**Revised Syllabus: Sociology of Women 345**

Fall 2003

Italic type designates revisions to the syllabus as a result of the Women in Islam seminar. (Visible on line).

Course Syllabus
Sociology of Women Fall 2003
Sociology 345-01 Office: COBE 324
Room COBE 216 Tuesday 2:00 – 4:30 Phone Ext. 3390
Instructor: Jan Rezek
E-mail – Colombiajan@yahoo.com

Text: Gender and Culture in America
2nd edition by Linda Stone, Nancy McKee, Prentice Hall 2002.

A World Full of Women, 3rd edition by Martha C. Ward. Allyn & Bacon 2003.

Final: Tuesday December 9 th 3:00 pm – 4:50 pm.

Course Description:

This course is designed to explore the important ways in which gender influences our lives. We will discuss questions such as: Why gender differences have resulted in social inequality?; What systems and cultural practices perpetuate this inequality?; How these inequalities vary geographically and historically? and how gender intersects with other areas of stratification such as race and class? We will also analyze how women are challenging gender stereotypes and how social movements and change impact our social institutions and society as a whole.

Recent historical events have created a heightened interest in certain different cultural practices. This class will incorporate an entire teaching module on Women in Islam. We will examine the practice of veiling can be looked at in different ways and interrupted differently in various situations. This concept will be applied to a variety of cultural situations. We will also study women’s role, historically, in social movements. Islamic women will be our core focus while we compare and contrast the role of women in social movements historically and cross culturally.

Course Requirements:

Course requirements include reading assignments in the text, participation in class activities 100 points, successful completion of three exams, completion of a journal, and completion of a book review . Each exam and each assignment will count as 100 pts. of your grade. Total points possible: 600 pts.

Exams will include short answer, definitions and essays. Exams will include material covered in class lectures, videos, and guest speakers as well as material covered in the text and handouts. The nature of the material to be covered will be reviewed before each exam.

Each student will be required to keep a journal that contains a minimum of a one page for each assignment. Assigned topics are required, however you are encouraged to write any additional reflections on gender issues that interest you during the semester. Students will also be required to do a book review on a book relating to the subject area in this class or a biography of a women who has had a significant impact on women’s issues. Students will be given a list of books acceptable for reviews. Books or persons not on the list must be approved through the instructor

Learning Outcomes:

1) The student will develop an understanding of gender stratification and the consequences for both men and women as a result of this stratification.

2) The student will have an understanding of the cultural history of American Gender. Including how individualism and work (ones relation to the means of production) influences gender relations.

3) The student will develop an understanding of the complex relationship between gender, class and race.

4) The student will learn how ethnic minorities have experienced gender issues differently and they will learn how the various groups have handled these circumstances.

5) The student will develop an awareness of the condition of women world-wide. This global perspective will take both a microsociological approach and a macrosociological approach.

6) The student will learn to realize that cultural meanings change from situation to situation over time and space. The practice of veiling will be used to demonstrate how this can take place. Some background in Islam and in the practice of veiling will be addressed in order to facilitate this exercise.

7) The student will become familiar with women’s involvement in social movements in various cultures. Questions such as: how were women involved? Did it help or hurt the cause of women?

Did the government support the involvement of women? What is the future of women in social movements? The involvement of Islamic women in social movements will be the core of this teaching segment, they will be contrasted and compared with social movements in North and South America.

8) The student will learn about body image and gendered notions of health and illness.

9) The student see how religion has shaped ideas of gender roles through out history.

10) The student will have an overall understanding of how “gendered” our world is and how it influences our language, communications and interactions in every aspect of our lives.

**Course Outline:**

This outline may vary. Additional outside readings may be required and dates may be altered due to various circumstances. The student will be notified in a timely fashion if exam dates or due dates on assignments change.

August 19 – Introduction , details of the syllabus and overview of the class. Discussion: what is sex? What is gender? Are you a feminist? Survey completion.

Read chapters 1, 2, and 3 from Gender and Culture in America

August 26- Discussion: History of Gender in America, Theoretical Perspectives, and the evolution of body types. Read chapters 4 & 5 from Gender and Culture in America.

September 2 – Discussion: Ethnic Minorities in the United States.

Read chapters 6 & 7 from Gender and Culture in America.

September 9 – Discussion: Gender on College Campuses and themes and issues of American Gender.

Study for exam on Gender and Culture in America.

September 16 – **Exam on Gender and Culture in America**. Video

Read chapters 1 & 2 of World Full of Women

September 23 – Discussion: Work and Gender and Love & Work.

