

SYLLABUS - RS 284, GSJ 261: GENDER AND THE GREAT RELIGIONS, WINTER 2020:

Office Hours: By appointment only. Please e-mail Dr. Jakobsh requesting an appointment. I cannot guarantee that I will be in my office if you have not set a time in advance to meet with me.

- Please put course number in subject line when you contact
- Office hours by appointment only.

IF YOU DO NOT MAKE AN APPOINTMENT, WE CANNOT GUARANTEE THAT WE WILL BE IN OUR RESPECTIVE OFFICES.

CLASS:

Room: HH 138

Time: W, 2:30 – 5:20

First day of class: January 8

Reading Week: Feb. 18-21

Last day of class: April 1

Last day of classes: April 3

We acknowledge that we live and work on the traditional territory of the Neutral, Anishinaabeg and Haudenosaunee peoples. The University of Waterloo is situated on the Haldimand Tract, the land promised to the Six Nations that includes ten kilometres on each side of the Grand River.

Course Description:

This course will be looking at various religious traditions, including Hinduism, Buddhism, Sikhism, Christianity, Judaism, Chinese religious traditions, Islam and New Age traditions, including Goddess spirituality from the perspective of women. While the development of each tradition will be briefly discussed, the course is **not** an introduction to each religious tradition; instead, the focus will be on women's realities, roles, history and contributions to the various traditions. Films constitute an important course component. They will shed a more encompassing light on women's roles or specific issue within the various traditions covered.

- I will not be posting the Power Point Presentations that will be utilized during lectures due to increasing copyright restrictions. This means that if you miss a class, you will need to get notes from a classmate.

- This course is highly interactive; the instructor will be giving lectures, but there will be in-built time for class discussions. Further, much of your work will take place on-line.
- Please read the course materials before class; only then will you be able to understand the lectures and contribute to the course discussions.
- **If you are not able to do so, perhaps this is not the course for you.**

Pedagogical Aims:

- improve reading comprehension, written and oral expression
- gain a basic understanding of the nature, role and meaning of women in religious traditions from ancient times to the present
- evaluate the influence of the shift from a key role of the feminine in religions to very male dominated religions that are the major religions today and what it means for human self-understanding today
- engage in active, collaborative, computer enhanced learning
- gain a deeper insight into one's own worldview and perspectives
- become a more imaginative, contemplative and critical thinker
- learn that genuine learning is enjoyable as a lifelong process
- you are welcome to utilize the citation style that you are most familiar with, just do so consistently and correctly!

These are some of the questions that will be explored in the course:

- How do women experience their relationship with the sacred, give voice to it, and describe it?
- What rituals and roles do women participate in? Are they excluded from any in their religion?
- What religious rituals, lives, and communities have women created for themselves?
- What authority and power have women held in religion and how have they expressed that authority and transmitted it to others?
- What is religion for women?

Course texts:

- 1) RS 284/WS 261 readings, through library links, on course website
- 2) Leona M. Anderson and Pamela Dickey Young, *Women and Religious Traditions*, THIRD EDITION, OUP, in Bookstore (EARLIER EDITIONS ARE NOT SUITABLE)
- 3) Anita Diamant, *The Red Tent*, Picador, 1998, in Bookstore.

Important Dates:

- **Week 1 and 2** – presentation groups chosen
- Read through ‘Varieties of Academic Offenses involving Written Work Assignments: A Guide for Students and Instructors on our course website, or go to <http://cogsci.uwaterloo.ca/courses/plagiarism.html>
- **January 15, in class** – 1 page, double-spaced, typed, 12 point font – what is your impression of ‘women in religion’ based on readings from week 1 and your own experiences and insights
- **Week 2 – 12** - reflection groups 1 and 2 due in Learn Dropbox Wednesday, 11:30 AM and evaluations are due Friday, 11:30 the week AFTER your appointed group. This means that you have the whole week to do your readings, then an additional week to complete both your reflection and evaluation, both components are necessary for full marks.
 - Please remember, films may NOT be available outside of class time so it is important to be in class so you include the film in your reflection, where applicable.
- **Jan 22** – group presentations start
- **Group presentations**
 - Powerpoint posted in Presentations Drop Box by 11 am, the day of presentation
 - Presentations will take place before or after the class lecture
- **March 18** – novel commentary outline and sources due, in class
- **April 1**
 - novel commentary due, in class
 - Last day of class
- **April 3** – 4-5 page, double-spaced – take home reflection on ‘women in religion’ after you have taken this course, 10 PM – Drop Box

