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Modernization of Middle East

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By


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ABSTRACT

The current study focuses on the portion of the SOC1202 Introduction to Sociology course that involves comparing the experience of the Middle East with Modernization to that of Europe. This was a critical thinking exercise, so a controversial book "What Went Wrong..." by Bernard Lewis, with some flawed arguments was adopted as a reading. Learning styles (MBTI) data was also collected.. The reaction of these 38 WPI students to this book was reflected in their 3-5 page book reviews of it. The class was warned that Lewis had been accused of "Orientalism" and told what that means. After writing their reviews the class got to read one written by myself, a Turk. Then the class members had an opportunity to revise their reviews. Who did so, and why proved to be revealing and led to proposed improvements to the course. The decision to revise was related to learning style, initial grade on the review and whether one was more critical of Lewis than I.

CHAPTER 1

Introduction

This project is on the one hand an opportunity for one to study the details of the modernization of Middle East in three phases. In so doing I was exposed to the scholarly debate surrounding a controversial book widely accused of displaying an orientalist biased. Hence, it began with my book review on “What went wrong?” The Clash Between Islam and Modernity in the Middle East (Bernard Lewis), research on useful articles and other informative book reviews to see if a better text and reading on the subject were available for inclusion in a course for WPI students. My review of Lewis’ book was incorporated into the A term 2006 offering of the SOC1202 Introduction to Sociology and Cultural Diversity course. The Lewis book has been used in this course three times, and the study of student reaction to it was done two years ago. A search for a better text was undertaken last year. This year the plan was to have the students read the book and review it, but then read my book review and some supplementary information that were provided. Then they had the option to revise their review and 12 of 34 students who completed the MBTI did change. The second phase is a data analysis work focusing on who revised their book review and why. This phase has a great significance because it reflects the learning styles of a group of students who were enrolled at a sociology class at WPI (a group that differed somewhat from the WPI population as a whole) and revealed that both the course grades and reactions to my book review were affected by learning styles.

Learning style evaluation is based upon a survey type namely MBTI (Myers-Briggs Type Indicator). This will reflect 8 learning styles with 4 variables. Detailed

information will be provided in further sections about this second phase. In the end I propose changes in future offerings of the class based on my reading of the literature in the field.

Indeed, the third phase is a research section to look for alternative sources to be taught in Prof. Wilkes' sociology class in future days. After reading Bernard Lewis' book "What went wrong?" I have decided that there must other options to fill out gaps that I have found out in Lewis' writing. The proposal in the third section are based this research into the reaction of the members of this offering of the class.

Overview

The goal of the SS1202 sociology course was not the Middle East particularly but to teach the most and the least modernized countries of the world as well as their differences. This is the third phase of this study but this year's revision is different from the ones of 2004 and 2005. This year the author Bernard Lewis was introduced as an orientalist and the students of the class were told to be critical when they wrote their own book reviews on "What went wrong?" Then they were given my reaction, my book review, to read and after that they were given a chance to change theirs if they wanted to. By this we had different variables to test their learning styles in terms of MBTI data. Other than my book review another task that I had to accomplish was to coach students throughout the course for their role plays that took place in the last week of A-Term 2006. I have examined their character sheets and prepared them for their general presentations. According to the last two meetings that I had with each Middle Eastern groups I have observed that almost every student progressed a lot in terms of learning the Middle East. in the following section you will find my reaction to Bernard Lewis' study "What went wrong?" This became a significant piece of source for many students in the class who needed to change their book reviews and for those who did not feel to change their book reviews they made their thoughts definite after reading it.

Book Review: What went wrong?

By Hasan Mert Demir

Thursday, June 15, 2006

Bernard Lewis is one of the most respected orientalist and acknowledged authors among all. As an historian, he devoted most of his time to Middle Eastern culture and history. His book "What went wrong?: The clash Between Islam and Modernity in the Middle East" has been criticized by both western and eastern authorities and had repercussions all over the world. His book was already prepared when the terrorist invasions occurred on September 11, 2001 so the historical content and interpretation found in this study doesn't reflect any comments on that tragic incident. On the other hand, it provides detailed information for those trying hard to comprehend the differences between cultures and religions in Europe and The Middle East. These cultural variations make a significant backdrop for a review of the history of the present Muslim world and most of the time for westerners these basic principles and diversities are too complicated to comprehend and rationalize but the background that is provided in Bernard Lewis' study will make it understandable for a Westerner. This book is written for them, and the issue is whether it gives a balanced account and what kind of impression he leaves.

His book consists of seven chapters and the first three will cover the Middle Eastern history starting from the early ages of Ottoman Empire. The following four chapters will discuss the question "What went wrong?" That's a truly reasonable approach because there was a time when the Muslim lands were the capital of civilization, and foremost part of highly developed social and economic structure. For several centuries the Muslims represented by Turkey, were the greatest military power on the planet and located in a strategic place. The empire gained economic power by trading goods through the network of commerce in Europe, Asia and Africa.

Islamic armies were invading Europe, Africa, India and China at the very same time as an example of the military power of the Middle East under The Ottomans. Also they were importing wool from Europe, raw materials and nourishments from Asia and slaves from Africa. The region was quite developed in art and supportive of learning, literature and science. The art of manufacturing paper was imported from Asia and a numbering system and math tradition was borrowed from India. How this significant progress in developing civilization stopped and how it changed hands, the science and technology movement to “modernizing” Europe was interpreted in Lewis’ book. If in a society things start to go wrong, people usually try to ignore and try to conceal their mistakes from notice, by asking:” Who did this to us? “and try to find an exterior guilty party. But as an exception, Ottomans asked a different question: “What did we do wrong?” or “What are we doing wrong?” initiated a period of military and technical adaptation and this ideology delayed the empire’s fall for more than a century. It had a political side as well; according to Bernard Lewis this self-questioning started after the Treaty of Carlowitz and became even more important after the Treaty of Kucuk Kaynarca. The reason for that is, both agreements were signed by defeated Ottomans who could not dictate the term of peace and that was a turning point in the history.

Meanwhile, The West started to progress rapidly in science and politics. Ottomans had already realized that things had started to go wrong and have started selectively adopting westernization or so called “modernization”. The process started in the military but this adaptation wasn’t going to be very easy because there were countless restrictions according to Islam. For instance, Europe started the legation policy and started sending delegates to Muslim lands to set up their foreign relations observe and learn but for Muslims it was difficult to apply the same procedure because Islam didn’t approve any Muslim individual going to benefit from living among infidels on Christian lands. On the other hand, Muslims did not restrict anyone who

believed in a different religion and who wanted to live on Ottoman soil as long as they were willing to abide second class citizen state.

By contrast, the Ottomans did not pass over the chance of getting help from those infidels who lived on Ottoman lands. As an example for that Lewis says “For a while in the late fifteenth and more especially in the sixteenth centuries, Jewish refugees from Europe played a minor but not unimportant role in Ottoman society-bringing European economic, technical, and medical skills and occasionally serving in diplomatic missions.” [p.28] Also Greeks who lived within the Ottoman Empire helped encourage developments in medical science and literature. But with religious restrictions in a society, applying reforms is not as easy as deciding whether it is effective, or a worthwhile innovation. It must be justified and reconciled with Islamic teachings.

As a matter of fact, after the the Treaty of of Carlowitz, the second lesson was going to be even more devastating for Ottomans. “...when a French expeditionary force commanded by a young general called Napoleon Bonaparte invaded, occupied and governed Egypt. The lesson was harsh and clear-even a small European force could invade one of the heartlands of the Islamic empire and do so with impunity” [p.31] The following losses were even more tragic for the Muslim world; Eastern Balkan Provinces are lost to Russia, Western Balkan Provinces are left to French domination and colonies or in other words the subject Christian minorities declared their independencies one by one with the exception of the Armenians in the heartland of the Empire. All the wars that they have gone through and the losses they have left behind proved one thing and that was; even with equipment patronage and technical support from Europe, Christian military power was superior. What was “wrong” was not just the lack of military specifics but rather some more general social change.

