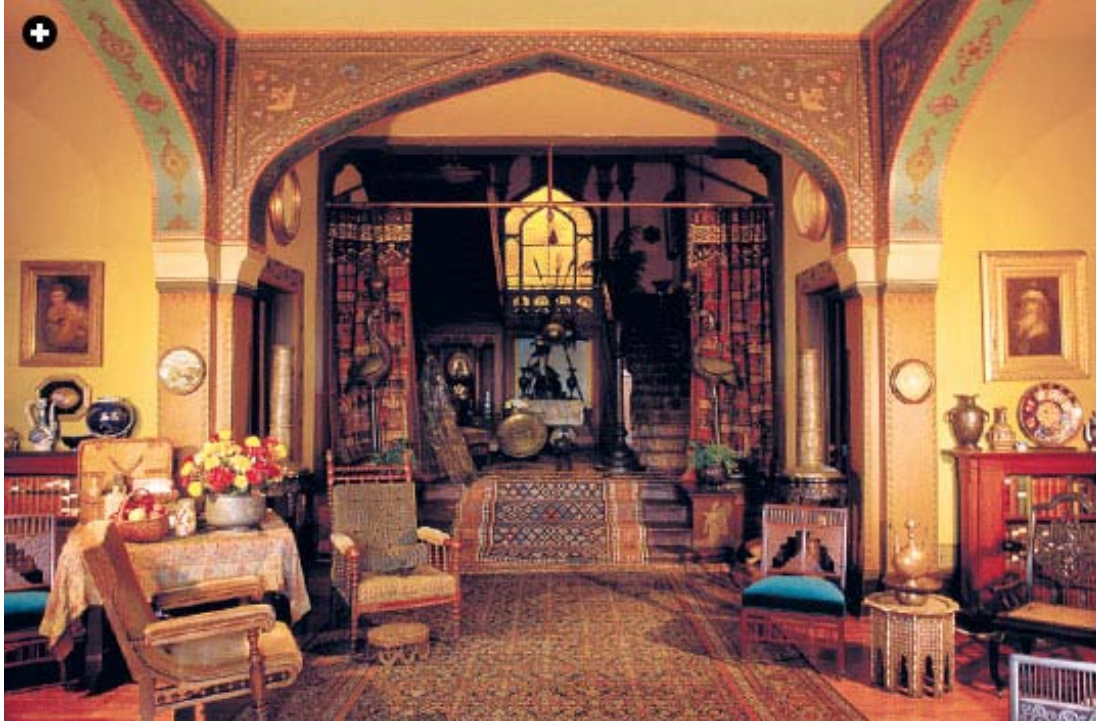
Left: May Ziyadah was born in the 1880s and this picture of her is well before she is 40 years old.

(Source: Wikimedia Commons at http://en.wikipedia.org/wiki/File:May_ziade.jpg)

Right: May Ziyadah at her desk at home

(Source: <http://arablit.wordpress.com/2012/02/11/a-google-doodle-for-may-ziadeh/>)





This home of the American painter Frederic Edwin Church in New York State reflects the ways in which travel influenced home décor. Just as the Arabic elite adopted aspects of western furnishings, such as the chair, sofa and European-style fireplace, Americans as well as Europeans imported low and inlaid Moroccan tables, oriental carpeting, and arabesque archways.

(Source: "Saudi Aramco World: A Treasure House on the Hudson."
<http://www.saudiaramcoworld.com/issue/200506/a.treasure.house.on.the.hudson.htm>)

Questions

- In Ziyadah's choice of furnishings as described in reading 5, we see that she chose to blend European and Arabic traditions. Does her choice of clothing and hairdo reflect the same combination of influences? Do you think her clothing was unusual for an Arabic woman of wealth, or relatively common for the time period in which she lived? How would you find out?
- How does a salon, or parlor, such as the one designed by Frederic Edwin Church, reflect cross-cultural influences? Imagining that Ziyadah's salon was similarly eclectic, how do these types furnishings reflect the sophisticated and worldly-wise tastes of its owner? Explain.

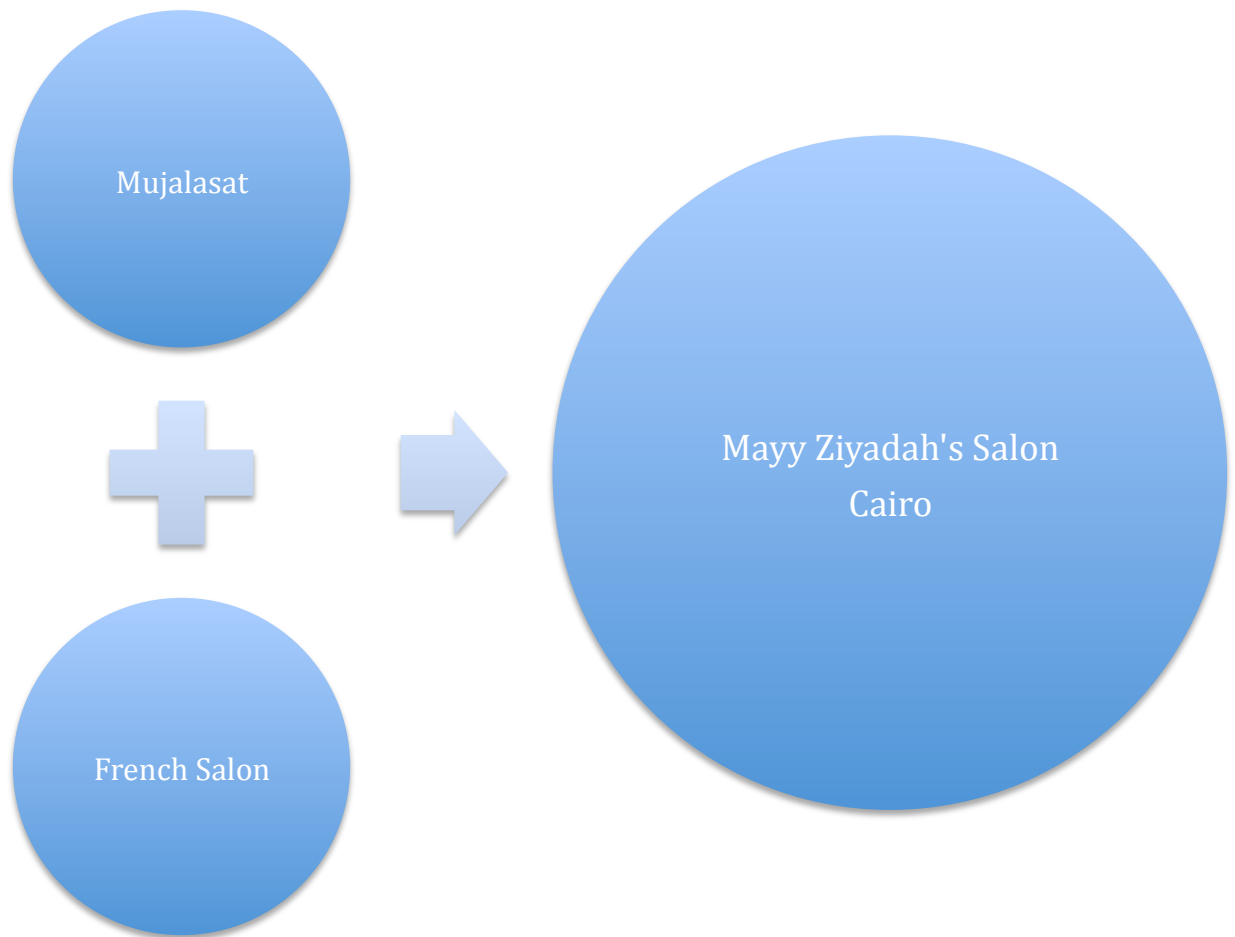
Graphic Organizer: What Was it Like to Attend a Salon?