Read chapters 3 & 4 of World Full of Women.

September 30 – Discussion: Bio-cultural markers and Primates.

Read chapter 5 of World Full of Women outside readings.

October 7 – Discussion Patterns of Partnering, marriage arrangements.

Slides of Moroccan Wedding.

Read ch. 6 of World Full of Women and outside readings on Women in Islam and the Veil .

October 14 – Discussion of Cultural Systems for Separating Females and Males. Discussion of Veiling; slides of various type of veiling. Video – Half the People. Extra video outside regular class period to be announced.

October 21 – Guest speaker to discuss the practice of veiling. Dr. Raghda Tulimat is our guest speaker. She is a practicing physician in Charleston and selects to wear the hejab. The speaker was arranged from the kindness of Imam Mohammed Jamal Daoudi from the islamic Association of West Virginia. Imam Daoudi will be the guest speaker at the sociology of women class that is taught at*MOCC*.

**Take home exam from chapters 1 – 6 of World Full of Women**.

Read chapter 7 cross reference with chapter 2 of Gender and Culture in America.

October 28 – Discussion: the gender continuum and gender alternatives. Video.

Read chapter 8 and outside readings.

November 4 – Discussion: Women as Healers, Women in Religion.

Read chapter 9 and Outside reading.

November 11 – Discussion: Who Owns Her Body? Speaker on domestic Violence.

Read chapter 10 and outside readings on women’s role in social movements.

Social Movements in Arab countries, social movements in Latin America, and social movements in North America including Appalachia.

November 18 – Discussion: women in social movements and the invisible worker using discussion of Islamic women’s involvement in social movements as the core of this study.

Continue reading of social movements.

November 25 – No class! Happy Thanksgiving

December 2 Last day of class – See social movements film. Review for final.

The final will cover the material from chapters 7 – 10 of A World Full of Women. The final may also contain one question from the teaching module on the significance of veiling.

**Final: Tuesday Dec. 9 – 3:00 to 4:50 P.M.**

The final is mandatory for all students.

This outline may vary due to speaker availability and time constraints. It is meant to help you follow the course work and read ahead if so desired. Other outside reading may be assigned and videos and guest speakers may be added.

Grading:

A = 90% – 100%

B = 80% – 89%

C = 70% – 79%

D = 60% – 69%

F = 59% and under.

**Points required:**

A = 600 – 540

B = 539 – 480

C = 479 – 420

D = 419 – 360

Attendance :

Prompt and regular attendance is a must. More than two unexcused absences will result in lost points. All students are required to take tests on the appointed day and at the appointed time. Make-ups are not automatic. They depend on the time of reporting the absence and the nature of the absence. Each student is responsible for material and assignments from each class. Please make arrangements to get notes and assignments from someone before the next class should you have to miss for any reason.

**Honesty Policy: You cheat, you fail the course. No exceptions!!!!!**

Office Hours:

Monday – 12 noon til 2:00 and 4:00 to 6:00.

Tuesday – 11:00 til 1:00 and after 4:45 if necessary

Weds. – 1:00 to 2:00 and 3:30 to 4:30

Thursday and Friday by appointment.

I encourage students to see me as soon as they discover they are having problems so that I might offer help and suggestions. My goal and my responsibility is to make your learning experience a productive one. Students should also alert me if any special circumstances exist that may result in particular needs (examples: visual or hearing impairments or any documented learning disabilities). Please contact Ann Neese, Director of Counseling or see me about contacting her if your special needs have not been identified.

Note these dates:

September 1 – No Class – Labor Day.

November 3 – Deadline to apply for December graduation.

October 6 – Midterm grades due. Please see your advisor for midterm reports.

October 24 – Deadline to withdraw with A W @

November 24 – 28 – No school! Thanksgiving Break

Journal entries for Sociology of Women. Fall 2003

1. How would your life be different if you were a member of the opposite sex? Please give this some thought and include practical aspects of life as well as ideas, hopes, opportunities and expectations.

2. Do you consider yourself a A feminist? Why or why not? What has been your prior experience with feminism or feminists? What does feminism mean to you? Does the word “feminist” fill you with admiration for the power of women or conjure up negative hostile images when you see it? Are you indifferent to the label? Please expand on each of these.

Note: Males can be feminists too!!!!!!!!!!!!!

3. A Gender Roles: Violating a Norm. This exercise requires you to violate a norm associated with your gender role and evaluate the impact of this normative violation on yourself and others. Identify some of the norms associated with your gender role and than violate a norm by behaving in a manner that deviates from the norm. Than you will evaluate the results of this exercise through the series of questions that follow.

