**UMBC UGC New Course Request:** GWST373: Women and Gender in Islam

**Date Submitted:** 8 October 2020  
**Proposed Effective Date:** Spring 2021

<table>
<thead>
<tr>
<th>Name</th>
<th>Email</th>
<th>Phone</th>
<th>Dept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carole McCann</td>
<td><a href="mailto:mccann@umbc.edu">mccann@umbc.edu</a></td>
<td>52161</td>
<td>GWST</td>
</tr>
<tr>
<td>Elle Everhart</td>
<td><a href="mailto:eaever@umbc.edu">eaever@umbc.edu</a></td>
<td>52001</td>
<td>GWST</td>
</tr>
</tbody>
</table>

**COURSE INFORMATION:**

<table>
<thead>
<tr>
<th>Course Number(s)</th>
<th>Course Number(s)</th>
<th>GWST373</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formal Title</td>
<td>“Do Muslim Women Need Saving?” – Women and Gender in Islam</td>
<td></td>
</tr>
<tr>
<td>Transcript Title</td>
<td>≤30c</td>
<td></td>
</tr>
<tr>
<td>Recommended</td>
<td>Any 100-level social science course, any 100-level humanities course</td>
<td></td>
</tr>
<tr>
<td>Prerequisite</td>
<td>NONE</td>
<td></td>
</tr>
<tr>
<td># of Credits</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Repeatable for additional credit?</td>
<td>☐ Yes ☑ No</td>
<td></td>
</tr>
<tr>
<td>Max. Total Credits</td>
<td>3 Credits (This should be equal to the number of credits for courses that cannot be repeated for credit. For courses that may be repeated for credit, enter the maximum total number of credits a student can receive from this course. E.g., enter 6 credits for a 3 credit course that may be taken a second time for credit, but not for a third time. Please note that this does NOT refer to how many times a class may be retaken for a higher grade.)</td>
<td></td>
</tr>
<tr>
<td>Grading Method(s)</td>
<td>☑ Reg (A-F) ☐ Audit ☐ Pass-Fail</td>
<td></td>
</tr>
</tbody>
</table>

**PROPOSED CATALOG DESCRIPTION** (Approximately 75 words in length. Please use full sentences.):

This course will introduce students to the study of Islam and gender, explore the evolution of scholarship that uses gender as a category of analysis, and uses case studies to bring theories into everyday lived experiences in Muslim societies. Topics will cover: new interpretations from feminist scholars over the Quran and early Islam, questions of veiling, seclusion, and sexuality in Muslim empires, the status of women in debates over colonialism and nationalism, gender and revolution, masculinities, and Islamism.

**RATIONALE FOR NEW COURSE:**

Many Gender, Women’s, + Sexuality Studies students double major in History or end up taking a vast amount of coursework in the History department, so we are always interested in expanding our course offerings in this area. The course should be crosslisted with GWST because it will build upon our small but established curriculum concerning women, gender, and Islam. As this course is structured from a historical perspective, it differs from the existing course we offer that has a more contemporary focus.

As History is primary on this course, we defer to their judgement in assigning prerequisites, course level, and grading/repeat requirements. We have attached History’s approved proposal for HIST379 to this packet.

**ATTACH COURSE SYLLABUS** (mandatory):
UMBC UGC New Course Request: HIST 379

Date Submitted: 2/20/2019  Proposed Effective Date: Fall semester 2019

<table>
<thead>
<tr>
<th>Name</th>
<th>Email</th>
<th>Phone</th>
<th>Dept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amy Froide</td>
<td><a href="mailto:Froide@umbc.edu">Froide@umbc.edu</a></td>
<td>5-2033</td>
<td>History</td>
</tr>
<tr>
<td>Carla Ison</td>
<td><a href="mailto:ison@umbc.edu">ison@umbc.edu</a></td>
<td>5-2012</td>
<td>History</td>
</tr>
</tbody>
</table>

**COURSE INFORMATION:**

<table>
<thead>
<tr>
<th>Course Number(s)</th>
<th>Formal Title</th>
<th>Transcript Title (≤30c)</th>
<th>Recommended Course Preparation</th>
<th>Prerequisite</th>
<th># of Credits</th>
<th>Repeatable for additional credit?</th>
<th>Max. Total Credits</th>
<th>Grading Method(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>HIST 379</td>
<td>“Do Muslim Women Need Saving?” – Women and Gender in Islam</td>
<td></td>
<td>Any 100-level social science course, any 100-level humanities course.</td>
<td>NONE</td>
<td>3</td>
<td>Yes ☐ x☐ No</td>
<td>3</td>
<td>☐ Reg (A-F) ☐ Audt ☐ Pass-Fail</td>
</tr>
</tbody>
</table>

**PROPOSED CATALOG DESCRIPTION** (Approximately 75 words in length. Please use full sentences.):

This course will introduce students to the study of Islam and gender, explore the evolution of scholarship that uses gender as a category of analysis, and uses case studies to bring theories into everyday lived experiences in Muslim societies. Topics will cover: new interpretations from feminist scholars over the Quran and early Islam, questions of veiling, seclusion, and sexuality in Muslim empires, the status of women in debates over colonialism and nationalism, gender and revolution, masculinities, and Islamism.