COURSE REQUIREMENTS - Overview:

Group:

- in-class discussions (participation mark) – (8%)
- class presentations (14%)
- five 4- 5 page, double-spaced reflections and evaluations (50%, 8 marks per reflection, 2 marks per evaluation – COMBINED MARK OUT OF 10)

Individual:

- 1 page, double-spaced initial thoughts on ‘gender and religion’ (1%)
- *The Red Tent* outline and sources to be used in commentary (2%)
- *The Red Tent* novel commentary (15%)

- 5-6 pages, double-spaced final thoughts on 'gender and religion'. How has your thinking changed since you started this course? (10%)

DETAILED COURSE REQUIREMENTS:

1) In-class discussions (participation mark)

- It is important that you come to class prepared for discussion. This means having done the reading for the week. Beyond the weekly readings, at times the instructor may bring a particular reading to class, or, we will have a discussion following a film.
- A 'participation mark' means that you contribute. Simply being in class isn't enough.
- Attendance will be taken. If you miss 3 classes, you will lose the entire 8%.

2) 1 page, double-spaced – initial thoughts on gender and religion

- this is not a formal essay – it is simply an opportunity for you to show me that you have completed the readings for week 1, as well as share your own thoughts on gender and religion based on your own experiences and observations
- no additional research is necessary

3) Group presentations, size of group dependent on class size

Commencing **week 3**, 2-3 students per group (depending on class size) will make a presentation based on a journal article/web article chosen by the professor. **These are available in e-format and linked on our class website through course reserves.** Each presentation should be 30 - 40 minutes in length; you will be docked if your presentation goes much longer or shorter than 30 to 40 minutes.

- Each presentation **MUST** be accompanied by a power point presentation that must be posted in the presentations drop box by 11am the day of the presentation.
- If you wish to use hand-outs or any other means of communicating with the class you are welcome to do so.
- Each presentation must include a typed and printed outline of your presentation, and, any additional resources you may have utilized in your presentation which will be handed in to your professor on the day of your presentation.
- The topics addressed in your presentation article may not be addressed in specific detail in the course lectures, so this will give an added dimension to in-class learning.

- *Each presenter will receive the same mark unless there are obvious discrepancies in the presentation or preparation thereof, in which case the professor will need to be informed with group discussions with the professor to follow.*

Here are the components I will be looking for:

- 1) A concise overview of the article – highlight 5 main points made by the author
- 2) An evaluation of the article itself – Use APPENDIX A at the end of the syllabus for a guide to evaluating your article
- 3) Engage with your other course content, particularly the readings, through this presentation – good tie-in with other course content will be rewarded
- 4) Do additional research into the major ‘issues’ presented by your article – do NOT rely exclusively on one article to give an adequate overview of the main issue involved
- 5) Be careful of the sources you use. Scholarly sources are always far safer to rely on for your research. Web sources are often not reliable. IF you do utilize a web source (apart from an academic article that you find online) you will need to make the case for why you are using it, as opposed to an academic source
- 6) Good engagement with your class peers as part of the presentation – be creative!
- 7) Speak clearly, direct your comments to the class. Appear interested in the materials you are presenting!

I will ask specific students in the class to evaluate the presentations, utilizing the guidelines noted above. Have your syllabus with you for every class so you can use it for your evaluations.

4) 5 reflections/evaluations – to start week two and ending week twelve, 4-5 pages, double-spaced, 12 point font

- These reflections are a way for you to engage meaningfully with a specific article – outlined clearly on your syllabus - but also the regular readings and the films viewed in class (when applicable)
- You will be put into computer generated groups (Group 1 or Group 2); you will in one of these two groups throughout the whole course so check which group you’re in. Then, also check to see who your partner is for the particular week you’re submitting – in other words, your **partner** will change from week to week. You will only be submitting every two weeks.
- You will both be reading the same material and then you will each be responsible for evaluating one another’s reflections. **I am not requiring a grade from you in your evaluation.** I am looking for your written response to the reflection you are reading, based on the rubric below.