1. What is the norm associated with your gender role you chose to violate?

2. Why do you feel that this is a norm that is strongly tied to gender?

3. What exactly did you do to violate the norm?

4. How did violating the norm make you feel?

5. How did other people react to your behavior?

6. Did they try to restore gender role normalcy? If so How?

7. How did you respond to these reactions from other people?

8. How strong of an influence do you think gender roles have on behavior?

9. Do you think this influence might vary across time and situations? If so, how?

4. Our text book, Gender and Culture in America weaves the idea of gender influencing body image through out the text book. Describe how body image has become an important part of gender identity in our society. How has media perpetuated body image expectations? How has this influenced you personally? Look through magazines and advertisements (fashion, body building, exercise, etc). Look carefully at each photo or drawing in the magazine. Notice the body weight and height of each person represented. Notice the range of skin color. Notice the age range. Reflect on ways cultural messages about body image may have affected you. Why, according to conventional understanding, is beauty more central to the lives of women than to men?

5. Find three current newspaper or news magazine articles that have a subject dealing with gender or gender issues. These can include issues concerning reproduction rights, comparable worth, political effectiveness, dual roles, media portrayal, sexual harassment, child custody, violence, poverty, just to name a few. Include the three articles in your journal. Pick one of the articles and describe the impact it has on society. Examine how this issue could or has affected you or a friend personally. Elaborate on how this subject has changed over time and what change you expect to take place concerning this subject in the future.

6. Think about what qualities are most important when choosing a mate for a long term relationship or marriage. List the top ten qualities this person must possess. What are some advantages to an arranged marriage? What are some advantages to free choice relationships? Expand on your answers.

7. Chapter six of the text Gender and Culture in America deals with how gender influences our college campus experience. Analyze your experience with being either male or female on campus. How has your gender affected your choices, expectations, quality of life, outside activities etc.? While writing about your school experience note any differences in treatment or expectations having to do with gender in the class room. Do teachers treat the genders differently? How have you experienced this?

8. Describe your impressions of veiling before reading chapter six in A World Full of Women and completing all the reading and discussions of veiling. After these discussions please discuss and indicate if this teaching unit changed or added to your understanding of how cultural systems use symbols to separate males and females. Describe your understanding of how such a symbol can sometimes be empowering and also sometimes be repressive.

9. This exercise involves researching the policy regarding sexual harassment on your campus. Obtain a copy of the policy regarding sexual harassment on your campus. Answer the following questions.

1. Who is covered by this policy? Faculty? Students? Administrators? Staff?

2. How is harassment identified? Are any examples provided?

3. How is a hostile work environment identified and addressed? List any examples.

4. How is gender based harassment identified and addressed?

5. What are the procedures for filing a complaint?

6. How are complaints handled? Which campus organizations, department, and/or staff members are responsible for adjudicating complaints?

7. What are the statistics for your campus? How many women report cases of harassment? How many men?

10. From your readings on social movements, describe your impressions of the roles women have played in various social movements. Have you ever been involved in social movement? Were the roles different for the men and women involved? Were there different expectations? If you have not been involved in a social movement answer the question based on the reading or interview a friend or family member.

11. Please give me feed back about this class. What about this class did you enjoy most? What did you dislike the most? Are there other subject areas you wanted to discuss? Were the text books adequate? Please expand on these.

Journals three and nine are taken from Cheryl A. Rickabaugh’s Sex and Gender: Student Projects and Exercises.

Book Review for Sociology of Women

Due Tuesday November 18, 2003. One Hundred points possible.

Cover Page should include the name of the book, the author, the publisher and the date published. The cover page should also include your name, class and section number.

Your review should be four to six typewritten pages (double spaced).

**Include a brief summary of the book and answer the following questions . Please answer these questions in full sentences so that they fit within the text of the review.**

1. What type of women’s issues or problems are presented in this book?

2. How does the author go about presenting these issues?

3. Did the book suggest or offer any solutions to the problems? Explain.

4. When and where did the book take place if it is fiction? Who are the main characters?
If your book is non fiction, does it deal with problems that are relevant in the present?
If your book is an biography include the setting and the life span of the main character.

5. Describe some eye opening events in the book.

6. Did the book help you to learn about some aspect of women’s issues in the past or present? Explain.

7. What was the most important thing you learned from the book?

8. Would you recommend the book to others? Why or why not?

**Book List For Women’s Class**:

Ahmed, Leila; A Border Passage, From Cairo to America – A Woman’s Journey, 1999,
Penguin Books. (Women in Islam emphasis)

Brooks, Geraldine; Nine Parts of Desire, The Hidden World of Islamic Women, 1995. Anchor Books. (Women in Islam emphasis)

Chang, Jung; Wild Swans: Three Daughters of China.