This adaptation complexity has gone on in commercial base as well for a long time. Islam did not approve a lot of essential elements in the Western culture, but to keep up with them or

first of all to catch them up, Muslims had to adopt innovations and that meant “Westernization”. This was where the paradox came into play and Muslim community was portioned into groups; one who wanted to go with the Western way and the other, radical religious groups who totally restricted Western ideology. Lewis parades his knowledge on Radical Religious Community’s mentality with the following: “The Muslim jurists discuss at some length whether it is permissible for a Muslim to live in a non-Muslim country...It is not permissible for a Muslim to live a good Muslim life in an infidel land. He must leave home and go to some Muslim country.” [p.36] For the time being most of the Muslims have granted what Islam religious leaders requested and they did not leave their lands even for commercial purposes. There was a small community that traveled across the Middle East and went to infidel lands for either political or commercial reasons. Even those tiny bits of group of people were not Muslims but they belonged to the minorities under the Ottomans. Those small groups as opposed to the majority were mostly, Jews, non-catholic Christians, Greeks and Armenians. So in that case the lack of communication played a big role in underdevelopment of the Muslim society and it can be illustrated in Lewis’ work as: “Only Italian had some currency in the Eastern Mediterranean, and served as a medium of communication between East and West.” [p.37] This sort of tardiness caused a huge gap in literature between West and the Middle East. If we were to discuss the economical aspects between Islam and the West, unfortunately the situation is the same. Muslim lands in Middle East are very rich in petroleum and oil resources. Noticeable amounts of money come into Muslim economy every year but this money is used to buy capital stock in The West for business investment purposes. Instead it could have been used to build a productive infrastructure and extend the labor market in Middle East. The majority of the GDP (Gross Domestic Product) is based upon the export of petroleum from Middle East. Lewis states “According to a World Bank estimate, the total exports from the Arab world other than fossil

fuels amount to less than those of Finland, a country of five million inhabitants.” [p.47] These are the tragic and unfortunate consequences of those attempts taken to bring the region up to date after the Industrial Revolution. As relevant information, apart from Arab world, Turkey does not have oil resources and in the contrary they export a lot of merchandise to the West.

According to Lewis, another inadequate development is in the political sciences in the Middle East. The reason for that is very clear just like the other subjects. Ottoman Empire had been governed with the family dictatorship in the means of hereditary monarchy. When west came up with a new method of political administration called bureaucracy, it wasn't easy for Ottomans to give up their monarchy (“Royal family privilege”) habits. According to Lewis, Ottoman administration had been functioning by patronage and favor but instead an efficient bureaucratic supervision should role with merit and qualification. [p.47]

Lewis touches on another opposition in concepts when he talks about the money and power relationship. The functioning of this affiliation is very much different than the one in Middle East. In fact it reminds us the variations in functioning of bureaucracy in some sense. Lewis states “In the west, one makes money in the market, and uses it to buy or influence power. In the east, one seizes power, and uses it to make money.” [p.63] This statement implies the lack of law and enforcement of Muslim administration in governing process. In one sense, this power of applying sanctions is very significant for setting up social order that would save the community from squandering its investment resources.

One of the other westernization elements in social life is dressing up like a westerner or in other words adapting their clothing styles. First reforms in clothing are performed by military. In the early days of this reformation, even wearing hats were equivalent to become a renegade because it symbolized infidels. [p.75] But the adaptation progressed rapidly. There was nothing wrong with western style clothing according to Islam as long as it had only involved men but for

women it was tragically different because “For men to wear Western clothes, it would seem, is modernization; for women to wear them is Westernization, to be welcomed or punished accordingly.” [p.76]

From the beginning of 19th century reform practices progressed much more rapidly. However, with the edict of 1839, the so called enlightenment progress has officially begun. With the help of these reforms, commercial agreements, to adapt in principle the code of laws brought new terms such as advocacy, judge, fundamental law or in other words the constitution. These amendments caused radical reforms because back in the days, Islam was the only power and basis for fundamental law. Passing on amendments into society was giving a signal about a reform called secularism.

Secularism is an important term representing separation of religious and civil affairs. Applying secularism, such a briefly described term but intense in value of its contents, is just simply hard for an Islamic society. This book review focuses mostly on the clashes between Islam, its restrictions and the desire of modernization. There are details about “What have gone right” for the Muslim world or in other words “What they have done right” but the answer to the question “What went wrong” is critical. For every single religion on this planet, there are common rights and wrongs but to administer those principles of interpretation is the most difficult matter. This is what happened to the Muslim world, they misinterpreted Islamic rules and they had been delayed, they had been put behind in every aspect of new age’s necessities.

Lewis’ study reflects great facts about Islamic society and provides detailed information for any Western reader but of course he carries over some wrong knowledge as well. He decides to discontinue focusing on Islamic society and Ottomans before the period of a great Turkish leader called Ataturk. By the year 1923, Ataturk has performed several revolutionary acts(see the attached descriptive background sheet if you are not familiar with the critical part of Turkish

history) and Turkey has put many reforms into effect and since then a democratic, political and social system has been operative. So Lewis' unfortunate decision to stop before WW I with his historical account resulted in an overgeneralization. By this I mean that he skips the period in which the different parts of the old empire go their separate ways and the different societies that we know today emerge. By this conclusion, he has put Turkey as part of the current Muslim world which is absolutely an improper mistake. Turkey has progressed a lot in the adaptation process which is in no comparison to the other Islamic countries. On the other hand, in general Bernard's Lewis' research is a very beneficial resource for Western society. His way of explaining events in order and providing facts is very accurate and efficient. I would certainly recommend this book for those trying hard to understand the Muslim world.

In the following section you will find another book review written by *Imad-ad-Dean Ahmad*. He appreciated some sections of Lewis' study but from the point that I have observed he was more likely to be critical than appreciative.

A Useful Review

BOOK REVIEW FOR MIDDLE EAST AFFAIRS JOURNAL

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When Bernard Lewis, the most highly regarded of the living orientalists, chooses to address the question that all students of Muslim history love to ask, it is incumbent on us to give him a hearing. A careful reading of this book, however, poses difficulties. The book is plagued with small errors that if committed in such abundance by a Muslim writer would inhibit the academic community from according an equally important book its due respect. This is unfortunate because the author has some important, even profound, insights into the subject of why the Muslim civilization, which once the pre-eminent civilization of the world is now in a pathetic state of backwardness.

The first three chapters of this book, originating in three lectures the author gave in Vienna, suffer the most from his bias as a Western observer. It is interesting, for example, how the arrogance he attributes to the leaders of the Muslim world during its apex is reminiscent of the arrogance attributed to America today in a recently reported poll of public attitudes in the Muslim world. Replace "Europe" with "the Muslim world" and "slaves" with "oil and other" in the following sentence from p. 4 and you'll see what I mean: "The remoter lands of Europe were seen in much the same light as the remoter lands of Africa—as an outer darkness of barbarism and unbelief from which there was nothing to learn and little even to be imported, except slaves and raw materials."

Consider also this example. The author asserts that a certain Ottoman document comparing "Christian and Muslim methods of warfare ... to the advantage of the latter"

advances a "previously unthinkable suggestion" that "true believers should follow the infidels in military organization and the conduct of warfare." It is difficult to understand how the author could overlook Muhammad's adoption of the Persian technique of trench warfare in his defense of Medina and the influence of that precedent in Islamic law. Similarly, Lewis refers to other "innovations" by the Ottomans that, to the contrary, have precedents from the earliest Islamic era. He mentions using "infidel teachers" with "Muslim pupils." He has forgotten the polytheist captives of the early Medinans who were given their freedom in exchange for teaching the Muslims how to read. He mentions the Ottoman employment of Christian auxiliaries as a "change ... to accept infidel allies in wars against other infidels." He has forgotten the Jews who by the compact of Medina were to defend the Muslims from the Quraish.

Despite these problems, there are a number of insights in the book from which both the Muslim states and the Western states would benefit. One is the author's notion of "diplomatic mistranslation." He claims that the alliance between the Ottomans and the English against their common Spanish enemy relied on mistranslating the sultan's indications that the queen must follow a "path of vassalage and obedience" and "manifest loyalty and subservience" to the sultan was conveniently mistranslated into the intermediary Italian as "sincera amicizia" [p. 22]. One cannot help but be reminded how the definite article in the French version of U.N. resolution 242 requiring Israeli withdrawal from "the Occupied Territories" is "diplomatically mistranslated" into simply "Occupied Territories" in the English translation, giving American newspaper columnists the opportunity to claim that Israel is under no obligation to return all of the lands occupied on 1967.

The first three chapters conclude with the observation that while Muslims

continued to make some practical advancements in medical science in the modern era (for example incubators were invented in Egypt and smallpox vaccination in Turkey [p. 79]), "the underlying philosophy and sociopolitical context of these scientific achievements proved more difficult to accept or even to recognize" [p. 81]. Yet the proposed "cultural barriers" considered by the author in this part of the book are unconvincing.