Directions: Extract relevant information from all of the readings and sources you have analyzed and enter your findings into the following chart. (You may not be able to fill in every category.)

NOTE: Add to this chart as you are assigned more readings, as per your teacher's instruction.

	Information Obtained	Source
Setting inside the salon (furnishings, decorations)		
Guests including gender and roles in society		
Printed Matter: A list of book titles and journals in the salon		
Social Etiquette of the salon, including the “rules” of conversation		
Entertainment Musical, poetry readings...		
Refreshments What will guests be served?		
Role of the <i>Salonniere</i> From inviting guests to guiding the conversation		
Topics of Conversation, Readings by Authors		

Graphic Organizer: How did Mayy Ziyadah Transform the Salon Tradition?



Salon Members Plan Their Salons

Directions: Meet in your assigned salons to decide the following information. As you meet, have with you Handouts 2 and 3 that you filled in previously and Handout 8, Salon Biographies.

<p>Salonniere and Location</p> <p>Your group will be assigned to represent the salon of one of these women.</p> <p>As a group, read her biography in Handout 8.</p>	<ul style="list-style-type: none"> • Mary Ajamy, Damascus, Syria • Maryana Fath Allah Marrash, Aleppo, Syria • Princess Nazli Fadil, Cairo, Egypt • Labibah Hashim, Cairo, • Huda Sharawi, Cairo • Mayy Ziyadah, Cairo <p>Optional (require additional research)</p> <ul style="list-style-type: none"> • Anna Kuliscioff, Milan, Italy • Geneviève Halevy Straus, Paris, France
Date of the Salon Meeting	Choose a date from 1880-1914:
Contextualizing the Salon Locally	<p>List at least four events/developments that took place between 1850-1910 in the city in which your salon is held. How might these enter into your conversations?</p> <ol style="list-style-type: none"> 1. 2. 3. 4.
Contextualizing the Salon Regionally	<p>List four events/developments throughout the Mediterranean region from 1850-1910. How might these enter into your conversations?</p> <ol style="list-style-type: none"> 1. 2. 3. 4.
Guests	Choose from among those in Handout 8: Salon Biographies, or research other possible guests. Decide among yourselves who you are, and/or create fictional characters similar to those in Handout 8. Turn in your assigned roles to your <i>salonniere</i> and your teacher.
Furnishings/Set	List 8 items that will suggest the “set” of your salon. These

	<p>can be items brought in from home, or created/painted by group members, that are suggestive of the time-period and cross-cultural influences of the salon. Include books and journals, especially of those written by members of your salon (see Handout 8).</p> <p>1. 2. 3. 4.</p> <p>5. 6. 7. 8.</p>
<p>Topics to be discussed</p>	<p>The <i>salonniere</i> can choose topics for each guest to speak about. Alternatively, the group can decide amongst themselves. Choices could include:</p> <ul style="list-style-type: none"> • Local events and developments • Regional events and developments • Global events and development • Women’s work/role in the home; how to improve her status • Women’s work/role outside the home; how to prepare for that work, how to gain acceptance and prominence. • Women’s education: elementary, university and professional. How to insure access: through the state, through religious organizations such as missionary schools. • Women as contributors to the nation’s future, as wives, mothers, professionals outside the home. • Women as writers and authors. How to encourage them? The types of publications they should write (novels or non-fiction, for what readership), how to found journals on what topics, women’s role in the Nahdah (Arab literary renaissance) as readers and writers. • Men as allies in the struggle to improve women’s status. • Women as public speakers. • Women and associations/organizations. What

	<p>types of organizations should the group found, and what are their methods, goals for establishing these organizations?</p> <ul style="list-style-type: none">• Women and religion (including Muslim, Jewish and Christian women in the region)
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Individual Assignments for Salon Members

Your Role
<p>Your Name:</p> <p>Name of the person you will role-play:</p> <p>Gender of the person you will role-play:</p> <p>Is this a real person, or have you created someone imaginary, based on descriptions of the types of people who attended salons? Explain.</p>
Your Biography
<p>Research your biography if you are a historical character, or create a biographical sketch based on the historical context of the period. In your biographical sketch tell us the following:</p> <ul style="list-style-type: none"> • Where were you born? Who were your parents? • What is your background in terms of social class, and the religious backgrounds of your parents? • How and where were you educated, and in what language(s)? • Where have you traveled? • What have you published? What organizations have you founded? • What is the greatest change you have seen in your lifetime? • What is the greatest change you hope to see in your lifetime? • What is your purpose or purposes in attending the salon? • What do you hope to contribute to the discussion and on what topics? • Who are you most eager to meet and see there, and why? <p>When you have finished answering these questions, turn in your biographical sketch to your teacher and to your <i>salonniere</i>.</p>
Preparing something to perform (optional)
<p>Consider reading the poem of a beloved poet, or playing a piece of music.</p>
Something you have written and wish to share at the salon (strongly suggested)
<p>At the salons men and women shared works they were writing for publication in newspapers, the recently-founded magazines for women, and in novels. Try to locate something written by your historical character (if you are playing one) or write something that person might have written.</p>

Topic for Discussion

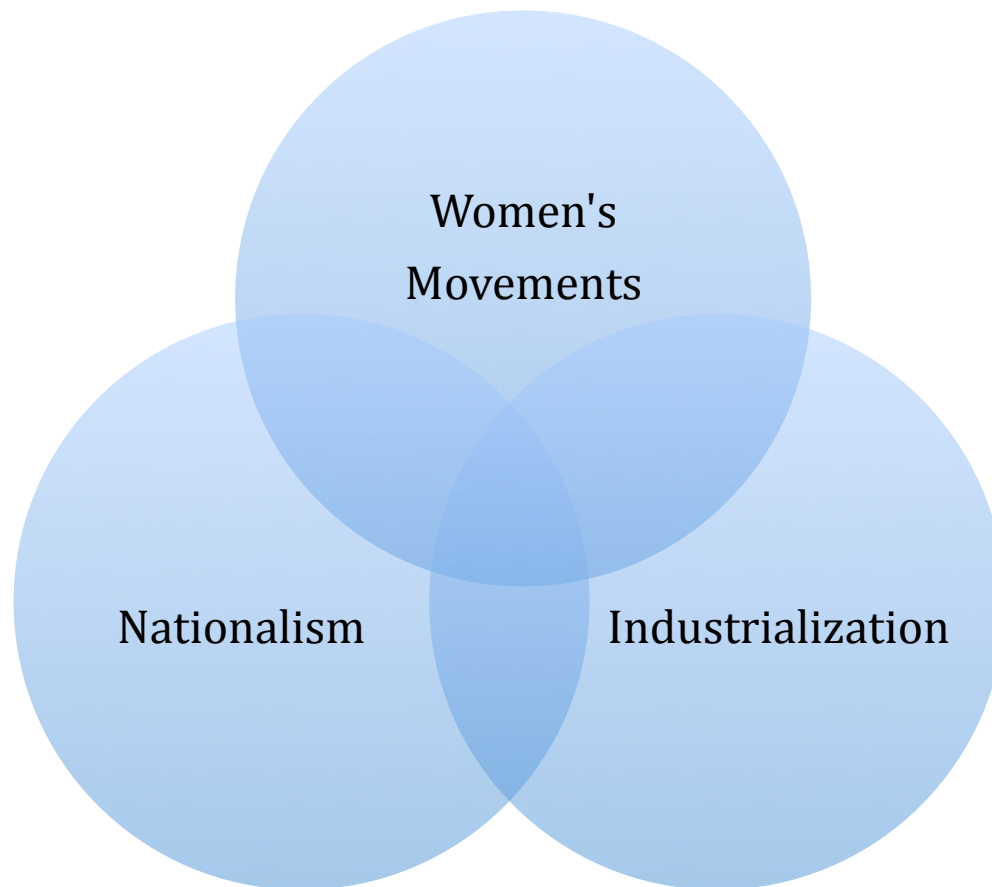
Research and prepare some statements on a topic chosen from the list in Handout 4, Topics to be Discussed, as per the instructions of your teacher, your *salonniere*, or as decided by your group.

