

## Syllabus

<b>Title of the Course:</b>	Gender, Power, and Religion	<b>Course Breakdown:</b>	28 online teaching hours in 14 weeks
<b>Name of the Instructor:</b>	Viktoria Lavriniuk	<b>Weekly class time:</b>	Tuesdays 09:00 (GMT+1) / 11:00 (GMT+3)
<b>Language:</b>	English		
<b>Hosted by:</b>	Humboldt-University Berlin, Institute for Asian and African Studies	<b>Certificate issued by:</b>	Humboldt-University Berlin

## Description of the course

Using feminist and interdisciplinary approaches, the course examines the gendered and power dimensions of religion, religiosity, and secularism. It offers students to engage in current debates about gender and religion and to explore women's religious lives in Abrahamic religions, especially Islam in Turkey. Because of the complex nature of gendered experiences, intersectionality is used as the primary analytical framework. The course discusses the ways in which religious women locate their religiosity, shape their lives, negotiate their agency. The course introduces students to current feminist scholarship in gender and religion through case studies on Turkey focusing on the engagement with power and religious women's agency.

## Learning Aims

- Introduce various theoretical and methodological approaches to the intersecting studies of religion, gender, feminism, and power dimensions.
- Critically engage and analyse the ways in which intersecting relations and activities of gender and religion operate in women's lives at the individual, community, and institutional level.
- Discuss the ways in which power dynamics influence the gendered religious experience in the private and public domain.

## **Upon the successful completion of the course students will be able to:**

- Identify various feminist and interdisciplinary approaches to discuss gender within the religious context.
- Compare liberal feminists', feminist theologians', religious feminists' approaches to women's religiosity and agency.
- Apply the theory of intersectionality for the analysis of power dynamics embedded in the religious context.

## **Course requirements**

- Class discussions 10%
- Discussion forum 20%
- Presentation 15 %
- Research essay proposal 15%
- Research essay 40%

## **Organization of the course and course schedule**

You do not need to be a feminist, a woman, a religious person or to be of certain faith and religion to participate in this course, even though this is a feminist course based on feminist theory, feminist pedagogy, and feminist ethics. The most crucial is to be open for critical engagement with your own ideas about gender, religion, feminism, race; to be willing to respectfully listen to others' ideas you might disagree with; to be ready to deal with sensitive and sometimes frustrating topics of racism, classism, colonialism, and other similar subject matters. It is a mutually learning and exploratory process for the instructor and for the students. You can always talk to the instructor when you feel overwhelmed with the course material. You can approach the instructor to discuss assignments and find alternatives if you don't feel comfortable due to the sensitive nature of the topics. Please let your instructor know, if you have some learning style requirements.

The course is a combination of class participation and online participation in the discussion forums outside of the class hours. The lectures will be conducted both synchronously and asynchronously. Doing reading prior to the class is important in order to be able to participate in class discussions.

### Discussion forums

Students will participate in discussion forums throughout the course. The general objective of the participation in the discussion forum is to critically engage in discussion in a way in which students write reflections (200-300 words long) on the offered topic. Reflection in the discussion forum doesn't summarize the main ideas of the provided material, but

rather discuss the central thesis statement and elaborate why you agree or disagree with the author or the narrative provided. Detailed instructions for each discussion will be provided one week prior to the deadline for submission.

Outline of the discussion forums

<b>Discussion forum 1</b>	Watch a movie and write reflection  Feminism Inshallah: A History of Arab Feminism <a href="https://www.youtube.com/watch?v=BuqoLyO3ZeA">https://www.youtube.com/watch?v=BuqoLyO3ZeA</a>
<b>Discussion forum 2</b>	Comment one of your fellow student's entries in the discussion forum 1
<b>Discussion forum 3</b>	Watch two short videos and discuss them  Islam: the most feminist religion? <a href="https://www.youtube.com/watch?time_continue=1&amp;v=FdfpaftrOwc&amp;feature=emb_logo">https://www.youtube.com/watch?time_continue=1&amp;v=FdfpaftrOwc&amp;feature=emb_logo</a> <a href="https://www.youtube.com/watch?time_continue=142&amp;v=0o9F_ZRzsSE&amp;feature=emb_logo">https://www.youtube.com/watch?time_continue=142&amp;v=0o9F_ZRzsSE&amp;feature=emb_logo</a>
<b>Discussion forum 4</b>	Choose podcast/blog entry/video/article and discuss it
<b>Discussion forum 5</b>	Comment one of your fellow student's entries in the discussion forum 4
<b>Discussion forum 6 (subject to confirm)</b>	Watch a video (listen to a podcast) and write reflection  Link to the video (podcast) will be posted later

Presentation

Starting from Week 3, every class two students will make presentations on the topic of the week they choose. On Week 13, there will be 4-5 presentations (depending on the number of students enrolled), and during this week you can choose any subject matter of the course. Presentation is not a summary of the readings, and you do not need to use readings of the course. On contrast, presentation is a student's perspective of the chosen topic based on the academic sources students find themselves. The topic of the presentation can be the same as for the course project. It is also necessary to come up with two questions to initiate and facilitate discussion in the class. Duration of the presentation is 10 minutes. Sign up list will be provided on Week 2.



