

**WOMEN'S AND GENDER STUDIES MINOR PROPOSAL**  
**Approved February 21, 2007**

**A. Summary**

**1. Provide a one page executive summary of the important aspects of the proposed minor that are detailed below.**

The Women's and Gender Studies Program critically examines the place of women and gender in culture and society. Feminist and gender theory is applied to traditional disciplines to analyze the origins and effects of power, dominance, and gender roles and relations. Since women's issues and gender issues encompass and modify all areas of knowledge, and since such issues as race, class, and sexuality are crucial aspects of such experience, the WGS Program is multicultural and interdisciplinary. Currently, the Program offers twenty or more courses each academic year, drawing upon a core group of faculty in a wide range of disciplines that include Communication Studies, Criminal Justice Studies, English, History, Music, Nursing, Philosophy, Political Science, Psychology, Religious Studies, Sociology, and Women's Studies itself. All WGS courses meet a rigorous criteria (described below) based on the current standards of the discipline of U.S. Women's and Gender Studies. To ensure that courses continuously meet standards for content and assessment, WS 200 and Elective syllabi are reviewed at the end of each semester.

The Women's and Gender Studies minor will replace the previously well-established Women's Studies certificate. The move to a minor will correspond with a name change for the program that reflects a standard practice in other similar programs at academic institutions in the U.S. Thus, all courses previously designated by the prefix "WS" will be changed to "WGS." The Women's Studies Program will work closely with the Office of the Registrar to ensure that these changes are made and that course titles are consistent with those contained in both printed and electronic course catalogues.

The minor will consist of the 3-credit course WS 200: Introduction to Women's and Gender Studies and 15 credits in cross-listed Elective courses for a total of 18 credits. No more than 6 Elective credits may be taken in any one Department. Upon completion of the Women's and Gender Studies minor, students will:

- a) Be knowledgeable about the major theories and rubrics of the discipline of Women's and Gender Studies;
- b) Be able to apply those theories and rubrics in two or more other disciplines to analyze the origins and effects of power, dominance, and gender roles and relations;
- c) Understand the ways in which race, class, ethnicity, sexual orientation, nation, and other categories inflect how one experiences gender, subordination, and agency;
- d) Be able to use this knowledge to reflect critically and thoughtfully upon their own academic, personal, and professional lives, as well as their communities.

Student mastery of these skills and content areas will be assessed using a Women's and Gender Studies Minor Portfolio. The Portfolio will consist of at least four essays written for at least three different Women's and Gender Studies classes and a self-reflective essay. It will be submitted by each student upon the completion of minor coursework and no later than the 8<sup>th</sup> week of his or her final semester.

The Women's and Gender Studies minor will provide an expertise in gender issues that responds to an increasing demand for such expertise in many professions and offers strong preparation for further study in a variety of postgraduate fields. The minor will work with its students to prepare them for a

life committed to the integration of intellect, spirit, ethics, and social development. It will aid students in their understanding of differences of race, ethnicity, religion, culture, gender, and class by exposing them to such differences and by teaching them the techniques of critical thinking by which stereotypes and inequities are exposed. The minor will graduate students eager to model and enact the integration of intellectual pursuits with pursuing and enacting beneficial change.

## **B. Description of the Minor**

### **1. Provide a narrative description of the program as it would appear in the University catalog.**

The Women's and Gender Studies Program critically examines the place of women and gender in culture and society. Feminist and gender theory is applied to traditional disciplines to analyze the origins and effects of power, dominance, and gender roles and relations. Since women's issues and gender issues encompass and modify all areas of knowledge, and since such issues as race, class, and sexuality are crucial aspects of such experiences, The Women's and Gender Studies Program is multicultural and interdisciplinary. Course offerings for the Women's and Gender Studies minor provide students with opportunities to learn and analyze women's and gender issues from different cultural perspectives. Course offerings also provide students with opportunities to integrate experiences from a variety of different fields of study. The Women's and Gender Studies minor provides an expertise in gender issues that responds to an increasing demand for such expertise in many professions and offers strong preparation for further study in a variety of postgraduate fields. In addition, Women's and Gender Studies courses often combine practice with theory, supplying students with a strong foundation for involvement in social justice issues. The Women's and Gender Studies minor is open to all undergraduates enrolled at the University.

### **2. List all courses in the curriculum: catalog number, title, description and units of credit, as they would appear in the catalog. Indicate which courses are new (+) and which are already being offered and in which program (\*). Fully developed syllabi should be included in an appendix.**

The minor in Women's and Gender Studies consists of the 3-credit course WS 200: Introduction to Women's and Gender Studies and 15 credits in cross-listed Elective courses for a total of 18 credits. No more than 6 Elective credits may be taken in any one Department.

#### **A. WS 200. 3 credits. Introduction to Women's and Gender Studies**

Provides students with an introduction to the discipline and critical rubrics of Women's and Gender Studies including: the development of major theoretical concepts and issues of feminist and gender theories; strategies of resistance and activism; history of the women's and gender movements in the U.S.; global feminisms; and critical reflection on particular aspects of women's daily lives such as violence, sexuality, reproduction, representations of the body, creativity, law, politics and religion.

#### **B. Electives. 15 credits**

Women's and Gender Studies Elective courses reflect the interdisciplinary nature of this field. They are drawn from a wide range of UDM academic departments. Past WS courses have included courses in Communication Studies, Criminal Justice Studies, English, History, Music, Nursing, Philosophy, Political Science, Psychology, Religious Studies, Sociology, and Women's Studies itself. Please see Appendix A for copies of the following representative syllabi:

1. CJS 481: Women, Crime, and Justice: Gender Issues in Criminal Justice
2. ENL 465: Topics in Gender: Body to Text: Gender and the Construction of Spiritual Companionship in Medieval and Modern Literature
3. HIS 365: Introduction to Gender History: Women and Gender in Modern Europe
4. PYC 354: Sex Differences and Sex Roles
5. RS 214: Women and Religion

**3. Indicate the delivery format of all new courses (e.g. traditional day time classes, night classes, intensive weekends, etc.). Indicate whether on-line course delivery is intended immediately or in the future.**

N/A

**4. Describe how the proposed program demonstrates academic integrity and intellectual merit.**

All Women's and Gender Studies courses are required to meet the criteria listed below. To ensure that courses consistently meet these standards, WS 200 and minor Electives syllabi will be reviewed at the end of each semester. Faculty members who wish to offer new courses for the Women's and Gender Studies minor will submit their syllabi to the Women's and Gender Studies Curriculum Sub-Committee for review the semester before the courses are to be taught.

- A. Content Requirements: Course content must clearly reflect and acquaint students with recent scholarship on women, gender, and/or feminist theory. The course syllabus should be composed primarily (75% or more) of works about and/or by women. If, for historical or disciplinary reasons, the subject of the course precludes this, then the texts used should consistently be put into a dialogue with feminist perspectives.
- B. Methodology Requirements: Each Women's and Gender Studies course should have clear intellectual goals that integrate both the content and issues of the instructor's specific discipline and the overarching concerns of Women's and Gender Studies. For example, a history course entitled "Women in Modern Europe" class might have the primary goals of: 1) enabling students to use gender as a category of analysis in the study of modern European history and 2) providing students with an understanding of women's roles in and contributions to the social, political, and cultural developments in Europe from the period of the Enlightenment to the present.

A UDM Women's and Gender Studies course also should provide a critical examination of one or more of the following:

- Cultural assumptions about gender and/or the gender assumptions in the traditional methodologies, theories, and research of particular disciplines.
- The production of knowledge in the arts and sciences as it reflects, challenges or creates cultural assumptions about gender.

- The ways that race, class, ethnicity, sexual orientation and other categories inflect how one experiences gender, subordination and agency. A Women's and Gender Studies course uncovers, rather than ignores or dismisses, these categories and their implications.

C. Pedagogical Requirements: Although pedagogical style is not a criterion for inclusion, Women's and Gender Studies courses should be taught in a way that fosters the empowerment of all students and that equips students to identify and critically analyze gender relations and systems of domination so they can develop their own informed positions on issues raised in the class.

### **5. Indicate unusual or unique characteristics of the proposed minor.**

As The Women's and Gender Studies program is an interdisciplinary program that does not offer a major, the minor will consist primarily of cross-listed courses (see above, B.2). However, no more than 6 credits from the same department will count towards the 18 credits required to complete the minor. It is important, however, that students seeking the minor be given credit for both the department and program in which a cross-listed course is offered. For example, a student who completes RS 245: Sex, Race, and Class should receive credit for both (unless, of course, the student has already completed two RS/WS courses). Students seeking the minor will be tracked by an assigned faculty advisor from The Women's and Gender Studies Program

### **6. Describe how the proposed minor affects related departments or fields of study.**

The Women's and Gender Studies minor will replace the previously well-established Women's Studies certificate. Offering twenty or more courses each academic year, the program draws upon a core group of faculty that continues to expand each year, a group dedicated to the program and to offering consistently a series of rigorous and enriching courses. As the vast majority of its courses have been cross-listed, the Women's Studies certificate has aided enrollments in many other departments' courses. With the change to the minor, these enrollments will increase further, offering an even larger boost to enrollment for departments and programs whose faculty participate in WGS course offerings.

### **C. Mission**

#### **1. Describe how the proposed minor fulfills the mission of the University and College or School.**

The field of Women's and Gender Studies is fully immersed in issues of social justice, equity, and the recognition and examination of underrepresented and disadvantaged peoples. Drawing upon the Women's Studies faculty and program at UDM which have always been firmly immersed in issues of social justice, equity, and the recognition and examination of underrepresented and disadvantaged peoples, The Women's and Gender Studies minor will work with its students to prepare them for a life committed to the integration of intellect, spirit, ethics, and social development. Specifically, while the minor will aid students in their own personal integration of these fundamental aspects of a fully human experience, the nature of the courses required for the minor will likewise prepare students to seek out and create opportunities for such integration in their academic, personal, and professional lives, as well as in their communities. The WGS minor will aid students in their understanding of differences among the peoples of the world, of differences of race, ethnicity, religion, culture, gender, and class by exposing them to such differences and by teaching them the techniques of critical thinking by which stereotypes and inequities are exposed. The minor will graduate students eager to model and enact the integration of intellectual pursuits with pursuing and enacting beneficial change

## **D. Objectives, Outcomes and Assessment**

### **1. Indicate the program objectives and learning outcomes.**

Upon completion of the Women's and Gender Studies minor, students will:

- a) Be knowledgeable about the major theories and rubrics of the discipline of Women's and Gender Studies;
- b) Be able to apply those theories and rubrics in two or more other disciplines to analyze the origins and effects of power, dominance, and gender roles and relations;
- c) Understand the ways in which race, class, ethnicity, sexual orientation, nation, and other categories inflect how one experiences gender, subordination, and agency;
- d) Be able to use this knowledge to reflect critically and thoughtfully upon their own academic, personal, and professional lives, as well as their communities.

