

Name: **George Sanikidze**  
Course title: **Islam and Interconfessional Relations in Georgia**  
Institution: **Tbilisi State University (TSU)**  
Country: **Georgia**

### **I. Role of the course in the overall degree curriculum**

The present course must give students an essential knowledge of the peculiarities of Islam in Georgia. The course is included in MA program of the Faculty of Humanities (Departments of History and Oriental Studies). In Georgia, generally, main attention was given to the study of different aspects of the Christianity, but these last years Islamic studies also became important part of the curriculum. Some BA courses are more or less related the presented course (Islam (religion, civilization, history); Religion and politics in the Middle East; History of the Middle East and of the Caucasus etc.). So, it is expected that the MA level students have basic knowledge concerning the course subject.

### **II. Aims of the Course**

The course aims to study history of Islam in Georgia, Muslims relations with other religious (first of all orthodox Christians) groups, a comparative study of Georgia's Muslim population and other countries where Muslims represent a minority, Cultural intarractions of Muslims and Christians in Georgia. Generally, three groups of today's Georgia's Muslims will be studied - Ajarians, Kists and Azeris (in the sense fieldwork will be necessary). It is expected to give to the students an essential knowledge of the peculiarities of religious and national identity of these groups. A Considerable attention will be also given to the study of the place of Georgian Muslims in Georgia's relations with Islamic Countries.

Georgia's geopolitical location, its historical and nowadays intensive contacts with the Islamic World, a considerable number of Georgia's citizens of Islamic faith, the growing importance of the study of Islam and Islamic movements are reasons that condition the necessity of the study of this subject on the MA level.

### **III. Learning Outcomes**

By the end of the course students are expected to be able to reflect critically on and evaluate the main disciplinary issues, to employ the knowledge and skills received through the course in their original researches (essays).

### **IV. Course Structure**

In general, the course is divided in two parts: the first provides and theoretical and historical backgrounds of the subject and the second – contemporary issues (in these sense the fieldwork will be useful with necessary readings).

### **V. Teaching Methods used**

With main forms of teaching (lecture and seminar) the fieldwork method will be used.

## **VI. Course content and assigned readings**

### **First Week:**

#### **Introduction. Islam in the Modern World. Islam and the West.**

Contemporary calls for a return to Islam in order to solve endemic social and political problems in Muslim countries, while having gathered steam since the mid-1970s, are not new. They are rooted in previous historic experiences. Nevertheless, the current Islamic revival seems to have greater resonance, politically and socially, than in earlier periods, and over a wider geographic scope. The abilities of Islamist movements to depict the shortcomings, indeed the evils of the existing socio-political order have been more pronounced, and their organizational skills have often been impressive. As such, their prescription, the establishment of a true Islamic state based on the holy law, and the inculcation of religious values throughout society, have proved attractive to considerable portions of Muslim populations in the Greater Middle East.

The Islamic world is very complex. It is both private and public, with each of these spheres buttressing and influencing the other. As this world was taking shape, Muslims were able to determine to a great extent the type of order that was projected.

Now that the Cold War is over, many Western strategists have identified a new enemy of the West: Islam. But among those strategists knowledge of Islam is minimal. What is the challenge? How powerful is it? Do Western policies help or hurt? How those questions are answered will determine to a significant degree the international agenda.

#### *Mandatory Readings:*

Henkel, Heiko. Rethinking the dar al-harb: Social Change and Changing Perceptions of the West in Turkish Islam. *Journal of Ethnic and Migration Studies*. Vol. 30, No. 5, September 2004, 961-977.

Norris, Pippa and Inglehart, Ronald. Islamic Culture and Democracy: Testing the 'Clash of Civilizations' Thesis. *Comparative Sociology*, Volume 1, issue 3-4, 235-263.

Salamé, Ghassan. Islam and the West. *Foreign Policy*, Spring93, Issue 90, 22-38.

Weede, Erich. Islam and the West: How Likely is a Clash of these Civilizations? *International Review of Sociology*, July 1998.