For the Salonniere

Once you have received the biographical sketches for your salon members, as well as information about what each one will present/speak about at the salon, organize your salon session. Make a list about how you will introduce salon members to each other, organize discussion topics, interweave entertaining interludes, and so forth. Remember: this is not a business meeting, nor just a “fun” time. The discussion should be serious, courteous, and pleasurable.

Graphic Organizer How Nationalism, Industrialization and Women's Movements Intersected.

Fill in this chart based on all of the readings you have been assigned thus far. How did each category interact and facilitate the other two categories? Add in arrows to demonstrate the flow of influences.



Some Conversation Topics from the Salons

The Status of Women

1. The Salon of Mme Rushdi (Eugenie Le Brun) “Soon, at [Mme Rushdi’s] request I began to attend her Saturday salon during the house set aside for women... As mistress of the salon, Mme Rushdi [the former Eugenie Le Brun] adroitly guided the discourse from issue to issue. There were debates about social practices, especially veiling... The conversation would move to another topic such as offspring and immortality. Mme Rushdi believed that people who had children never died, as their children were extensions of themselves who kept their memories alive. ‘I have no children to perpetuate my memory’ she would say, ‘but I shall remain alive through my books.’ She once revealed that she had provided a burial plot in the cemetery of Imam al-Shafai. In answer to our surprised looks she said, ‘You didn’t know that I embraced Islam after my marriage? I wish to be buried in the Muslim cemetery next to my husband so we shall never be separated in this world or the next.’

Speaking of her books, she said... ‘my second book is different. I decided to attack the problem of the backwardness of Egyptian women, demonstrating it arose from the persistence of certain social customs, but not from Islam, as many Europeans believe. Islam, on the contrary, has granted women greater justice than precious religions. While working on the book I attended sessions of the *Shariah* Courts (religious courts where personal status or family law cases are heard) to find out for myself how women fared. I was aghast to see the blatant tyranny of men over women. My new book will be called, *Lew Repudiées (The Divorcees)*’ Mme Rushdi read me portions of the book as she completed them, asking for my reactions.”

(Source: Huda Shaarawi *Harem Years* as quoted in James L. Gelvin *The Modern Middle East: A History, Third Edition*. New York: Oxford University Press, 2010, p. 169-70.)

2. Qasim Amin, Men as Oppressor of Women (*See Qasim Amin’s biography in the Biographical Index.*) “I call on every lover of truth to examine with me the status of women in Egyptian society. I am confident that such individuals will arrive independently at the same conclusion I have, namely the necessity of improving the status of Egyptian women....

When women were weak, men crushed their rights, despised them, treated them with contempt, and stomped on their personality. A woman had a very low status, regardless of her position in the family as wife, mother, or daughter. She was of no importance, was ignored, and had no legitimate opinions. She was submissive to a man because he was a man and she a woman. She obliterated herself in the person of the man. She was allowed nothing in the universe except that which she concealed in the corners of her home. She specialized in ignorance and secluded herself with the curtains of darkness. A man used her as an object of delight and pleasure, amused himself with her whenever he wished, and threw her into the road whenever he wished. He had freedom and she had bondage; he had knowledge and she had ignorance; he had a mind and she had simple-mindedness; he had light and space and she had darkness and prison; he had absolute authority and she had only obedience and patience. Everything in existence belonged to him, and she was part of that totality of which he took possession.

...I do not exaggerate when I say that this has been the status of women in Egypt until the past few years, when we have witnessed a decrease in the power of men. This change is a consequence of the increased intellectual development of men, and the moderation of their rulers.

Qasim Amin, *The Liberation of Woman and The New Woman: Two Documents in the History of Egyptian Feminism*, translated from Arabic by Samiha Sidhom Peterson (Cairo, Egypt: © American University in Cairo Press, 2000), pp. 3–10 ; *al-Mar'a al-Jadida (The New Woman)*, in Muhammad 'Imara, ed., *Qasim Amin: al-'Amal al-Kamila (Qasim Amin: The Complete Works)* (Cairo, Egypt: Dar al-Shuruq, 1989), pp. 511–518. Translation of second piece from Arabic by Lisa Pollard and Raghda El Essawi.”

(Source: In *The Oxford Encyclopedia of the Modern Islamic World*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236MIW/e0576>)

3. Letter from Malak Hifni Nasif to Mayy Ziyadah, 1913, 172-173 (See Nasif's biography in the Handout 8.)

“We women are still burdened by the injustice of man and his oppression. We have no control over ourselves... If man asks us to wear the veil, we wear it. And if he asks us to remove it, we remove it. And if he demands our education, does he have good intentions or bad intentions? There is no doubt that he was right and wrong in determining our rights before and he is right and wrong in determining them now...It is time for man to stop acting as a despot when he ‘liberates’ us, just as he did when he ‘enslaved’ us.”

(Source: Khaldi, Boutheina. *Egypt Awakening in the Early Twentieth Century: Mayy Ziyadah's Intellectual Circles*. New York: Palgrave, 2012, p. 172.)

4. Labiba Hashim, The Role of Educated Women (See Hashim's biography in the Biographical Index.) “I find that most of the blame is well-deserved by those women who were fortunate enough to be educated in the sciences and literature, and yet neglected their talents and were so nonchalant about it all. These women regarded school education as a mere duty, and their education ended once they left school. Nothing remains of what they have learned save a smattering of foreign phrases and the imitation of Western fashion, which can neither cause harm nor help them shine... In all of this, I find that the blame lies squarely with Eastern women alone and with no one else, since schools are open, the books are at hand, and the means of making use of all this are readily available....[For example] this women's magazine *Anis Al Galis*, has been published for a long time now, and I have only come across two or three articles written by women. This raises the question of whether only three Eastern women have been educated. Or is that only three women are capable of writing?... I hope that women writers, though few in number, will continue to write and encourage their sisters to follow in their footsteps.”

(Source: Sharobeem, Heba and Radwa El Barouni. “The Eastern Woman: How She is and How She Should Be” in *Women Writing Africa: The Northern Region*, eds. Fatima Sadiqi, Moha Ennaji et al. New York: The Feminist Press, 2009, p.113.)

Questions

- According to these four readings, does it seem as if women's status has improved in any way?
- What are the areas of concern for some of these writers?
- What roles are there for men and women in the struggle to achieve greater status for women in society? How do these roles sometimes conflict?

The Arabic Language and Identity

1. Nahdah: The Arab Renaissance “The Arabic word *nahdah* may be translated “rising,” “awakening,” “revival,” or “renaissance” and refers commonly to the revival, or renaissance, of Arabic literature and culture in the Levant and Egypt from about the middle of the nineteenth century to World War I. This revival began with the work of writers such as Nāsīf Yāzījī (1800–1871) and Butrus al-Bustānī (1819–1883) in Syria and Lebanon and Rifā ah Rāfī al-TahTāwī (1801–1873) in Egypt, who sought to revive classical forms of Arabic, to develop the language in new ways appropriate to modern times, and to make their compatriots aware of the new ideas coming from Europe. These concerns are exemplified by two of al-Bustānī's main achievements, his Arabic dictionary *Muhit al-Muhit* (Circumference of the Ocean) and his uncompleted *Encyclopaedia*. There was also a concern to develop a common patriotism that would transcend sectarian differences. Initially this was limited to Syria or Egypt, but in time it was to develop into a Pan-Arab sentiment.”