### **2. Indicate how the learning outcomes and the objectives of the minor will be assessed**

- a) To ensure that courses continuously meet minor standards for content and assessment, WS 200 and Elective syllabi will be reviewed at the end of each semester.
- b) Upon the completion of minor coursework and no later than the 8<sup>th</sup> week of his or her final semester, each student will submit a Women's and Gender Studies Minor Portfolio to the Women's and Gender Studies Steering Committee faculty for evaluation. The Minor Portfolio will consist of:

#### 1. Cover page

This must include the student's name, date of portfolio submission, date of expected graduation, titles of essays included in the portfolio, and the instructor and course for which each essay was written.

#### 2. Submitted Work

At least four essays written for at least three different Women's and Gender Studies classes. Essays should be chosen to reflect the student's intellectual exploration and achievements as a Women's and Gender Studies minor. Substantial essays of more than three pages or research papers are appropriate. Each essay will include prompts (essay directions) for the assignment, any comments the professor might have made, and the grade for the paper.

### 3. Self-Reflection Essay (4-5 pages)

Along with selected essays, students will write a self-reflection essay in which they discuss:

- a) their reasons for considering the essays they have chosen to be reflective of their intellectual exploration and achievements as Women's and Gender Studies minors and
- b) the ways in which they see their completed studies as relevant and/or not relevant in their own academic, personal, and professional lives, and in their communities.

Completed portfolios will be required for graduation with a Women's and Gender Studies minor. However, contents of the portfolios will not be used to evaluate individual student's competence; rather, they will be an integral part of Program/Minor's self-assessment.

**APPENDIX A:  
COURSE SYLLABI FOR WGS MINOR**

WS 200:	Introduction to Women’s Studies.....	8
CJS 481:	Women, Crime, and Justice: Gender Issues in Criminal Justice.....	12
ENL 465:	Topics in Gender: Body to Text: Gender and the Construction of Spiritual Companionship in Medieval and Modern Literature.....	17
HIS 365:	Introduction to Gender History: Women and Gender in Modern Europe.....	25
PYC 354:	Sex Differences and Sex Roles.....	27
RS 214:	Women and Religion.....	30

WS 200	Introduction to Women's Studies	Section 01
T/R	2:00-3:15 pm. Meeting in: Briggs 348	Term 1, 2006-07

Professor Beth Oljar

Office: Briggs 342

Phone: (313) 993-3388

E-mail: [oljarea@udmercy.edu](mailto:oljarea@udmercy.edu)

Office Hours: Tuesday and Thursday 8:30-9:30 am and 3:30-4:30 pm  
Friday 11 am to 1 pm, and by appointment.

Required Text: *Women's Voices, Feminist Visions: Classic and Contemporary Readings* (3<sup>rd</sup> edition) by Susan M. Shaw and Janet Lee.  
Bring your text to every class session, please!

Course Description: Your text begins with a nice definition of women's studies as "...the examination of women's experiences that recognizes our achievements and addresses our status in society" (Shaw and Lee, p. 1). Since women's experiences can be examined from a variety of perspectives, Women's Studies has evolved as an *interdisciplinary* subject in the university curriculum, drawing on history, political science, psychology, theology, sociology, and philosophy (among others). We'll begin the semester with a discussion of how and why Women's Studies emerged in colleges and universities, and the social and political movements that historically inspired it. The experiences, achievements, and changing status of women are deserving of special inquiry because *gender* is "a central aspect of human existence" (Shaw and Lee, p. 1). We don't just develop as human beings, we become *women* or *men*. What does it *mean* to be a woman rather than a man, and vice versa? In what ways do other elements of our identity, such as race, socioeconomic class, ethnicity, and sexual orientation influence our identity as female? How and from whom do we learn to be female anyway? How does gender identity affect work, family, the home, and the level and kinds of violence women experience? If the status of women needs improvement, how do we accomplish this?

Course Objectives - p. 9 of your text:

- ✓ To understand the social construction of gender and the intersections of gender with other systems of inequality in women's lives;
- ✓ To learn about the status of women in society and ways to improve that status through individual and collective action for social change;
- ✓ To experience how institutions in society affect individual lives and to be able to think critically about the role of patterns of privilege and discrimination in our own lives;
- ✓ To improve writing and speaking skills, gain new insights, and empower self and others.

Course Requirements:

1. Regular punctual attendance and observance of classroom etiquette.
2. Regular class participation.
3. Journal 100 points
4. Homework Assignments and Short Papers 150 points total (tentative!)
5. Midterm Exam 100 points
6. Final Exam (non-comprehensive) 100 points

### Explanation of Requirements:

Participation: for reasons that will be clearer after you read Chapter 1, women's studies courses, particularly at the introductory level, are even more dependent on high quality class discussion than some other courses. An essential element of women's studies as a discipline is the development of knowledge through, sharing, comparing, and analyzing personal experiences.

The Journal: see the separate handout on this!

Homework Assignments and Short Papers: homework can take a variety of formats, including questions from the study guide and practice exam questions. More information on the papers will be forthcoming, but they will be 3-5 pages in length, and detailed instructions regarding content and format will be provided.

Exams: a combination of true/false, multiple choice, definition, and short essay questions. Study guides will be provided.

### (Tentative) Reading / Lecture / Discussion Schedule

- (T) 9/5: Introduction to the Course and Official Course Business
- (R) 9/7: Chapter 1: Women's Studies: Perspectives and Practices  
 (T) 9/12: Readings: all Chapter 1 readings except 1 and 8  
 (R) 9/14
- (T) 9/19: Chapter 2: Systems of Privilege and Inequality in Women's Lives  
 (R) 9/21: Readings: all Chapter 2 readings except 11 and 18
- (T) 9/26: Chapter 3: Learning Gender in a Diverse Society  
Readings: all Chapter 3 readings except 21 and 23  
 (R) 9/28: Revised Class Session for Celebrate Spirit - we meet from 2:30-3:15!
- (T) 10/3: Chapter 4: Sex, Power, and Intimacy  
 (R) 10/5: Readings: all Chapter 4 readings except 28, 31, and 32
- (T) 10/10: Chapter 5: Inscribing Gender on the Body  
 (R) 10/12: Readings: all Chapter 5 readings except 35, 39, 40, and 42.  
Journals due with entries from Chapters 1-4
- (T) 10/17: Finish chapter 5 (if necessary); review for midterm  
 (R) 10/19: Midterm Exam!
- (T) 10/24: Chapter 7: Family Systems, Family Lives  
 (R) 10/26: Readings: all chapter 7 readings except 58 and 59
- (T) 10/31: Chapter 8: Women's Work Inside and Outside the Home  
 (R) 11/2: Readings: all Chapter 8 readings except 66 and 68  
 (T) 11/7 Journals due with entries from Chapters 5, 7, and 8
- (R) 11/9 Chapter 9: Women Creating and Confronting Culture  
 (T) 11/14: Readings: all Chapter 9 readings except 71, 72, 74, and 77

- (R) 11/16: Chapter 10: Resisting Violence Against Women  
 (T) 11/21 Readings: all Chapter 10 readings except 81 and 85 (no class on 11/23)  
 (T) 11/28
- (R) 11/30: Chapter 13: Activism, Change, and Feminist Futures  
 (T) 11/25: Readings: all Chapter 13 readings except 105 and 108
- (R) 12/7: finish Chapter 13 (if necessary); review for final  
 Journal due with entries from chapters 9, 10, and 13

Final Exam: Friday 15 December 11:00-12:50 pm.

Calculation of Grade: your grade is computed as a simple percentage by dividing the number of points you have earned by the number of points possible in the course. The resulting percentage receives the letter grade indicated by the scale below, but may be adjusted upward or downward on the basis of factors such as attendance, participation, effort, and improvement (see below).

#### Grading Scale

<u>Letter Grade</u>	<u>% of Possible Points</u>
A	100 - 95
A-	94 - 91
B+	90 - 87
B	86 - 83
B-	82 - 79
C+	78 - 75
C	74 - 71
C-	70 - 67
D+	66 - 63
D	62 - 59
F	59 - 0

#### Course Conduct and Policies:

1. Be here ON TIME and with your text and other materials open to whatever we are discussing on any given day.
2. Turn off all pagers and cell phones.
3. Once you are in class, I expect you to stay for the ENTIRE CLASS PERIOD.
4. Only one person at a time "gets the floor" (including me).

#### 5. Late work:

- ◆ Definition: unless otherwise noted, an assignment is "late" (for penalty purposes) if it is not in my box in BRIGGS 122 by 5 pm on the due date, or E-mailed to me by 5 pm on the due date (though the university's E-mail system can be risky).
- ◆ This means that *even if you forget about an assignment until I collect it in class on the due date*, you still have till 5 pm to get it in to me.

- ◆ In light of this policy, any work that you turn in late (as defined above) will be penalized 10% of your total score for each class session that it's late.
- ◆ Late work will not be accepted beyond two weeks (6 class sessions) from the due date.
- ◆ I'm strongly disinclined to distinguish between excused and unexcused late work for purposes of a penalty; therefore, work that is late for any reason will be penalized. Students who find themselves in (a) VERY RARE and (b) VERY CATASTROPHIC circumstances may appeal a late penalty in writing. Students who know in advance that they will miss a class are responsible for turning in any assignments due on that date. The reasonability of an appeal also depends on the learning behaviors discussed below.

6. Attendance, Participation, Learning Behaviors, and Final Grades: At the end of the semester, I calculate your grade based all and only on your points. I then consider what you could call your 'learning behaviors' over the semester, and decide whether to *raise or lower* your grade by 1/3 (e.g. B to a B+ or a B-) based on the following:

- ◆ Were you often late to class or absent altogether?
- ◆ Were you disrespectful of your classmates and professor by chatting and laughing with your friends when you should have been listening?
- ◆ Were you prepared for class - with your text, any handouts, and paper and pen for notes?
- ◆ Did you frequently ask "diminishing questions" (questions designed to get you out of having to work, such as "Can this be an open note exam?" "Do we really have to do all these problems?" etc.)
- ◆ Did you ask questions or volunteer answers in class?
- ◆ Did you demonstrate (to the professor) any effort or interest outside of the classroom?