### **Second Week:**

#### **Muslim minorities in Europe and the US.**

Over the last few decades, immigration has transformed the demographic landscape of Europe. The result has been the creation of parallel societies that, up until recently, did not appear to pose much of a problem for European governments. Clashes between these two societies, however, have grown in the last few years both in frequency and severity, taking many Europeans by surprise. While the arrival of large numbers of Muslims in Europe in the 1950s and 1960s to fill the postwar labor shortage was no secret, few Europeans expected the newcomers to stay. As such, governments did little to integrate these individuals, especially as many of the immigrant communities seemed reluctant to embrace European lifestyles and values.

European nations have taken different approaches to the challenge of integrating Muslims into their societies for a variety of reasons. First, the Muslim community in Europe is far from monolithic. Germany's Muslims are predominantly Turkish, France's Muslims come primarily from North Africa and those in the United Kingdom originated predominately in South Asia. Second, each country's distinctive history and political culture has shaped its policy choices. France, for example, has long stressed secularism

while Britain has favored multiculturalism. Third, legal systems differ as well, determining at least in part how far a government can go in terms of promoting integration and assimilation.

From a transatlantic perspective, it seems clear that Europe faces the more profound integration challenge. This is true for a number of reasons: First, Europe has a much larger Muslim minority than the United States. Second, in contrast to the European experience, Muslim immigrants in the United States have historically been better educated than the norm, and, in fact, Muslims in the United States typically earn more than the average American. Third, there is the issue of political culture and identity formation. The United States, a nation of immigrants, has made it easier for Muslims to forge a hybrid identity ("Muslim-American"), something that is far more challenging for Muslims living on European soil.

*Mandatory Readings:*

Jerichow, A. & Simonsen, J. B. (Eds). *Islam in a Changing World. Europe and the Middle East*. Richmond: Curzon, 1997.

Lederer, Gyorgy. Islam in East Europe. *Central Asian Survey* (2001), 20(1), 5–32.

*Muslim Americans. Middle Class and Mostly Mainstream*. The Pew Research Center May 22, 2007.

Salih, Ruba. The Backward and the New: National, Transnational and Post-National Islam in Europe. *Journal of Ethnic and Migration Studies*, Vol. 30, No. 5, September 2004, 995-1011.

Third Week:

**Muslim minorities in Post-Soviet countries.**

The six newly independent, ex-Soviet Muslim republics share many characteristics. Common to all are identity conflicts based on ethnic ties, cultural traditions and attitudes to Islam. Most ethno-nationalist groups have been mythologizing their past history and culture. Islam remains, however, the most important factor determining identity throughout the area, although in diverse ways. Realizing this, most political elites take an unfavorable view of the flow of extreme religious propaganda from Iran and Saudi Arabia and of the incursions from Afghanistan. Aware of the revival of Islam, some political leaders of the new states strive to encourage various patterns of moderate religion as a bulwark against militant Islam.

It will be explored the character and form of interaction between Islam and the political authorities in both republics. It will be examined the role of the Muslim elite in political decision making, the degree to which Islam influences legislative and executive activities in the republics and the impact on public consciousness of the official re-institution of Islamic holidays and rituals into social life. It also raises more abstract questions about the ethno-political implications of the formation of an Islamized national identity for a multi-ethnic society. Islam's impact on the formation of official national identity and external relations and the use of Islam in establishing a national 'mythology' integral to national self-assertion.

*Mandatory Readings:*

Balci, Bayram. Islam et éducation islamique en Azerbaïdjan indépendant.

Premiers résultats d'une recherche en cours. *Études et analyses* – N° 1 – Mai 2004. [http://religion.info/french/articles/article\\_54.shtml](http://religion.info/french/articles/article_54.shtml)

Malashenko Aleksei. *Islamskie orientiri Severnogo Kavkaza* [Islamic Orientations of the North Caucasus] (in Russian). Moscow Karnegie Center. Moscow: Gendalf: 2001.

Walker, Edward W. Islam, Territory, and Contested Space in Post-Soviet Russia. *Eurasian Geography and Economics*, 2005, 46, No. 4, 247-271.

Yemelianova, Galina M. Sufism and Politics in the North Caucasus. *Nationalities Papers*, Vol. 29, No. 4, 2001.