(Source: Shepard, William E. . "Nahdah." In *The Oxford Encyclopedia of the Modern Islamic World* , edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236MIW/e0576>)

2. Power and Beauty of Arabic: Poet and writer Khalil Gibran (1883-1931) emigrated to the United States, but maintained a close friendship with Mayy Ziyadah through their correspondence.

“What is the future of the Arabic language?”

Language is but one manifestation of the power of invention in a nation's totality or public self. But if this power slumbers, language will stop in its tracks, and to stop is to regress, and regression leads to death and extinction.

Therefore, the future of the Arabic language is tied to the presence or absence of invention in all the countries that speak Arabic. Where invention is present, the future of the language will be glorious like its past, and where it is absent, the future will be like the present of its two sisters --Syriac and Classical Hebrew*.

And what is this power we call invention?

It is the nation's resolve to move ever forward. It is in the nation's heart, a hunger and thirst for the unknown, and its soul a chain of dreams that the nation seeks to realize day and night, and every time one of the links in the chain is realized, life adds another one.”

*[Hebrew went through a similar process, with a modernized version replacing the dialects spoken by Jews in many different countries.]

(Source: Gibran, Khalil, excerpt from "The Future of the Arabic Language" translated from the Arabic by Adnan Haydar, in *Tablet and Pen: Literary Landscapes from the Middle East* edited by Reza Aslan. New York: W.W. Norton & Company: 2011, p. 6.)

3. The Role of Language, the Public Sphere and Nation Building "If colonial enterprises emphasize their national languages as imperial ones, the colonized have to respond with vigor against the onslaught...Ziyadah's focus on the use and the revival of *fusha* [Modern Standard Arabic, based on Classical Arabic] was therefore a Nahdah anticolonial stance. It had the zeal of an ardent nationalist whose response to her own language is not stale or stagnant but vigorous and lively. For her, nation-building is impossible without the unification of dialects. ... Against the assumption [of her salon attendees] that a woman could not be as qualified as a man [in speaking *fusha*], Ziyadah was so well versed in Arabic language and literature that she could address any topic in an impressive way....Ziyadah enforced the use of *fusha* as a leader invested with power to do so. Her salon and her roles as a *salonniere* are sites of power manifestations; for with exercising *fusha*, some of her attendees might have resorted to *al-ammiyyah* [dialect]."

(Source: Khaldi, Boutheina. *Egypt Awakening in the Early Twentieth Century: Mayy Ziyadah's Intellectual Circles*. New York: Palgrave, 2012, pp. 127-128.)

Questions

- How do these authors tie the role of Arabic to national identity and pride?
- What types of endeavors have they undertaken on behalf of creating a modern and literary Arabic?
- What roles have women played in the Nahdah movement?

Salon Biographies

The following excerpts from biographies are for your use in research for role-playing salons from the 19th and 20th centuries in the Mediterranean region. Read and answer the questions.

1. Mary Ajamy (1888-1965), Damascus, Syria: “In 1906, a young 22-year old girl from Damascus named Mary Ajamy graduated with a nursing degree from the American University of Beirut (AUB). In 1910, she founded the first journal in the Arab East calling for women emancipation entitled *al-Arous* (The Bride). It was published in Damascus. Ajamy served as its editor-in-chief and employed a small number of educated Syrian girls on its editorial board. Most of them wrote under false names to avoid harassment by male-dominated society.

The magazine's opening statement called out: To those who believe that in the spirit of women is the strength to kill the germs of corruption, and that in her hand is the weapon to rend the gloom of oppression, and in her mouth the solace to lighten human misery.

Ajamy was a brilliant journalist whose genius was inspired by the execution of her fiance in downtown Damascus on May 6, 1916. He was hanged for his anti-Ottoman views by the Governor of Syria, Jamal Pasha. This event transformed Ajamy into a revolutionary spokeswoman for the anti-Ottoman movement.

The magazine introduced Ajamy into the literary circles of Syria, and she began to attend intellectual salons to discuss politics, religion, poetry, and philosophy with male statesmen. This all occurred at a time when most women were confined to their homes to raise children. While she defended women's rights and demanded equality, most women rarely appeared in public. They never ventured out with men other than their husband, brother, or father.

Ajamy teamed up with two like-minded women from Beirut, Ibtihaj Qaddura, and Julie Demashkieh, and began caring for families that were affected by the outbreak of World War I in 1914. They founded a charity club, a hospital in Damascus, and an orphanage in Beirut.

(Source: Moubayed, Sami, “A History of Syrian Women” in Post Global *The Washington Post*, December 22, 2006

http://newsweek.washingtonpost.com/postglobal/needtoknow/2006/12/a_history_of_syrian_women.html)

2. Princess Nazli Fadil (1884-1914), Cairo, Egypt: “The most influential salon in modern Arab history was the one established by Princess Nazli Fadil (d. 1914) in Egypt in the last decade of the nineteenth century, which lasted for almost a quarter of a century. Her father, Mustafa Fadil, was known for his comprehensive and varied education and his reluctance to involve himself in politics (though he had given verbal support to the Constitutional Movement that opposed the Ottoman Sultan Abd al-Hamid). His large private library became the core of the *Dar al-Kutub*, the National Egyptian Library. Princess Nazli, a niece of the Khedive Ismail [ruler of Egypt] was educated in European schools in Egypt, had lived in London while her husband served as the Ottoman ambassador to Britain and consequently was well-acquainted with Western thought ideas,

and languages (French and English). At their palace in Cairo, Nazli gathered about her an intellectual circle that included the most prominent [male] religious, literary, and political figures in Egypt at the time. Among them were al-Afghani, Muhammad 'Abduh, and Sa'd Zaghlul.. and Qasim Amin... The main topic of discussion at their frequent meetings was the social and political predicament of Egypt. The participants kept in touch with Western intellectual trends by reading and discussing books in various European languages, especially books about Egypt. Nazli was convinced that Egypt's plight could be remedied only through education, and she donated some of her land and property to finance the establishment of the first modern Egyptian University in Cairo. Nazli's circle was said to have influenced Qasim Amin's book... Like her Syrian counterpart Maryana Marrash, Nazli Fadil did not overlook the role of music in sustaining her salon. She used to play the piano for her salon's participants... leaving the singing to the journalist Shaykh Ali Yusuf and the dancing to her Tunisian Maid."

(Source: Zeidan, Joseph T. *Arab Women Novelists: the Formative Years and Beyond*. Albany: State University of New York Press, 1995), p. 51.)

3. Labibah Hashim (1882-1952), Cairo, Egypt: "Labibah Hashim, another Lebanese in Egypt, formed a salon centered on her periodical *Fatat al-Sharq*, and composed mainly of journalists, such as Ahmad Lutfi al-Sayyid ...and Ali Yusef. This circle was almost entirely dedicated to fighting for women's education, for their right to hold public office, and for a strong unified national school system to end dependence on the foreign missionary schools in Egypt. ... [She] sought material for her stories [and novels] in both modern times and ancient history. Born in Beirut, Hashim received her primary education in French, English, and American missionary schools. ..She and her family moved to Egypt where she continued her study of Arabic..."

(Source: Zeidan, Joseph T. *Arab Women Novelists: the Formative Years and Beyond*. Albany: State University of New York Press, 1995, pp. 52, 67.)