#### University Policies:

Plagiarism and Academic Dishonesty: Among the most serious academic offenses is plagiarism, submitting the words or style of another author or source without acknowledgment or formal documentation. Plagiarism occurs when specific phrases or entire passages, whether a sentence, paragraph, or longer excerpt, are incorporated into one's writing without quotation marks or documentation. One also plagiarizes by paraphrasing the work of another author; that is, retaining another writer's ideas or structure without documentation.

Students are advised to always set off another writer's exact words by quotation marks, with appropriate references. Students avoid plagiarism by concentrating on their own words and ideas and by fully crediting others' work when they find their way into the writing. Whenever in doubt, cite the source.

Students who purchase essays from agencies or who copy from one another or from prohibited sources, commit the most serious type of academic dishonesty. The consequences of plagiarism, or any act of academic dishonesty, may range from failure in a course to dismissal from the University.

#### Student Course Evaluations:

Student course evaluations are an important source of information for curricular and teaching improvement in the College of Liberal Arts and Education. As such, all students enrolled in CLAE courses are required to complete an online course evaluation. You will receive e-mails explaining how to complete the evaluation online. In addition, your instructor will remind you of the deadline for completing this course requirement. Should a student fail to complete the evaluation, their grade for the course will not be posted until the evaluation is completed.

**CJS481 Section 01  
Gender Issues in Criminal Justice  
Winter Semester 2007  
Three Credits**

Instructor: Dr. Michael J. Witkowski  
 Email: witkowmj@udmercy.edu  
 Phone: 993-1051 (voice-mail)  
 Class Time & Day: 4:00PM – 6:30PM - Thursday  
 Starting Date: January 11th  
 Course Location: Briggs 16  
 Office Hours: Tue. & Thu. 10:00AM – 11:20AM, 12:35PM – 2:00PM and 3:15PM – 4:00PM and BY INDIVIDUAL ARRANGEMENT

**Required Textbooks**

Belknap, J. (2007). The Invisible Woman: Gender, Crime, and Justice (3rd Edition). Belmont, CA: Wadsworth. [ISBN# 0-495-09055-7]

Chesney-Lind, M. & Pasko, L. (2004). The Female Offender: Girls, Women, and Crime. Thousand Oaks, CA: SAGE. [ISBN# 0-7619-2405-1]

Sharpe, Tanya T. (2005). Behind the Eight Ball. NY: The Haworth Press. [ISBN# 0-7890-2457-8]

**Supplemental readings:**

Barak, G., Leighton, P., & Flavin, J. (2007). Class Race Gender Crime (2nd Ed.). NY: Rowman & Littlefield.

Fiftal, L. & Cromwell, P. (2005). In Her Own Words. Los Angeles, CA: Roxbury.

**Course Overview and objectives:**

This course covers women in the criminal justice system as victims, offenders, prisoners, and employees (practitioners within the CJ system). Traditional criminology and criminal justice courses have been male dominated in both theorists discussed and professors teaching the topics. Most matters of female crime are treated as ancillary issues or supplemental to the main subject matter in male dominated CJ culture. In this course the focus will be almost exclusively on females and the issues they must face in today's CJ system. The objectives of the course include the following topics which students will be allowed to explore and learn including: the etiology of female crime; theories of female crime and criminality; gender bias as it relates to the components of the CJ system (law enforcement agencies, courts, and corrections); the exploitation and victimization of females in American society and globally; the growth in female crime patterns (e.g. – crimes of violence garnered from "official data"); pathways to female crime; "age of onset" of female adolescent offending; the impact of paternalism on women in the CJ system; global dimensions of violence and hate crime impacting women based upon race, religion or sexual orientation; increasing punitive sentencing of females to longer periods of incarceration and subsequent deleterious impacts on children and families; growth of girl gangs and changing roles of female gang members; the decline of the "chivalry factor" within the CJ system; deinstitutionalization under judicial paternalism ("widening the net"); and a variety of crimes and societal conditions acting to suppress women including (but not limited to) the following:

- Spousal abuse/battered women's syndrome
- Rape and "rape culture"
- Stalking
- Female profiling
- Prostitution
- Murder
- Myths surrounding stranger violence
- Women as victims of the "Mandatory Minimum Sentencing" craze

Domestic violence and legal responses  
 Increasing feminization of poverty  
 Slavery (farm labor, domestic work, prostitution, government sanction for such activities such as the kidnapping of young women to work in the carpet industry in India)  
 Human trafficking issues  
 The 1994 Violence Against Women Act and its enforcement  
 Media depictions of women  
 Drug use and associated violence and exploitation of women (e.g. – “hubba whores”)  
 Victim precipitation theory (the “blame game”)  
 Sexual harassment and discrimination within the CJ professions  
 The impact of the “glass ceiling” on women (particularly on those seeking to change policy of CJ system of patriarchy)

### **Mandatory Service**

**Learning:** LDI participation to be explained in class – 10 hours minimum (100 points) – Service agency summary papers due no later than final exam.

**ALL TERM:** Active participation and attendance (**note:** being on time and staying for the full class session is worth 10 points for each class session = 150 points). Absences cost 10 points. Tardiness and early departures will be penalized 5 points minimum.

**Extra Credit:** Up to 25 points maximum. To be detailed in class.

**Course Requirements:** A final course grade will be based on an original research assignment no less than five typed and double spaced pages (seven for graduates) with a five to ten minute executive summary presentation to the entire class (100 points for undergraduates and 150 points for graduates), Four web assignments drawing from the above mentioned topics (undergrads = 25 points each for 100 total points; graduates web assignments are worth 50 points each or 200 points), a mid-term quiz (150 points undergrads/175 graduate students), classroom participation and attendance (150 points) and a cumulative final examination (150 points undergraduates/175 graduates).

**Note:** Exams are to be taken as scheduled unless prior arrangements are made with the instructor. **Any students missing two weeks will be issued an “F” grade in the course.**

**Note on attendance:** Each class session is worth 10 points – deductions of five points are made for late arrivals or early departures.

### **Important Dates:**

Feb. 22nd	Midterm examination (Scantrons & pencils)
Bi -Weekly	Web-based essay assignments: as assigned (4)
March 22nd, 29th, and April 5th/12th 19th/26th/	Papers/presentations – no exceptions! Final exam (cumulative – Scantrons & pencils) following completion of presentations.

Undergraduate total points possible: 650  
 Graduate students total points possible: 775

<b>Grade scale:</b>	A	94 – 100%
	A-	93 – 90%
	B+	87 – 89%
	B	86 – 84%
	B-	83 – 80% (not passing for graduate students)
	C+	79 – 77%
	C	76 – 74%

C-	73 – 70%
D+	69 – 67%
D	66 – 64%
F	63% and below

Class motto: “*You must be present to win!*”

**Paper guidelines:** All papers (essays) must be typewritten and double-spaced. Only Times-New Roman or Arial 12 point fonts are accepted. A title page must be included with appropriate class information. All pages must be numbered with the exception of the cover and first page (start numbering on actual page two of your text). STAPLE anything you turn in over one page (no paper clips or dog tears – **please**). Late papers lose one full grade for each week it is late.

**Graduate students** (Section 1G) must complete an eight-10 page APA referenced paper. This assignment is worth 150 points. Any of the aforementioned topics in the course description are suitable for this assignment. Students should discuss topic choices with the instructor for guidance (Note: No Plan B papers!). No more than five websites may be cited in any paper. Limit your executive overview for the class to 10 minutes tops!

**All students must complete an online class evaluation.**

**Class Rules:**

No talking when I talk. I will reciprocate. I will afford ample time for class discussion and group exercises.

These things are not allowed in class: recorders, cell-phones, headphones and music players, radios, and walkie-talkies. We will take frequent breaks allowing you time to make your needed calls. You may snack in class but must limit noise out of courtesy to all. If getting a ride – tell your transportation you will be done at 12:30PM!

No children or pets are allowed in the classroom.

Remember: Plagiarism and cheating are violations of UDM academic policy. See me if you have questions.

Good advice: Come prepared for a long session (bring water and light snacks) and actively participate. Unless you are a member of Mensa it is suggested that you take copious notes (including when guests or fellow students make presentations and during any video segments). This is an ambitious learning schedule. Keep up with all outside readings (prepare a personal reading schedule based on your optimum time of day) and class handouts. The tests will be rigorous and require you to stay focused during class to get the needed material. You need to find a class “buddy” to get any materials should you be unavoidably late or absent. Yes – you do need the books! Purchase them immediately and start reading them. I do not give my books, as a matter of personal policy, to students for copying (it is illegal to do so). Never break **THE RULE!** (Translation: asking “when we are getting out,” “can we go home now,” “will you let us out early,” etc.). Commit yourself to a fun and enriching learning environment!

Remember: *Failure to commit is commitment to failure!*

Reading schedule:

Note: This is a very aggressive reading schedule – students must attend all class sessions and complete all required assignments to achieve high grades.