#### Fourth Week:

##### **A historical survey of Islam in Georgia.**

During the Middle Ages and the early modern era, intensive contact with the Islamic world created favorable conditions for the spread of Islam in Georgia. After the conquest of the city by Arabs in the 8<sup>th</sup> century, Tbilisi became the capital of an Islamic emirate from 730ies or 770ies (nisba at-Tiflisi, or at-Taflisi, is first mentioned in Arabic historical sources at around that time). Georgia's King David IV (David the Builder) retook city in 1122, and Tbilisi became the capital of the reunified Georgian Christian state. It continued, however, to have a significant Muslim minority thereafter, and its Muslims were generally afforded certain privileges such as exemption from some taxes.

From these times the majority of Tbilisi's population has been Christian, however. This was the case even in the 16<sup>th</sup> and 17<sup>th</sup> centuries when the Ottoman Turks and Iranian Safavids controlled much of the country.

It was during this period that Islam spread to various segments of the rural population. It came first to the southwest region of Georgia (Samtskhe-Saatabago), after the Ottomans created the *pashalik* of Akhaltsikhe (Childir). Later, as we will see, Islam would be embraced by ethno-linguistic minorities in the country, and it would also be spread through the arrival of waves of Turkic speaking Muslims.

##### Mandatory Readings:

Lortkipanidze, M. From the History of the Tbilisi Emirate (in Russian). *Mimomkhilveli*, Tbilisi, 1951.

Janashia, S. Arabs in Georgia (in Georgian). In: Janashia, S. *Works*, II. Tbilisi, 1952.

Japaridze, G. Georgia and the Islamic World of the Middle East in 11th-13<sup>th</sup> cc. Tbilisi, 1995.

Japaridze, G., et al. *Islam. Encyclopedic Reference* (in Georgian). Tbilisi: Neker, 1999.

#### Fifth Week:

##### **Activities of the Muslim communities in the 19<sup>th</sup> c. Georgia.**

The nineteenth century marks the beginning of an entirely new era in the history of Georgia's relations with the Islamic world. The course of developments was related above all to Georgia's incorporation into the Russian Empire, which inevitably meant curtailing the sphere of influence of Ottoman Turkey and Iran over western and eastern Georgia.

For mostly strategic reasons, Russian imperial authorities initially attempted to change the demographic balance in some of Georgia's border regions in the 19<sup>th</sup> century, but the attempt met with only partial success and was soon abandoned. By-and-large, Russian imperial authorities were tolerant of Georgia's Muslim minorities, and by the end of the imperial period, the population of what is today Georgia was some 20 percent Muslim.

The Muslim population of Tbilisi in the nineteenth century was substantial. It was also ethnically quite diverse, consisting of Persians, Turkic speakers (referred to later as Azeris), Dagestanis, and Volga Tatars, among others. Of these, the most numerous were the Persians, followed by Azeris. Both were Shiites, whereas the other Muslims in Tbilisi

at the time were Sunnis, and relations between the two communities were tense. They had different mosques and different places in the Muslim cemetery, and they avoided contact with each other.

The Iranians represented the most numerous Muslim community of Tbilisi. From a social point of view, the most advanced stratum among the subjects of Iran were merchants, followed by artisans, other workers, and hired manpower.

*Mandatory Readings:*

Gnolidze-Swanson, M., Activity of the Russian Orthodox Church among the Muslim Natives of Caucasus in Imperial Russia, *Caucasus and Central Asian Newsletter*, University of California, Berkeley, Issue 4, Summer 2003.

Jersild, A., *Orientalism and Empire, North Caucasus Mountain Peoples and the Georgian Frontier 1845-1917*. MacGill-Queen's University Press, 2003.

Sanikidze, George. A Historical Survey of the Georgian–Iranian Relations in the Nineteenth Century. *Journal of Persianate Studies*. Leiden: Brill, v.1, No.2, 2008, 148-173.

Sanikidze, George. Orthodoxy vs Islam: Russian Imperial Policy towards Georgia's Muslims. Eastview Press, *Ab Imperio*, 4, 2008, 267-281.

Sixth Week:

**Peculiarities of Islam and Muslim-Christian relations in Adjara.**

The region Ajaria was incorporated into the Ottoman Empire and islamized from the early 17<sup>th</sup> century.