Cantarow, Ellen; Moving The Mountain: Women Working For Social Change, 1980, McGraw-Hill, N.Y., N.Y.

Davis, Angela; Women, Race, and Class, 1983, Vintage Books, Random House, N.Y.

DeBold, Elizabeth, Wilson, Marie, & Idelisse, Malarie; Mother Daughter Revolution: From Good Girls to Great Women, 1993, Bantam Books, N.Y., N.Y.

Faludi, Susan; Backlash: The Undeclared War Against American Women, 1991/92, Double Day, N.Y., N.Y..

Friedan, Betty; The Feminine Mystique, 1963, Dell, N.Y., N.Y..

Giddings, Paula; When & Where I Enter: The Impact of Black Women on Race and Sex in America, 1984, Batam, Toronto.

Giles, Kevin; Flight of the Dove: The Story of Jeannette Rankin, 1980, The Touchstone Press, Oregon.

Kassindja, Fauziya,; Do they Hear You When You Cry; Delacorte Press, N.Y. 1998.
Subject: Genital mutilation, oppression, mistreatment in prison.

Kingsolver, Barbara; Prodigal Summer, Harper Collins, 2000. Subject: single woman in Appalachian setting, environmentalist in nature. (Fiction)

Light Foot, Sara Lawrence; I’ve Known Rivers, 1994, Addison Wesley, N.Y.,N.Y..

Mah, Adeline Yen; Falling Leaves, The Memoir of an Unwanted Chinese Daughter. 1997. Broadway Books.

Mead, Margaret; Sex and Temperament In Three Primitive Societies; Classic anthropological work concerning the social aspects of gender. (This book is on the list of books required in Cultural Anthropology)

Mernissi, Fatima, Dreams of Trespass: Tales of Harem Girlhood
(Women in Islam emphasis) ( this book is also on the required list for Cultural Anthropology)

Mills, Kay; From Pocahontas to Power Suits, 1995, Penquin, N.Y., N.Y..

Mills, Kay; This Little Light of Mine: The Life of Fannie Lou Hamer,

Oufkir, Malika; Stolen Lives: Twenty years in a Desert Jail, (Women in Islam emphasis)

Tannen, PhD.; You Just Don’t Understand, 1990, Random House, N.Y., N.Y.

Walker, Alice; Possessing The Secret of Joy, 1992, Pocket Books, N.Y., N.Y. Fiction. Subject: Genital Mutilation.

Walker, Alice; Anything We Love Can Be Saved; 1997; Ballantine Publ. Subject: activism/ human rights.

**Possible biographies**:

Maya Angelo

Ida B. Wells – Crusade for Justice Lucretia Mott

Rose Pesotta – Labor Activities Grimke sisters

Mother Jones Elizabeth Stanton

Jesse Lopez De La Cruz – Farmworker’ Rights Charlotte Woodward

Elizabeth Gurley Flynn – Socialist Prudence Crandall

Emma Goldman – Socialist Susan B. Anthony

Lucy Parsons Claudia Jones

Sojourner Truth Eleanor Roosevelt

Ella Baker Belva Lockwood

Fredrick Douglas (if it pertains to women) Victoria Woodhull

Frances Ellen Walkins

If you choose a book that is not on the list please have it approved by the instructor.

**Teaching Modules for Sociology of Women 345 Fall of 2003**

Jan Rezek
WVU-Tech

**Narrative Description**:

Sociology of Women is an upper level sociology class which requires abstract and critical thinking. The Women in Islam year long study has generated multiple ways to encourage this thought. As the year progressed I realized an entire course would be ideal for using the information and that I would have to chose the subjects I would incorporate into the regular semester of Sociology of Women very wisely. The two main themes I have chosen are:

1) The Hejab: (Veiling)

A. meaning of Hejab

1. Objective

2. Subjective

B. Political, social, and religious meanings

1. Repressive (imposed)

2. Empowering (self selected)

3. Protective (self selected or imposed)

4. Rebellion

5. Sense of belonging

6. Cross cultural meanings

2) Women’s involvement in social movements.

A. Social movements to bring about changes for women

B. Social movements in which women are involved in order to bring about some social, cultural or political change that doesn’t necessarily change the status of women in the long run.