Class motto: “*You must be present to win!*”

**Tentative Schedule of Events**

Week 1            Intro and Chapter Two (Chesney-Lind/Pasko) – *Girl’s Troubles & “Female Delinquency”*

- Week 2 Chapter Three (Chesney-Lind/Pasko) - *Girls, Gangs, and Violence: Rediscovering the "Liberated female Crook"*  
Chapter One (Belknap) – *Emergence of Gender in Criminology*  
Chapter One (Sharpe) – *The Social & Economic Precursors of Crack Use in Inner Cities*
- Week 3 Chapter Four (Chesney-Lind/Pasko) – *The Juvenile Justice System and Girls*  
Chapter Two (Belknap) – *Female Offending*  
Chapter Two (Sharpe) – *Bearing the Legacy of Social Change: A theory of Gender Roles Among Inner-City Poor*  
Video Segment: *What Can We Do About Crime?* (Moyers)
- Week 4 Chapter Five (Chesney-Lind/Pasko) – *Trends in Women's Crime*  
Chapter Three (Belknap) *Frequency & Nature of Female Offending*  
Chapter Three (Sharpe) – *The Crack Culture and Its Roles: The Complexities of Crack Prostitution*  
Video Segment
- Week 5 Chapter Six (Chesney-Lind/Pasko) – *Drugs, Violence, and Women's Crime*  
Chapter Four (Belknap) *Processing Women & Girls in the System*  
Chapter Four (Sharpe) *A Picture of the Women*  
Video Segment
- Week 6 Chapter Seven (Chesney-Lind/Pasko) – *Sentencing Women to Prison: Equality Without Justice*  
Chapter Five (Belknap) – *Incarcerating, Punishing, and "Treating" Offending Women and Girls*  
Chapter Five (Sharpe) – *Lives of Women Who Exchange Sex for Crack*  
Special Guest (Female Warden, Judge, or Prosecutor)
- Week 7 Chapter Six (Belknap) – *The Image of the Female Victim*  
Chapter Six (Sharpe) – *Exchanging Sex for Crack and Sexual Risk Taking*  
Special Guest (Public Defender, Women's Advocate, or Shelter Representative).
- Week 8 Chapter Seven (Belknap) – *Sexual Victimization*  
Chapter Seven (Sharpe) – *Sex-for-Crack Pregnancies*  
Video Segment
- Week 9 Chapter Eight (Belknap) – *Intimate Partner Abuse & Stalking*  
Chapter Eight (Sharpe) – *Sex-for-Crack Children*
- Week 10 Chapter Nine (Belknap) - *Women Working in Prisons & Jails*  
Chapter Nine (Sharpe) – *Discussion, Conclusions, and Policy Suggestions*  
Video Presentation  
**Class presentations begin**
- Week 11 Chapter Ten (Belknap) – *Women Working in Policing & Law Enforcement*  
Chapter Ten (Sharpe) – *Method Notes*  
Video Presentation  
**Class Presentations**
- Week 12 Chapter Eleven (Belknap) – *Women Working in the Courts*  
**Class Presentations**
- Week 13 Chapter Twelve (Belknap) – *Effecting Change*  
**Class Presentations**

- Week 14      Special Lecture: Women & Crystal Meth – America’s New Scourge  
 Service Reflections  
 Video Segment  
**Class Presentations**
- Week 15      Final Exam Review/Service Reflections  
**Class Presentations**

**Final Exam Week:** April 26th as scheduled – no incompletes issued without a completed “I Grade Extension” on file! Class Papers and Select Essay Presentations. Final Exam – Scantrons/Pencils required!

### Partial Bibliography

Bailey, F. Y. & Hale, D. C. (2004). Blood On Her Hands: Women Who Murder. Belmont, CA: Wadsworth.

Chesney-Lind, M. & Pasko, L. (2004). Girls, Women and Crime: Selected Readings. Thousand Oaks, CA: SAGE.

Dunn, J. L. (2002). Courting Disaster: Intimate Stalking, Culture and Criminal Justice. NY: Aldine De Gruyter.

Eigenberg, H. M. (2001). Woman Battering in the United States: Till Death Do Us Part. Prospect Heights, IL: Waveland.

Fiftal, L, & Cromwell, P. (2005). In Her Own Words. Los Angeles, CA: Roxbury.

Grana, S. J. (2002). Women and (In) Justice. Boston: Allyn & Bacon.

Merlo, A. V. & Pollock, J. M. (2006). Women, Law, and Social Control (2nd Ed.). Boston: Allyn & Bacon.

Miller, J. (2001). One of the Guys: Girls, Gangs, and Gender. NY: Oxford University Press.

Morash, M. (2006). Understanding Gender, Crime, and Justice. Thousand Oaks, CA: SAGE.

Morash, M. & Schram, P. J. (2002). The Prison Experience: Special Issues of Women in Prison. Prospect Heights, IL: Waveland.

Payne, B. K. & Gainey, R. R. (2005). Family Violence & Criminal Justice. Lexis/Nexis/Anderson.

Pollock, J. M. (2002). Women, Prison, and Crime (2nd Edition). Belmont, CA: Wadsworth.

Price B. R. & Sokoloff, N.J. (2004). The Criminal Justice System and Women: Offenders, Prisoners, Victims, and Workers (3rd Ed.). NY: McGraw-Hill.

Schram, P. j. & Koons-Witt, B. (2004). Gendered (In)Justice: Theory & Practice in Feminist Criminology. Prospect Heights, IL: Waveland.

Sykes, G. (1997). Eight Ball Chicks. NY: Anchor Books.

Van Wormer, K. S. & Bartolas, C. (2000). Women and the Criminal Justice System. Boston: Allyn & Bacon.

**ENL 465 / HON 458 / WS 400****Body to Text: Gender and the Construction of Spiritual Companionship in Medieval and Modern Literature**

T Th 9:55 - 11:10 Briggs 230

**Dr. Hill-Vásquez**

Office Hours: T Th 2:00 - 3:00 and by appointment

Briggs 223

hillvahe@udmercy.edu

(313) 578-0572

**Course Description**

This course will focus on issues of gender and spirituality through unique and exploratory pairings of medieval and modern texts. Engaging modes of literary criticism and interpretation that attend to representations of women and men and to constructions of femininity and masculinity, we will focus on the role of the gendered body in relation to such issues as authorship, cultural authority, and historical representation. We will be particularly attentive to charting a history of spiritual companionship that invokes the role of gender as an inspiring force--a means for creative development, societal improvement, and overcoming oppression. Given our attention to "gender" as a discourse that works to define bodies and make them circulate in specific ways (sometimes unexpected, unsettling, and/or violent), we will examine how gender "conventions" are challenged and/or reinforced in times of societal disruption, stress, and oppression. Our primary readings will be accompanied by secondary readings in feminist literary criticism, queer theory, literary studies of men and masculinity, gender and race theory, and the history of the body.

**Required Texts (only editions noted are acceptable)**Petroff, ed., *Medieval Women's Visionary Literature*. Oxford UP, 1986.

ISBN: 0-19-503712-X

Banti, *Artemisia*, trans. Caracciolo. Bison, 1995 / University of Nebraska Press, 1988.

ISBN: 0-8032-6119-5

C. H. Talbot, ed. and trans., *The Life of Christina of Markyate*. University of Toronto Press, 1998.

ISBN: 0-8020-8202-5

Lessing, *The Memoirs of a Survivor*. Vintage, 1988.

ISBN: 0-394-75759-9

Naylor, *The Women of Brewster Place*. Penguin, 1983.

ISBN: 0-14-006690-X

Spark, *The Girls of Slender Means*. New Directions, 1998.

ISBN: 0-8112-1379-X

Windeatt, ed. and trans. *The Book of Margery Kempe*. Penguin, 1985/1994

ISBN: 0-14-043251-5

Pynchon, *The Crying of Lot 49*. Perennial / Harper Collins, 1999.

ISBN: 0-06-093167-1

Course Packet Texts (a small copying fee may be necessary)

**Grading**

The semester grade for this course (A=100-94%, A-=93-89%, B+= 88-85%, B=84-81%, B-=80-78%, C+=77-74%, C=73-71%, C-=70-68%, D+=67-64%, D=63-60%, F=59-0%), based on 400 possible points, will be assigned according to the following:

Attendance (2 x 27)	<b>54</b>
Participation (2 x 27)	<b>54</b>
Quizzes (5 x 10)	<b>50</b>
In-Class Writing Assignments (6 x 7)	<b>42</b>
Primary Texts Presentation and Materials	<b>40</b>
Presentation Handout	= 20
Presentation	= 20
Primary Texts Analytical Essay	<b>30</b>
Secondary Text Presentation and Materials	<b>30</b>

Presentation Handout	= 15	
Presentation	= 15	
Final Paper Presentation and Materials		<b>20</b>
Presentation Handout	= 10	
Presentation	= 10	
Responses to Final Paper Presentations		<b>10</b>
First Draft of Final Paper		<b>10</b>
<u>Final Draft of Final Paper</u>		<b>60</b>
Total		<b>400</b>

### **Fundamental Requirements**

In addition to a large amount of thinking, reading, and writing, you will also be required to participate actively and consistently in class discussion. If you cannot participate actively and consistently in class discussion, you should reconsider your enrollment in this class. Furthermore, in order to succeed in this class, you must think deeply and analytically, and you must express unique and original ideas that are meaningful, purposeful, and significant. You must focus on intellectual inquiry and discussion. You must be intellectually engaged. You must be responsible for your own learning. You must respect the learning process and all members of the class. You must attend class regularly, prepare carefully for each class session, and take responsibility for both your accomplishments and shortcomings. You must work very hard.

### **Requirements of Literary Analysis**

All literature courses are really courses in culture, history, philosophy, religion, sociology, etc., and this course will be no exception. You will be required to examine each assigned text carefully and closely as a document of cultural influence, one that both reflects and shapes its culture. In order to succeed in this class, you must think deeply and analytically about the texts and issues we will study and you must create responses and essays that express interpretations that are meaningful, purposeful, and significant. A passing piece of writing will develop observations, opinions, and comparisons into meaningful analysis that demonstrates a new idea. A passing piece of writing must contain a specific, meaningful argument that demonstrates complex, original thinking and encourages further thought. Do not simply make observations or state opinions. Avoid basic and familiar ideas. Avoid mere summary and description. Avoid saying the same old things. Avoid merely pointing out similarities and/or differences.

### **Class Format**

Each class session will be conducted in a seminar format. This means that much of our time together will be devoted to discussion and that your participation in the discussion for each class session will strongly affect your final grade.

### **Attendance and Participation**

You will receive 2 points for each day you attend class. You must arrive on time and stay for the entire class period to receive 2 points (e.g., if you arrive late and/or leave early, you will not receive more than 1 point for attendance, and you may, in fact, receive no points). You will then receive a maximum of 2 additional points for participation in classroom discussions and group work. For class meetings which do not include class discussion and/or group work (rare), each student will receive 2 points as long as they are attentive and participate in whatever activity is scheduled and/or unfolds. Participation will figure heavily in final grading; to achieve a "C" or higher in this course, you must be prepared for discussion for each class meeting. Do not, therefore, get behind in your reading and work. Be prepared for every class session with interesting ideas and comments. If you treat yourself, your abilities, and the texts you study with seriousness and dedication, the course will be challenging and rewarding for all of us.

You are allowed one "free" attendance day. That is, if you miss one class meetings, you will still receive 2 points for attendance, but you will not receive any points for participation. There will be no other "excused" absences. Alternatively, see "Attendance and Participation 'Make Up' Policy" below. Your "free" attendance day can not be combined with the below "Make Up" Policy. If you miss more than five classes, however, you will automatically fail the course.