The Muslims of Ajaria are, virtually without exception, Sunnis. Sufism, however, is rare, unlike in Turkey or among other Muslim-majority parts of Georgia.

Ajaria became part of the Russian Empire under the terms of the Treaty of Berlin of 1878, at which point Batumi was made into a free trade zone.

During the brief period of Georgian independence (1918-1921), a pro-Georgian orientation prevailed in Ajaria.

The establishment of Soviet power and the creation of the Georgian Soviet Socialist Republic (SSR) in February 1921 were followed that June by the formation of Ajaria as an autonomous republic (ASSR) within the Georgian SSR. Interestingly, it was the only autonomous republic in the USSR that was established on a religious rather than an ethno-linguistic basis (most Ajarians at the time spoke Georgian).

Today the evidence suggests that most Muslims in Ajaria have a respectful attitude toward Christians and Christianity. Doubtless in part this is because Ajarians afford their ancestors great respect, and many of those ancestors were Christians. Moreover, many younger Ajarians are embracing Christianity. However, it is impossible to know just how many conversions have taken place. What can be said is that re-Christianization has accelerated, although a significant number of Ajarians still consider themselves Muslims and carry out Islamic rites. The coexistence of two religions even in one family, where young are Christians and elders - Muslims, became usual in Ajaria.

*Mandatory Readings:*

Datunashvili, I. "Religious Factors of the Creation of the Muhajir Movement in Caucasus. In O. Giginishvili, O., (Ed.). *History of the Near East Countries. New and Newest Period* (in Georgian). Tbilisi, 1989, 3-34.

Iashvili, V. *Ajaria Under the Ottomans* (in Georgian). Batumi, 1948.

Meiering-Mikadze, E.. L'islam en Adjarie: trajectoire historique et implications contemporaines. *Cahiers d'études sur la Méditerranée orientale et le monde turco-iranien*, 1999, #27.

Sanikidze, George. *Islami da musulimebi t'anamedrove Sak'art'veloshi* [Islam and Muslims in Georgia Today] (in Georgian).Tbilisi, 1999.

### Seventh Week:

#### **Azeri Muslims of Georgia.**

Azeris constitute the largest Muslim community in Georgia. In general, the religiosity of the Georgia's Azeris is modest – few strictly follow all Islamic rituals. Attending a mosque and having a *mullah* lead prayer is connected mostly with burial rites. (However, for many Azeris it is imperative that burials be performed according to religious strictures, including performance of the *zikh*.) In part low religiosity can be explained by the demands of prayer rituals. Many consider themselves believers, but they lack the time to pray regularly and dutifully. Islam has considerable influence over the national consciousness of Georgia's Azeris, many of whom equate religion with nationality. Similarly, for many the Koran is part of their national culture, and reverence of the Koran and memorization of its chapters (*sura*) is an expression of faith to national tradition.

#### *Mandatory Readings:*

Jaoshvili, V, *The Population of Georgia* (in Georgian), Tbilisi, 1996.

Sanikidze, George & E. Walker Edward W. *Islam and Islamic Practices in Georgia*, Berkeley Program in Soviet and Post-Soviet Studies. Working Paper Series, 2004 [http://socrates.berkeley.edu/~bsp/publications/2004\\_04-sani.pdf](http://socrates.berkeley.edu/~bsp/publications/2004_04-sani.pdf)

Sanikidze, George. *Islami da musulimebi t'anamedrove Sak'art'veloshi* [Islam and Muslims in Georgia Today] (in Georgian).Tbilisi, 1999.

### Eighth Week:

#### **Islam in the Pankisi Gorge.**

Georgia's Kists (local name of descendants of Chechens and Ingush in Georgia), who constitute a part of the Vainakh people, live mostly in and around the Pankisi Gorge in Georgia's northeast. The Kists of Georgia are descendants of Chechens and Ingush (who call themselves collectively "Vainakhs") who migrated to the region from the north beginning in the 1830s.

There was a kind of bicultural consciousness among the Kists: on the one hand, they had always belonged to a common Vainakh culture (by organization of society, system of beliefs, rites, and common homeland); on the other, the influence of the Georgian culture (language, elements of Orthodox Christianity, and rites) had always been apparent among the Kist communities.