1. U.S. movements

2. Islamic Movements

3. Latin American movements

One of the text books I am using for the course (A World Full of Women by Martha C. Ward) lays a ground work for both subjects to be discussed thus making it very appropriate to use these teaching modules. Both teaching modules will also include outside readings that were a part of the Women in Islam study. This will be detailed in the teaching module lesson plans. Along with the two specific teaching modules, general information presented at the Women in Islam conferences will be interjected when appropriate. Along with veiling and social movements, some other areas where information will be used include: Ideal vs Real culture, Urban vs Rural ideas and practices, the perspectives of different generations, political influence on cultural practices, post modern themes, various views on feminism, marriage customs in various cultures (for example, the slides of a Moroccan wedding will be shown here) and stereotypes.

**Teaching module #1 – The Hejab**

Two of the main objectives of an upper level sociology class are to develop and practice using the concrete material learned in a teaching module and than apply it to other situations. My goal in the discussion of the Hejab is to not only transmit the material about the veil, but also explore the many areas of life in which we make separations and barriers, most especially the cultural symbols we use when separating genders. A significant amount of time was spent on the veil in our seminars and as these discussions evolved I knew I wanted my class to explore the complex meanings and representations, as well as, reactions to this practice. First, the class will be assigned outside readings along with chapter six in their text book entitled, Cultural Systems for Separating Females from Males. The additional outside readings, which were required reading for the Women in Islam study, include:

The Hijab: How a Curtain Became an Institution and a Cultural Symbol by Barbara Stowasser and

Women and the Family in the Middle East; New Voices of Change by Elizabeth Fernea.

Various web sites will be explored that contain information about veiling, including the Veil in Christianity and Ancient Israelite practices of covering the head.

These web sites will be listed in the lesson plans. The class will discuss symbols including the fact that symbols require a shared meaning, that symbols can have multiple meanings and that symbols can be empowering and suppressive.

The discussion will began by looking at two types of head coverings; one that covers the face entirely (a Saudi Arabian style) and one that just covers the head (the Syrian style often called Hejab). The slides from the veiled women segment of the power point presentation we received during the seminar will be used to initiate a discussion. (I have several Islamic male students in my class this semester so it should be interesting to get their input on this subject).

A guest speaker, Dr. Raghda Tulaimat, will speak on her choice to veil or not to veil. The students will be asked to have two questions ready for the speaker. In addition, a discussion of the fact that women don’t always have the choice will be incorporated.

Another area, social class, will be explored looking at how it plays a significant role in determining the likelihood of a woman veiling. While the social class that veils (upper or lower class) might vary, there is a correlation between social class and veiling. Students will learn that this is another reason why a historical/geographical perspective is necessary.

Assigned discussion questions will be included in the lesson plan as well as a follow up evaluation form so the students can comment on the value of the material covered in the teaching module. The evaluation questions are included in the lesson plan. During the course of the semester students are required to keep a journal with assigned questions. In addition to the regular assignments that are included in the lesson plan, journal assignment # 8 directly addresses the material learned in the teaching module on Veiling. The journal assignment reads:

“Describe your impressions of veiling before reading chapter six in A World Full of Women and completing all the reading and discussions of veiling. After these discussions please discuss and indicate if this teaching unit changed or added to your understanding of how cultural systems use symbols to separate males and females. Describe your understanding of how such a symbol can sometimes be empowering and also sometimes be repressive.”

**Teaching Module #2 – Women in Social Movements**

This teaching module will highlight women’s involvement in various social movements and will be incorporated in the chapter of the text book called Invisible Workers. The spring board for this topic will be some of the women in Islam readings on Islamic women in social movements including:

Marie-Aimee Helie-Lucas’s article “A Women, Nationalism and Religion in the Algerian Liberation Struggle”

“The Feminism Behind the Spokeswoman” by Rahab Hadi

The video “Half the People” will be shown. The video will be used to show women’s role in social movements in the 1960’s and 1970’s. Movements in the U.S., Mexico, Iran, China and the Netherlands are contrasted in this video. Also, an additional video will be shown after class for extra credit. This will be either “Silence of the Palaces” or “Battle of Algiers”. Discussion questions will be included in the Lesson Plan.

The object of this lesson will be, not only to learn about Islamic women’s movements, but to contrast and compare women’s movements world wide. An outside reading on Women’s movements in Latin America, as well as North America, will also be required reading. One of the North American readings will be on women’s role in Appalachian social movements. Students will be asked to explore the similarities and contrasts in the various movements. Students will also be asked to discuss if the women’s involvement bettered their conditions or basically contributed to the good of the whole in respect to issues such as national liberation or strike breaking. Various web sites will be visited including RAWA’s web site. A very informative site for exploring social movements. Discussion will include how these women are similar, how they are alike, how they are changing their society and their culture as well as how their culture and religion have shaped their lives, their ideas, their beliefs and their realities.