- You will be expected to write **5 reflections and 5 evaluations**
- You do NOT need to do additional research for these assignments. Most of these reflections will focus primarily on a reading, carefully outlined on your syllabus that is required for the week.
- Do not give me a synopsis of the whole article; remember, you have only 4 pages to work with.
- Go beyond an emotional reaction – analyze it, apply it to other readings, your own life experiences.
- You will also be expected to draw on the film if one is shown for that particular week. You simply need to cite the name of the film when referring to it.
- Your TA will give the final mark, which will be based both on your reflection paper but also on your evaluation of your partner’s paper.
- NOTE, if you post your reflection paper, but do not evaluate your partner’s paper, then you lose your evaluation mark. If your partner is not able to evaluate your paper because you have not posted it, then they will be marked on their own paper by the TA. In other words, no one will be docked marks because a reading/evaluation partner is not fulfilling their responsibilities for this assignment.
- Each reflection must be posted in your group Dropbox by Wednesday 11:30 am the following week - (it is a good idea to get all these dates into your own calendars). You and your partner then have until Friday at 11:30 am to email the TA your evaluations of each other’s reflection
- FOLLOW THE RUBRIC BELOW TO HELP YOU EVALUATE THE REFLECTION PAPER.
- It is very important that each of you take full responsibility for the timeline established for these readings/feedback. Since I am only expecting 4 pages per paper, this expectation is not unreasonable. But it does mean that you need to stay on top of your readings.
- The due dates for these reflections **must** be followed exactly, given that your mark includes a peer evaluation and thus a responsibility to your partner.

Reflection Papers: Overview

Reflection papers are a more formal example of journal entries. Reflective writing focuses both on personal development as well as in making academic connections to other course content, or ideas, often leading to further questions or directions.

Personal reflection enables us to process and make meaning of all of the great (and not so great) learning and absorbing of that learning. Learning specialists have argued that reflection is an essential component for students to gain a richer, more substantive learning experience through their scholarly readings.

For this reflection exercise, we are following an adaptation of the **DEAL** model (developed by Patti Clayton), mainly because it stresses “integration” of previous learning and the particular reading in question.

The **DEAL** model uses a ‘Reflective Toolbox’ that you will be expected to utilize in your reflection assignment:

1. **Describe:**

Give a concise description/overview in no more than 4-5 sentences of the reading.

2. **Examine:**

What assumptions or expectations do I bring to the reading? How do my assumptions affect my reading?

Some questions to consider vis-à-vis other course materials:

- What specific elements of our other course materials relate to this reading?
- How can I apply a perspective or concept from other readings to this specific assignment?
- What similarities and differences are there between this particular reading and other course materials?

How does this reading enhance my knowledge of the particular religion for this unit? Does it challenge or reinforce my prior understanding?

What questions should I ask to put myself in a better position to judge the adequacy of the material?

3/4. **Articulate / Learning:**

What did I learn? How, specifically, did I learn it?
Why does this learning matter, why is it important?

In what ways will I use this learning?

Adapted from <http://writeonline.ca/media/documents/ReflectiveToolbox.pdf>

DEAL Rubric for Reflection/Evaluation Assignments

	Exemplary	Accomplished	Developing	Beginning	Missing
Describe	<p>2</p> <p>You describe the reading in no more than 4-5 sentences—your description is concise.</p>	1.5	<p>1</p> <p>You describe the reading, but your description is either:</p> <ul style="list-style-type: none"> - more than 5 sentences—not concise. - fewer than 4 sentences and missing relevant information—too brief. 	0.5	<p>0</p> <p>You do not describe the reading. For example, your description is off-topic or missing too much relevant information.</p>
Examine	<p>2</p> <p>You examine the assumptions or expectations you bring to the reading by unpacking how your assumptions affect your reading.</p> <p>You make connections to other course materials</p> <p>You use the guiding questions effectively and/or you move beyond the guiding questions to further explore the integration of previous learning and the reading.</p>	1,5	<p>1</p> <p>You explore the integration of previous learning and the reading, but you are missing one or two of:</p> <ul style="list-style-type: none"> - thoroughly examining your assumptions or expectations, - making connections to other course materials, and/or - using the guiding questions effectively. <p>You might move beyond the guiding questions but this results in a shallow or misdirected exploration of the integration of previous learning and the reading.</p>	0.5	<p>0</p> <p>You do not examine your assumptions or expectations, make connections to other course materials, or effectively use or move beyond the guiding questions.</p>
Articulate Learning	<p>2</p> <p>You summarize the most valuable thing(s) you learned from exploring the integration of previous learning and the reading, including how you learned it and why it is important.</p> <p>You clearly articulate how you will use this learning going forward.</p>	1.5	<p>1</p> <p>Your summary is missing or shallow in one or two of:</p> <ul style="list-style-type: none"> - what you learned, - how you learned it, - why it matters, and/or - how you will use it going forward. 	0,5	<p>0</p> <p>You do not summarize your learning.</p>

