

ETHN167A: Decolonial Muslim Feminisms (Working Draft)

Instructor: Dr. Shaista Aziz Patel

Email: Shp005@ucsd.edu

Class Meeting Time: Tue/Thurs 12:30-1:50 pm

Tuesday Meeting Place: <https://ucsd.zoom.us/j/96536124024> (Meeting ID: 965 3612 4024)

Thursday Meeting Place: SEQUO 147

Course Description:

To be written by students (Assignment). ☺

Note:

Please note that Tuesday classes will meet over Zoom. Thursday classes will be in-person. **Both classes in the first week will be over Zoom.**

This syllabus is subject to change; consider it as a living document that can shift in form depending on our conversations and your active feedback. I will notify you of any changes made (always through discussions with you in class) and the updates will be posted on the course website on Canvas.

I am, with all humility possible, requesting you to keep your masks on during class meetings on Thursday. I am immunocompromised and teaching in-person after many years. Like me, there might be others around you in classroom or in your family, neighborhood, and the larger community whose lives will be threatened if we/they catch Covid. As part of our community building work, please keep your masks on for in-person class meetings.

Required Text:

There is no textbook or course reader for this course. All the readings have been made available to you through Canvas. If you have any issues with accessing course readings by the second class, please email me ASAP.

Rubric:

Grade	Points
A+	95-100
A	90-94
B+	85-89
B	80-84
C+	75-79
C	70-74

D 60-69
F 0-59

Correspondence Policy:

Email is the best way to get in contact with me. I will reply to email inquiries from students within 24 hours except for on weekends when it might take longer. If you do not receive a reply within this period, please resubmit your question(s). Each email message must include in the subject line the course number and a tagline related to your concern. Please always use your given first and last names on record in email communication. *If you have already talked to me about using another name, you can use that name in your emails. Your email must contain a concise and clear statement of purpose.* Please treat emails as you would any other professional communication. Emails that ask questions already answered in the course syllabus or website (e.g., “how much is assignment X worth”) will not receive a response.

All general questions about the course that are NOT addressed on the syllabus should be asked in class. But if you must email, please keep your questions short and clear. Emails that do not follow these guidelines might not receive a prompt response. ***Please always be respectful in all your communication with your classmates and me, whether in class, during office hours, or over email.***

Office Hours:

My official office hours are *by appointment* Monday, 2:00-3:00pm PST (appointments help make sure no one is waiting too long). **Office hours will be via Zoom only.** Video is not required (I’m happy to use voice or chat only, just let me know in advance). If this time doesn’t work for you, please send me an email so we can find a better time.

Student Conduct:

Classroom Decorum/ Zoom Camera Etiquette

Zoom has presented a number of new questions about camera and audio etiquette. My position is that when we Zoom, I’m a guest in your home (and you’re a guest in mine). Moreover, we’re all dealing with all kinds of unpredictable circumstances and improvising as best we can, so I believe it’s important to be flexible and lenient with one another in general. We will have a group discussion about our community standards during which we can add any other concerns people might have to this document.

Assignment Re-grading:

I will make sure that my/our comments on your assignment and test are self-explanatory. I understated that you have worked hard on your assignment/test but I/we grade based on what I/we receive. I strongly advise that you wait 24 hours after receiving your grade. Carefully re-read your assignment, all assignment guidelines and marking schemes **and** the grader's comments. You have **one week** after receiving a mark to appeal it. Please note the following:

- a. Your request for remarking must be accompanied by your concerns clearly outlined in a *separate document* attached with your assignment. You must explain to me why you would like us to re-grade your test. Your reasons must be clear and logical. Please hand in the hard copy to me in class.
- b. Please consider the possibility that upon re-grading, your mark might actually decrease.
- c. Please give me one week for re-grading and getting back to you.

Accommodations: Our institutions are ableist. Sometimes even those of us who live at intersections of various systems of oppression the world lists as our dis/ability, we don't often know how to live better in this world. In that spirit, please help me support you better. If you have a medical condition or specific physical and/or learning needs, please feel free to speak with me individually so that we can make the necessary adjustments to support you participate fully and successfully. If you prefer to be called by a different name or recognized as a gender other than the one in the University enrollment record, please let me and your other colleagues know.

Academic integrity:

Academic integrity is fundamental to learning and scholarship at UCSD. Participating honestly, respectfully, responsibly, and fairly in this academic community ensures that the UCSD degree that you earn will be valued as a true indication of your individual academic achievement, and will continue to receive the respect and recognition it deserves.

Familiarize yourself with UCSD's academic integrity policies at <http://academicintegrity.ucsd.edu>. Please familiarize yourself with the website, policies, and also your rights as students.