**Journal assignment # 10 asks the student to think about social movements.**

The assignment reads:

“From your readings on social movements, describe your impressions of the roles women have played in various social movements. Have you ever been involved in social movement? Were the roles different for the men and women involved? Were there different expectations? If you have not been involved in a social movement answer the question based on the reading or interview a friend or family member.

One goal of sociology is to see the ways in which everyone is the same as well as recognize and celebrate the differences. Hopefully after taking a sociology class the student will see the patterns or trends. But, it is also hoped that they will recognize that there are exceptions to these trends. C. W. Mills talks about using the sociological imagination by finding your social location both historically and geographically. While studying the Veil , as part of the women in Islam Seminar, it became even more apparent that social location plays a significant role in determining how any cultural practice will be viewed. One of the most informative discussions in the seminar took place when Hibba Abugideiri and Yvonne Haddad were in Morgantown. We discussed the ways in which women in many Arab countries see covering all or some parts of the body as a way of being unnoticed and contrasted the fact that when a woman chooses to veil in the United States the opposite happens; the woman is noticed. These types of discussions are essential in conveying the complexity of cultural symbols and practices.

In sociology of women the students will be exploring ways that women and men are similar and ways that they are different. We will also be exploring how all women are similar in many ways and how women are also different in many ways. This will be doing this in both teaching modules with cultural customs ( veiling) and social movements. In order to do this the students must take a socio historical perspective. They will have outside reading in both areas to help accomplish this.

The most challenging part of the semester in Sociology of Women will be to tie both units (and all chapters) together and be able to recognize how they intersect and over lap with one another. It is important for the student to understand these concepts do not really exist as “ideal types” (Max Weber’s term for any pure analytical form), but must be seen as each influencing the other and at times literally being part of one another. For example, the removal of the veil was used in some social movements and the putting on of the veil was used in other social movements. The putting on or taking off of the veil symbolized much more than the concrete action of covering or not covering, thus the meaning was fluid and dependent upon the time and place of the situation.

The Women in Islam study has provided much information and many tools for conveying these complex sociological concepts to students. It has been a very valuable learning experience for me as an instructor and a person. The concrete information learned is very valuable to me as an instructor and hopefully to my students. Understanding the intersection of a religion that is so much in the forefront of our news is an asset to anyone today. More importantly, this seminar has given me ideas and tools to demonstrate the more abstract complex intersections between various societal cultural practices, religions, laws and social structures.”

**Filmography**:

**A Female Cabby in Sidi Bel-Abbes**
First Run Films 2000. 2 ” video. 52 mins.

**Battle of Algiers**
1966 Gillo Pontecorvo Film , Igor & Casbah Film.
French w. English Subtitles.B&W.120 min,

**Beyond Borders**
Films for the Humanities & Sciences. 2000. 2 A video. 50 min.

**Beyond the Veil**
Films for the humanities & sciences. 1997. 2 ” video. 22 min.

**Half the People**
PBS Video. 2000. 2 ” video. 60 min.

**Silence of the Palaces**
2000. Moufida Tlatli.

**Veiled Revolution**
Icarus Films, 1982, 2 ” videocassette, 27 min.

**Internet Teaching Resources:**

<http://islamicity.com/mosque/w_islam/veil.htm>
The Veil; part 15 pp. 1 – 3

<http://www.muhajabah.com/christianveil.htm>
The Veil and Christianity; pp. 1 – 4.

[http://www.rawa.org](http://www.rawa.org/)
Revolutionary Association of the Women of Afghanistan (RAWA)

**V. Bibliography**

**Readings:**

Fernea, Elizabeth; “Women and the Family in the Middle East: New Voices of Change”

Stowasser, Barbara; “The Hijab: How a Curtain Became an Institution and a Cultural Symbol”.

Twair, Pat;\_ Sojourners Magazine\_ / May-June 2001. “Who is That Veiled Woman?”

“Women, Nationalism and Religion in the Algerian Liberation Struggle” by Marie-Aimee Helie-Lucas.

“Feminism Behind the Spokeswoman” by Rahab Hadi

**Books:**

Ahmed, Leila; A Border Passage, From Cairo to America -A Woman’s Journey, 1999, Penguin.

Brooks, Geraldine; Nine Parts of Desire, The Hidden World of Islamic Women, 1995. Anchor Books.