As with most Georgians, Christian and Muslim alike, religion has as much a national meaning for many Kists as it does spiritual. Those who are Christian tend to identify themselves as Georgians (although they maintain their consciousness as Kists); those who are Muslim hold to a Vainakh identity, even in places where Georgian is their home language and the language of instruction in local secondary schools. Muslims also tend to maintain closer contacts with their relatives in Chechnya and Ingushetia than do Christians.

In recent years, the Pankisi Gorge, has been under constant attention from the international community. Such an interest has been conditioned by a number of factors, including instability in the North Caucasus and war in Chechnya (resulting in a flow of refugees from Chechnya who have settled in the Pankisi villages), propagation of

radical form of Islam by emissaries from Middle Eastern countries, the Gorge's inclusion in the global network of Islamic terrorism .

*Mandatory Readings:*

Blandy, C.W. *Pankisskoy Gorge: Residents, Refugees and Fighters*. CSRC, March 2002.

Kurtsikidze, Shorena and Chikovani, Vakhtang. *Georgia's Pankisi Gorge: An Ethnographic Survey* (Berkeley Program in Soviet and Post-Soviet Studies, Working Paper Series), Spring 2002.

Melikishvili, L. (Ed.). *The Pankisi Gorge* (in Georgian). Tbilisi, 2002.

Sanikidze, George. Islamic Resurgence in the Modern Caucasian Region: 'Global' and 'Local' Islam in the Pankisi Gorge", in Yuama T.. (ed.), *Regional and Transregional Dynamism in Central Eurasia: Empires, Islam and Politics*, Sapporo: Hokkaido University Press, 2007.

Ninth Week:

**Muslim population of Tbilisi and its relations with other confessional groups.**

The Muslim population of Tbilisi in the 19<sup>th</sup> century was substantial -- according to the census of 1897, there were 189,024 Muslims in the province of Tbilisi. It was also ethnically quite diverse, consisting of Persians, Turkic speakers (referred to later as Azeris), Dagestanis, and Volga Tatars, among others. Of these, the most numerous were the Persians, followed by Azeris. Both were Shiites, whereas the other Muslims in Tbilisi at the time were Sunnis, and relations between the two communities were tense. They had different mosques and different places in the Muslim cemetery, and they avoided contact with each other.

Today Muslims in Tbilisi represents an important part of the city's population. Their style of life, degree of religiosity and interactions with other confessional groups. especially with orthodox christians will be examined.

*Mandatory Readings:*

Asatiani, N. & Jamburia, G. (Eds). *History of Georgia*, I (in Georgian). Tbilisi: Tbilisi University Press, 2008.

Sanikidze, George. Islam et musulmans en Géorgie Contemporaine. in Nathkhebia I. et Hellot-Bellier F. (sous la dir. de) *La Géorgie entre la Perse et l'Europe*, Paris: L'Harmattan, 2009, 275-298.

Sanikidze, George. *Islami da muslimebi t'anamedrove Sak'art'veloshi* [Islam and Muslims in Georgia Today] (in Georgian).Tbilisi, 1999.

Tenth, Eleventh and Twelfth Weeks:

**Fieldworks with Georgia's Muslims (Tbilisi, Ajara, Pankisi Gorge, Azeri population).**

It will be examined relations between Muslims and other religious groups; the influence of religion on everyday life; the relationship between the religious and national consciousness; and tensions between supporters of the syncretic forms of Islam that have been traditionally practiced in Georgia and the allegedly "pure" and "alien" form of Islam that is typically, although not necessarily accurately, referred to as "Wahhabism" in post-Soviet space.

### Thirteenth Week:

#### **Georgia and the Islamic World nowadays.**

In the context of the overall religious revival in the world, the rise in the level of religious identity of the Muslim citizens of Georgia (first of all of those who are not ethnic Georgians) is noticeable. New mosques have been constructed and, sometimes, even young people have been sent to the religious educational institutions of the Islamic countries for getting higher Islamic education. All these processes have been funded by foreign Islamic organizations or individuals. In this context the spread of Wahabism among the Muslim communities of Georgia (especially the Kists of Pankisi Gorge) is the matter of much concern, especially as there is a strong discord between the Wahabits and the adherents of the traditional Islam.