"Labiba Hashim (1882-1952) moved to Cairo with her family after graduating from the American College in Beirut. Among the first of many Arab intellectuals who came to live in Egypt in the last years of the nineteenth century, she became both a well-known writer and a leading figure in the Egyptian feminist movement. Her first novel, *The Merits of Love*, was published in 1899, and her most famous, *A Man's Heart*, in 1905. In 1906, Hashim founded a feminist magazine... in which she herself published essays on education and a column that presented the stories of renowned female figures who had made significant contributions to their society . One of her goals was to give women a voice -- a forum where they could express their opinions and talk about important issues. In 1911, she became the first Arab woman to lecture at the new Egyptian University..."

(Source: Sharobeem, Heba and Radwa El Barouni. "The Eastern Woman: How She is and How She Should Be" in *Women Writing Africa: The Northern Region*, eds. Fatima Sadiqi, Moha Ennaji et. al. New York: The Feminist Press, 2009, p. 113.)

4. Anna Kuliscioff 1855-1925, Milan, Italy: "Russian revolutionary, internationalist, early feminist, doctor and one of the founding generation of Italian socialists, Anna

Kuliscioff was born Anja Moiseevna Rozenstein, near Simferopol in the Crimea, between 1854 and 1857....Despite her poverty, she graduated as doctor of medicine in 1885, after having taken additional courses in Turin and Pavia to complete her specialization in obstetrics and gynecology. She opened a medical practice in Milan, caring for working women and the poor, but abandoned it in 1891 because of her ill health and because she wished to devote herself to politics...

Kuliscioff, however, was chiefly concerned with the conditions of women in the working class—those whom she came to know intimately through her profession as a doctor—and in this she was very different from most early European feminists, who were overwhelmingly middle class and very often conservative in the political sense. On April 27, 1890, she made her first appearance on a public platform on the feminist question, speaking at the Circolo Filologico in Milan. Published immediately, the talk, entitled “The Monopoly of Man,” was an influential feminist tract... Kuliscioff argued not only for women’s education and social equality, but for their political rights; she appealed for equal pay for women and protested against women’s exploitation by both their employers and their husbands. Such ideas were completely new in Italy. Kuliscioff even argued that women should be paid for housework as an occupation, and in this she was ahead of her time, even today. But she never saw women merely as victims of the system. She thought that her own sex was essentially reactionary and conservative, and deplored the lack of solidarity among women from different classes.

Much of this probably related not just to her socialist beliefs but to her Jewish background. Kuliscioff herself belonged to the first generation of Jewish women to receive the kind of secular education previously available only to men. More importantly, the views she expressed on the relations between the sexes were based on the notion that shared ideas and shared interests are essential to a good marriage. This was particularly revolutionary in the Jewish context, in which for centuries Jewish women had been excluded from the tradition of learning and men and women’s spheres had been quite separate...

In 1889 [Kuliscioff and her partner Filippo Turati (1857-1932)] founded the Milan Socialist League, a group made up of both workers and liberal intellectuals; based on the Russian model, this was an entirely new departure in Italian political history. This League formed the basis of the Italian Socialist party (PSI) established in 1893... Two years earlier the couple had founded the famous journal *Critica Sociale*...

From 1891, Kuliscioff and Turati lived near the Duomo, above the Galleria Vittorio Emanuele II. Their apartment soon became a salon that every day hosted not only journalists and socialist leaders but also seamstresses and even rice pickers from the Lombardy countryside who came to her for advice. The visitors came in shifts, after lunch and before dinner. During their long struggle on behalf of socialism and feminism alike, Kuliscioff was far more radical than Turati, criticizing him and the party for their half-hearted support for women’s rights, while also deploring the lack of solidarity among women of all classes. However, during the last years of the nineteenth century, when Turati took part in local government in Milan, he and Kuliscioff used their influence in the working class in the region to organize mass rallies, intended to draw the attention of the Italian parliament to the new industrial hazards affecting women and children. This was the first direct attempt by the Italian working class to influence legislation. At the beginning of the

twentieth century, Kuliscioff herself helped formulate the first Italian laws protecting working women, her main contribution to Italian politics and social welfare. In 1902 her lobbying led to the passing of labor laws to protect women and children.”

(Source: Shepherd Naomi. “Anna Kuliscioff 1855-1925” in the *Jewish Women’s Archive: A Comprehensive Historical Encyclopedia* at <http://jwa.org/encyclopedia/article/kuliscioff-anna>)

5. Maryana Fath Allah Marrash (1848-1910), Aleppo, Syria: “Maryana Fath Allah Marrash (1848-1910) was the first Arab woman to revive this tradition [of the salon]. She was born in Aleppo [the Ottoman territory of Greater Syria] to an old and respected family known for its literary interests. Her father was a man of letters who had built up a huge private library, and her brother Frances was a writer and poet who had studied medicine in Paris. Another brother, Abdallah, was also a writer and had traveled extensively in Europe. In addition to her formal education in missionary schools in Aleppo and Beirut, where she was exposed to both French and Anglo-Saxon cultures, Maryana Marrash was tutored by her father and brothers, especially on the subject of Arabic literature.

Marrash began her involvement in the world of letters by contributing articles and poems to journals.. [in]Beirut. In her articles she criticized the condition of Arab women, and urged them to seek education and speak out on matters of concern to them. Like her brothers, she toured several European countries and was impressed and influenced by what she saw of life there. Upon her return to Aleppo Maryana Marrash turned her house into a gathering place for a group of celebrated writers who met there on a regular basis to cultivate each other’s friendship and discuss literature, music, and political and social issues. The members of her circle included the intellectuals Qastaki al Himsi (1858-1941) Gabriel al-Dallal (1836-1892), Kamil al-Ghazzi (1852-1933), and Rizqallah Hassun (1825-1880), all of them men, in addition to some politicians and members of the foreign diplomatic corps. Apart from the intellectual discourse in which she was fully engaged, Maryana Marrash used to entertain her salon participants by singing and playing the canon.”

(Source: Zeidan, Joseph T. *Arab Women Novelists: the Formative Years and Beyond*. Albany: State University of New York Press, 1995, pp. 50-51.)

6. Hudā Sha‘rāwī (1879–1947), Cairo and Beirut: “Hudā Sha‘rāwī (1879–1947), was an Egyptian feminist leader. Born in Minyā in Upper Egypt to Sultān Pāshā, a wealthy landowner and provincial administrator, and Iqbāl Hānim, a young woman of Circassian origin, Nūr al-Hudā Sultān (known after her marriage as Hudā Sha‘rāwī) was raised in Cairo. Following her father’s death when she was four, Hūdā was raised in a household headed by both her mother and a co-wife. Tutored at home, Hudā became proficient in French (the language of the elite) but, despite efforts to acquire fluency in Arabic, was permitted only enough instruction to memorize the Qur’ān. Through comparisons with her younger brother, Hudā became acutely aware of gender difference, the privileging of males, and the restrictions placed upon females. At thirteen, she reluctantly acquiesced to marriage with her paternal cousin, ‘Alī Sha‘rāwī, her legal guardian and the executor of her father’s estate. At fourteen she began a seven-year separation from her husband. During

this time (the 1890s), she attended a women's salon, where through discussions with other members, Hudā became aware that veiling the face and female confinement in the home were not Islamic requirements, as women had been led to believe. (Such critical examination of customary practice vis-à-vis religious prescription was part of the Islamic modernist movement initiated by Shaykh Muhammad ‘Abduh in the nineteenth century.) In 1900 Sha’rāwī resumed married life. She gave birth to a daughter, Bathna, in 1903 and a son, Muhammad, in 1905. In 1909 Sha’rāwī helped found the secular women's philanthropy, the Mabarrat Muhammad ‘Alī, bringing together Muslim and Christian women to operate a medical dispensary for poor women and children. That same year she helped organize the first “public” lectures for and by women, held at the new Egyptian University and in the offices of the liberal newspaper, *Al-Jarīdah*. In 1914 she participated in forming the Women's Refinement Union (al-Itti’ād al-Nisā’ ī al-Taḥdībī) and the Ladies Literary Improvement Society (Jamīyat al-Raḡy al-Adabīyah li-al-Sayyidāt al-Misrīyāt). Sha’rāwī was active in the movement for national independence from 1919 to 1922. An organizer of the first women's demonstration in 1919, she became the president of the Women's Central Committee (Lajnat al-Wafd al-Markazīyah li-al-Sayyidāt) of the (male) nationalist Wafd party. Sha’rāwī led militant nationalist women in broadening the popular base of the party, organizing boycotts of British goods and services, and assuming central leadership roles when nationalist men were exiled.