Policy on Children in Class: [The following section has been gratefully adopted with permission from Dr. Melissa Cheyney's syllabus]

- 1) All exclusively breastfeeding babies are welcome in class as often as is necessary to support the breastfeeding relationship. You and your nursing baby are welcome in class anytime.
- 2) For older children and babies, I understand that minor illnesses and unforeseen disruptions in childcare often put parents in the position of having to choose between missing class to stay home with a child and leaving him or her with someone you or the child does not feel comfortable with. While this is not meant to be a long-term childcare solution, occasionally bringing a child to class in order to cover gaps in care is perfectly acceptable.

3) I ask that all students work with me to create a welcoming environment that is respectful of all forms of diversity, including diversity in parenting status.

4) In all cases where babies and children come to class, I ask that you sit close to the door so that if your little one needs special attention and is disrupting learning for other students, you may step outside until their need has been met. Non-parents in the class, please reserve seats near the door for your parenting classmates.

5) Finally, I understand that often the largest barrier to completing your coursework once you become a parent is the tiredness many parents feel in the evening once children have finally gone to sleep. The struggles of balancing school, childcare and often another job are exhausting! I hope that you will feel comfortable disclosing your student-parent status to me. This is the first step in my being able to accommodate any special needs that arise. While I maintain the same high expectations for all student in my classes regardless of parenting status, I am happy to problem solve with you in a way that makes you feel supported as you strive for school- parenting balance.

For All Written Assignments:

Using either APA, MLA, ASA, Chicago, or any preferred style of reference, cite the articles properly. You do not necessarily need to add a bibliography. When using direct quotes, definitions, or unique concepts, you must add page number(s). Your writing must be clear, arguments articulated succinctly, and with excellent grammar and punctuation. Please respect the page limit. That is, your assignment must not exceed the required page numbers or words, double-spaced with a 12-point standard font. *Longer does not mean better. Writing short, concise papers is more difficult. I strongly encourage you to first write a working draft for yourself.*

Course Assessment Scheme:

1. 20% Class Participation (Class meeting attendance, Discussion board, and group participation)

Please note that sometimes my lectures will focus on close readings of assigned texts, but they will often exceed the readings, as in, I will emphasize or introduce concepts you need to know but which are not necessarily in your assigned readings.

Class participation is mandatory. On those Tuesdays when you cannot have your video on during our class meetings, I especially encourage you to participate by typing your comments/ongoing reflections in the chat window on Zoom. In group work, you are all expected to participate and take turns being the note-taker and facilitator.

Class participation means contributing meaningful comments and asking relevant questions. It is about the quality of participation, which will be reflected through whether you come to class

prepared with your ideas and questions from the readings. The length of your comments, or the frequency of your participation without strong substance will not necessarily be helpful. In short, talking a lot or taking up space in class without a substantial contribution is not necessarily encouraged. If you are an introvert, and feel shy to talk in class, please know that we will also do small group discussions. I also encourage you to come see me during my office hours over Zoom. That way we can talk one-on-one and I can better answer any and all your questions, go over concepts/readings, and even help you with your written assignments. Coming to my office with relevant questions also shows me that you are engaging with the course material.

Please note that there will be several **in-class writing or group discussion assignments**. These might be at the beginning of my lecture, in the middle or towards the end. I will usually ask you to respond to a broad question based on the weekly readings or a video we watch in class. **If you do not have access to a laptop for working on in-class assignments for Thursday meetings, please bring a notebook and pen to class.**

2. 20% Film Review Write-Up (Due Feb 29th):

Please watch any one of these films and write a 3 ½-4-page review drawing on at least two class readings. You must also find one scholarly article discussing the film in question and draw on the author's arguments to write your analysis of the film. A detailed rubric will be provided in class. List of Films:

**Persepolis (2007)*

**Return to Kandahar (2003)*

**Not Without my Daughter (1991)*

**Dukhtar (2014)*

3. 25% Take-home Midterm Test (Due Feb 13th):

This test will be a combination of short Q and A and a longer essay. This test will be based purely on class readings and my lectures. More details will be provided closer to time. *The test will be posted on Canvas on Feb 1st and will be due by Feb 13th at 5 pm.*

4. 10% Course Description Write-up (Due March 13th):

Write a 250-word course description for the course. You will read your description and share them with the rest of the class on March 9th. We will offer some feedback which you can incorporate before submitting the description on Canvas by March 13th. Throughout the course, I will talk about how the decisions that went into the making of the course. You can take notes

and write them down as part of the course objectives if you like (and agree with my reading of the course).

5. Podcast (Creation and Presentation: 25% -Due: March 21st)

Podcast creation and uploading: 15%

Presentation on the process (with a focus on all decisions made): 10%

I will provide you with a rubric during the quarter.