### Research essay proposal and Research essay

Research essay proposal outlines the main statement of the research essay, arguments to support your statement, theoretical concept, bibliography. You need to use at least 5 scholar articles, including 2 course readings. The outline should be no more than 500 words.

Your research essay is an analytical essay presenting your critical analysis and critical engagement with the topic and sources. See the links on the difference between analytical and descriptive writing:

<https://gradcoach.com/analysis-vs-description/>

<https://www.nottingham.ac.uk/studentservices/documents/description-vs-analysis---learnhigher.pdf>

<https://www.youtube.com/watch?v=PwFCyrCssaw>

The final paper will be based on your outline and feedback you receive from the instructor. It should be between 1750-2250 words long. Detailed instructions will be posted later during the term and discussed in the class.

The final essay is an additional requirement for those who want to earn extra credits.

## Outline of the Course Schedule and Readings

<p><b>Week 1</b></p>	<p><b>Introduction to the course. Intersectionality. Gender in Religion</b></p> <p>Collins, P. H., &amp; Bilge, S. (2018). <i>What is Intersectionality?</i> In Intersectionality, pp. 1-22. Cambridge, United Kingdom: Polity Press.</p> <p>Additional reading: Kandiyoti, D. (2005). Bargaining with patriarchy. In M. Zinn, M. Messner, &amp; P. Hodagneu-Sotelo. <i>Gender through the prism of difference</i>, pp. 26-36. Oxford University Press Incorporated.</p>	
<p><b>Week 2</b></p>	<p><b>Feminist Theology. Feminist Perspective on Religion</b></p> <p>Llewellyn, D. (2015). Chapter 1. <i>In Reading, Feminism, and Spirituality: Troubling the Waves</i>, pp. 9-29. Springer.</p> <p>Gross, R. (2009). Chapter 13. Feminist Theology as Theology of Religions In <i>A Garland of Feminist Reflections: Forty Years of Religious Exploration</i>, pp. 211 – 230. University of California Press.</p>	
<p><b>Week 3</b></p>	<p><b>Secularism, Religion, and Globalization</b></p> <p>Schüssler Fiorenza, E. (2016). Introduction. <i>In Congress of Wo/men: Religion, Gender, and Kyriarchal Power</i>, pp. 1-29. Cambridge: Feminist Studies in Religion Books</p> <p>Scott, J. W. (2019). Introduction. <i>In Sex and Secularism</i>, pp. 1-29. Princeton University Press.</p>	<p><b>Discussion forum 1</b></p> <p><b>Presentation</b></p>

<p><b>Week 4</b></p>	<p><b>Women’s Agency and Religion</b></p> <p>Burke, K. C. (2012). Women’s agency in gender-traditional religions: A review of four approaches. <i>Sociology Compass</i>, 6(2), 122-133.</p> <p>Beaman, L. (2013). Overdressed and Underexposed or Underdressed and Overexposed? <i>Oñati Socio-Legal Series</i>, 3(7), 1136–1157</p>	<p><b>Discussion forum 2</b></p> <p><b>Presentation</b></p>
<p><b>Week 5</b></p>	<p><b>Women in Islam. Islamic Feminism</b></p> <p>Rinaldo, R. (2014). Pious and Critical: Muslim Women Activists and the Question of Agency.” <i>Gender &amp; Society</i>, vol. 28, no. 6, Sage Publications, pp. 824–846</p> <p>Mahmood, S. (2006). Feminist theory, agency, and the liberatory subject: Some reflections on the Islamic revival in Egypt. <i>Temenos-Nordic Journal of Comparative Religion</i>, 42(1), pp. 31-63</p> <p><b>Additional reading. Writing skills for your essay</b>          Belcher, W. (2009). Writing your journal article in 12 weeks: a guide to academic publishing success. SAGE Publications.</p>	<p><b>Discussion forum 3</b></p> <p><b>Presentation</b></p>
<p><b>Week 6</b></p>	<p><b>To veil or not to veil. Part 1. Western Narrative of Veiling</b></p> <p>Ahmed, L. (2011). <i>Chapter 9. Backlash</i>. In Quiet Revolution: The Veil's Resurgence, pp. 199-232. Yale University Press.</p> <p>Ghazal Read J., &amp; Bartkowski J.P. (2000). To Veil or Not to Veil? A Case Study of Identity Negotiation among Muslim Women in Austin, Texas. <i>Gender &amp; Society</i>, 14(3), 395–417</p> <p>Additional reading          Shirazi, F., &amp; Mishra, S. (2010). Young Muslim women on the face veil (niqab): A tool of resistance in Europe but rejected in the United States. <i>International Journal of Cultural Studies</i>, 13(1), 43–62.</p>	<p><b>Presentation</b></p> <p><b>Research essay proposal due</b></p>
<p><b>Week 7</b></p>	<p>Holidays</p>	