### **Attendance and Participation "Make Up" Policy**

If you miss a class meeting, you may attempt to make up the points by completing a three-page analytical essay, with an argument, based on a topic of my choice (usually a text from the class meeting missed). In order to exercise this option, you must let me know by the next class meeting, following the missed class meeting, that you wish to write the three-page essay. I will then assign you a topic. The essay will then be due one week later at the beginning of class. *Make sure you indicate at the top of your essay that you are submitting it for possible attendance and participation points.* You may exercise this option for only two missed class meetings. Any additional class meetings cannot be "made up."

**More on Responsibility**

If you experience a situation that absolutely must preclude you from meeting course expectations, inform me as quickly as possible either before the situation occurs (if you know about it in advance) or immediately after the situation occurs (if it is unexpected). It is your responsibility to keep me informed. In addition, review the policies on Attendance, etc. above.

**Taking Notes**

You should take notes during every class session while I am lecturing and while we are involved in a discussion. Important ideas and information will be communicated during discussions and your notes should reflect this.

**Quizzes**

Students will complete six in-class quizzes based primarily upon reading comprehension. If you miss a quiz, you may attempt to make up the points by completing a three-page analytical essay--with an analytical argument--based on one of the quiz questions. In order to exercise this option, you must let me know by the Thursday following the missed quiz that you wish to write the three-page essay. I will then assign you a topic. The essay will then be due by the following Tuesday at the beginning of class. *Make sure you indicate at the top of your essay that you are submitting it for possible quiz points.* You may exercise this option for only one missed quiz. Any additional quizzes cannot be "made up." Quiz 1 will be a practice quiz which may be used for extra credit points (up to 10).

**In-Class Writing Assignments**

Throughout the semester, you will complete a series of brief in-class writing assignments, usually based on the reading due for the class meeting. If you miss an in-class writing assignment due to an absence, you may "make it up" if you consult with me by the next class meeting and turn it in by the following class meeting (or earlier). You may exercise this option one time only.

**Primary Texts Presentation and Primary Texts Analytical Essay**

Working with 1-2 other students, you will prepare a presentation based on an analytical comparison of an assigned modern primary text and an assigned medieval primary text. (If you prefer to work alone on your Primary Texts Presentation, please let me know by our next class meeting.) This Presentation must include a handout for each member of the class. You will receive more detailed instructions regarding the Primary Texts Presentation.

In addition, on the day your presentation is due, you will turn in an individual analytical essay of 4 pages (minimum). This essay must present an interesting and original analysis of the two primary texts you will be presenting as well as a central, controlling argument about these texts. (Note: any essay turned in after the due date noted on the Course Schedule will lose 5 points per day. This includes non-class days.) You will receive more detailed instructions regarding the Primary Texts Analytical Essay.

**Secondary Text Presentation**

Working with 1-2 other students, you will prepare a presentation on one of the assigned secondary texts. This presentation must also make use of the other texts assigned for the class session during which you will be presenting. You will receive a handout providing more detailed instructions. (If you prefer to work alone on your Secondary Text Presentation, please let me know by our next class meeting.)

**Final Paper (approx. 10 pages)**

Drawing from your work throughout the semester, you will develop an analytical research paper based on one modern primary text and one medieval primary text. (Many students choose to focus on the texts prepared for their Primary Texts Presentation and explored in their accompanying essay.) In addition to developing an interesting and original analysis of the texts as well as a central, controlling argument, your paper must include reference to at least four secondary sources (which may include those read for the course during the semester). Proper MLA citation is required as is adherence to all Format Requirements. The Grading Rubric will figure heavily in my grading of these essays.

You will turn in a "first draft" as well as a "final draft" of your Paper. In addition, you are expected to attend an individual conference with me regarding your Paper. Any paper turned in after the deadline of Tuesday, December 14 at noon will receive a "0."

**Final Paper Presentation**

Near the end of the semester and before the deadline for your Final Paper, you will present your initial work on your Paper and lead the class in a brief discussion. Your Individual Presentation is an important step toward helping you compose a successful Paper. In addition, each student will hand in a written response to each Individual Presentation.

**Format Requirements**

If for some reason, you manage to turn in a paper, etc., that does not follow the Format Requirements, I will deduct a number of points to be determined at my discretion. Please see below for all Format Requirements.

**Office Appointments**

I will be happy to meet with you either during my scheduled office hours or at another time that is convenient for both of us. We can accomplish a lot if we both work hard during an appointment. I love to discuss ideas, new approaches, responses to readings, etc., outside of class.

**Plagiarism**

When you plagiarize you steal humanity's most important resource: ideas. You cannot present someone else's ideas as your own without plagiarizing (that is, stealing). You must document even the shortest of phrases, sentences, all quotations, and all notes, citations, and references used. If you plagiarize in this course, you will likely fail the course.

**Students With Disabilities**

If you need accommodations because of a documented disability, and/or if you have medical information to share with me, please discuss this with me before our second class meeting. If you have not already obtained proper documentation from Disability Support Services, I will be happy to direct you to the appropriate office. Please feel free to e-mail me as well.

**Major Portfolios - A Reminder**

All English majors are required to submit a "Major Portfolio" (or "Senior Portfolio") before they graduate. All English Majors (and those planning on majoring in English) should be saving all writing assignments (including drafts, applicable writing assignments, and any other related materials) from your courses in order to prepare your required Major Portfolio. The requirements for the Portfolio may be found at [http://liberalarts.udmercy.edu/english/english\\_portfolio.html](http://liberalarts.udmercy.edu/english/english_portfolio.html).

**ENL 465 / HON 458 / WS 400****Format Requirements:**

- Primary Texts Presentation Handout
- Secondary Text Presentation Handout
- Final Paper Presentation Handout
- Final Paper - First Draft
- Final Paper - Final Draft

Writing assignments and handouts not following the requirements below will not be accepted and will lose several points per day (not per class meeting; see syllabus) until the requirements are fulfilled. If you manage to turn in an assignment that does not abide by the following requirements and I discover this after class, I will deduct a select number of points (determined at my discretion) from the final grade for the assignment. Do not turn in a writing assignment until you have fulfilled all of the following requirements.

1. Typed
2. Double-Spaced\* (throughout the entire paper: do not add extra spaces between paragraphs)
3. Standard White Paper
4. Standard Font
5. Black ink only
6. 1 - 1 1/2 Inch Margins (top, bottom, and sides)
7. Staple All Pages in Upper Left Corner (this includes all copies of handouts distributed to students for presentations; do not hand out separate pages; instead, prepare and staple each packet before class)\*\*
8. Type in Upper **Left** Corner:
  - Your Name or Names of Group Members
  - Course Name
  - Dr. Hill-Vásquez
  - Date (make sure you include the correct and current date)

\*Single Spacing may be used on Presentation Handouts

\*\*Alternatively, if you have a two-page Presentation handout, you may "double side" it

### **Additional Requirements and Reminders:**

A successful student in the class will abide by all of the following. Any inattention to the following will have a negative effect on a student's final grade in the course.

1. Do not show up late for class. Arrive a few minutes before 9:55 and remain involved and attentive until 11:10 or until I end the class. Do not begin packing up your books, etc., until 11:10 or until I end the class.
2. Do your work. Read all assignments carefully and analytically. Be prepared to discuss them in class. Have an opinion about them.
3. Participate in class discussion.
4. Do not sleep in class. If you sleep in class, you will receive no attendance or participation points.
5. Pay attention to the Course Schedule. You are responsible for the information it contains. Do not ask me about deadlines and other information that is already documented on the Course Schedule.
6. Prepare all writing assignments (unless otherwise noted) in accordance with the Format Requirements.
7. As a last step, before turning in any written work to me, make sure that you correct all spelling and grammatical errors, etc. Papers with significant sentence-level errors (regardless of analytical strength) will not likely earn a grade higher than a "C-."
8. Get the phone numbers and e-mail addresses of at least two other students in the course. When you miss a class (if you must), phone one of these students to find out what you missed. You are responsible for what you missed due to an absence. Please do not expect me to "catch you up." I duplicate what you missed during an absence.
9. Be an active and responsible participant in your Paired/Group Presentation. Do not leave all or most of the work to other group members. Contact your other group members well in advance of your Presentation date and meet with them.
10. Turn off your cell phone and/or pager before you come to class. If your phone or pager rings during a class session, you will receive no participation points for that session.
11. Do not e-mail me writing assignments. All writing assignments must be submitted in hard copy at the beginning of class on the day they are due or by the time assigned. I do not accept electronic submissions.
12. Do not make technological "excuses" for your late/missing work (computer or disk problems, etc.).
13. Do not plagiarize.
14. Do not do work for other courses in class.
15. If you wish additional help on an assignment, make sure you contact me well in advance of the due date for the assignment.
16. Do not wait until the night before to begin an assignment.
17. Always bring your textbook and other necessary materials to class with you. Organize your materials for the class in a binder or folder.
18. Be polite and respectful.
19. Be open to new ideas and perspectives.

20. Be aware of all course requirements and policies and abide by them.

### **Requirements for Continued Enrollment**

Review this packet of materials before continuing your enrollment in this course. Your continued enrollment in this course indicates that you are responsible for all information and requirements described on the Syllabus and all other handouts presented to you. This responsibility includes your agreement to abide by the requirements of the course and by my expectations for the course and its students. If you foresee any difficulties in meeting course expectations (work load; grading; attendance; responsibility; respect for other students, instructor, etc.; being open-minded, etc.) then do not continue your enrollment in this course.

### **COURSE SCHEDULE**

Please note that readings for an upper-level seminar course are extensive; we will not always have sufficient class time to discuss in depth all of the assigned readings. Nevertheless, you are responsible for all readings listed on the Course Schedule and quizzes, in-class writings, and other required work for the course will draw upon any and all readings--even those we do not cover in class.