While acknowledging the general egalitarianism of Islamic society, the author professes that there are three exceptions: slaves, non-Muslims, and women [p. 67]. While the author concedes that the status of slaves in Islam was better than in the West (Muslim slaves are granted rights by Islamic law and in any case slavery in Islam was domestic rather than economic, providing slaves with a "place in family and home life" [p. 84]), nonetheless, it was not until the rise of the West that slavery was abolished in the Muslim world, although the abolition movement was not solely a reaction to Western pressure [p. 88].

The role of Western powers in the equalization of the rights of non-Muslims was demonstrable, and met with opposition not only from many Muslims but from some of the non-Muslims with vested interests [p. 93]. The author speaks of the millat system as if it were a matter of "Muslim's rights," [p. 93] rather than a system, at least in part, of protecting minority rights. Equalization of rights has its ups and downs. For example, the removal of the jizya also meant the imposition of the military duty for which payment of the jizya had substituted.

When the Ottomans sought to ban the slave trade and grant equality to non-Muslims, the Wahhabis strongly objected that this was a violation of the shari`a (p. 92). The Ottomans backed down to the degree of exempting the Hijaz from the reforms (p.

93).

In contrast to their pressure for an end to the slave trade and equality for non-Muslims, the “position of women does not seem to figure in the concerns of Western critics of Ottoman and other Muslim institutions” [p. 94]. Yet, the claim that women had a higher status in the West than in the Muslims world in the 16th-19th centuries is a highly debatable issue. The fact that women mixed much more freely with men in the West (and its corollary that they were not veiled) seems to be the main measure (apart from the Muslim toleration of polygyny) by which the author assesses the status of women in the two cultures.

The fact that Muslim women had superior property rights is given only a passing nod. (The assertion that waqf is “the only area in the traditional Muslim society in which [women] approach equality with men” [p. 111] ignores the role of women in family affairs at the same time that it underestimates the importance of waqf in Muslim society.) That Muslim women retained their own names after marriage rates not even a mention. That the mixing of the sexes might have some costs for women is inconceivable.

The author is aware of the distinction between modernization and Westernization, but sometimes overlooks the obvious. Aware of the power of symbols, he writes, “For men to wear Western clothes, it would seem, is modernization; for women to wear them is Westernization, to be welcomed or punished accordingly” [p. 76]. This phrase “welcomed or punished” is prejudicial (suggesting an attitude of encouragement on the part of the Westernizers and one of coercion on the part of the traditionalists). Why not “welcomed or deplored” or “mandated or prohibited?” It is the wearing of the headscarf that was punished by the Shah of Iran (and is punished by the Turkish government to this day).

At the same time the author is puzzled by the perception that the necktie as the symbol of Western imperialism in men's fashions. He suggests Muslim antipathy to the necktie may be due to "its vaguely cruciform shape." Rather, the necktie—whose shape is more reminiscent of a hangman's noose than a cross—has been the symbol of submission to Western imperial power because (at least until recently) no man could get a position in the Western establishment without wearing it.

*The strongest chapter is the chapter on "Secularism and Civil Society." The author argues that initially the French Revolution (one should say the French Enlightenment) was perceived by Muslims not as a secularizing event but as a de-Christianizing event. This is profound, for to this day many Muslims erroneously conceive Western culture as a Christian phenomenon rather than as the product of secularization. Although some warned these ideas threatened Islam as well "they had little influence" [p. 104]. The Turks and Persians adapted the French term *laique* for the secularization process, while the Arabs coined an original term *`âlamânî* (worldly) which later was misvocalized as *`ilmânî* ("misunderstood to denote the doctrine of those who presume to pit human science against divine revelation" [p. 105]). Defining secularism as the mere absence of an established religion [p. 108] overlooks the at least as important element of the free exercise of religion and also misses the dark side of laicism—the forcible exclusion of religion from public life. The claim that "the primary meaning of civil [in civil society] is non-religious," is merely a reflection of the bias of a particular strain of Western culture reflecting a French influence that, not only ideologically, but by force of arms [p. 112], has imposed changes on Muslim society against which the Islamic resurgence is in part a reaction.*

The Christian element in Ottoman environment made it easy for the Turks to

adopt a pattern reflecting an ecclesiastical order that was alien to Islam [p. 108]. In the face of the challenge of the West's successes, this "Christianization" of Islam left people of the Ottoman Empire at a crossroads, confronted with a choice between Islamization or secularization. (Yet, ironically, the Iranian Revolution is "Christianizing Islam in an institutional sense," endowing "Iran with the functional equivalents of a pontificate, a college of cardinals, a bench of bishops, and, especially, an inquisition, all previously alien to Islam" [p. 109].)

The author notes the relationship of tolerance to civility and the basis for it found in the Qur'an [p. 113], but says that Islamic history has fallen short of the West's recent history of "emancipation, acceptance and integration of other-believers and non-believers" [p. 114].

A chapter on "Time, Space and Modernity" is extremely interesting, but plagued with annoying errors. Lewis tries to explain the peculiar Middle-Eastern sense of time. Although Muslims quickly adopted clocks and watches for government and private use, they never adopted public clocks as are found in town squares. On the authority of Ogier Ghiselen de Busbecq, he attributes this to a Muslim fear that public clocks would diminish "the authority of their muezzins and other ancient rites" [p. 118].

Unfortunately, Busbecq's reliability as an observer is suspect as he misreports the times of the five daily prayers, replacing Isha prayer with a mid-morning prayer [p. 117].

The existence of a characteristic and often frustrating Middle-Eastern sense of time is well-known. Lewis' arguments about space are more debatable. Again interesting points are undermined by errors. For example, the assertion that the Arabic mile is one hundred fathoms appears to be due to a typographical error [p. 122]. Did he mean one thousand fathoms? The reference to Fajr as a "predawn" prayer [p. 122] is

baffling.

Lewis raises the fascinating question as to why Muslims have so resisted Western classical music when they have musical traditions of their own. His effort to account for it because of the discrepant perceptions of time is plausible, but it seems to me that the issues like the presence of micro-tonality in Muslim music would be a more promising line of inquiry.

*In his conclusion, Lewis rejects the question "What has Islam done to the Muslims?" He notes that blaming Islam for the status of Muslims is not plausible since both science and freedom flourished in the Muslim world for centuries to a degree "that led persecuted Jews and even dissident Christians to flee for refuge from Christendom to Islam" [p. 156]. He quotes unnamed sources that ask the more pertinent question: "What have the Muslims done to Islam?" and identifies four different categories of answers [pp. 156 ff.]. One category attributes the decline to the adoption of alien ideas. Another attributes the decline to a fanatical retention of obsolete ways. Another category lays the blame on particular religious problems (e.g., failure to separate church and state or the legacy of sexism). The last category is the asymmetry of factors between East and West (e.g., precious metals, inbreeding, environmental degradation). The two most popular answers are the abandonment of the divine heritage of Islam and the failure to adopt secular democracy [p. 158]. To Lewis these appear to be alternative answers, but I would suggest that a return to *ijtihād* and to *Qur'anic* principles would provide the opportunity to return to religious pluralism in the form of secular (in the American, not French) sense of the word Constitutional democracy, a religious Republicanism. Such an attempt will not be successful, however, unless it reckons with the kind of critique offered by this book.*

Notwithstanding its errors and biases, this book demonstrates how an erudite outside observer of a culture can provide important insights into the decline of that culture. Lewis correctly notes in his conclusion that whether or not the Middle East once again assumes a role as a major center of civilization in the world is its own choice. Muslims who desire to be leaders of civilization again must take into account his analysis, taking advantage of its insights and correcting its shortcomings.

Imad-ad-Dean Ahmad

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After reading the first two reviews you might be in the same position to look for alternative books to be taught in classes or fill out what is not told with a more accurate source from Bernard Lewis. Either way we need an extra study to correct Lewis' mistake the following sections give detailed information why we need alternative sources and what can those sources be.

More on Middle East

Why do we need alternative sources on Middle East?

After reading the book called “What went wrong?” from a great western historian Bernard Lewis, I was pretty impressed with his work and his acknowledgment about the Middle Eastern culture and history. From his stand point as a westerner it should be very difficult to comprehend and analyze a very different region on the other side of the world in the first place and making other readers understand it as well must be another issue but he was pretty successful on his work. As part of my project I was required to analyze and criticize Mr. Lewis’ book “What went wrong?” and write a book review on it. Through out my research I realized that there was not much personal equitation in his research but an unfortunate decision he made in the book was not something that I could ignore.

As he explains in his book the roots of modern Turkey now grounds on a great empire that was once the cradle of civilization called “The Ottoman Empire”. In the first three chapters of his book he gives some detailed information about historical facts of Ottoman Turks. Then in the rest of the book he analyzes and tries to find an answer to the question what really went wrong through out the late centuries and the empire got scattered, lost its power while the Europe has made great improvements and became the capital of civilizations.