**RATIONALE FOR NEW COURSE:**

The History Department just hired Prof. Zaidi as a new tenure-track professor with expertise in Modern Islamic and gender history. The department has not had a specialist in this area before so we need to create new courses for Prof. Zaidi’s teaching rotation.

**ATTACH COURSE SYLLABUS** (mandatory):
Thanks Carole this is good news. So Noor can you forward us the form you sent to get UGC approval for the original course?

Dear UGC, please let this email serve as my letter of support as Chair of History for cross-listing HIST 379 with GWST 373.

History pursued this cross-listing because we see this course as an interdisciplinary course on gender suitable to both students in History and GWST.

Sincerely,

Amy Froide

[Quoted text hidden]
Women and Gender in Islam

Instructor: Professor Noor Zaidi
Office Hours: Mondays, 3–4:30 or by appointment (room 508)

Email: nzaidi@umbc.edu

COURSE DESCRIPTION

In 2002, Laura Bush argued that “the fight against terrorism is also a fight for the rights and dignity of women.” For years, the Bush administration would frame interventions in the Middle East as part of an effort to save Muslim women – yet this language was not new. Debates around women and gender have informed how Islam was practiced, taught, critiqued, colonized, and reformed through the centuries.

This course will introduce students to the study of Islam and gender, explore the evolution of scholarship that uses gender as a category of analysis, and uses case studies to bring theories into everyday lived experiences in Muslim societies. The course will begin with new interpretations of the early life of the Muslim community and how feminist scholars have read the Quran and early hadith, covering gendered ideals in the formation of early Islam. We will then use the Ottoman Empire to discuss concepts of veiling, seclusion, and sexuality and how the status of women becomes a central question in debates over colonialism and nationalism after the fall of the Ottoman Empire. We will then turn to debates over women and gender in Islam in scholarship, reading classic works from scholars such as Edward Said, Leila Ahmed, and Fatima Mernissi. The course will also try and capture the diverse and varied ways that Islam is practiced in the world for both women and men by analyzing different case studies and exploring the relationships that exist between gender and Islam in particular places. In particular, we will discuss the ties between Islamism and questions of women and gender. Throughout, we will be asking what is “Islamic” about these discussions of gender and women.

LEARNING OUTCOMES

At the end of this course, the students will be able to:

- Use gender as a category of analysis to discuss key periods in the history of Islam
- Know the social and historical factors that play a role in the construction of gender and sexuality
- Develop an understanding of the broad outlines of the history of women’s position in Islamic societies
- Ask what is specifically “Islamic” about the situations and case studies we discuss
- Learn to read and evaluate key texts in the study of gender and Islam and evaluate how our discourses and language over women, gender, and sexuality have changed over time
REQUIRED TEXTS


COURSE EVALUATION

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation and Journals</td>
<td>20%</td>
</tr>
<tr>
<td>Midterm</td>
<td>15%</td>
</tr>
<tr>
<td>Assignment 1</td>
<td>10%</td>
</tr>
<tr>
<td>Assignment 2</td>
<td>10%</td>
</tr>
<tr>
<td>Assignment 3</td>
<td>20%</td>
</tr>
<tr>
<td>Final Paper/Exam</td>
<td>25%</td>
</tr>
</tbody>
</table>

Midterm will include –
1) Identification terms based on lectures – 50 points
2) Short essay answering a broad thematic question based on readings – 50 points

Assignment 1:
Creative assignment – write a journal from the point of view of a character who embodies some of the women that we have discussed thus far.

Assignment 2:
Response to Wadjda movie – in what way does it or does it not align with gender norms

Assignment 3:
Analytical paper of 5-7 pages – A thesis driven paper with an argument to be supported by readings from this class

Final exam:
Take home analytical essay, 10-12 pages. Will be due on the day and time that the final for class is scheduled. Students will receive the prompt 10 days before. A broad thematic question that will let them draw on multiple readings from class to form a thesis-based, argument-based response.

COURSE POLICIES
Students are required to participate in every class meeting. Please keep in mind that lectures do not duplicate the readings, but rather supplement them. In addition, students are expected to have completed readings and participate actively.

Students will post a short weekly journal on the course Blackboard (BB) site, of approximately 250 words. Students will be asked to post **TWO QUESTIONS** in their journals, based on the readings. These questions should be thematic questions – ie not questions of fact, but questions that engage the themes of the course and other readings. Journals are due **Tuesday at 11 PM each week**.

Extensions are not routinely granted. Without prior approval, late papers will be subject to daily ten-point penalty deduction. To secure prior approval, please bring legitimate and documented explanations.

Other requirements include satisfactory performance on a midterm exam, paper assignments, and a take-home final.