In 1923, the year after independence, Sha’rāwī spearheaded the creation of the Egyptian Feminist Union (al-Ittihād al-Nisā’ ī al-Misrī; EFU) and, as president, led the first organized feminist movement in Egypt (and in the Arab world). That same year, while returning from the Rome Conference of the International Woman Suffrage Alliance (which she attended as an EFU delegate), she removed her face veil in public in an act of political protest. Sha’rāwī generously donated her personal wealth to the work of the Egyptian Feminist Union, while also supporting other organizations and individuals. She opened the House of Cooperative Reform (Dār al-Ta’āwun al-Islāhī), a medical dispensary for poor women and children and a center for crafts training for girls, in 1924 under the aegis of the EFU, and the following year founded *L’Egyptienne*, a monthly journal serving the feminist movement. Several years later, in 1937, she established the Arabic bimonthly *Al-Misrīyah* (The Egyptian Woman).

The feminist movement of which Sha’rāwī was a leader brought together Muslim and Christian women of the upper and middle classes who identified themselves as Egyptians. Although a secular movement, its agenda was articulated within the framework of modernist Islam. The feminist movement supported women's right to all levels of education and forms of work, called for full political rights for women, advocated reform of the Personal Status Code, pressured the government to provide basic health and social services to poor women, and demanded an end to state-licensed prostitution. Along with these woman-centered reforms, Sha’rāwī stressed the nationalist goals of the feminist movement, calling for Egyptian sovereignty, including an end to British military occupation and the termination of the capitulations, which extended privileges and immunities to foreigners. In 1937 she created three dispensaries, a girls’ school, and a boys’ school in villages in the province of Minyā, and later a short-lived branch of the Egyptian Feminist Union in the city of Minyā. As a nationalist feminist, Sha’rāwī was active in the international women's movement, serving on the executive board of the International Woman Suffrage Alliance (later called the International Alliance of Women for Suffrage and Equal

Citizenship) from 1926 until her death. In 1938 she hosted the Women's Conference for the Defense of Palestine. Sha'rāwī played a key role in consolidating Pan-Arab feminism, which grew out of Arab women's collective national activism on behalf of Palestine, organizing the Arab Feminist Conference in Cairo in 1944. She was elected president of the Arab Feminist Union (al-Ittihād al-Nisā ī al-'Arabī), created in 1945. Shortly before her death in 1947, the Egyptian state awarded Sha'rāwī its highest decoration."

(Source: Badran, Margot . "Sha' rāwī, Hudā." In *The Oxford Encyclopedia of the Islamic World*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0728>)

7. Geneviève Halevy Straus 1849-1926, Paris, France: "Geneviève Halévy was born in Paris on February 27, 1849. Her mother, Léonie Rodrigues-Henriques (1820–1884), was a sculptor and art collector of Portuguese Jewish descent. Her father, Jacques Fromental Élie Halévy (1799–1862), was permanent secretary of the Académie des Beaux-Arts and the renowned composer of thirty-two operas, including *La Juive* (1835), a tragedy of religious intolerance between Christians and Jews. His nephew, Ludovic Halévy (1834–1908), a novelist and librettist, collaborated with Henri Meilhac on operas by Jacques Offenbach. Geneviève Halévy and her older sister Esther (born in 1843) studied piano with Charles Gounod. The death of Geneviève's father in 1862 and of her sister in 1864 precipitated a chronic melancholy, which was eventually mitigated by the creation of her salon.

Geneviève had met her father's brilliant protégé Georges Bizet at one of her parents' soirées; although her family initially opposed her union with a man of humble economic origins, the two were married in 1869. Geneviève dismissed the possibility of converting to Bizet's Catholicism, claiming that she had "trop peu de religion pour en changer" (too little religion to change it). They lived at 22 rue de Douai with their son Jacques (1872–1922) and with Geneviève's cousin Ludovic Halévy, his wife Valentine and their two sons, Élie and Daniel. The Bizets' marriage suffered because of their precarious finances, which were exacerbated by the economic chaos of the Franco-Prussian War. Geneviève's fragile nerves and her mother's declining mental health only heightened the tensions.

Mere months after the premiere of his opera *Carmen* in 1875, Georges Bizet died of cardiac arrest; Geneviève was left widowed at the age of twenty-six. Bizet's fame grew posthumously, and Geneviève inherited the fortunes of his success, as well as the rights to her father's oeuvre after her mother's death in 1884. She drew to her home a group of intimate friends whose company staved off her depression and her salon soon widened in scope and ambition. In 1886 she married Emile Straus (1844–1929), a wealthy lawyer to the Rothschild family and an avid art collector. The couple moved first to 134 Boulevard Haussmann, and in 1898 to 104 Rue de Miromesnil. In 1893 the construction was finished on their villa, Le Clos des Mûriers, in Trouville, where Geneviève spent many summers.

The Straus drawing room in Paris, decorated with paintings by Jean-Marc Nattier, Georges de La Tour and Claude Monet, attracted an elegant society of artists, politicians and nobility that captivated the young Marcel Proust, a schoolmate of Geneviève's son. Over the years of their friendship Straus served as Proust's muse and literary confidante. In letters to her he ruminated about the shape of his characters and the quality of his prose. In 1908, Geneviève gave Proust a gift of five small notebooks, in which he began to sketch the

fragments of his novel *À la recherche du temps perdu* (In Search of Lost Time); she provided one of the models for the Duchesse de Guermantes. Her refined elegance and melancholic air were immortalized on canvas by Gustave Moreau, Giovanni Boldini, Auguste Toulemouche and Jules-Élie Delaunay, and in the pages of Edmond de Goncourt's journals and Guy de Maupassant's *Notre Coeur* (Our Heart).

In 1894 the French military captain Alfred Dreyfus, a Jew, was charged with espionage against the government. In October 1897 Joseph Reinach, a politician, lawyer and longtime friend of Geneviève's, announced at her salon that Major Ferdinand Walsin-Esterhazy was the author of the seditious bordereau accusing Dreyfus; upon hearing this defense of Dreyfus, salon habitués Edgar Degas, Jules Lemaitre and Jean-Louis Forain left indignantly, never to return. Geneviève Straus's salon became the center for pro-Dreyfus forces. Émile Zola, a regular attendee, published his "J'Accuse" in the journal *L'Aurore* on January 13, 1898; this fierce call for justice was supported the next day by the "Manifesto of the Intellectuals," signed by Proust, Élie and Daniel Halévy, Jacques Bizet and others. The Dreyfus Affair, which challenged the status and identity of assimilated Jews, brought politics into Straus's salon, at the cost of broken friendships and turmoil."