His historical analysis part was somewhat successful but he made a big mistake when he put Turkey in the same position with Middle Eastern countries and stop commenting on changes that the Turkey has performed after the early years of 20th century. During the period starting from the time of WWI and until now Turkey has performed a lot of improvements in its politics, economy and social life. Starting with founding the Republic of Turkey in 1923 by a great leader called Mustafa Kemal Ataturk, Turkey has adapted many reforms in literacy, clothing, music,

science, economics and life style until 1938. The roots of modern Turkey now are the basis of those improvements and can not be ignored in any case. Especially, while the country goes through another great change and taking steps towards joining the European Union. The book was published in December 2001 so it was written during the past few years before then. I found this act of Bernard Lewis pretty biased while the country goes through a modern change. Just because Turkey shares the same religion with Middle Eastern countries, does not mean that it can be put in the same civilization standards with those countries as well.

His study, "What went wrong?" is admired by many college professors and it is taught as a good source of world history in history and sociology classes in many universities. For a westerner who is seeking information about Middle Eastern culture and history, the book might be a good source up to one point but the rest must be taken care of so that the story will be whole in the right way. After getting variety impressions from students of Prof. Wilkes' sociology class that was taught in A-term 2006, at Worcester Polytechnic Institute, Prof. Wilkes and I decided to find better sources for students so that they would not get a wrong impression about the current status of countries.

The book "What went wrong?" is very readable and in a decent length that it can be taught and analyzed in one term but with supportive documents such as book reviews, articles, some sections of other books or even some sections of Bernard Lewis' books might be very helpful in our purpose. I have found many authors who have written books about Middle East and many other sources throughout my research. I have devoted the rest of this chapter to those alternative sources.

Alternative sources from different authors

There are many studies and sources on Middle East but among all these there are not more than two dozen that can be reliable according to the American University in Cairo. Since we look for sources to be taught in classes for students, these again should be selected by reliable scholars, by history or sociology professors whose field of knowledge is comprehensive in the region. As said by the American University in Cairo survey was conducted among two hundred and two professors who have detailed knowledge in the field and with their recommendations the institution came up with a list composed of two hundred and forty seven books. By eliminating the weakest links they finally came about 21 books on Middle Eastern Studies. One of the books in that list belongs to Bernard Lewis but since I devoted this section for different authors, I will talk about them in the first place. The following list indicates the most readable, informative and accurate books and their authors as well as the publishing years:

- **Orientalism** by Edward Said, 1978

Orientalism is a term used for the studies of Far East by Westerners. It came up front by Edward Said. His book defines the basis of orientalism throughout the world, informs his readers about secularism and the Muslim religion as well.

- **The Old Social Classes and the Revolutionary Movements of Iraq** by Hanna Batatu, 1978

This book by Hanna Batatu particularly focuses on an Islamic country Iraq. This source provides great detailed information of change in politics and society in Iraq. It has also visual demonstrations of analytical data representations.

- **Arabic Thought in the Liberal Age** by Albert Hourani, 1962

This is another source which might be very useful for any reader. It touches on very critical points such as the Islamic states, Muslim perspectives of Europe, and Arab nationalism. It also gives a historical background about the Ottoman Empire and examples of Christian secularists. Another appealing section was devoted to a briefing about what happened in the past, the possibilities that the Muslim world will face in the future.

- **A history of the Arab Peoples** by Albert Hourani, 1991

This richly detailed source starts giving information with the rise of Islam and comes up to late 1900s. This is a very instructive source on the Islam religion itself for those who seek educational info. It also focuses on the Arab people and the two centuries of the Ottoman Empire (16th -18th centuries). It provides very comprehensive facts about the European Empire throughout the history. So it kind of comes and goes between geographies and religions which give the reader of opportunity to make comparisons.

- **The Venture of Islam** by Marshall Hodgson, 1975

This literary work of Marshall Hodgson is based upon his classes he has taught at University of Chicago. It goes back in time before the birth of prophet of Islam, Hz. Mohammed and comes to early 1950s. It pretty much touches on every aspect of Islamic society.

- **Colonising Egypt** by Timothy Mitchell, 1988

This work piece is a successful outcome of detailed orientalism. The book itself is not a source for historical background of Egypt but instead it gives feedback about the aspects in education and politics after colonization more particularly over the 19th century.

- **The Mantle of the Prophet** by Roy Mottahedeh, 1986

According to a book review by Luran Walker from University of Toronto in 1997 Roy Mottahedeh “guides the reader through two thousand years of history, he retains that Persian culture has always managed to survive. He succeeds in his attempt to cast doubt in the minds of the readers, with regard to myths, by opening up an unknown world that of the mullah, while at the same time expressing his concern for the future of Iran.”

- **Contending Visions of the Middle East** by Zachary Lockman, 2004

This masterpiece explains how westerners have observed the Middle East throughout the 20th century in a well written way. Carl Brown from *Foreign Affairs* describes the value of contents of this piece of work:

The first half of this book surveys how the West has "imagined" the Middle East from early encounters to the twentieth century. In the second half, Lockman narrows his focus, tracing the American image of the Middle East over the past half-century. One chapter, devoted to the scholarly debate sparked by Edward Said's Orientalism, offers the best available short analysis of the views of Said, Bernard Lewis, and other major thinkers. Other themes include modernization theory, which emerged soon after World War II as a critical determinant of American thought about the Middle East; U.S. governmental support for Middle Eastern studies; and the role of think tanks. Lockman ends with a tough but fair and persuasive critique of Martin Kramer's broadside Ivory Towers in the Sand, which charges that American academic scholarship on the contemporary Middle East, gets it all wrong. Most impressive about Lockman's study of these "contending visions," past and present, is the perceptive and fair appraisal he offers of those whose vision he does not share.

- **Women and Gender in Islam** by Leila Ahmed, 1992

Leila Ahmed is a professor of Middle Eastern studies in University of Massachusetts. She focuses on many intellectual and social issues, particularly emphasizing women's role in the society of the Middle East. She devotes a section for Egypt and issues of feminism in her research as well.

- **Overstating the Arab State: Politics and Society in the Middle East** by Nazih Ayubi, 1995

In this research Nazih Ayubi concentrates on the political sciences in Arab world. He provides factual information how the fluctuations occur in science, economy and social life with the emergence of foreign societies.

- **A Political Economy of the Middle East** by Alan Richards & John Waterbury, 1990

According to Lisa Anderson from the department of Political Science in Columbia University "This book sets a new standard for works on the modern Middle East...studies of Middle Eastern Politics could be divided into two types. One attributed political events and behavior to international influences that were discernible in the record of recent political history, particularly that of European imperialism and the Cold War."

- **A History of Islamic Societies** by Ira Lapidus, 1988

The following review of the study by Ira Lapidus will give quite a bit of an understanding about the value of contents:

Just over a decade ago, one could ask whether the greatest threat to Christianity in particular and Western civilisation in general was posed by totalitarian communism or fundamentalist Islam. Illustrative of these twin threats was the year 1979 which witnesses

the rise of the Ayatollah in Iran, with the US hostage crisis, and the Soviet invasion of Afghanistan. Both forces seem on the offensive with no sign of losing steam.

Today, the threat of communism as an ideology has largely disappeared (although the military might of the Soviet Union, and the will to use it, is by no means diminished). Militant Islam therefore seems to have become the chief rival to Western values and traditions. Certainly other competing ideologies and 'isms' abound, such as secular humanism, radical feminism, New Age-ism, etc. But Islamic fundamentalism is the one trans-cultural, international force most able to challenge the West, especially with its recently acquired muscle of oil power.

Books on Islam and the Arab world written in the last half century number well into the thousands. Some of the better volumes which are both fair yet aware of the potential danger Islam poses include those authored by Daniel Pipes (In the Path of God: Islam and Political Power, 1983; The Long Shadow: Culture and Politics in the Middle East, 1990); David Pryce-Jones (The Closed Circle: An Interpretation of the Arabs, 1989); and any number of books by Bernard Lewis.

There are numerous good surveys and histories of Islam. One very good history written recently is Ira Lapidus' volume. This book is a scholarly and meticulous study of the diversity and development of Islam as a cultural, religious and social force. The historical evolution of Islam is traced from pre-Islamic Middle Eastern societies, which helped shape the way Islam unfolded, through to its current status. All the major homes of Islam are examined in great detail: the Middle East, the Indian sub-continent, North Africa, sub-Saharan Africa and southern Asia.