Reading/Lecture Schedule:

Week I: Introductions/ Approaching Critical Muslim Studies

Tuesday (Jan 10): Introductions/Discussing the Course Outline

- No Readings

Thursday (Jan 12):

- Shaista A. Patel and Nisha Nath, “What Is Pedagogic about ‘Settler of Colour’? White Universities and Ethics of Decolonial Work for Non-Black People of Colour,” in *Whiteness at Work: Disturbing Practices of Racism Across the Canadian Prairies*, ed. Amanda Gebhard, Sheelah McLean, and Verna St. Denis. Winnipeg, Canada: Fernwood.
- Critical Muslim Studies Manifesto: <https://www.criticalmuslimstudies.co.uk/manifesto/>
- Patel, I. A. (2021). *The Muslim Problem: From the British Empire to Islamophobia*. Springer Nature. pp.18-34

Week II: On the De/Colonial

Tuesday (January 17th)

- Wheeler, K.R. (2020). “On Centering Black Muslim Women in Critical Race Theory”. *Maydan*. <https://themaydan.com/2020/02/on-centering-black-muslim-women-in-critical-race-theory/>
- Ghanayem, E., Mogannam, J., & Sharif, R. (2021). Locating Palestinians at the Intersections: Indigeneity, Critical Refugee Studies, and Decolonization. *Amerasia Journal*, 47(1), 9-19.
- Islamicate and Decoloniality - Dr. Salman Sayyid | University of Leeds
<https://www.youtube.com/watch?v=P8Li-UkUmGU>

Thursday (January 19th)

- Salem, S. (2014). “Islamic Feminism, Intersectionality and Decoloniality”. *Tabula Rasa* [online]. 21, pp.186-193.
- Bazian, H. (2013). “The souls of Muslim folk”. *Al Jazeera*.
<https://www.aljazeera.com/opinions/2013/10/31/the-souls-of-muslim-folk>
- Ramon Grosfoguel, ‘Epistemic Islamophobia and Colonial Social Sciences,’ in *Human Architecture: Journal of Sociology of Self Knowledge*, Volume 8 Issue 2, 2014.

Week III: Coloniality and Construction of *the* Muslim Woman

Tuesday (January 24th)

- Toor, S. (2016). “How not to talk about Muslim women”. *Introducing the New Sexuality Studies*, 160.
- Ahmed, L. (2011). ‘Part 1, Introduction’ In *A Quiet Revolution: The Veil’s Resurgence, From Middle East to America*, Yale University Press: New Haven and London, pg. 1-16.
- Sussane Kaiser – “The Headscarf in the Colonial Period: Remove your Veils!” in *Qantara*, 2015.
<https://en.qantara.de/content/the-headscarf-in-the-colonial-period-remove-your-veils>

Strongly recommended:

Edward Said, *Orientalism - Introduction*, Pantheon Books, 1978.

Thursday (Jan 26th):

- Haque, E. (2022). Memorializing Aqsa Parvez: Public Feelings and Secular Multiculturalism. *Islamophobia Studies Journal*, 7(2), 274–298.
<https://www.jstor.org/stable/48696289>
- Olwan, D. M. (2013). Gendered violence, cultural otherness, and honour crimes in Canadian national logics. *Canadian Journal of Sociology*, 38(4), 533-556.

Week IV: Post Colony: Nationalist Imaginations and Constructions of the Muslim Woman

Tuesday (Jan 31st)

- Elsa Clave-Celik, ‘Silenced Fighters: An Insight into Women Combatants History in Aceh and Indonesia (17th-20th c),’ *Archipel*, volume 87, 2014, pp. 273-306.
- Langah, N. T., & Umrani, S. (2022). Gender, Sexuality and Representation in Pakistani Literature: Qandeel Baloch as a Victim of Honor Killing. *Journal of International Women's Studies*, 24(6), 13.

- Alam, Z. B. (2020). Do-it-yourself activism in Pakistan: the fatal celebrity of Qandeel Baloch. *Perspectives on Politics*, 18(1), 76-90.

Thursday (Feb 2nd)

- Khoja-Moolji, S. (2015). Reading Malala (de)(re) territorialization of Muslim collectivities. *Comparative Studies of South Asia, Africa and the Middle East*, 35(3), 539-556.
- Khouri, N. (2007). Human Rights and Islam: Lessons from Amina Lawal and Mukhtar Mai. *Geo. J. Gender & L.*, 8, 93.