MW = *Medieval Women's Visionary Literature*

CP = Course Packet

#### **UNIT I: GENDER AND EXPERIENCE: HISTORY IN THE MAKING**

##### **Week I**

T 9/7 Course Introduction  
Handouts: Syllabus & Course Schedule; Format Requirements; Student Information Survey; Initial Course Packet Readings; Course Packet Table of Contents

Th 9/9 Due: Excerpts from Hildegard of Bingen (MW 138-40; 151-57)  
Due: Wife of Bath's Prologue and Tale (CP-1)  
Handouts: Primary Texts Presentation; Secondary Text Presentation; Course Packet Readings

##### **Week II**

T 9/14 Due: *Artemisia* 1-85  
**Quiz 1**  
Sign Up for Primary Texts Presentation and Secondary Text Presentation  
Handout: Primary Texts Essay; Essay Grading Rubric

Th 9/16 Due: *Artemisia* 85-112  
Due: Scott, "Women's History" and "Gender: A Useful Category of Historical Analysis" (CP-2)  
*In-Class Writing 1*

##### **Week III**

T 9/21 Due: *Artemisia* 112-79  
**Quiz 2**

Th 9/23 Due: Scott, "Experience" (CP-3)  
Due: Secondary Text Presentation (1) on "Experience"

##### **Week IV**

T 9/28 Due: *Artemisia* 199-214  
Due: Primary Texts Presentation (1) on *Artemisia* and Wife of Bath's Prologue and Tale  
Due: Primary Texts Analytical Essays on *Artemisia* and Wife of Bath's Prologue and Tale (for students presenting on these texts today)

#### **UNIT II - WHO'S SACRED? WHO'S PROFANE? TEXTS, BODIES, AND SPIRITUAL LIVES**

Th 9/30 Due: Introductory information - Christina of Markyate (MW 136-38)  
Due: *Life of Christina of Markyate* 34-99  
*In-Class Writing 2*

**Week V**

T 10/5 Due: *Life of Christina of Markyate* 99-143  
Due: *Memoirs of a Survivor* 3-63

Th 10/7 Due: *Life of Christina of Markyate* 143-93  
Due: Holland, "When Bodies Come Together" (CP-4)  
Due: *Memoirs of a Survivor* 63-108  
**Quiz 3**

**Week VI**

T 10/12 Due: *Memoirs of a Survivor* 108-185  
Due: Woolf, "Professions for Women" (CP-5)  
Due: Cixous, "The Laugh of the Medusa" (CP-6)  
Due: Secondary Text Presentation (2) on "The Laugh of the Medusa"  
*In-Class Writing 3*

Th 10/14 Due: *Memoirs of a Survivor* 185-213  
Due: Primary Texts Presentation (2) on *Life of Christina of Markyate* and *Memoirs of a Survivor*  
Due: Primary Texts Analytical Essays on *Life of Christina of Markyate* and *Memoirs of a Survivor* (for students presenting on these texts today)

**UNIT III - GENDER, COMMUNITY AND THE SPACES WE OCCUPY****Week VII**

T 10/19 Due: Introductory information - Marie d'Oignies, Christina Mirabilis, and Hadewijch of Brabant (MW 171-78)  
Due: Excerpts from *Life of Marie d'Oignies, Life of . . . Christina Mirabilis*, and Hadewijch, *Letters* (MW 179-95)  
Due: *The Girls of Slender Means* 7-90  
**Quiz 4**

Th 10/21 Due: *The Girls of Slender Means* 91-42  
Due: Niranjana, "Of Gender and Space: An Outline" (CP-7)  
Due: *The Women of Brewster Place* 1-5  
*In-Class Writing 4*

**Week VIII**

T 10/26 Due: Introductory information - Clare of Assisi and Catherine of Siena (MW 231-35; 238-40)  
Due: Excerpts from *The Testament of St. Clare* and Catherine, *Letters* (MW 242-45; 263-66, 273-57)  
Due: *The Women of Brewster Place* 6-74  
Due: Carpenter, "The Communities of a Thirteenth Century Holy Woman, Ida of Nivelles" (CP-8)

Th 10/28 Due: *The Women of Brewster Place* 75-129

**Week IX**

T 11/2 Due: *The Women of Brewster Place* 129-73  
Due: Stein, "Becoming Lesbian: Identity Work and the Performance of Sexuality" (CP-9)  
**Quiz 5**

Th 11/4 Due: *The Women of Brewster Place* 174-92  
Due: Cole and Guy-Sheftall, "Having Their Say: Conversations With Sisters and Brothers" (CP-10)  
Due: Secondary Text Presentation (3) on "Having Their Say"

Due: Primary Texts Presentation (3) on Excerpts from writings / lives of medieval women and either *The Girls of Slender Means* or *The Women of Brewster Place*  
 Due: Primary Texts Analytical Essays on texts presented today (for students presenting day)

#### UNIT IV - NAVIGATING THE MATERIAL: THE SPIRITUAL VOICES OF GENDER

##### Week X

T 11/9 Due: Introductory information - Julian of Norwich and Margery Kempe (MW 299-302)  
 Due: Excerpts from Julian of Norwich, *Showings* (MW 308-13)  
 Due: *The Book of Margery Kempe* 33-94  
 Due: *The Crying of Lot 49* 1-30

Th 11/11 Due: *The Book of Margery Kempe* 94-122  
 Due: *The Crying of Lot 49* 31-63  
*In-Class Writing 5*

##### Week XI

T 11/16 Due: de Beauvoir, "The Mystic" (CP-11)  
 Due: Irigaray, "La Mystérique" (CP-12)  
 Due: *The Book of Margery Kempe* 122-90  
**Quiz 6**

Th 11/18 Due: *The Book of Margery Kempe* 191-221  
 Due: *The Crying of Lot 49* 64-79  
 Due: Beckwith, "Problems of Authority in Late Medieval English Mysticism" (CP-13)

##### Week XII

T 11/23 Due: *The Crying of Lot 49* 80-119  
 Due: *The Book of Margery Kempe* 221-61

##### Week XIII

T 11/30 Due: *The Crying of Lot 49* 120-52  
 Due: Newman, "The Quest for Metaphor in *The Crying of Lot 49*" (CP-14)  
 Due: Secondary Text Presentation (4) on "The Quest for Metaphor . . . ."

Th 12/2 Due: Flax, "The End of Innocence" (CP-15)  
 Due: Connell, "The Big Picture: Masculinities in Recent World History" (CP-16)  
 Due: Primary Texts Presentation (4) on *The Book of Margery Kempe* and *The Crying of Lot 49*  
*In-Class Writing 6*  
 Due: Primary Texts Analytical Essays on *The Book of Margery Kempe* and *The Crying of Lot 49* (for students presenting on these texts today).  
*Special note for students presenting on these texts: it will be to your advantage to turn in your Analytical Essays in advance of your presentation.*

##### Week XIV

*Individual Conferences on Papers conducted this week M-Th*

M 12/6 First Drafts of Final Papers Papers Due at 10:00 a.m or my mailbox in Briggs 122 (with date and time stamp by administrative assistant).

T 12/7 Individual Presentations - Essays

Th 12/9 Individual Presentations - Essays

##### Week XV (Finals Week)

Th 12/16 Final Draft of Final Paper Due at 10:00 a.m. in Briggs 223 or my mailbox in Briggs 122 (with date and time stamp by administrative assistant). If you turn it in earlier, you must turn it into my mailbox in Briggs 122. You must, in addition, have an administrative assistant note the date **and time**.

WOMEN AND GENDER IN MODERN EUROPE (HIS365-01) (3 cr)  
Professor : Dr. Robinson-Dunn

Class meets: 6:40 p.m. on Wednesdays in B125

Office: Briggs 326, 993-1107 (a message may be left with the secretary in the Liberal Arts office outside of office hours, but do not abuse this privilege 993-1287)

**Office Hours: TR 12:35-2:00, Tuesday 3:15-3:45 (will stay until 6:00 if needed) W 5:40-6:40 p.m. and by appointment. Each semester I have students who lack the necessary skills to do university-level work in a history class. If you find that you are having difficulty following lectures, taking notes, understanding and analyzing the readings, studying for exams or writing essays, it is your responsibility to see me during office hours to get the help that you need. Even those who are not having difficulty are strongly encouraged to take advantage of office hours. Feel free to see me simply to talk about history or other topics related to the class.**

Course description – this class covers the history of women in Europe from the French Revolution to the late 20<sup>th</sup> century. We will discuss the role of women in the social, intellectual, and political movements of this period. We will consider how historical processes impacted upon their positions and the relationship between popular images of women and their experiences. A central theme of the course will be an exploration of the construct of gender and the operation of gender politics. Also of importance are the various feminist movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries. In addition, students should have an understanding of and be able to think critically and analytically about the material. Also, they should be able to work with primary sources and communicate their ideas effectively through the spoken and written word.

**The grade for this course will be based on class participation (25%), the mid-term (20%), the final exam (30%) and one paper (25%). In order to pass this class, you must take both exams and submit a paper.**

The required readings are listed below. Readings from the course packet must be completed the week that they are assigned. Please be advised that there will be no deadline extensions for the paper and no make-up exams except in cases of serious illness verified by a doctor's note. Your papers should be free of structural and grammatical errors. You should also have a clear introduction, thesis and conclusion. If you have any doubts about your writing skills, see the writing center before you submit your paper. The writing center is located in B 225 and open from 9 a.m. until 8 p.m. M-Th and 9-5 F. To make an appointment call 993-1022. Also, the McNichols campus library is located directly across from the Briggs building. See attached statement on plagiarism.

The class participation grade is *not* a warm body grade. In other words you do not get credit simply for being here. You must demonstrate that you have read and understand the material as well as contribute to classroom discussions. Also, you will have periodic, unannounced in-class writing assignments usually lasting for about 15-20 minutes. These will be based on the readings from the course packet and the lectures. They will help you to practice organizing and communicating your ideas on paper, which will help you on the exams. They will be considered part of your class participation grade. General attitude and demeanor count as well. Disruptive behavior and chronic lateness to and early departure from class will not be tolerated. Students with disabilities must see me during the first week of class in order to make any special arrangements that might be necessary.

**Required Texts: Bonnie Smith, *Changing Lives* and the course packet. The course packet is available in the Liberal Arts office, 116 Briggs.**

**Note - Some weeks you will be responsible for more reading material than others. Review the assignments well in advance and plan your schedule accordingly. It is recommended that you spend at least three hours reading and studying for every hour of class time.**

**Student course evaluations are an important source of information for curricular teaching improvement in the College of Liberal Arts and Education. As such, all students enrolled in CLAE courses are required to complete an online course evaluation. You will receive emails explaining how to complete the evaluation online. In addition, you will be reminded of the deadline. Should a student fail to complete the evaluation, their grade for the course will not be posted until the evaluation is complete.**

September

6 - introduction and pre-industrial society/court life

13 - the Enlightenment, and the French Revolution

Reading: Lynn Hunt, "Rehabilitating the Family" from *The Family Romance of the French Revolution*, Course Packet (henceforth CP) p. 1-21.