The cyclical nature of Islam's fortunes is traced in panoramic fashion. At the time of Mohammed's death in 632AD, Arabia was largely won to Islam. Exactly 100 years later, Charles Martel barely halted the Muslim advance in Tours, France, preventing the crescent from taking over Christian Europe. Three centuries later, Crusader kings were knocking at the gates of Jerusalem. By the end of the 17th century, however, the King of Poland narrowly prevailed over the Islamic legions at Vienna. Today Islam is again resurgent.

Just how contemporary Islam will fare in the future is an open question. As Lapidus makes clear, Islam is a divergent, multi-faceted force. In its social, cultural, linguistic, religious, political and ethnic make-up, the world of Islam contains innumerable variations. Certain Islamic states, such as Iran and Saudi Arabia are avowedly Muslim. Others, like Turkey, are highly secularized. In some countries, like the Soviet Union, Muslims are a demographic and political minority. The forces of secularization, modernization, industrialization, nationalism have all impacted on Islam in different ways. The Islamic resurgence (as represented in Iran) is but one response. Lapidus offers no clear answers as to how these interactive forces will develop in the future.

But it is clear that with 900 million adherents, Islam is a force to be reckoned with, however it evolves in the coming years. This book, along with the other authors cited, provides a good introduction to the complex, fascinating and influential world of Islam.

- **Rule of Experts** by Timothy Mitchell, 2002

Another book by Timothy Mitchell particularly focuses on Egypt. He talks about a variety of topics from malaria to economy, from violence to politics. It puts together a series of essays that principally concentrated on the progress in Egypt.

- **Ambiguities of Domination** by Lisa Wedeen , 1999

George Steinmetz from American Journal of Sociology interprets Lisa Wedeen's book as the following:

In this fascinating book, Lisa Wedeen analyzes the effects of the personality cult of President Hafiz al Asad on everyday political life in Syria. Ambiguities of Domination begin with the puzzle of the cult's very existence: How does the state benefit from a cult whose contents seem preposterous to most Syrians? In answering this question, Lisa Wedeen provides a historical account of the cult's emergence; she interprets its amigery and the critical and artistic responses to it; and she offers an exciting theoretical discussion of theories of political subjectivity under authoritarian rule.

- **The Muqaddimah** by Ibn Khaldun, 1377

Muqaddimah could be translated as the "introduction" into English. This book interprets the very early history of Islam in a philosophical way. It touches on many different subjects such as social and natural sciences, politics all over the globe and different styles of regimes.

- **A Peace to End All Peace** by David Fromkin, 1989

This historical piece of work concentrates on the time period which reflects the fall of the Ottoman Empire and the changes that have gone on in certain ways for a long time in the Middle East.

- **Armed Struggle and the Search for State** by Yezid Sayigh, 1997

As different from other books and/or sources, this piece of work particularly provides a useful content on Palestinian movement. According to Salmoni Barak from the Journal of Political and Military Sociology;

To illustrate his thesis, Sayigh provides a social, political, and military narrative or organized Palestinian nationalism for the entirety of its post-1948 history. In addition to the several publications issued for external and internal consumption by the PLO and other Palestinian groups, Sayigh uniquely utilizes the military archive of Yasir Arafat, the logbook of the PLO Central Operations Room, documents from the Palestinian Liberation Army, and records from the PLO's Social Affairs Institution.

- **State, Power and Politics in the making of the Modern Middle East** by Roger Owen, 1992

Michael Nojeim from Arab Studies Quarterly (ASQ) summarizes the concept hidden in Owens work as the following:

This is a lively, succinctly written work that will stand the test of time. It will fit nicely as a basic text in a course on contemporary Middle East politics. Because Owen takes a comparative perspective that spans the Third World, he avoids a pitfall common to others who focus exclusively on the Middle East, namely a tendency to reduce explanations of change or continuity to a common religious component.

- **Society of the Muslim Brothers** by Richard Mitchell, 1969

This piece of written work is a wonderful source for those who are seeking to find detailed information particularly on revivalist Egyptian movement. It has been approved

by authorities as the leading standard source for the history of Egyptian movement since it was first published in 1969.

- **Arab Politics: The Search for Legitimacy** by Michael Hudson, 1977

Malcolm H. Kerr from Middle Eastern Studies Association Bulletin presents a short briefing about the contents as the following:

"Here for the first time is a really good general textbook of Middle Eastern politics. . . . Hudson has managed to provide detailed information about each Arab country within a sophisticated overall analytical framework, which substantially explains the situation in each country."

Alternative sources from Bernard Lewis

Since Bernard Lewis is one of the best and most respected historians, we can not ignore his entire struggle because he has misleading issues in one of his writings. We have been looking for alternative sources to replace his work “What went wrong?” in the previous section. Another option I came up with Prof. Wilkes, is to look for other works of his to fill out gaps that were found out in “What went wrong?” so that we would be able to use his valuable information as a whole and use it for teaching purposes in Prof. Wilkes’ sociology class.

Bernard Lewis is a great orientalist and he devoted most of his studies on Middle East. Therefore he has many literature works on this territory. I have picked the ones that we could use for our purpose so that we could distinguish the most advantageous ones. You will find valuable information in the following sentences.

- **Islam and the West, 1994**

Paula I. Nielson from Loyola Marymount University describes this historical research as the following:

*In this collection of essays, Lewis (Professor Emeritus of Near East Studies, Princeton) is concerned with relations between the Islamic and European civilizations. Lewis, well known for his myriad works on the Middle East (most recently, *Race and Slavery in the Middle East*, Oxford, 1990), focuses on perceptions and reactions to intercultural contact and the problems that preclude understanding. In 11 essays, he explores questions of patriotism, economics, and linguistics. In part, this collection is a skillful rebuttal to the attack by Edward Said (*Orientalism* , LJ 11/1/78) and others against Western scholarship, motives,*

and interpretations of the Middle East, which challenged savants such as Lewis himself. A work of sound scholarship; highly recommended.

The reason I consider this writing as a valuable resource is because it provides a lot of information throughout the timeline in history of Middle East, it talks about secularism and democracy in politics.

- **The Muslim Discovery of Europe, 2001**

This is another fascinating writing from Bernard Lewis and it has a precious historical content just like “What went wrong?” but slightly different from that, it has a broader value of information in different aspects such as media, religion, economy, government, science and technology, cultural life, social, etc. This is sort of a brief explanation document in every relevant level of civilization.

- **The Emergence of Modern Turkey (Studies in Middle Eastern History), 2001**

This book from Bernard Lewis is the perfect fit for our case. If I were to rephrase, my argument was the following: Bernard Lewis has made an unfortunate decision and stopped telling the story right after WWI and ignored all the progress that Turkey has performed until now. But this writing “The Emergence of Modern Turkey” starts from the decline of the Ottoman Empire, talks about reforms and “Kemalism” and completes the story with Turkish revolution.

Since Ataturk and his reforms form a crucial period in the history I have devoted a section explaining what he has performed throughout the history of Turkey and then I will be touching another critical point “Turkey and the EU debate” because after all those reforms were adopted Turkey is in a position to go even further and become one of the other modern, western countries.

Subject: Ataturk and His Reforms

By Hasan Mert Demir

Mustafa Kemal Ataturk is genius reformer as well as being a military man and a leader. He has performed several radical reforms in politics, economy and social life and those transformed Turkey into a radical, modernized country. This document will provide brief information about the reforms Ataturk had performed between years 1922 through his death in 1938. The following is a list of reforms in chronological order:

- In November 1, 1922, 4 years after the WW-I Turkey has revoked the Sultanate and just a few months later in October 29, 1923 in the capital city Ankara, Republic of Turkey was stated publicly and officially.
- In 1924, Sheriat and Caliphate were both revoked and religion based schools are closed.
- In 1925, Fez (cone-shaped hat with a flattened top adorned with a tassel) banned by the “Hat Law” Western calendar was adapted. Covering of women dispirited. Western fashion of wearing encouraged.
- In 1926, Islamic way of marriage is banned and new civil and commercial codes were introduced and adapted.
- In 1928, new Turkish alphabet adapted.
- In 1933, all of the Islamic readings including the Holy book Kur-an (Quran) is required to be translated in Turkish rather than worshipping in Arabic.
- In 1934, “Law of Surnames” is adapted and women were given the right to vote during elections.
- In 1935, “Sunday” is adapted as an officially authorized weekly holiday.

His reform program became an ideology namely Kemalism and it reflected Ataturk's six principles in one. Principles of Ataturk are republicanism, nationalism, populism, reformism, statism, and secularism. His leadership and innovative character carried out Turkey into being a more democratic and a secular state. All this reformation provided Turkey a new opportunity of taking a position with other western countries. In the following section you will find Turkey's application process to join EU and read more about negotiations with other countries.