Week V: Enslaved Black Muslims and Living Islam

Tuesday (Feb 7th):

- Farooq, Mohammad Omar, Fundamental Human Dignity and the Mathematics of Slavery (June 1, 2006). Available at SSRN: <https://ssrn.com/abstract=2131265> or <http://dx.doi.org/10.2139/ssrn.2131265>
- El Hamel, C. (2013). *Black Morocco: a history of slavery, race, and Islam* (No. 123). Cambridge University Press. (pp.1-59)

Thursday (Feb 9th):

- Diouf, S.A. (2013). "2. Upholding the Five Pillars of Islam in a Hostile World". *Servants of Allah: African Muslims Enslaved in the Americas*, New York, USA: New York University Press, pp. 71-98.
- Diouf, S.A. (2021). "Muslims in America: A Forgotten History". *Al Jazeera*. <https://www.aljazeera.com/features/2021/2/10/muslims-in-america-always-there>
- Turner, R. B. (2013). African Muslim Slaves and Islam in Antebellum America. *The Cambridge Companion to American Islam*, 28-44.

Week VI: Black Muslim Intellectual Thought

Tuesday (Feb 14th):

- Aminah Beverly McCloud, "African-American Muslim Intellectual Thought", *The Story of Islamophobia*, *Souls: A Critical Journal of Black Politics, Culture, and Society*, 9/2 (2007), pp. 171-181

- Towards a Black Muslim Ontology of Resistance: <https://thenewinquiry.com/towards-a-black-muslim-ontology-of-resistance/>
- Rinaldo Walcott, <https://www.ideas-idees.ca/blog/black-queer-and-black-trans-imagine-imagination-imaginary-futures>
- Momina Tarrar, For Muslims, the fight for an abolitionist future is necessary for survival. <https://prismreports.org/2022/04/07/muslims-fight-for-abolitionist-future/>

Thursday (Feb 16th):

No Class. Take the class time to catch up on your readings.

Week VII: On Racial Colonial Occupation of Muslims

Tuesday (Feb 21st):

- Mikdashi, M. (2013). What Is Settler Colonialism?(for Leo Delano Ames Jr.). *American Indian Culture and Research Journal*, 37(2), 23-34.
- Thobani, S. (2002). War frenzy. *Meridians: feminism, race, transnationalism*, 2(2), 289-297.
- Monsters, Inc: The Taliban as Empire's bogeyman

Thursday (Feb 23rd):

- Kasim, M. P. (2020). Mappila Muslim Masculinities: A History of Contemporary Abjection. *Men and Masculinities*, 23(3-4), 542-557. <https://doi.org/10.1177/1097184X18803658>
- Mushtaq, S., & Amin, M. (2021). 'We will memorise our home': exploring settler colonialism as an interpretive framework for Kashmir. *Third World Quarterly*, 42(12), 3012-3029.
- Ghanayem, E. (2019). Colonial Loops of Displacement in the United States and Israel. *Women's Studies Quarterly*, 47(3/4), 71-91.

Week IX: The Decolonial Resistance in/Through Islam

Tuesday (Feb 28th):

- Barlas, A. (2001). "Muslim Women and Sexual Oppression: Reading Liberation from the Quran." *Macalester International*, 10 (15).
- Wadud, A. (1999). *Qur'an and woman: Rereading the sacred text from a woman's perspective*. Oxford University Press, USA. (p. I-28)

Thursday (March 2nd):

- Reading the Qur'an in Solidarity with Indigenous Rights: <https://www.youtube.com/watch?v=KeEaa2W2BdU>
- *A Decolonial Khutba*: <https://criticalmuslimstudies.co.uk/project/a-decolonial-khutba-imagining-islam-from-the-perspective-of-the-wretched-of-the-earth/>
- Patel, S. (2012). <https://thefeministwire.com/2012/08/defining-muslim-feminist-politics-through-indigenous-solidarity-activism/>
- Hoda Katebi, (2020). From Karbala to Chicago: Reflections on Death, Mourning, & Traditions of Resistance. <https://hodakatebi.com/from-karbala-to-chicago-reflections-on-death-mourning-traditions-of-resistance/>
- Shereen Yousuf. (2016). Decolonial Practice of Majalis and its potential for communal healing. https://muharraminmanhattan.com/2016/10/16/yousuf_decolonial_majalis/

Week X: On the History of Muslims and Colonial Unknowing

Tuesday (March 7th):

- Patel, S. (2019). The 'Indian Queen' of the four continents: tracing the 'undifferentiated Indian' through Europe's encounters with Muslims, anti-Blackness, and conquest of the 'New World'. *Cultural Studies*, 33(3), 414-436.
- Quick Read: The (Anti) Black Ass Roots of America's Islamophobia by Vanessa Taylor <https://medium.com/@BaconTribe/the-anti-black-ass-roots-of-americas-islamophobia-374fa6d0947b>

Thursday (March 9th):

No new readings. Presentation of course description.

Week XI: Podcast Presentations

Tuesday (March 14th): Presentations

Thursday (March 19th): Presentations