Smith chapters 1 and 2

20 - Women and intellectual life: George Sand and the Romantic movement, film - *Impromptu*

Olympe de Gouge, *The Declaration of the Rights of Woman* (1791) CP p. 22-26.

27 - women, work, and industrialization/ the "angel in the house" and its contradictions

Sarah Stickley Ellis, *The Wives of England* and *The Daughters of England* (1850) and John Ruskin, "Of Queens' Gardens" (1865) CP p. 27-32.

Smith chapters 4, 5, and 7

October

4 - women and the legal system/ medical profession

T.S. Clouston, M.D. "Female Education from a Medical Point of View," From *Popular Science Monthly* (1883) CP p. 33-36

11 - European women and imperialism

Antoinette Burton, "The White Woman's Burden: British Feminists and 'The Indian Woman' 1865-1945" CP p. 37-45

Smith chapter 6

**18 - Individual meetings with students to discuss paper and last-minute exam questions**

**25 - Mid-term exam**

November

1 - evangelism and feminisms

Harriet Taylor, "Enfranchisement of Women" from *Westminster Review* (1851); Parliamentary Debates "Representation of the People Bill," (1867); "An Appeal Against Female Suffrage," *Nineteenth Century*, (1889) CP p. 46-55.

Smith chapter 8

8 - Women and Violence/Prostitution and Anti-vice movements

Judith Walkowitz "Jack the Ripper and the Myth of Male Violence" CP p. 56-70.

15 - Women, Socialism, and the Russian Revolution

Alexandra Kollontai, "The Social Basis of the Woman Question," (1909), CP 87-94

Smith chapter 9

22 - Continue to work on papers/ WWI and Community Politics

"Women are Cutting their Hair as a Sign of Sterility," from *Civilization without Sexes* by Mary Louise Roberts CP p. 71-86

Smith chapter 10

**29 - Paper Due**

29 - Women between the wars and WWII

Claudia Koonz, "Mothers in the Fatherland," CP 95-109

Smith chapter 11

December

6 - The Second Wave of Feminism and late 20<sup>th</sup>-century concerns/Review for Final

Simone de Beauvoir, Introduction to *The Second Sex*, CP p. 110-119

Smith chapter 12

**13 - Final Exam 7:30-9:20**

**SEX ROLES**  
**PSYCHOLOGY 354 M7**  
 Syllabus

Time: T 7:40-10:10; Winter, 2002  
 Location: 213 Marion Hall

Instructor: Elizabeth M. Hill, Ph.D.  
[hillelm@udmercy.edu](mailto:hillelm@udmercy.edu)

Office Hours: T 5:00-6:00 pm, R 10:00-12:00am, S 4:00-5:00pm  
 106 Faculty House (313) 993-6135  
 Psychology Department, Outer Drive (313) 993-6124

Text: Mealey, L. (2001). Sex Differences: Developmental and Evolutionary Strategies.  
 San Diego, CA: Academic Press.

Supplements: Friedl, E. (1975). Women and Men. New York: Holt.  
 Sayre, A. (1975). Rosalind Franklin and DNA. New York: Norton.

**Objectives:**

The purpose of the course is to develop an understanding of the multiple factors that influence human sex roles. Multiple levels of causation will be addressed: proximate, ultimate, phylogenetic, and ontogenetic (Tinbergen, 1963). To that end, students will learn basic principles concerning the evolution of sexual reproduction and the development of human sex differences within the context of economic and cultural forces. Students will also consider the balance of power between professional men and women in modern western society, by reading a biography of a prominent woman scientist and analyzing her experience. The essays and term paper will be evaluated in terms of the students' grasp of basic principles and students' ability to consider multiple levels of causation.

**Policies:**

- (1) Students are expected to attend every class, to complete the assignments, and to participate in class discussions. Hardcopies of assignments (rather than email) are expected.
- (2) Grading will be based upon 8 short essays (1-2 pages) and one term paper (15-25 pages).
- (3) Each essay will be worth 10 points, with 1 point deducted for each week past due.
- (4) The term paper will be worth 100 points. Students will select their own topics within the guidelines set by the instructor (attached), and subject to the approval of the instructor.
- (5) Up to 5% increase in final grade may be earned through participation in extra credit assignments (approximately 1% per hour participation). Attendance at the Child Abuse Prevention workshop (see flyer) earns 2% extra credit.
- (6) Any student who has a documented disability is asked to contact the instructor during the first week to make appropriate arrangements.
- (7) Assistance with writing can be obtained through the Writing Center (McNichols: B229, 993-1166 and Outer Drive: MH G8, 993-6159).

## Course Outline

Week	Topic	Readings	
Jan. 08	Introduction	Mealey	Ch. 1
Jan. 15	Gender roles in foraging societies	Friedl	pp. 1-45
Jan. 22	Gender roles in horticultural societies Essay 1 due	Friedl	pp. 46-141
Jan. 29	Sexual differentiation Essay 2 due	Mealey	Ch. 2
Feb. 05	Evolution of sex differences Essay 3 due	Mealey	Ch. 3-4
Feb. 12	Animal strategies and tactics – male Essay 4 due	Mealey	Ch. 5
Feb. 19	Animal strategies and tactics – female Essay 5 due	Mealey	Ch. 6
Feb. 26	Animal mating systems Essay 6 due	Mealey	Ch. 7
<b>Mar. 05</b>	<b>Spring Break –no class</b>		
Mar. 12	Human psychobiology <b>Paper topic due</b>	Mealey	Ch. 8
Mar. 19	Women’s strategies and tactics	Mealey	Ch. 9
Mar. 26	Men’s strategies and tactics <b>Paper outline due</b>	Mealey	Ch. 10
Apr. 02	Human mating and parenting	Mealey	Ch. 11
Apr. 09	Sexual Politics <b>Paper due</b>	Mealey	Ch. 12
Apr. 16	Rosalind Franklin: Background Essay 7 due	Sayre	pp. 1-136
Apr. 22	Franklin’s work on DNA Essay 8 due	Sayre	pp. 137-200

### Writing Assignments – Grading Criteria

Assignment completion: Does the essay or paper follow the guidelines on topic and structure?  
(see following pages for details)

Focus: Is the problem chosen focused enough to be covered adequately within the space of the paper?

Organization: Is the paper's structure apparent and easy to follow?

Development: Does the paper adequately introduce the topic, present convincing evidence to support the writer's position, summarize findings, and offer a reasonable conclusion?

Composition: There is an inevitable halo effect that comes with good writing. I try to minimize this effect, but papers always seem improved by good sentence structure and mechanics (spelling and grammar).

Adapted from Davis, B.G. (1993). Tools for Teaching. San Francisco: Jossey-Bass.

### **University of Detroit Mercy Academic Integrity Policy**

Among the most serious academic offenses is plagiarism, submitting the words or style of another author or source without acknowledgment or formal documentation. Plagiarism occurs when specific phrases or entire passages, whether a sentence, paragraph, or longer excerpt, are incorporated into one's own writing without quotation marks or documentation. One also plagiarizes by paraphrasing the work of another, that is, retaining another writer's ideas and structure without documentation.

Students are advised to always set off another writer's exact words by quotation marks, with appropriate references. Students avoid plagiarism by concentrating on their own words and ideas and fully crediting others' work and ideas when they find their way into the writing. Whenever in doubt, cite the source.

Students who purchase essays from other students or agencies, or who copy from one another or from prohibited sources, commit the most serious type of academic dishonesty.

The consequences of plagiarism, or any act of academic dishonesty, may range from failure in a course to dismissal from the University.

RS 214-01 (Fall, 2005) Room B351      WOMEN AND RELIGION ( 3 credits)      (also, Women's Studies)  
 T/R 11:20-12:35  
 Professor Gloria Albrecht, Ph.D.      Office: Briggs 333B      Hours: T/R 10:30 – 11:20 or by appointment  
 Phone: 313-578-0351(o); 313-863-0862 (h); 313-993-1166 (fax);      E-mail: [albrechg@udmercy.edu](mailto:albrechg@udmercy.edu)

**Course Description:** The study of “religion” typically means the study of the practices, rituals, and teachings of world views that guide people’s understanding of the *ultimate meaning* of life. Courses usually focus on major world religions such as Hinduism, Buddhism, Judaism, Christianity, Islam, etc. However, nearly all of the sacred texts, authoritative doctrines, and rituals of these traditions were created by men (males) in cultures controlled by men. “Sacred texts” were written, chosen, and, over centuries, interpreted by men. Beliefs were developed by men in cultures that assumed male control of social institutions, women, and children (*patriarchy*), as well as the control by a smaller group of elite men over most men (*hierarchy*). Consequently the normative study of world religions focuses on men’s experiences of and reflections on the mysteries of existence, the tragedies and joys of life, visions of wholeness, and ... the nature of women.

This course is an introduction to the study by women of women’s experiences in some religious traditions. It involves studying women’s account of our experiences of the *ultimate meaning of life* and our experiences of being women in male-centered and male-dominated traditions. It is not value neutral. This course assumes women’s equality with men and critiques the ways in which religious traditions have denied that equality. It also sees religion as a resource for women and men in the transformation of unjust social structures, including unjust religions.

**Course Goals:** As a course meeting Objective 4 B or 4 C, “Meaning and Value,” students will encounter some basic religious topics as they are re-interpreted by women: the nature of *holiness* and the *Holy (theology)*, ways of knowing and speaking about the Holy (*revelation, experience, and theology*), the dynamics of religious domination (*theological oppression*), methods of resistance to oppression (*liberation*), and the nature of a just religious community (*ecclesiology*). Students will be asked to reflect upon how these topics are relevant to their own beliefs and practices.

**Course Objectives:** Students should be able to

- Describe feminist critiques of traditional religions;
- Describe feminist re-constructions of several theological categories;
- Understand the history, culture, and beliefs of religious traditions not their own;
- Analyze how particular women make a space for themselves within religious traditions, &/or create a spiritual life outside institutional religions.

