

**UMBC UGC New Course Request: HIST 379**

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Proposed Effective Date: Fall semester 2019

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**COURSE INFORMATION:**

Course Number(s)	HIST 379
Formal Title	“Do Muslim Women Need Saving?” – Women and Gender in Islam
Transcript Title (≤30c)	
Recommended Course Preparation	Any 100-level social science course, any 100-level humanities course.
Prerequisite <b>NOTE:</b> Unless otherwise indicated, a prerequisite is assumed to be passed with a “D” or better.	NONE
# of Credits Must adhere to the <u>UMBC Credit Hour Policy</u>	3
Repeatable for additional credit?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
Max. Total Credits	3 <small>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.</small>
Grading Method(s)	<input checked="" type="checkbox"/> Reg (A-F) <input type="checkbox"/> Audit <input type="checkbox"/> Pass-Fail

**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):**

## Women and Gender in Islam

**Instructor:** Professor Noor Zaidi

**Office Hours:** Mondays, 3– 4:30 or by appointment (room 508)

**Email:** [nzaidi@umbc.edu](mailto: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 the aftermath of 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

Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*. Yale University Press, 1992.

Lila Abu-Lughod, *Do Muslim Women Need Saving?* Cambridge: Harvard University Press, 2015

Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press, 2002.

Amina Wadud, *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press, 1999.

## COURSE EVALUATION

Participation and Journals	20%
Midterm	15% [to be given in class]
Assignment 1	10%
Assignment 2	10%
Assignment 3	20%
Final Paper/Exam	25%

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/>

## **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 ADA 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](http://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](mailto: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,”

[http://www.mrshaynescaruso.com/uploads/1/0/9/7/10975337/size\\_6-\\_\\_the\\_western\\_womens\\_harem.pdf](http://www.mrshaynescaruso.com/uploads/1/0/9/7/10975337/size_6-__the_western_womens_harem.pdf)

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

Lila Abu-Lughod, *Do Muslim Women Need Saving?* Cambridge: Harvard University Press, 2015. Introduction and Chapter 1.

[BB] Joan Scott, “Gender: A Useful Category of Analysis.”

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

“Rights and Roles of Women: Some Controversies,” in Amina Wudud *Quran and Woman: Rereading the Sacred Text from a Woman’s Perspective*. New York: Oxford University Press, 1999. Pg. 62-93.

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

IN Barlas, Asma. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur’an*. University of Texas Press. 2002.

### **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

“Elaboration of the Founding Discourses” in Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*. Yale University Press, 1992, pp. 79 – 120

[BB] Huda Lutfi, “Manners and Customs of 14<sup>th</sup> century Cairene Women,” in Nikki R. Keddie and Beth Baron, eds. *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, eds.. Yale University Press. pg. 99-118.

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

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

[BB] Leslie Pierce, *The Imperial Harem: Women and Sovereignty in the Ottoman Empire*, New York: Oxford University Press, 1993, pp. 113-180 (“The Imperial Harem Institution, Shifting Images of Ottoman Sovereignty”

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

[BB] Edward Said, *Orientalism*, “Introduction”, pp. 1-30

[BB] “Women’s Veil and Unveil,” in Afsaneh Najmabadi, *Women with Mustaches and Men without Beards: Gender and Sexual Anxieties of Iranian Modernity*, Berkeley: University of California Press, 2005.

### **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.”

Primary Source: Huda Sha’rawi, *Harem Years: The Memoirs of an Egyptian Feminist*. New York: The Feminist Press at CUNY, 1986.

[BB] “The Ladies’ Demonstrations” and “Mother of the Egyptians” in Beth Baron, *Egypt as a Woman: Nationalism, Gender, and Politics*. Berkeley: University of California Press, 2007.

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

[BB] “Introduction,” in Elizabeth Thompson, *Colonial Citizens: Republican Rights, Paternal Privilege, and Gender in French Syria and Lebanon*. New York, Columbia University Press, 1999.

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

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

Fatima Mernissi, *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*. Indiana University Press, 1987. Both Introductions (“Why Does the Veil Scare Europe?” and “Roots of the Modern Situation”) and “The Muslim Concept of Active Female Sexuality”

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

[BB] “The Daughters of Karbala.” In *Women of Karbala*. Kamran Aghaie (editor). Austin: The University of Texas Press, 2005, pp.93-118

[BB] Nahid Yeganeh, “Sexuality and Shi’a Social Protest in Iran,” in Nikki Keddie, *Women in the Middle East: Past and Present*. Princeton: Princeton University Press, 2006

### **Oct. 28 and Oct. 30 – Iran cont’d**

[BB] Faegheh Shirazi and E Bucar, “The “Invention” of Lesbian Acts in Iran: Interpretative Moves, Hidden Assumptions, and Emerging Categories of Sexuality.” *Journal of Lesbian Studies*.

[BB] Faegheh Shiraz, "The Islamic Republic of Iran and Women's Images: Masters of Exploitation," in *Muslim Women in War and Crisis*. Austin: University of Texas Austin Press, 2010.

#### **Nov. 4 – MIDTERM**

#### **Nov. 6 – Islamism**

[BB] Zaynab al Ghazali, "Return to the Pharaoh," *translated documents*.

Mahmood, Saba. *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press, 2012, chapter 2 and 3.

[BB] Nada Fuleihan, "In Search of Identity: Hijab Recollections from West Beirut," *Muslim Women in War and Crisis*. Austin: University of Texas Austin Press, 2010.

#### **Nov. 11 and Nov. 13 – Islamism**

[BB] Lara Deeb, *An Enchanted Modern: Gender and Public Piety in Shi'a Lebanon*. Princeton: Princeton University Press, 2006, Introduction and Chapter 3

[BB] Shahnaz Khan, *Zina, Transnational Feminism, and the Moral Regulation of Pakistani Women*, Vancouver: UBC Press, 2006, pp. 56-82 ("Disobedient Daughters, Errant Wives, and Others")

#### **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

[BB] Rudolf Pell, Gaudio. *Allah Made Us: Sexual Outlaws in an Islamic African City*. Malden, MA: Wiley-Blackwell, 2009, Chapters 1 and 3

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

[BB] Riverbend. *Baghdad Burning: Girl Blog from Iraq*. New York: Feminist Press at CUNY, 2005 (selections on Blackboard)

"Report on the Taliban's War Against Women," U.S. Department of State, Available: <https://2001-2009.state.gov/g/drl/rls/6185.htm>

Lughod, "Authorizing Moral Crusades," (Chapter 3) *Do Muslim Women Need Saving*

[BB] Al Jazeera, "Why Britain Should Allow Shamima Begum to Return Home."



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

[BB] Brent Luvaas, "Shooting Street Style in Indonesia: A Photo Essay." *Clothing Cultures* 1, no. 1 (2014): 59-81

Annelies Moors, "NiqabBitch and Princess Hijab: Niqab Activism, Satire, and Street Art." *Feminist Review* 98, Islam in Europe (2011): 128-35.

[BB] Banu Gökariksel, Anna Secor, "Between Fashion and Tesettür: Marketing and Consuming Women's Islamic Dress," *Journal of Middle East Women's Studies*, Vol. 6, No. 3, Special Issue: Marketing Muslim Women (Fall 2010), pp. 118-148

OR

[BB] Suzanne Brenner, "Reconstructing Self and Society: Javanese Muslim Women and "the Veil." *American Ethnologist*, 23(4), 1996, pp. 673-697.

*\*students will be assigned amongst these two articles*

## **Dec. 9 – Conclusion and Discussions**