(Source: Brisman, Shira, "Geneviève Straus 1849-1926," *Jewish Women's Archive: A Comprehensive Historical Encyclopedia* at <http://jwa.org/encyclopedia/article/straus-genevieve>)

8. Mayy Ziyadah (1886-1941), Cairo, Egypt: "Ziyadah was a prolific writer, essayist, poet, public speaker, and critic. She was born in [Nazareth] in Palestine to a Lebanese Maronite [Christian] father and a Palestinian Greek Orthodox mother. Her father... moved from his hometown in Lebanon, to work as a teacher in Nazareth. There he met and married Ziyadah's mother... an educated woman. Mary (known as Mayy) Ziyadah was their only child. She attended a French convent school for girls in Nazareth and then a boarding convent school for girls in 'Ayn Turah in Lebanon. The education she received in these schools was mainly in the French language.... In addition [to writing and publishing poetry in French] Ziyadah began to write in Arabic for the newspaper *al-Mahrusah* (*Egypt, the Protected*) after her father became its owner and for other newspapers as well. To improve her Arabic, the Egyptian editor... advised Ziyadah to read the Qur'an and gave her a copy as a gift. This encouraged her to pursue her education in literature and Islamic philosophy at the Egyptian University...

Through careful planning and discreet engagement with the Egyptian and Arab cultural milieu, Ziyadah persuaded the most important and influential intellectuals not only to attend her salon and participate in its proceedings, but also to propagate the ideas and debates of the salon through the press in the public sphere. To appease conflicting interests in a period of transformation, she adopted an accommodating style that brought together, on the one hand, the French models [of the salon]...and, on the other hand, the traditional – though rare – Arab models of women's salons such as that of Sukaynah bint al-Husayn (d. 622). In addition Ziyadah appropriated the Arab male *majalis* (s. *majlis*, salon) tradition to create a new awareness of the role of women in modernizing Egyptian society.

Ziyadah's salon became a microcosm for the Arab Nahdah [Arab literary awakening] itself not as an idealized movement, but as a diversified endeavor that was never free from petty

rivalries and personal concerns. Many intellectuals were keenly involved in a weekly dialogue that spilled over into the media and the publishing industry and back into the salon. Ziyadah's focus on sustaining a moderate feminist approach within a realistic understanding of her cultural milieu, with its strengths and weaknesses, make her contributions, speeches, correspondence, and rejoinders of great significance to the Arab Nahdah.

(Source: Khaldi, Boutheina, *Egypt Awakening in the Early Twentieth Century: Mayy Ziyadah's Intellectual Circles*. New York: Palgrave, 2012, pp. ??.)

Guest Lists

We have evidence, from private correspondence and references in print journalism of the day, that the following men and women attended the salons. For purposes of the classroom activity several students can role-play the same guest. For example, the writer Taha Husayn can appear at the salon of several salonnières.

1. Qasim Amin (d. 1908): "Egyptian lawyer, writer, advocate of women's rights. Earned legal license in Cairo and Montpellier. Served in various Egyptian judicial posts. Signature publications, *Tahrir al-marrah* (*The liberation of women*) (1899) and *Al-marrah al-jadidah* (*The new woman*) (1900), advocated greater rights for women and spawned great debate over women's issues throughout the Arab world. Critiqued veiling, female seclusion, early marriage, and lack of education. Considered the restructuring of Egyptian culture and legal reform as remedies to social ills. Historically viewed as a pioneer of Egyptian feminism, though revisionist scholarship has criticized Amin's work as pro-Western and as treating Egyptian women as objects through which nationalist issues were deliberated."

(Source: "Amin, Qasim." In *The Oxford Dictionary of Islam* , edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e149>)

2. Boutros al-Boustani "The pioneers of the cultural renaissance sought first of all to promote the use of Arabic as the national language, long-neglected by the Ottoman Turks [who ruled the region for centuries], and to make it a suitable vehicle for communicating the new knowledge which underlay the technical and social progress of European countries. The desire to convey this knowledge to their peoples naturally impelled the pioneers to give the question of education special prominence in their activities, convinced as they were that the progress of the peoples of the Middle East would largely depend on the educational attainments of their citizens. One of the pioneers who turned their attention to the problems of education is Boutros al-Boustani (Lebanon), who has rightly been called the 'Master' and 'Father of the Renaissance.'

... He gave his National School the following motto: 'Patriotism is a part of faith'. The school was based on national principles and was open to all without distinction of race or creed. It differed in this respect from the other schools of the day, which were mostly denominational and reserved almost exclusively for the believers of the community that ran them. There were, for example, Maronite schools, Greek Catholic schools, Greek Orthodox schools, etc., in addition to the schools of the foreign missions of the Latin, Anglo-

Saxon and Slav countries which were mouthpieces of propaganda for their countries of origin.”

(Source: Fjaili, Khalil Abou, “Boutros al-Boustani” in *Prospects: the Quarterly Review of Comparative Education* vol. XXIII, no. 1/2, 1993, pp. 125-133. (Paris: UNESCO, 2000) at <http://www.ibe.unesco.org/publications/ThinkersPdf/boustane.pdf>)

3. Husayn, Tāhā (1889–1971): “Tāhā Husayn was an Egyptian novelist, critic, and modernist reformer. His two Arabic nicknames summarize this famed writer's life. One, “Amīd al-Adab al-Arabī” (Dean of Arabic Literature), signals his pivotal role as one of the towering figures of Arabic letters in the twentieth century. The other, “Qāhir al-Zalām” (Conqueror of Darkness), alludes to his blindness, a handicap that gives his story a heroic cast.

Tāhā Husayn was born in ‘Izbat al-Kīlū, a small village in Upper Egypt, to a large family. At a young age he contracted ophthalmia, and the village barber's treatment caused the young boy to lose his sight. The handicap strengthened Tāhā's resolve. He broke barrier after barrier in his rise to a position of leadership in Egyptian society and letters.

Tāhā Husayn's education began in the village *kuttāb* (Qur'ānic school). In 1902 he went to Cairo, pursuing his schooling at al-Azhar, the most prestigious place for traditional Muslim education. But secularism attracted him more than traditionalism, and he began studies at the newly founded university in Cairo, from which he received a doctorate in 1914. Like many other Arab intellectuals, he was drawn to Europe and studied in Montpellier and then Paris, where he received his second doctorate in 1919.

In France, Tāhā Husayn met and married a French-woman, Suzanne Tāhā Husayn, who maintained the practice of her own religion, Catholicism. That, combined with much travel and residence abroad, meant that Tāhā participated in two civilizations; however, his impact was greatest on Egyptian society and contemporary Arab culture. In his roles as adviser to Egypt's Ministry of Education and then as minister from 1950 to 1952, he saw to the implementation of educational reforms that ensured the expansion of the state school system.

It is for his writings, however, that Tāhā Husayn is best known in the Arab world today. Novels, short stories, historical and critical studies, and political articles sit side by side with his translations of Western classics into Arabic. He took the controversial critical position that the famous pre-Islamic odes were inauthentic; his criticism also includes impassioned writings on the blind Abbāsīd poet Abū al-Alā' al-Ma'arrī (d. 1058). In his cultural manifesto *The Future of Culture in Egypt* he predicates his positions on intimate connections between Egypt and the West. Of all his works, it is Tāhā Husayn's autobiography *Al-Ayyām* (*The Days*) that has earned him a position in world literature. The three-volume masterpiece was published over forty years, a period critical in the development of Arabic literature. Its third-person narrator exposes, among other things, the weaknesses of the traditional educational system...”