Kassindja, Fauziya,; Do they Hear You When You Cry; Delacorte Press, N.Y. 1998.
Subject: Genital mutilation, oppression, mistreatment in prison.

Mernissi, Fatima, Dreams of Trespass: Tales of Harem Girlhood

Oufkir, Malika; Stolen Lives: Twenty years in a Desert Jail,

**Lesson Plan # 1 “The Hijab”
Cultural Systems for Separating Females and Males.**

The goals and objectives for this lesson are:

1. To understand the meaning of Hejab both objectively and subjectively.

2. To discuss the cross cultural meanings of the hejab.

3. To see the political, social and religious meanings of cultural practices that separate males and females.

4. To understand the empowerment that can result from self selection.

5. To understand the oppression of having a cultural practice imposed.

6. To see cultural symbols used in rebellion.

7. To see cultural symbols used as protection.

**Instructional strategies:**

1. Required outside readings to gain a more detailed grasp of the subject:

(provided by instructor). These readings are in addition to chapter 6 of World Full of Women. Readings are to be completed by October 14. Homework questions to hand in after reading:

-Is veiling always oppressive to Muslim women?-Can the veil be liberating?-Can it be empowering to see without being seen?-Is the veil mandated by the Quran?-Do only women wear veils?-Is there any tradition of veiling in the West?

a) Fernea, Elizabeth; Women and the Family in the Middle East: New Voices of Change

b) Stowasser, Barbara; The Hijab: How a Curtain Became an Institution and a Cultural Symbol.

c) [www.skidmore.edu/academics/arthistory/ah369/finalveil.htm](http://www.skidmore.edu/academics/arthistory/ah369/finalveil.htm)

The Veil and Veiling pp.1 – 13

d) Twair, Pat; Sojourners Magazine, May-June 2001.

“Who is That Veiled Woman?”

e) <http://islamicity.com/mosque/w_islam/veil.htm>
The Veil; part 15 pp. 1 – 3

f) <http://www.unn.ac.uk/societies/islamic/woemn/hijab.htm>
The Question of the Hijab: Suppression or Liberation . pp. 1 – 3

g) <http://rawa.fancymarketing.net/burqa4.htm>
The News International 1/31/02

“Give Me Security, Then I Will Remove My Burqa”. pp. 1 – 2

h) <http://www.ida.net/users/rdk/ces/maritial_customs.html>
Ancient Israelite Marriage and Family Relationships. 2 4/03. pp. 1 – 6

I) <http://www.muhajabah.com/christianveil.htm>
The Veil and Christianity;

pp. 1 – 4. 2 4/03

2. Lecture on the hejab. Information from the various reading and discussions from the women in Islam seminar. See notes exhibit #1

3. Discussion questions from readings.

This will be done in groups with each group taking specific questions and presenting their answers in class. See questions exhibit #2

4. Power Point Presentation of Veiled women from CD Rom.

5. Display of two different styles of Veils with discussion of objects taking on cultural significance. Oral discussion will follow.

6. Guest speaker, Dr. Raghda Tulaimat, will discuss her reasons for veiling. Dr. Raghda Tulaimat is a practicing physician in Charleston. She wears the hejab and will show a 30 minute video, talk and take questions. Each student will have two questions prepared to ask the speaker. These questions will be prepared after assigned reading is completed. The questions are to be brought to class on October 21, 2003.

7. Evaluation of the teaching module. Evaluation questions, see exhibit #3

8. At least one essay question will appear on the exam relating to this teaching module.

**Exhibit One: Lecture Notes**

Women In Islam

Hijab

The word “Hijab” has multiple meanings.

To hide from view; veiled; hidden; screened off; separated; anything that interviews or comes between; barrier.

It is now the commonly used term for the head covering used by many Islamic women.

Objective: limitation of space as in border or threshold. Concrete.

Subjective: perception of “limit”. A symbol, metaphor, abstract.

The term “Hijab” appears seven times in the Quran:

1. Surah 19:17 – curtain or barrier one may hid behind (concrete).

2. Surah 38:32 – Sun hid behind the curtain of night (metaphorical, abstract)

3. Surah 17:45 – Veil or invisible screen between Mohammed and the non believer
( metaphorical, abstract).

4. Surah 41:5 – Hearts are veiled from “the word” (metaphorical, abstract).

5. Surah 42:51 – Barrier between God and the prophet (metaphorical, abstract)

6. Surah 7:46 – Separation of the Blessed from the condemned in the hereafter
( this is abstract and concrete; eschatological)

7. Surah 33:53 – A screen that separates and segregates the prophets wives (concrete).

It is important to note from an Historical/Cultural perspective that veiling was a sign of elite status or a sign of being a free woman as opposed to a slave. This may have influenced Mohammed = s revelation concerning his wives being covered and secluded.