<p><b>Week 8</b></p>	<p>Holidays</p>	
<p><b>Week 9</b></p>	<p><b>To veil or not to veil. Part 2. Veiling Movement in Turkey</b></p> <p>Hancock, C. (2008). Spatialities of the Secular: Geographies of the Veil in France and Turkey. <i>European Journal of Women's Studies</i>, 15(3), 165–179.</p> <p>Göle, N. (2013). Introduction. The Forbidden Modern. In <i>The forbidden modern : civilization and veiling</i>. In <i>The forbidden modern : civilization and veiling</i>, pp. 1-26. University of Michigan Press.</p> <p>Additional Reading</p> <p>Uslu, Nasuh, The Headscarf Controversy in Turkey (November 21, 2009). <i>Journal of Economic and Social Research</i>, Vol. 11, No. 1, pp. 43-67, 2009</p>	<p><b>Discussion forum 4</b></p> <p><b>Presentation</b></p>
<p><b>Week 10</b></p>	<p><b>Intersectional Experiences in Turkey</b></p> <p>Dorroll, P. (2016). Post-Gezi Islamic Theology: Intersectional Islamic Feminism in Turkey. <i>Review of Middle East Studies</i>, 50(2), 157-171.</p> <p>Okuyan, M., &amp; Curtin, N. (2018). “You don't belong anywhere, you're ‘in-between’”: Pious Muslim women's intersectional experiences and ideas about social change in contemporary Turkey. <i>Feminism &amp; Psychology</i>, 28(4), 488-508.</p> <p>Additional reading</p> <p>Bilge, S. (2010). Beyond subordination vs. resistance: An intersectional approach to the agency of veiled Muslim women. <i>Journal of intercultural studies</i>, 31(1), 9-28.</p>	<p><b>Discussion forum 5</b></p> <p><b>Presentation</b></p>

<p><b>Week 11</b></p>	<p><b>Women in Judeo-Christian religions</b></p> <p>Zion-Waldoks, T. (2015). Politics of Devoted Resistance: Agency, Feminism, and Religion Among Orthodox Agunah Activists in Israel. <i>Gender &amp; Society</i>, 29(1), 73-97.</p> <p>Leamaster, R. J., &amp; Einwohner, R. L. (2018). “I’m Not Your Stereotypical Mormon Girl”: Mormon Women’s Gendered Resistance. <i>Review of Religious Research</i>, 60(2), 161-181.</p> <p>Additional reading</p> <p>Avishai, O. (2008). “Doing Religion” In a Secular World: Women in Conservative Religions and the Question of Agency. <i>Gender &amp; Society</i>, 22(4), 409–433</p>	<p><b>Presentation</b></p>
<p><b>Week 12</b></p>	<p><b>Religion and Sexuality.</b></p> <p>Schneider, L. C., &amp; Roncolato, C. (2012). Queer theologies. <i>Religion compass</i>, 6(1), 1-13.</p> <p>Fagen J.L., Wright S.A. (2014) <i>Gender, Sexuality, and Women’s Empowerment in Mormon Fundamentalist Communities</i>. In: Bogdan H., Lewis J.R. (eds) <i>Sexuality and New Religious Movements</i>. Palgrave Studies in New Religions and Alternative Spiritualities, pp. 9-28. Palgrave Macmillan, New York</p>	<p><b>Discussion forum 6</b></p> <p><b>Presentation</b></p>
<p><b>Week 13</b></p>	<p><b>Presentations</b></p>	
<p><b>Week 14</b></p>	<p><b>Religion and Race. Wrap-up of the course</b></p> <p>Smiet, K. (2015). Post/secular truths: Sojourner Truth and the intersections of gender, race, and religion. <i>The European Journal of Women’s Studies</i>, 22(1), 7–21</p> <p>Johnson, S. A. (2016). Accounting for whiteness in mormon religion. <i>Mormon Studies Review</i>, 3, 117-133.</p>	<p><b>Research essay due</b></p>