It will be explored Iranian and Turkish perceptions of the changes taking place across countrys' northern and north-eastern borders, is traced historical background and the development of relations with the three Transcaucasian states of the former Soviet South. On the basis of today's political realities in the South Caucasus, considerable attention is also given to the examination of Iranian and Turkish perception of the conflicts (first of all August 2008 war) in the South Caucasus and of the role of main foreign actors in the region – the USA, Russia and EU.

Among the reasons underlying Iran's and Turkey's relations with South Caucasian countries it must be cited: distribution of the Caspian oil fields (for Iran) and pipeline strategy (the construction of pipeline Baku-Tbilisi-Ceyhan, promoted first of all by Turkey, doesn't correspond to the Iranian economic interests and diminishes the importance of Iran as of the transit territory for Caspian oil and gas); the Nagorno-Karabakh conflict; Sunni-Shi'a relations and activities of Turkish and Iranian religious organizations in Azerbaijan and among the Azeri population of Georgia; Different perception of the role of the US and Russia (on the example of Georgia Iran opposes the enlargement of US and NATO in the Region and supports Russian interests; Turkey as a member of NATO has different position); ideological incompatibility of the regimes.

#### *Mandatory Readings:*

- Djalili, Mohammad-Reza and Kellner, Thierry. *Moyen-Orient, Caucase et Asie centrale: des concepts géopolitiques à construire et à reconstruire?* *Central Asian Survey* 19(1), 2000, 117–140.
- Herzig, Edmund. *Iran and the Former Soviet South*. The Royal Institute of International Affairs, Russian and CIS Programme, 2003.
- Mesbahi, M. (Ed.), *Central Asia and the Caucasus after the Soviet Union. Domestic and International Dynamics*. Gainesville, Florida: University Press of Florida, 1994.
- Sanikidze, George. *Iran, Turkey and the South Caucasus: Challenges for Regional Policy after 2008 August War* (Draft paper).

### Last Two Weeks:

#### **Students individual oral presentations.**

#### *Recommended readings:*

- Abashidze, A.H., *Ajaria. History, Diplomacy, International Law* (in Russian). Moscow, 1998.
- Akti, sobrannie Kavkazskoi arkheologicheskoi komissiei* (Acts, collected by Archeological Commission of Caucasus (in Russian), v. I-XII, Tbilisi, 1866-1910.