Women have been known through out history for finding creative and ingenious ways to find a place in many cultural situations. As a result the idea of the Hijab (covering, veiling, seclusion) and be interpreted in many ways.

The Hijab means very different things to different people.

Much depends on whether it is Imposed or Self-selected.

Some find it repressive.

Some find it protective.

Some find it empowering.

Western society generally views it as a symbol of repression.

The Hijab can have political, social and religious implications.

Many women who self select to wear the Hijab do it to make a statement concerning their religious convictions.

Some women wear the Hijab to make a statement of rebellion against Western influence.

Some want to identify with the group and receive a sense of belonging.

Practical advantages:

Allows more public movement.

Protects the reputation.

More respect from the public

**Exhibit Two:**

**Discussion Questions from Hijab readings:**

1. According to the broad generalized definition of the A Hejab @ think of other religions that practice some form of separation and define the cultural items or practices that are used to portray the separation.

2. In what other areas of our social structure (other than religion) do societies use some form of hejab to separate and either seclude or expose certain groups of people?

3. Are there any forms of cultural separation noticeable in your community? Are these cultural markers externally imposed or internally imposed? Discuss.

4. Elaborate on our discussion and reading of how cultural practices can seem empowering to some while being oppressive to others.

**Exhibit # 3**

**Evaluation Questions for Teaching Module #1:**

1. What did you enjoy most about the teaching module about the Hejab?

2. What was the most interesting thing you learned?

3. What do you wish you would have learned that wasn’t covered?

4. Was the speaker a valuable resource for learning about the practice of veiling? Explain.

**Lesson Plan #2 Women’s Involvement in Social Movements**

Invisible Workers – Women working within and for social movements throughout the world.

**The goals and objectives for this lesson are:**

1. To compare and contrast women = s movement in several areas of the world.

2. To learn about women working inevitably with in movements.

3. To learn about women working visibly within social movements.

4. To understand the difference between a woman’s movement and a social movement that women are working in.

5. To contrast and compare the differences and similarities of women’s involvement in various movements.

6. To understand how cultural symbols and practices are used in social movements.

**Instructional strategies:**

1. Required outside readings to gain a more detailed grasp of the subject: (provided by the instructor). These readings are in addition to the chapter 10, Invisible Workers, from the World Full of Women text book.

“Women, Nationalism and Religion in the Algerian Liberation Struggle” by Marie-Aimee Helie-Lucas.

“Feminism Behind the Spokeswoman” by Rahab Hadi

“Right-and Left-Wing Women in Post-Revolutionary el Salvador” by Patricia Hipsher from Radical Women in Latin America: Left and Right, edited by Gonzalez and Kampwirth.

“Contested Ground: the Role of Place in Community Identification For A Women ’s Labor Support Organization” by Dana Reinke.

Presented at the Appalachian Women’s Conference 2001.

“Appalachian Women Fight Back: Organizational approaches to Nontraditional Job Advocacy” by Chris Weiss 1993. From Fighting Back in Appalachia: Traditions of Resistance and Change by Stephen L. Fisher.

Discussion questions from outside readings are being developed:

2. Exploration of web sites such as:

Revolutionary Association of the Women of Afghanistan (RAWA)

3. Showing of the video; “Half the People” and assigned questions:

a. Examine the emergence of the women’s movement during the 1960’s and 1970’s. Include:

1964 civil rights Act

NOW

Feminine Mystique

Reproductive Rights

Employment possibilities

Helen Reddy

b. Discuss the characteristics and goals of the women’s movement and explain some of the successes and failures of this movement.

Compare the movements in developed countries with those in developing countries. How are they similar? How are they different?

Include the film discussion of

Iran

Mexico

China

Netherlands

any others you wish to mention.

Some of the video contains images that may appear as stereotypical. Unfortunately this is true of any free framed depiction of a society. We will discuss these problems during our discussion of this and other material we cover.

4. Extra credit video will be shown after class. This will be either Silence of the Palaces or Battle of Algiers. Discussion questions will be developed.

5. Evaluation Questions for this unit. See Exhibit 3B (below)

**Exhibit # 3 B**

Evaluation questions for Teaching Module #2

1. What did you enjoy most about the teaching module about social movements?

2. Name two things you learned that you were unaware of before the teaching module.

3. Name something you would have liked to cover but didn’t.

4. Do you think the video was an effective tool for increasing the understanding of social movements? Explain