Turkey and the European Union Debate

After becoming a secular state on October 29, 1923, Turkey has progressed a lot in the terms of modernization. After adapting the great leader Ataturk's reforms, Turkey stood as a bridge between the Christian and the Muslim worlds. Almost %99 of the population is Islamic in Turkey but concurrently the country itself is a secular state which is different from other Muslim countries. Turks have performed a great movement in modernization such that they got into a position for applying to join the EU (European Union). Now this is really an important issue for Turkey itself and the other EU countries as well as the rest of the world. The reason that I am stating this is because Turkey would be the only Muslim country in the European Union with a large population, if it is accepted as a member.

Turkey has been keeping close relations with Europe since just after the end of WWII, more particularly since the early years of 1950s. It all started with Turkey's participation in a collective security force called NATO in September 1952. A few years after that in 1957, Turkey applied for an associate membership to another organization called European Economic Community (EEC). EEC was a Western European organization whose purpose is to set up a common market so that its members would benefit in means of trade, marketing, economics, politics, etc. After couple years of negotiations, Turkey had an agreement to join the EEC in 1963 as well as the Customs Union the purpose of which is to increase the number of economy as well as cultural and political bonds between member countries. A decade later Turkey invaded Cyprus in 1974 when it tried to join with Greece and this put a damper onto Europe-Turkey relations until mid 1980s. Actually Turkey took control of half of the island for the minority

Turkish population of the island to give them security from the majority. EEC and Turkey revitalize the association process in 1986 in an attempt to get the process back on the track. In March 2001, Turkish Government took a big step and adopted “The National Program of Turkey” for taking on the EU laws.

In January 2004 Turkey accepted an amendment forbidding the death penalty in all circumstances officially. A year later, in October 2005, EU decided to begin accession negotiations with Turkey. Since then the negotiations have been withheld or just being postponed to a forthcoming date. Several nations oppose Turkey’s admission, seeing cultural differences or financial disadvantages for themselves at least in the short run. From a European stand-point the advantages of Turkish membership would be:

- The secular form of government of Turkey is a good fit and obviously a great advantage compared to the other Muslim countries. The way the democracy applied by government is in the western standards and its constitutional laws match the ones in modernized European countries.
- Turkey has been an outstanding NATO ally since 1952 and a possible membership would mean a great contribution to the military power of EU.
- Turkey has a dynamic youthful population (%23 is under age of 15) which means higher education standards and a growing labor force that gets relatively modest wages.
- During the Ottoman Empire times, there was regular Europe-Turkey contact. Many Christians converted to Islam and started living on Ottoman soil. Teaching about western ways, others never converted yet were tolerated and traveled in Europe for trade purposes. They had a monopoly since Islamic authorities restricted any Muslim’s living on the “infidel lands”. The Christians who lived on Ottoman lands had many memories and observations about developments and the life style. Some later moved to Europe, and had many stories to tell and

wrote diaries. There was a continuous commercial and cultural exchange with European culture.

- Turkey's strategic geographic location and transitional economic cultural system would be a benefit in the means of getting one step closer in relating to the more traditionally Islamic Middle Eastern countries.
- With a population of 72 million people, Turkey would provide a large labor force and be one of the most critical countries in terms of trade with the rest of the world. The reason for that is; in economically developed countries, labor force is expensive in part because usually the literacy rate is high and there is not enough educated labor to do the actual production. European laborers demand more money per hour than an average worker demands in Asia or in the Middle East. So big companies hire workers mostly in Asia and they do the actual assembly there because it is much cheaper. The Turkish labor cost and literacy rate is lower, approximately %88 literate in Turkey and %95 in EU. So this seven percent difference would provide an initial low cost labor force for manual labor and educated labor. Turkey benefits overtime since the difference will decline overtime, but Europe gets competitive boost in the meantime on the global market.

On the other hand many Europeans think that Turkey's accession would mean a possible threat for the future of EU standards of living and might lead the whole organization to falter while bringing Turkey to parity with other European nations. The followings would be the disadvantages leading some to argue used against Turkish membership.

- Only %3 of Turkey's soil falls into European geography and a possible membership would mean that the EU boundaries would extend to other Middle Eastern countries. This would possibly cause a vast amount of refugee flow towards Europe.
- Poverty and the inflation rate in economy is definitely a negative influence on the EU

commission and a possible membership might decline life standards of other individuals living in Europe.



Figure 1 Inflation Rates of Countries

- Cyprus dispute is another issue that EU wants to resolve. EU wants Turkey to pay restitution the lands taken from Greek-Cypriots after the invasion.
- Migration problems sound like another threat for Europeans. EU council thinks that many Turkish people would migrate from Turkey to other parts of Europe and this would cause

overpopulation in Europe and an imbalanced population distribution after the EU boundaries are extended.

There are many issues that need to be resolved between Turkey and EU. The major stumbling block at the moment seems to be the Cyprus dispute. It seems like neither of the sides would back down in that case.

In my opinion it wouldn't be that complicated in the first place if NATO had brought peace to the island before Turkey took an action in 1974. The rebellious acts of the Greeks and violence against Turks in the island during that time were pretty clear. The minority was being intimidated. It was all over the media but NATO preferred to be silent. They should have taken an action in the most favorable way for both sides. It may seem too late to bring a just peace to the island at this moment and therefore negotiations may take time but Turkey's membership does not look like impossibility in the future. Some say it's crucial for Turkey to be offered limited rights and the Turkish side says any sort of a limitation agreement is out of the question, it's either the full membership or nothing. Many parliamentarians agree on Turkey's being a loyal ally in the area but they just want to take it step-by-step (not to regret a possible problem). Most of the European public opposes Turkey's membership at the moment but some countries, notably Great Britain, support the application. The most vocal ^{opponents} are Germany and Spain, but it is controversial in France as well.

CHAPTER 2

TA OBSERVATIONS (SS1202)

As part of my project Prof. Wilkes and I tried a new methodology to figure out how much a group of westerners know about Middle Eastern culture, history and sociology. I was assigned to be the TA of Prof. Wilkes' sociology class and coach students for their role at the end of the term. The class was divided up into two major groups; European and Middle Eastern. Among those groups they were divided up into countries of their region. Their task was to represent their countries in a variety of areas such as politics, science, economy and health care.

They picked real characters of those countries for their individual role plays and I coached them throughout the way during the term. Of course this was not an easy task because according to my observations they had zero knowledge of entire Middle East besides what they see and hear from the media. Convincing a westerner with the progress of Middle East is a big struggle but showing them what they did not know was worth to spend time teaching.

A few of those students had a prior knowledge of Middle East because of their cultural heritage but this was only limited with the word "a few" among all the class. Prof. Wilkes and I prepared documents and found out many articles to get them ready for their role play and keep them up-to-date. Besides their role play, they were required to write a review for "What went wrong?" just like I did in the beginning of my project, read my review after they submitted theirs and write a reaction paper to my review. I was very impressed with the performance of what they had observed and written in their reviews. Some of them had a wish to change their reviews after reading mine. They were informed that I was Turkish in the beginning of the class and many of them appreciated my observations regarding Lewis' study "What went wrong?"

In the following sections of this chapter I will provide information about reactions of those who read both Bernard Lewis' book "What went wrong?" and the book review written by me. . The task here was to analyze the collected data from students and put it in an analytical form.

Learning styles and their descriptions

Myers-Briggs Type Indicator is purposed to identify and analyze personal references. It is a personal test and can be used to identify learning styles. It can be used for leadership trainings, personal and psychological developments and for many similar benefits. Over this course Prof. Wilkes and I analyzed those students' reactions with their learning styles. You will be provided with descriptions of those MBTI learning styles that we have used:

- 1) **Introverts-Extraverts:** In daily life these two terms are referred as attitudes. It describes the energy flow of an individual. If an individual is an extravert, their energy flow is most likely to be outwards in a way that those individuals' attention is on other's thoughts and feelings. But for introverts this is just the opposite meaning that introverts tend to be more on themselves, they like to focus on their own ideas and feelings
- 2) **Sensing-Intuition:** These two terms represent data analysis and process of an individual's brain. Sensing people focus mainly on current events and they tend to identify data with their five senses but for intuitive ones this is different in such a way that intuitive individuals focus on futuristic incidents, they like to deal with consequences and perceive possibilities.