5) *The Red Tent* outline and sources to be used in commentary

- Pretty straightforward. This gives you an opportunity to think about your paper well in advance, and, most importantly, to look for the sources you will be using in your paper. Post in appropriate course drop box by appointed date. If you do not do so, or are late, there are no part-marks for this assignment.

6) ***The Red Tent – Novel Commentary, 8-10 pages, 12 point font.***

*This is NOT a book review. Read **Genesis 34** in the Bible, the story of Dinah, commonly known as ‘The Rape of Dinah’ (You can find numerous translations and commentaries on the WWW. Simply type ‘Genesis 34’ into your search engine). Your task is to read the novel from the perspective of women and Judaism, tying in your course readings, the actual biblical passage, as well as additional research (at least 4 additional scholarly articles) into your paper to come to an understanding of the novel as an example of fiction delving into women’s religious realities. I have also created a ‘The Red Tent Resources’ on the Library Reserves list – these may be utilized in your commentary, but I expect at least 4 other articles – these don’t count! As you search for articles/chapters, feel free to go beyond topics specific to ‘Judaism’ to contrast/compare/elucidate if applicable, particularly with regard to theoretical formulations.*

Use these questions to guide your essay, but feel free to go beyond them. You may actually use these questions as subtitles in your essay.

- *In the novel, female divinities as well as El, the god of Abraham, Isaac and Jacob, are venerated. How does the feminine dimension of the divine contribute to the main female characters’ sense of self and define their role as ‘religious’ people in the novel?*
- *Where does the course material and what you are discovering in the novel intersect, and, where does it diverge? Why is this the case (beyond the fact that the novel is a work of fiction?)*
- *We will be discussing women’s rituals throughout the course. Why are women’s rituals important/ How has your reading of The Red Tent affected your understanding of women’s rituals and their applicability within today’s society or in your own personal experience.*
- *How do the female characters come to terms/transform their unequal status within the established religious tradition (Judaism)?*
- *Discuss religion and violence against women.*

7) **5-6 page, double-spaced – final thoughts on women in religion**

- This is not a formal essay – it is a final opportunity for you to reflect on women in religion after having taken this course.

- What are the three most important take-aways from this course?
- Discuss how you see things similarly or differently than when you began this course.
- How have you changed or been challenged as you have worked through these course materials?

GENERAL NOTES: LATE PAPERS ARE DOCKED .5 MARK PER DAY, INCLUDING WEEKENDS.

IF YOU HAVE TECHNICAL DIFFICULTIES WITH Learn – DO NOT CONTACT DR. JAKOB SH or your TA – contact LEARN Helpdesk

I WILL NOT ACCEPT PAPERS AT ALL AFTER MIDNIGHT, APRIL 3, THE LAST DAY OF CLASSES FOR THE TERM

Weekly Class Schedule:

Week 1: Introduction

Readings:

- Anderson and Young, ix-xv
- Acker, Joan. 1992. From Sex Roles to Gendered Institutions. *Contemporary Sociology* 21(5): 565-569.
- Gender And Religion: An Overview, Encyclopedia.com
- Feminism, Gender Studies, and Religion, Encyclopedia.com
- Aune, K. Why feminists need to learn about religion. The Conversation.
- Fakhraie, Fatemeh. 2009. The dos and don'ts of defending Muslim women.
 - This commentary has been chosen as a possible lens through which to view the religious traditions of 'the other' as well as those within Islam. See link to the article on course reserves.