(Source: Malti-Douglas, Fedwa . "Husayn, Tāhā." In *The Oxford Encyclopedia of the Islamic World*. Oxford Islamic Studies Online, <http://www.oxfordislamicstudies.com/article/opr/t236/e0327>)

4. Esther Azhari Moyal (1873-1948) and her husband, Shimon Moyal: “Unlike most of the other early editors of the women’s press, who were Syrian Christians, Esther came from a Syrian Jewish family from Beirut. She studied languages and other subjects at English and American schools and after graduation taught at Scottish Church Mission and Alliance Israelite Universelle schools and then directed the girls’ school of a Muslim benevolent society. She was also active in the first Arab women’s associations. ... Her activities suggest that in certain educated circles in Beirut at the time, social and sectarian boundaries were permeable.

Esther’s great foray into international women’s affairs was her participation in the World Columbian Exposition in Chicago in 1893. ...A small group, including Esther and Hanna Kisbani Kurani, mounted a Syrian exhibit in the Women’s Building... A year after the exhibition and at about the age of twenty, Esther married a young medical student named Shimon Moyal. ...When he completed his studies, they moved to Cairo, where Shimon practiced medicine. Interested in promoting intercommunal dialogue, he joined a Masonic Lodge and translated the Palestinian Talmud from Aramaic and Hebrew in Arabic... Esther started *al-‘Al’ila* [a journal] in 1899 and directed it at least until 1904...Although it was not typical for a women’s periodical to cover world news, Esther discussed the Dreyfus affair in France [the anti-Semitic prosecution of a Jewish soldier] and had a keen interest in the [French] novelist Emile Zola, who was one of Alfred Dreyfus’s defenders... After her husband’s death in 1915, Esther and her family left the Middle East for Marseilles, where she worked as a merchant. Sometime in the 1940’s, and probably fleeing the Nazi round-up of foreign Jews in France, Esther returned to Palestine...”

(Source: Barron, Beth. *The Women’s Awakening in Egypt: Culture, Society, and the Press*. New Haven: Yale University Press, 1994, pp. 20-21.)

5. Malak Hifni Nāsif (1886–1918): “Malak Hifni Nāsif (1886–1918) was an Egyptian feminist and writer known as Bāhithat al-Bādiyah (Searcher in the Desert). Daughter of a scholar and littérateur, Nāsif entered the Abbās Primary School when the state opened a girls’ section in 1895. Receiving her diploma in 1901, she began to teach while enrolled in the Teachers’ Training Program at Sanīyah School, where she received her certificate in 1905. She left her teaching post two years later upon marriage to Abd al-Sattār al-Bassāl, a Bedouin chief, and settled with him in Fayyûm oasis. Although obliged by the Ministry of Education as well as personal circumstances to stop teaching after marriage, Nāsif continued to write, publishing under the name Bāhithat al-Bādiyah. She spoke in the women’s lecture series begun in 1909 and held at the Egyptian University and in the offices of the liberal newspaper, *Al-Jarīdah*. Her essays, newspaper articles, and speeches were collectively published in *Al-Nisā Iyat* (Women’s/“Feminist” Pieces), a pioneering feminist book.

A reformer in the Islamic modernist tradition focusing on gender, Nāsif inveighed against men’s abuses relating to divorce and polygamy. Appropriating a male Muslim nationalist forum, the Egyptian Congress meeting in Heliopolis in 1911, she sent a list of feminist demands, insisting specifically that women be allowed to participate in congregational worship in mosques, to study in all fields, and to enter all occupations and professions, and, more generally, that women be permitted to develop themselves (as enjoined by Islam

upon all believers) and to contribute to the welfare of the *ummaḥ* (the community and nation). She also called for reform of the Muslim Personal Status Code. Unswerving in her goals but cautious in her methods, Nāsif did not advocate uncovering of the face (although she knew this form of veiling was not ordained by Islamic religion) until society was better prepared to accept this change. Following the Italian invasion of Libya in 1911, Nāsif initiated a program in Cairo to train women as nurses. In 1914 she participated in founding the Women's Refinement Union (al-Ittihād al-Nisā'ī al-Taḥdhībī) and the Ladies Literary Improvement Society (Jamīyat al-Raḡy al-Adabīyah li-al-Sayyidāt al-Misrīyat). When Nāsif died in 1918 at the age of thirty-two, women and men alike paid her homage. In commemorating her life and work, future feminist leader Hudā Sharāwī publicly pledged to continue her struggle on behalf of women."

(Source: Badran, Margot . "Nāsif, Malak Hifnī." In *The Oxford Encyclopedia of the Islamic World*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0582>)

6. Hind Nawfal (1860- 1920) and her father, Nasim Nawfal: "The family of Hind Nawfal, the founder of *al-Fataḥ* (The Young woman, 1892) arrived in Egypt from coastal Syria in the 1870s during the reign of Khedive Isma'īl (r. 1863-1888). Although the mothers of most writers are absent from the historical record, Hind's mother proved exceptional. Maryam al-Nahas (1856-1888) grew up in Beirut during the period of civil unrest and economic depression. At about the age of sixteen she married Nasim Nawfal, who was ten years her senior and from a Greek Orthodox Tripolian family. They joined the growing stream of Syrians leaving for different parts of the world. Settled in Alexandria, Maryam al-Nahas completed a biographical dictionary of Eastern and Western women. ...As Ottoman censorship in Arab provinces stiffened in the 1880s and 1890s some Syrian writers moved to Egypt, attracted by the larger market of readers... [1892] marked the appearance of Hind Nawfal's *al-Fathah*, which came on the scene at a propitious moment. In spite of the variety of literary and scientific journals in 1892, none dealt specifically with women's issues or sought to express their views exclusively. Hind's father, who was also a writer, directed the office of the first Arabic women's journal, and her sister Sarah assisted."

(Source: Barron, Beth. *The Women's Awakening in Egypt: Culture, Society, and the Press*. New Haven: Yale University Press, 1994, pp. 14-16.)

7. Other invited guests could include people like these: "Certain women and men questioned the legal and social restrictions on women, especially in regard to education, female seclusion (known as *purdah* in the Indian subcontinent), strict veiling of the face, polygamy, the marriage of very young women to much older men by family arrangement, women's slavery, and, in some cases, concubinage. Egyptian male reformers wrote on women's behalf, among them Ahmad Fāris al-Shidyāq, author of *One Leg Crossed Over the Other* (1855); Rifā'ah Rāfi al-Taḥtāwī (1801–1871); Muḡammad 'Abduḥ (1849–1905), a founder of the Salafīyah (Islamic reform) movement; Qāsim Amīn, whose book *Women's Emancipation* (1899) unleashed furious discussion; and Ahmad Luṭfī al-Sayyid, publisher of *Al-Jarīdah*. Turkish counterparts included Namık Kemal and Ahmet Mithat.

Educated women, such as Wardah al-Yāzījī and Wardah al-Turk in Syria and Ā'ishah al-

Taymūrīyah in Egypt, began writing to each other in the 1860s and 1870s regarding reform for women, as women later did for women's publications. As part of a growing women's press, Hind Nawfal (1860–1920), a Syrian immigrant to Alexandria, published and edited *Al-Fatāh*, a women's Arabic monthly; Zaynab Fawwāz (1860–1914), who immigrated from Tibnin to the same city, founded the newspaper *Al-Nīl* in 1891. Persian women also began writing and publishing women's journals, the earliest being *Danesh* (1907). In Turkey, early feminists included the well-known Halide Edib Adivar (1883–1964) and Fatma Âliye Hanım (b. 1862), who published *Nisvani İslam* and *A Newspaper for Ladies*. In this period, women in various Muslim countries began to establish schools for girls...”

(Source: Zuhur, Sherifa . "Women's Movements." In *The Oxford Encyclopedia of the Islamic World*. Oxford Islamic Studies Online, <http://www.oxfordislamicstudies.com/article/opr/t236/e0855>)