- 3) **Judging-Perceiving:** These two functions are both presented on the outside. The difference between them is judges like things structured and planned and to be on schedule. Perceivers like it more flexible than stiff; they like to be more spontaneous.
- 4) **Thinking-Feeling:** Both of these functions are used for judging purposes. Thinkers tend to use logic operations such as true OR false, on the other hand feelers want to be more on emotional basis. Their primary concern is what's better OR what's worse. Thinkers tend to be more objective.

Methodology

As explained earlier in the observations section, students were required to write a book review on Bernard Lewis' study "What went wrong?" Then they were given my book review and they wrote a reaction paper after reading it. According to these data I analyzed their learning styles over their course grades to figure out how much they learnt in class along with my own variables. This methodology would allow us to make comparisons with our hypothesis and data results. The followings are the three variables that I came up with:

1) Informative OR not

- 1.1) Mr. Demir's book review is informative
- 1.2) Mr. Demir's book review is NOT informative at all.

2) Agree OR disagree

- 2.1) I agree with Hasan's opinions after reading his book review.
- 2.2) I totally disagree with Hasan's opinions after reading his book review.
- 2.3) I partially agree with Hasan's opinions after reading his book review.

3) Change OR do not change book review

- 3.1) I need to change my book review on "What went wrong?" after reading Hasan's review.
- 3.2) I do NOT need to change my book review on "What went wrong?" after reading Hasan's review.

Student reactions were used to predict whether they were appreciative or not, over the variables that I have come up with and to come up with a learning style distribution over course population. For example we would predict the sensing type students to believe what they read without getting into detail because they refuse to be critical. They are more likely to be on the appreciative side. But intuitive students like to get into detail, criticize what they read in every aspect. Another prediction we could make is extraverts would either totally

agree with my book review or would totally disagree. The same rule applies for Bernard Lewis' study, extraverts would either totally agree with him or would totally disagree with him. The ones who partially agree either with me or with Bernard Lewis would fall into introverted.

Data Analysis¹

In this section you will find analytical representation of learning styles and variable types with clear explanations. The following figure will demonstrate the total number of students and who submitted the required work and who did not.

Crosstabs

[DataSet2] F:\iqp\SPSS\socio.sav

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
appreciative or critical * Change BookR * trichot book review grades	32	84.2%	6	15.8%	38	100.0%

Figure 2 Number of Students

¹ SPSS Data Evaluation

The following figure will classify students with their course grades, either being appreciate or critical and/or need to change their book reviews or not.

appreciative or critical * Change BookR * trichot book review grades Crosstabulation

trichot book review grades				Change BookR	
				No Need to Change	No Response
85 or less	appreciative or critical	appreciative	Count % within appreciative or critical	3 100.0%	
		some appreciation-informative	Count % within appreciative or critical	1 100.0%	
		critical	Count % within appreciative or critical	1 50.0%	
		very critical	Count % within appreciative or critical	0 .0%	
	Total		Count % within appreciative or critical	5 55.6%	
middle group	appreciative or critical	appreciative	Count % within appreciative or critical	0 .0%	1 50.0%
		some appreciation-informative	Count % within appreciative or critical	1 50.0%	1 50.0%
		critical	Count % within appreciative or critical	1 20.0%	0 .0%
		very critical	Count % within appreciative or critical	1 50.0%	1 50.0%
	Total		Count % within appreciative or critical	3 27.3%	3 27.3%
93+	appreciative or critical	appreciative	Count % within appreciative or critical	1 100.0%	0 .0%
		some appreciation-informative	Count % within appreciative or critical	1 50.0%	1 50.0%
		critical	Count % within appreciative or critical	1 50.0%	1 50.0%
		very critical	Count % within appreciative or critical	2 28.6%	3 42.9%
	Total		Count % within appreciative or critical	5 41.7%	5 41.7%

Figure 3 Appreciative or Critical

trichot book review grades				Change BookR		Change	Total
				No Need to Change	No Response	Need to change	
85 or less	appreciative or critical	appreciative	Count	3		0	3
			% within appreciative or critical	100.0%		.0%	100.0%
		some appreciation-informative	Count	1		0	1
			% within appreciative or critical	100.0%		.0%	100.0%
		critical	Count	1		1	2
			% within appreciative or critical	50.0%		50.0%	100.0%
	Total	very critical	Count	0		3	3
			% within appreciative or critical	.0%		100.0%	100.0%
middle group	appreciative or critical	appreciative	Count	0	1	1	2
			% within appreciative or critical	.0%	50.0%	50.0%	100.0%
		some appreciation-informative	Count	1	1	0	2
			% within appreciative or critical	50.0%	50.0%	.0%	100.0%
		critical	Count	1	0	4	5
			% within appreciative or critical	20.0%	.0%	80.0%	100.0%
	Total	very critical	Count	1	1	0	2
			% within appreciative or critical	50.0%	50.0%	.0%	100.0%
93+	appreciative or critical	appreciative	Count	1	0	0	1
			% within appreciative or critical	100.0%	.0%	.0%	100.0%
		some appreciation-informative	Count	1	1	0	2
			% within appreciative or critical	50.0%	50.0%	.0%	100.0%
		critical	Count	1	1	0	2
			% within appreciative or critical	50.0%	50.0%	.0%	100.0%
	Total	very critical	Count	2	3	2	7
			% within appreciative or critical	28.6%	42.9%	28.6%	100.0%
Total			Count	5	5	2	12
			% within appreciative or critical	41.7%	41.7%	16.7%	100.0%

The following figure will categorize students with their course grades, either being judges or perceivers and/or need to change their book reviews or not.

Judging -Perception * Change BookR * trichot book review grades Crosstabulation
Crosstab

trichot book review grades				Change BookR		Change	Total
				No Need to Change	No Response	Need to change	
85 or less	Judging -Perception	Judging	Count	1	1	1	3
			% within Judging -Perception	33.3%	33.3%	33.3%	100.0%
	Peception	Count	3	0	4	7	
		% within Judging -Perception	42.9%	.0%	57.1%	100.0%	
	Total	Count	4	1	5	10	
		% within Judging -Perception	40.0%	10.0%	50.0%	100.0%	
middle group	Judging -Perception	Judging	Count	0	1	3	4
			% within Judging -Perception	.0%	25.0%	75.0%	100.0%
	Peception	Count	3	2	2	7	
		% within Judging -Perception	42.9%	28.6%	28.6%	100.0%	
	Total	Count	3	3	5	11	
		% within Judging -Perception	27.3%	27.3%	45.5%	100.0%	
93+	Judging -Perception	Judging	Count	3	3	2	8
			% within Judging -Perception	37.5%	37.5%	25.0%	100.0%
	Peception	Count	2	2	0	4	
		% within Judging -Perception	50.0%	50.0%	.0%	100.0%	
	Total	Count	5	5	2	12	
		% within Judging -Perception	41.7%	41.7%	16.7%	100.0%	

Figure 4 Judging-Perceiving

Finally the following figure will represent the chi square tables which will show us if a sample of data came from a population with a specific distribution.

Chi-Square Tests

trichot book review grades		Value	df	Asymp. Sig. (2-sided)
85 or less	Pearson Chi-Square	6.975 ^a	3	.073
	Likelihood Ratio	9.593	3	.022
	N of Valid Cases	9		
middle group	Pearson Chi-Square	7.040 ^b	6	.317
	Likelihood Ratio	10.154	6	.118
	N of Valid Cases	11		
93+	Pearson Chi-Square	3.086 ^c	6	.798
	Likelihood Ratio	4.025	6	.673
	N of Valid Cases	12		

a. 8 cells (100.0%) have expected count less than 5. The minimum expected count is .44.

b. 12 cells (100.0%) have expected count less than 5. The minimum expected count is .55.

c. 12 cells (100.0%) have expected count less than 5. The minimum expected count is .17.

Symmetric Measures

trichot book review grades			Value	Asymp. Std. Error ^a	Approx. T ^b	Approx. Sig.
85 or less	Ordinal by Ordinal	Gamma	1.000	.000	10.076	.000
	N of Valid Cases		9			
middle group	Ordinal by Ordinal	Gamma	-.125	.306	-.408	.683
	N of Valid Cases		11			
93+	Ordinal by Ordinal	Gamma	.630	.289	1.757	.079
	N of Valid Cases		12			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Figure 5 Chi Square Test

The following excel representation demonstrates the grade distribution graphically.