Jan. 8

- Introductions
- Course overview
- Lecture (Introduction to the study of women and religion).
- Presentation topics/groups chosen

Week 2: Hinduism (GROUP 1, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY @ NOON THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 1-42, 287-297.
- Smears, Ali. 2019. Mobilizing Shakti: Hindu Goddesses and Campaigns Against Gender-Based Violence. *Religions*, 10:6, **REFLECTION ARTICLE, GROUP 1.**

Jan. 15

- Lecture: Women in Hinduism
- Film
- Class discussion – film and readings
- Initial thoughts on women and religion due in class

Week 3: Sikhism: (GROUP 2, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

- **PRESENTATIONS BEGIN**

Readings:

- Anderson and Young, 225-258
- View and read Somini Dasgupta's "Potent Memories from a Divided India" from the *New York Times* which gives a brief introduction to India's Partition which affected Muslims and Sikhs and Hindus.

- Sarna, J.K. Sikh Women And The Politics Of Hair. *Feminism in India. Intersectional Feminism – Desi Style.*
- Mooney, Nicola. 2006. Aspiration, reunification and gender transformation in Jat Sikh Marriages from India to Canada. *Global Networks* 6(4): 389–403, **REFLECTION ARTICLE, GROUP 2.**

Jan. 22

- Lecture: Women in Sikhism
- **Presentation: ARTICLE:** Behl, Natasha. 2010. Sikh Politics, Gender, and Narrative Identity. Western Political Science Association 2010 Annual Meeting Paper.
- **Discussion,** Dasgupta’s “Potent Memories from the *NYT*, or, Sanra’s Sikh Women and the Politics of Hair. **Come prepared**

Week 4: Buddhism: (GROUP 1, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 75-106, 298-309.
- Pattanaik, D. Why is Ram misogynist, but not the Buddha? Scroll.in.
- Tomalin, E. 2009. Buddhist Feminist Transnational Networks, Female Ordination and Women's Empowerment. *Oxford Development Studies* 37(2): 81-100, **REFLECTION ARTICLE, GROUP 1.**

Jan. 29

- Lecture: Women in Buddhism
- **Presentation: ARTICLE:** Byrne, Jean. 2012. Why I Am Not a Buddhist Feminist: A Critical Examination of ‘Buddhist Feminism’. *Feminist Theology* 21(2) 180–194.

Week 5: Chinese/Japanese traditions: (GROUP 2, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, pp. 107-136.
- McLaren, Anne E. 1998. Crossing Gender Boundaries in China: Nüshu Narratives. *Intersections: Gender, History and Culture in the Asian Context.*
- Noriko, K. 2005. GENDER AND JAPANESE RELIGIONS, Encyclopedia.com
- Chavez, A. 2014. 4 things women are banned from doing in Japan. *JAPANTODAY*
- Paper, Jordan. 1997. Female Rituals and Female Priestly Roles in Traditional Chinese Religion. *Canadian Woman Studies* (17:1) [Winter], p. 1-9, **REFLECTION ARTICLE, GROUP 2.**

Feb. 5

- Lecture: Women in Confucian, Taoist and Shinto Traditions
- Film/discussion/small groups

Week 6: Indigenous Traditions (GROUP 1, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 137-162.
- Amnesty International. 2008. Stolen Sisters: A Human Rights Response to Discrimination and Violence against Indigenous Women in Canada. *Canadian Woman Studies* 26(3/4) Winter/Spring: 105-121.
- Stewart-Harawira, M. 2007. Practicing Indigenous Feminism: Resistance to Imperialism, in Joyce Green (ed.), *Making Space for Aboriginal Feminism*, London: Zed Books, 124-139, **REFLECTION ARTICLE, GROUP 1.**

Feb. 12

- Lecture: Women in Indigenous Traditions
- **Presentation: ARTICLE:** Young, A.E., and Nadeau, D. 2005. Decolonizing the Body. Restoring Sacred Vitality. *Atlantis* 29:2, Spring/Summer.
- Film/discussion/small groups

WEEK 7 – READING WEEK

Week 8: Judaism: (GROUP 2, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 43-74
- Sered, Susan Starr. 2001. Religiously doing gender, the good woman and the bad woman in Israeli ritual discourse. *Method & Theory in the Study of Religion* (13): 153-176.
- Restrictions on Women's Religious Attire, *Pew Research Center*.
- Hartman, T. and Marmon, N. 2004. Lived Regulations, Systemic Attributions: Menstrual Separation and Ritual Immersion in the Experience of Orthodox Jewish Women. *Gender and Society* 18:3, pp. 389-408, **REFLECTION ARTICLE, GROUP 2.**

Feb. 26

- Lecture: Women in Judaism
- Film/discussion/small groups

Week 9: Christianity: (GROUP 1, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 163-192
- Go through Kenyon College's Religions Project website, beginning with "God Language and Feminist Theology," AND 'Blood', 'Gender', 'Power'.