- AlbuTashvili, M. The Gorge of Pankisi (Historical-ethnographical and Geographical Description) (in Georgian). Ed. with introduction and commentaries by Djavakhishvili G. and N., Tbilisi, 2005.
- Avtorkhanov, A. and Bennigsen Broxup M. (Eds). *The North Caucasus Barrier. The Russian Advance towards the Muslim World*. New York: St. Martin's Press, 1992.
- Balci, Bayram. Between Sunnism and Shiism: Islam in post-Soviet Azerbaijan. *Central Asian Survey* (June, 2004), 23(2), 205-217.
- Baramidze, I. Muhajirism and the Problems Connected with Political Processes in South-West Georgia: Causes and Historical Aspects. *Cultural and Historical-Ethnological Researches in Georgia*, I (in Georgian). Batumi. 1996.
- Bennigsen, A. and Wimbush, S. E., *Mystics and Commissars: Sufism in the Soviet Union*. Berkeley: University of California Press, 1985
- Carl Brown (ed.) *Diplomacy in the Middle East. The International Relations of Regional and Outside Powers*. London, New York, I.B. Tauris Publishers, 2001.
- Chichinadze, Z. *History of the Georgian Muslims from Ottoman's Georgia* (in Georgian). Batumi, 1911.
- Comneno, M.A.L. Le Caucase et l' Islam (VIIIe-XVIIIe siecle). *Caucasia: The Journal of Caucasian Studies*. vol. 1, Tbilisi, 1998, 109-116.
- German, Tracey C. The Pankiski Gorge: Georgia's achilles' heel in its relations with
- Gettleman M. and Schaar St. *The Middle East and Islamic World Reader*. New York, 2003.
- Halliday F. *Nation and Religion in the Middle East*. London, 2000.
- Khangoshvili, Kh. *K'istebi* [The Kists] (in Georgian). Tbilisi, 2005.
- Lewis B. *What went Wrong: The Clash Between Islam and Modernity in the Middle East*. Harper Perennial, 2003.
- Maddy-Weitzman, Bruce & Inbar, Efraim (Eds). *Religious Radicalism in the Greater Middle East*. London & Portland, Or.: Frank Cass, 1996.
- Margoshvili, L. K'istebis gadmosakhlebis sakit'khisat'vis Sak'art'velos teritoriaze [About the Question of the Emigration of Kists on the Territory of Georgia], in *K'art'ul-ch'rdilokavkasiuri urt'iert'obebe* [Georgian-North Caucasian Relations] (in Georgian). Tbilisi, 1981.
- Melikishvili, L. (Ed.). *Pankisi Gorge* (in Georgian). Tbilisi, 2002
- Nazemroaya, Mahdi Darius. Plans for Redrawing the Middle East: The Project for a "New Middle East". *Global Research*, 18.11.2006.
- Nikolaus Von Twickel, Nikolaus. Die Kisten –georgische Patrioten. *Mitteilungsblatt der Berliner Georgischen Geselchaft e. V.*, 1:56, 1997.
- Pilkington, Hilary and Yemelinova, Galina (Eds). *Islam in Post-Soviet-Russia. Public and private faces*. London and New York: Routledge Curzon, 2003.
- Ro'i Y. *Islam in the Soviet Union*. London: Hurst & Company, 2000.
- Roberson B.A. (Ed.). *The Shaping of the Current Islamic Reformation*. London & Portland, Or.: Frank Cass, 2003.
- Robert P. Geraci and Michael Khodarkovsky, eds., *Of Religion and Empire: Missions, Conversion, and Tolerance in Tsarist Russia*. Ithaca: Cornell University Press, 2001.
- Roy O. *L' Islam mondialisé*. Paris, 2002.
- Russia? *Central Asian Survey* (March, 2004) 23(1), 27–39.

- Said, Edward. *L'Orientalisme. L'Orient crée par l'Occident*. Paris: Seuil, 1980.
- Shoshiasvili, N. (Ed.). *History of Georgia*, I (in Georgian). Tbilisi: Tbilisi University Press, 2006.
- Takeyh, Ray & Gvosdev, Nikolas K. Radical Islam: The Death of an Ideology? *Middle East Policy*, Vol. XI, No. 4, Winter 2004, 86-95.
- Varisco, Danile Martin. *Reading Orientalism. Said and the Unsaid*. Seattle and London: University of Washington Press, 2006.
- Ware, Robert Bruce and Kisriev, Enver. The Islamic factor in Dagestan. *Central Asian Survey* (2000), 19(2), 235–252.
- Ware, Robert Bruce; Kisriev, Enver, Patzelt, Werner J. & Roericht, Ute. Political Islam in Dagestan. *Europe-Asia Studies*. Vol. 55, No. 2, 2003, 287–302.
- Wilhelmsen, Julie. Between a Rock and a Hard Place: The Islamisation of the Chechen Separatist Movement. *Europe-Asia Studies*. Vol. 57, No. 1, January 2005, 35-59.
- Zelkina, A., In Quest of God and Freedom: the Sufi Response to the Russian Advance in the North Caucasus. London: Hurst & Co. 2000.
- Zelkina, Anna. Islam and Politics in the North Caucasus. *Religion, State and Society*, Vol. 21, N 1, 1993, 115-124.

## **VII. Assessment**

Students are required: to attend regularly lectures and participate active in seminar group discussions; to make individual oral presentations of an essay (7-10 pages) on one of the course topics; to write a final essay (15-20 pages) on different aspects of Islam and interconfessional relations in Georgia.

The students progress in the course will be evaluated as follows:

Attendance and Class Participation 20%

Oral Presentation 30%

Final Essay and exam 50%

and assessed according to the grading standards accepted in TSU:

Total scores 100%

Over 90% - excellent

81-90% - very good

71-80% - good

61-70% - average

51-60% - poor

less than 51% - bad