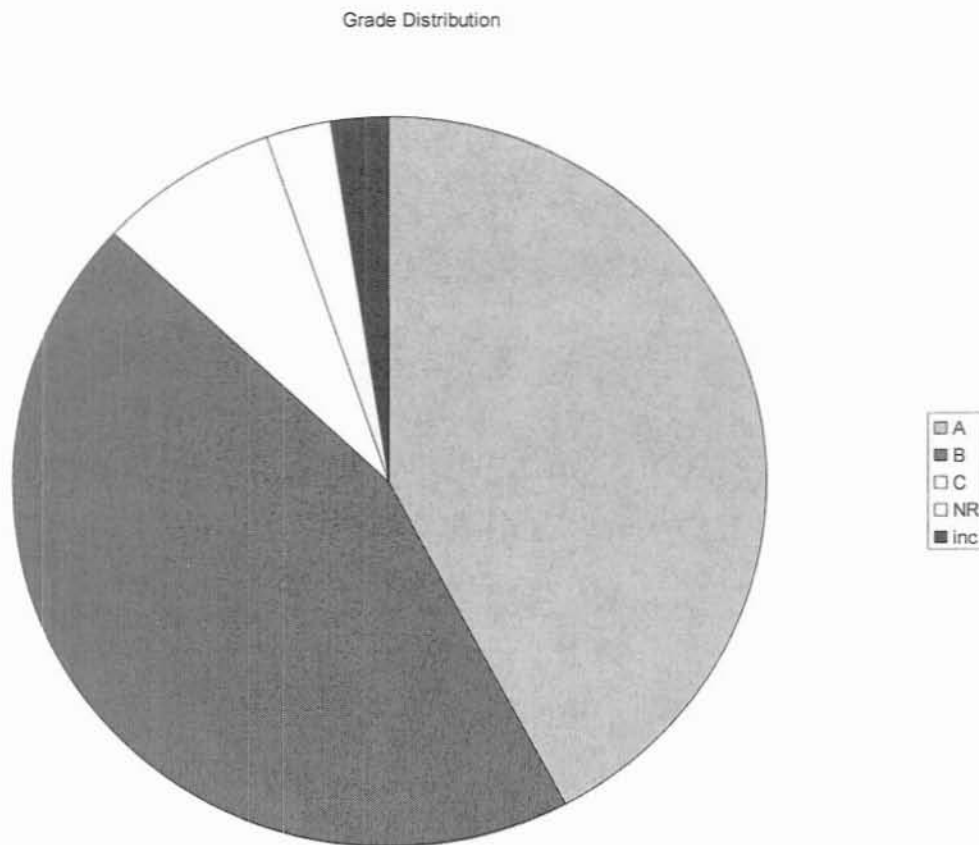


Figure 6 Grade Distribution

The following table represents distribution of the 16 combined types of learning styles. For description of those 16 types, please refer to APPENDIX A.

MBTI	Total (%)	All WPI Students 2001-6(%)
INTJ	5.26	8
ISTJ	10.52	12
ISTP	7.89	8
ESTJ	7.89	6
ESFP	2.63	3
ISFP	2.63	2
INTP	10.52	14
ENTJ	5.26	4
INFP	5.26	8
ESTJ	7.89	6
ENFP	7.89	10
ESTP	10.52	5
ISFJ	2.63	4
ESFJ	2.63	2
ENFJ	2.63	2
ENTP	5.26	9
Total	38	3262

Table 1

Data Evaluation

In this section you will find the MBTI data evaluations. According to my findings 50 percent of the Ps in the top third group of the class did not change their book reviews and the remaining 50 percent did not response at all to that survey. That means none of those top third perception students changed their book reviews. On the other hand in the bottom third group approximately 57.1 percent of the Ps had a need to change their book reviews. Another interesting observation I have come with is; the appreciative bottom third group in the class did not change their book reviews but all of the very critical students in the same group did change their book reviews. That shows us after reading my book review these very critical bottom third students backed up and had a need to change their book reviews.

Another data we have come up with is the 16 types of combined MBTI data among the SS1202 class and among all WPI students since 2001. The reason I have put this section in the report was to compare the class with all WPI students so that I would see if the class reflected the all WPI student population. In the conclusion I saw that since percentages were not close to each other we can not say that the class is a good reflection of all WPI students but partially the percentages get close in terms of INTPs and ISTJs. Among 34 valid data I have come up with the following majority groups;

	J	P
S	10 students	9 students
N	5 students	10 students

Table 2

This reflects the majorities which are NPs and SJs in the class as well as at WPI.

CONCLUSION

Learning styles were very hard to distinguish because of such a small group and many varieties but we could conclude that a critical and very critical student which in other words means intuitive individuals tend to get higher grades compared to sensing ones. Judging and perception results are very close to each other therefore it would mislead us if we made a conclusion. However there were 3 leading combined learning styles in the class. These were ISTJ, INTP and ESTP with 4 students in each group. Minorities were ESFP, ISFP, ISFJ, ESFJ and ENFJs. [Table 1]

After doing many researches and comparisons I have decided that we could use another writing to fill out the gap that I had found in “What went wrong?” and that would be “The Emergence of Modern Turkey” In my opinion this would be the best choice to be taught in a class. If the instructor wants to even further and wants to keep the class up-to-date, he/she can provide recent articles about EU relations with Turkey.

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APPENDIX

A- Combined Learning Styles

ESTP

ESTPs direct their energy towards the outer world of actions and spoken words. They solve problems, take action and actualize ideas and concepts - bringing them more to fruition. They are therefore action oriented problem solvers, and often prefer to work with practical organizational issues.

INFJ

INFJs direct their energy towards the inner world of thoughts and emotions. They use their imagination to come up with new ideas, possibilities and insights, especially in relation to people and important beliefs. They are often good at developing insight into people, though it can often remain unexpressed.

ENFJ

ENFJs direct their energy towards the outer world of actions and spoken words. They try to build harmony in important personal relationships. Their lives are organised on a personal basis, seeking to develop and promote personal growth in people they value.

ISTP

ISTPs direct their energy toward the inner world of thoughts (and, maybe, emotions). They analyze situations and come up with explanations of how things work. They prefer dealing with tangible problems and proven experience - they often enjoy solving organizational problems that need to be thought through.

ENTJ

ENTJs direct their energy towards the outer world of actions and spoken words. They organize and structure the world according to logical principles, tending to control life - organizing systems and people to meet task oriented goals and trying to improve the way things are done.

ISFP

ISFPs direct their energy towards the inner world of thoughts and emotions. They give importance to particular beliefs or opinions, particularly those that relate to people that they know and current experiences. They tend to take a caring and sensitive approach to others.

ENTP

ENTPs direct their energy towards the outer world of actions and spoken words. They try to create new potential, changing things to see if any improvement can be made, and generally working towards a better future. They are often trying challenging the status quo and instigating change.

ISFJ

ISFJs direct their energy towards the inner world of thoughts and emotions. They try to clarify ideas and information, particularly when it relates to people and important relationships. They are quiet, serious observers of people, and are often both conscientious and loyal.

ESTJ

ESTJs direct their energy towards the outside world of actions and spoken words. They introduce a logical organisation and structure into the way things are done. They prefer dealing with facts and the present, and are likely to implement tried and trusted solutions to practical problems in a businesslike and professional manner.

INFP

INFPs direct their energy towards the inner world of thoughts and emotions. They give importance to particular ideas or beliefs, focusing on those things that they believe in most strongly. They prefer dealing with patterns and possibilities, especially for people. They prefer to undertake work that has a meaningful purpose.

ESFP

ESFPs direct their energy towards the outside world of actions and spoken words. They get things done, and get them done quickly, and they prefer doing things with and for people. They seek to live life to the full and create experiences for others as well. They enjoy solving urgent problems, such as fire-fighting or trouble shooting.

INTJ

INTJs direct their energy towards the inner world of thoughts and emotions. They use their imaginations to come up with new ideas, possibilities and perspectives. They often organize their lives on a logical basis, and produce plans and strategies to put their ideas into practice.

ESFJ

ESFJs direct their energy towards the outer world of actions and spoken words. They seek to build harmony in personal relationships, engendering team spirit and being an encouragement to others. They like dealing with people, and organise life on a personal basis.

INTP

INTPs direct their energy towards the inner world of thoughts and emotions. They structure and organise their ideas, coming up with theories and explanations to explain new areas of scientific research or experience. They often seek to understand the full complexity of any situation and enjoy solving difficult intellectual problems.

ENFP

ENFPs direct their energy towards the outer world of actions and spoken words. They seek to develop new potential, explore new possibilities and create new situations that yield the expectation of something better. They often enjoy work that involves experimentation and variety.

ISTJ

ISTJs direct their energy towards the inner world of ideas and information. They try to clarify concepts and information, seeking to have as clear a knowledge as possible. They often place a lot of trust in experience, but also envisage future goals providing there is a clear pathway to that goal.