- King, Karen L. Women In Ancient Christianity: The New Discoveries, *FRONTLINE*.
- Mace, Emily R. 2009. Feminist Forerunners and a Usable Past A Historiography of Elizabeth Cady Stanton's The Woman's Bible. *Journal of Feminist Studies in Religion* 25(2): 5-23, **REFLECTION ARTICLE, GROUP 1.**

Mar. 4

- Lecture: Introduction to Women in Christianity
- Film/discussion/small groups

Week 10: Christianity: (GROUP 2, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 310-321.
- Bammert, Gaye M. 2010. Narrating the Church Protestant Women Pastors Challenge Nostalgic Desire. *Journal of Feminist Studies in Religion* 26(2): 153–174.
- Sharma, Sonya. 2008. Young Women, Sexuality and Protestant Church Community: Oppression or Empowerment? *European Journal of Women's Studies*. 15:4.
- Rosen, R. 2012. The Tea Party and Angry White Women. *Dissent*.59: 1, Winter 2012, pp. 61-65, **REFLECTION ARTICLE, GROUP 2.**

Mar. 11

- Lecture 2, Women in Christianity
- Film/discussion/small groups
- **Presentation: Article:** Baudzej, Julia. 2008. Retelling the Story of Jesus. The concept of embodiment and recent feminist reflections on the maleness of Christ. *Feminist Theology* 17(1): 72-91.

Week 11: Islam: (GROUP 1, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 193-224
- Nyhagen, L. 2019. Mosques as Gendered Spaces: The Complexity of men's Compliance with, And Resistance to Dominant Gender Norms, And the Importance of Male Allies, *Religions* 10.
- Mattson, Ingrid. N.D. Can a Woman be an Imam? Debating Form and Function in Muslim Women's Leadership, **REFLECTION ARTICLE, GROUP 1.**

March 18

- Lecture: Women in Islam
- Film/discussion/small groups

Week 12: Islam: (GROUP 2, REFLECTION DUE BY WEDNESDAY AND EVALUATIONS BY FRIDAY THE FOLLOWING WEEK)

Readings:

- Anderson and Young, 322-328.
- Chaudhry, A.S. There is no religion without the body; there is no religion that is not embodied. *The Immanent Frame*.
- Bhimji, Fazila. 2009. Identities and agency in religious spheres: a study of British Muslim women's experience. *Gender, Place and Culture*. 16:4, pp. 365-380,
REFLECTION ARTICLE, GROUP 2.

Mar. 25

- Lecture: Women in Islam
- **Presentation: ARTICLE:** Nagra, B. 2018. Cultural Explanations of Patriarchy, Race, and Everyday Lives: Marginalizing and "Othering" Muslim Women in Canada, *Journal of Muslim Minority Affairs*, 38:2, 263-279.

Week 13: Women in New Age /Goddess Traditions:

Readings:

- Anderson and Young, pp. 259-286.
- Ruether, Rosemary Radford. 2004. The Normalization of Goddess Religion. Beverley Clack (ed.), *Embodying Feminist Liberation Theologies, A Special Issue of Feminist Theology*. 12(2), January: 151-157.
- Coleman, Kristy S. 2005. Who's Afraid of 'the Goddess Stuff'? *Feminist Theology* 13(2): 217-237.

Apr. 1

- Film/discussion/small groups.
- **Presentation: ARTICLES:**
 - Rigoglioso, Marguerite. 2005. Interview with Starhawk. *Feminist Theology* 13(2): 173-183.
 - Christ, Carol. 1978. 'Why Women Need the Goddess,' Ariadne Institute.
NOTE: YOU NEED TO CONTINUE ON TO THE 2ND PAGE LINK ONLINE
- **LAST DAY OF CLASS!**

CONCLUDING NOTES:

- **WHILE I WILL MAKE EVERY EFFORT TO FOLLOW THIS COURSE OUTLINE AS CLOSELY AS POSSIBLE, AN OCCASIONAL CHANGE MAY BE MADE.**
- **I EXPECT STUDENTS TO BE ON TIME FOR CLASSES. THE DOOR WILL BE SHUT AT 2:35. IF YOU HAVE A GOOD REASON WHY YOU WILL BE LATE FOR CLASS, PLEASE LET YOUR PROFESSOR KNOW IN ADVANCE.**

IMPORTANT LIBRARY/ETHICS INFORMATION:

If you wish to speak to someone in Dana Porter library about additional research in Women and Religion, the Religious Studies liaison is Sandra Keys, skeys@uwaterloo.ca, and the Women's Studies liaison is Sarah Brown sarah.brown@uwaterloo.ca.