**ATTENDANCE**

The lectures, readings, and discussion for this course are meant to supplement each other. Therefore, failure to attend classes will result in deductions from the final course grade.

**PARTICIPATION AND ENGAGEMENT**

Participation for this course means ACTIVE participation in class and engagement with the readings. Please come to class on time, have complete the readings beforehand, and be ready to engage in discussion on the lectures, readings, and clips (where relevant). Students will be expected to connect readings to earlier assignments and major course themes.

Participation grade includes the submission and quality of journal entries.

**ACADEMIC INTEGRITY/PLAGIARISM**

*By enrolling in this course, each student assumes the responsibilities of an active participant in UMBC’s scholarly community in which everyone’s academic work and behavior are held to the highest standards of honesty. Cheating, fabrication, plagiarism, and helping others to commit these acts are all forms of academic dishonesty, and they are wrong. Academic misconduct could result in disciplinary action that may include, but is not limited to, suspension or dismissal.*

**In addition, please note:**

The penalty for academic dishonesty –including plagiarism and other forms of cheating-- in any UMBC History Department course is an "**F** for the course. In addition, cases of academic dishonesty will be reported to the Academic Conduct Committee. For further definitions on what academic misconduct is and how to avoid it at all costs please

See: [http://library.acadiau.ca/tutorials/plagiarism/](http://library.acadiau.ca/tutorials/plagiarism/)
CLASSROOM BEHAVIOR

The use of computers is permitted for lectures, but please be respectful of your fellow students – and me – and pay attention in class. We will cover a good amount of material, and distractions on the laptop will make it more challenging to keep up with the material.

During videos and certain discussion periods, laptops will need to be put away.

This course will also cover some material that might feel deeply personal or politically charged. I know we all bring our own background knowledge and experiences to this course, but ask that you come to class and approach the readings with an open mind. I promise I want to hear your opinions, and in turn I hope you let yourself be challenged by new perspectives.

STUDENT DISABILITY SERVICES (SDS)

UMBC is committed to eliminating discriminatory obstacles that may disadvantage students based on disability. Services for students with disabilities are provided for all students qualified under the Americans with Disabilities Act (ADA) of 1990, the ADAAA of 2009, and Section 504 of the Rehabilitation Act who request and are eligible for accommodations. The Office of Student Disability Services (SDS) is the UMBC department designated to coordinate accommodations that would allow students to have equal access and inclusion in all courses, programs, and activities at the University.

If you have a documented disability and need to request academic accommodations, please refer to the SDS website at sds.umbc.edu for registration information and to begin the process, or alternatively you may visit the SDS office in the Math/Psychology Building, Room 212. For questions or concerns, you may contact SDS through email at disAbility@umbc.edu or phone (410) 455-2459.

If you require accommodations for this class, make an appointment to meet with me to discuss your SDS-approved accommodations.

COURSE SCHEDULE

* Note: syllabus is subject to changes, based on class schedule and readings adjustment. I will alert you to changes, but also check Blackboard regularly for updates*

Aug. 28: Introduction

In class: Fatima Mernissi, “The Western Women’s Haram,”

Sept. 4: Why Study Women and Gender in Islam? What does that mean?


**Sept. 9 and 11: The World to Which Muhammad Came – Textual Approaches and Early Islam**


Chapter 6: “The Qur’ān, Sex/Gender, and Sexuality,” (all) and “Family and Marriage” (pages 200-236)

**Sept. 16 and 18: “The Golden Age of Islam” - Gender in Early and Medieval Islam**

[BB] Primary Source: *One Thousand and One Nights* – selection on Blackboard


**Sept 23 and Sept. 25: The Ottomans**

[BB] Primary Source: Lady Montagu Morley, *Turkish Embassy Letters*, selections on Blackboard


**Sept 30 and Oct. 2: Portrayals of the Erotic**


**Oct 7 and Oct. 9: Egypt as a Woman, Women in Egypt**

[BB] Primary Source: “Qasim Amin Argues for the Emancipation of Women in Egypt, 1900.”


**Oct. 14: Nationalism and Gender (cont’d)**


“Traffic in Women,” in Margot Badran, *Feminists, Islam, and Nation*, [available online through UMBC library]

**Oct. 16: The Study of Gender Evolves**


**Oct. 21 and Oct. 23: Iran and Shi’ism**


**Oct. 28 and Oct. 30 – Iran cont’d**


Nov. 4 – MIDTERM

Nov. 6 – Islamism


Nov. 11 and Nov. 13 – Islamism


Nov. 18 and 20 - Masculinities

[BB] Farha Ghannam, Live and Die Like a Man: Gender Dynamics in Urban Egypt (Stanford, CA: Stanford University Press, 2013), Chapters 3 and 4


Nov. 25 and 27 – Do Muslim Women Need Saving?


Lughod, “Authorizing Moral Crusades,” (Chapter 3) Do Muslim Women Need Saving


Dec. 2 and Dec. 4 – Women, Identity, and Fashion


OR


*students will be assigned amongst these two articles

Dec. 9 – Conclusion and Discussions