I take plagiarism very seriously. This is what the university guidelines have to say, Policy 71:

“Plagiarism, which is the act of presenting the ideas, words or other intellectual property of another as one's own. The use of other people's work must be properly acknowledged and referenced in all written material such as take-home examinations, essays, laboratory reports, work-term reports, design projects, statistical data, computer programs and research results. The properly acknowledged use of sources is an accepted and important part of scholarship. Use of such material without complete and unambiguous acknowledgement, however, is an offence under this policy.”

See <http://www.adm.uwaterloo.ca/infosec/Policies/policy71.htm>

For any additional research you may wish to be doing at the library, here is the Library's Subject Guide for Religious Studies:

<http://www.lib.uwaterloo.ca/discipline/religious/index.html>

APPENDIX A: How to Evaluate Journal Articles

To evaluate a journal article, look for:

- **Purpose of Article:** Why was the article written? To:
 - persuade the reader to do something?

For example: vote a certain way, purchase an item, attend an event
 - inform the reader?

For example: results of a study/experiment, what happened at an event
 - prove something?

For example: that a behavior is bad/good, a method works/doesn't work

- **Type of Journal:** For university-level term papers, information should be obtained mostly from **scholarly** journals.
 - Scholarly Journals contain articles describing high quality research that has been reviewed by experts in the field prior to publication.
 - Trade magazines may be useful for topics in business or where economic data is needed. There are also good for learning what the current "hot topics" are in an area.
 - Popular magazines, such as *Time* and *Newsweek*, should be used sparingly, or not at all.

For more details on how to distinguish popular, trade and scholarly journals, see <http://lib.colostate.edu/howto/poplr.html>.

- **Organization and Content:** Is the material organized and focused? Is the argument or presentation understandable? Is this original research, a review of previous research, or an informative piece?
- **Bias** (of the publisher): Some publications have an inherent bias that will impact articles printed in them. Is the journal:
 - left/liberal?
 - right/conservative?
 - center?
 - an alternative press?
 - published by a political action (PAC) group?
- **Date of Article:** Some topics, such as those in the health sciences, require current information. Other subjects, such as geology, value older material as well as current. Know the time needs of your topic and examine the timeliness of the article; is it:
 - up-to-date,
 - out-of-date, or

- timeless?
- **Bibliography:** Scholarly works always contain a bibliography of the resources that were consulted. The references in this list should be in sufficient quantity and be appropriate for the content. Look for:
 - if a bibliography exists,
 - if the bibliography is short or long,
 - if the bibliography is selective or comprehensive,
 - if the references are primary sources (ex. journal articles) or only secondary sources (ex. encyclopedias),
 - if the references are contemporary to the article or much older, and
 - if the citation style is clear and consistent.
- **Usefulness:** Is the article relevant to the current research project? A well-researched, well-written, etc. article is not going to be helpful if it does not address the topic at hand. Ask, "is this article useful to *me*?" If it is a useful article, does it:
 - support an argument
 - refute an argument
 - give examples (survey results, primary research findings, case studies, incidents)
 - provide "wrong" information that can be challenged or disagreed with productively
- **Authority:** Is the author an expert in this field? Where is the author employed? What else has he/she written? Has he/she won awards or honors?
- **Coverage:** Does the article cover the topic comprehensively, partially, or is it an overview?
- **Audience:** For what type of reader is the author writing? This ties in with the type of journal, as popular magazine are geared to the general reader, while trade magazines are for the specialist and scholarly journals are directed at researchers, scholars or experts in the field. Is the article for:
 - general readers,
 - students (high school, college, graduate),
 - specialists or professionals,
 - researchers or scholars?
- **Illustrations:** Are charts, graphs, maps, photographs, etc. used to illustrate concepts? Are the illustrations relevant? Are they clear and professional-looking?

Adapted from Colorado State University Libraries:

<http://lib.colostate.edu/howto/evaljr12.html>