**Texts:**

1. Required: Denise Lardner Carmody, *Women and World Religions*, 2<sup>nd</sup> ed., 1989 (Prentice Hall).
2. Required: Packet of readings available at the office of CLAE, Briggs. Approximate price around \$5.00.
3. Recommended: Judith Plaskow and Carol Christ, eds. 1989. *Weaving the Visions: New Patterns in Feminist Spirituality* (Harper & Row). A copy is on library reserve.
4. Additional materials will be handed out or placed on reserve. Students are responsible for reading these materials.
5. Videos and speakers are considered “texts.” Students are responsible for the information provided in them.
6. Vocabulary list. Each student is expected to keep a personal, on-going list of unfamiliar words encountered in reading and lectures and to study and learn these terms.

**Course Requirements:**

1. *Attendance\**, plus *informed discussion\*\** of topics; *four quizzes* covering the general points of the readings and discussions; and timely, thoughtful completion of *four homework assignments* constitute 30% of the course grade. Quiz days and homework assignments are indicated on the syllabus. Attendance is expected.
2. *Faith interview of a woman of faith* constitutes 20% of the grade. See instructions below.
3. A *mid-term exam* and a *final exam* each constitute 25% of the course grade.

**Extra Credit:** Extra credit is generally not applicable. However, this semester there is one approved “extra credit” assignment (Grammick lecture, 10/25, 7:30 p.m., in the ballroom of the Student Center) that can be used to replace the lowest quiz or homework grade.

\*Attendance is graded on the basis of the number of absences a student incurs. No absences=A+; 1 absence = A; 2 absences= A-; 3=B+; 4=B; 5=B-; and so forth.

\*\*Informed discussion means that a student contributes to class discussion in a way that exhibits knowledge of related readings, thoughtful engagement with related concepts, and the desire to understand more deeply, through question, critique, or positive construction, the topics being discussed. *Quality* of participation is more important than quantity.

### Grading:

To convert number grades to letters: 100-98=A+; 97-94=A; 93-90=A-; 89-87=B+; 86-84=B; 83-80=B- etc.  
To convert letters to numbers for averaging: A+=100; A=95; A-=90; B+=89, B=85, B-=80, etc.

**Additional Resources:** Time permits only a brief look at many important and complex topics. Here are some simple suggestions for widening and deepening your knowledge and understanding of topics in this course:

**Websites:** Muslim Women: [www.mwusa.org](http://www.mwusa.org) and [www.islamfortoday.com/women.htm](http://www.islamfortoday.com/women.htm)  
Jewish Feminism: [www.myjewishlearning.com/ideas\\_belief/genderfeminism\\_Prn.htm](http://www.myjewishlearning.com/ideas_belief/genderfeminism_Prn.htm)

**Videos:** located in UDM library

- a. *Women in Religion: The Bible, Doctrines, Translation, and Interpretation*. A Methodist woman minister discusses the sources of religious knowledge and the presence of women as important leaders in the early Christian church. BL 458.W66 1990 #8
- b. *African and African-American Religions*, BL 2400.A47 1998
- c. *Faith and Politics: The Christian Right*, BL 65.P7F35 2002
- d. *Christianity: The Second Millennium*, BR 162.2.R572 2000 (4 videos)
- e. *The Rise of Christianity: the First 1000 Years*, BR 162.2.R57 1998 (4 videos)
- f. *Native American Traditions*. A conversation with a Native American woman who was raised in a fundamentalist Christian family and who has returned to her original tradition. The video makes clear the distinctions between Christian and native American worldviews. E98.R3 N48 1993
- g. *Primal Religions*, BL 48.B37 1999 #12
- h. *Winds of Change: A Matter of Choice*. Hopi traditions. E98.E85.W76 pt.2
- i. *Winds of Change: A Matter of Promises*. Three stories of Native American traditions. E98.E85.W76 pt.1
- j. *A World of Ideas*. Louise Erdrich and Michael Dorris discuss Native Traditions with Bill Moyers.
- k. *Full Circle*. New Age women's spirituality movement and its relation to the earth. BL 625.7.R42 no.3
- l. *The World of the Goddess*, BL 473.5.G56 1990
- m. *Hidden Faces*. Islamic women in Egypt: social life, customs, and Egyptian Islamic culture. HQ 1170.H52 1993.
- n. *African-American Islam*, BL 48.B37 1999 #18
- o. *Beyond Borders: Arab Feminists Talk About their Lives*, HQ 1784.B496
- p. *Women in Islam*, HQ 1784.B496
- q. *Honorable Murder*, HQ1726.5.H42 1999
- r. *The Fruit of Her Hands*, discusses the contributions of remarkable Jewish women, BM 753.F94
- s. *Miriam and Zipporah*, BS 1199.W7M57 1999

**Feminist and womanist scholars** will be introduced through short readings in this course. Each of them is worth further reading. To find additional scholars, use the library's on-line catalogue typing in subject "women, religion."

### (Portions of) Books Used in this Course

- Carmody, Denise Lardner, 1989, *Women and World Religions*, 2<sup>nd</sup> ed. (Prentice Hall).
- Christ, Carol and Judith Plaskow, eds., 1979, *Womenspirit Rising: A Feminist Reader in Religion* (Harper & Row).
- Ellwood, Robert and Barbara McGraw, 2005, *Many Peoples, Many Faiths: Women and Men in the World Religions*, 8<sup>th</sup> ed. (Prentice Hall).
- Gross, Rita, 1996, *Feminism and Religion* (Beacon Press)
- Haddad, Yvonne and John Esposito, eds., 2001, *Daughters of Abraham: Feminist Thought in Judaism, Christianity, and Islam* (University Press of Florida).
- Johnson, Elizabeth, 1992, *She Who Is: The Mystery of God in Feminist Theological Discourse* (Crossroad).
- Raines, John and Daniel Maguire, eds. 2001, *What Men Owe to Women: Men's Voices from World Religions* (SUNY).
- Plaskow, Judith and Carol Christ, eds., 1989. *Weaving the Visions: New Patterns in Feminist Spirituality* (Harper & Row).
- Williams, Delores, 1993, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Orbis Press).

### University Policies and Assistance

1. **Plagiarism:** Plagiarism means the submission of the words or style of another author or source (including another student's words) without acknowledging and documenting that author/source. Plagiarism occurs when specific phrases

or entire passages, whether a sentence, paragraph or longer excerpt, are placed into one's own writing without quotation marks and documentation. It is also plagiarism to paraphrase the work of another (that is, using another's ideas and structure) without documenting that source. Students are advised to always set off another writer's exact words by quotation marks and documentation. When in doubt, cite your source. Taking essays or other work from other students, agencies, the internet, etc., and submitting it as your own is both plagiarism and academic cheating. Plagiarism is punishable by failure in a course and even by dismissal from the University.

2. **Learning and Writing Centers:** Help with reading comprehension and with writing skills is available in Briggs: 225 is the Writing Center, 247 is the Writing Lab.
3. **Course Evaluations:** It is now the policy of the CLAE that students are required to complete online course evaluations. You will receive e-mails explaining how to do this. Grades for students who do not complete a course evaluation will not be posted until the evaluation is complete.

### Instructions for Faith Oral Interview Project (20% of grade)

Due December 8, 2005

1. **The purpose of the faith interview** is to listen to a woman's story of faith or lack of faith; to explore this woman's sense of what religion (or spirituality or ultimate meaning) is for her; and to analyze the role that gender, class, and race has played in her faith life. As a student of religion, you will practice the skills of understanding and analyzing an experience and description of religion that is different from your own. You will be developing the value of respecting others' religious beliefs even as you may form a more informed appreciation of your own.

#### 2. **The process of the oral interview:**

a. Select your woman carefully. While you *may* want to ask someone you know, it is best to interview someone of a different faith from yourself. Ask someone who seems interesting and articulate. The woman must be willing to talk to you, and interested in talking about her faith. Remember that talking about religion and faith is personal and sometimes "touchy." Remember that if you take the "easy" way out – by selecting someone easy to get to (like your room mate) – you may end up with a poor interview that will impact your ability to write a good report.

b. Ask if she would be willing to talk to you *several times* over the next three months about her faith (and perhaps to have these talks taped). Make dates well in advance for an uninterrupted hour each time. *It is important that you schedule several interviews so that you can cover the variety of issues we discuss in class.* Because you need to be informed about these topics in order to do a good interview, it is best to raise them in an interview after we have discussed them in class. Your knowledge (or lack of knowledge) of these issue impacts the quality of your interview and your report.

c. As a good interviewer, you should stimulate the conversation with good initial and follow-up questions. Be prepared. Think ahead about topics we have discussed in class that you need to explore with her. Don't force topics that she is not interested in, but fine out why she isn't interested in them. For example, *inclusive language* is an issue for some women and not others. Why?

d. Some *useful questions to start getting acquainted* might include: What is her earliest religious memory? What were her childhood and adolescent experiences of religion like? Have her religious beliefs changed? What did she used to believe that she no longer believes? What does faith mean to her? Which of her religious practices/ beliefs, etc., is most important to her? What would she want to pass on to children? What faith questions does she think about? Has religion, as she has experienced it, been mostly positive, negative? Examples? How has religion helped or hindered her as a woman? What did she learn about being a woman, about women's responsibilities, in her religion? Did these gender lessons fit her? Describe an important religious experience she has had. Does she ever think of, or experience, "God" in non-tradition ways? **These questions are suggestive only and do not constitute all that you need to discuss.**

e. What *is her response to the various issues we discuss in class*? An interview report is incomplete if it does not show that topics covered in class were also explained to and discussed with the interviewee.

f. Do your interview(s) like a conversation: listen! Let her speak her mind. Do not interrupt; do not force your own opinions; do not be afraid of silence; etc. But, engage in a conversation. You may want to say (briefly) something you have thought about. But, your purpose is to get to know and understand the faith and faith experiences of this woman. *As we progress in this course, you should raise issues discussed in class with her or be able to identify those times when she*

is providing a view about the issues we discuss. Your paper should show that you have been an academically prepared listener, as well as an interested, respectful, and thorough listener.

g. While the woman need not be identified by name, *your report should identify her by age, race/ethnicity, where she grew up, family background, religious background, etc., to set her social context.*

**4. The writing process:** Write a 5-6 page paper (typed, double spaced, 10-12 point font and one inch or less margins) in which you summarize the interview and interact with it with your own critical (analytical) reflection. Begin by introducing the woman, continue by summarizing the most important and/or interesting thoughts and insights she expressed, and conclude with your analysis of what she said. *Your report should show that you discussed the issues raised by this class, as well as issues important to this woman. Your analysis should show that you have learned some categories, issues, ways of coping, ways of resisting, etc., in this class that allow you to place this woman's views in an intellectual context. An excellent paper presents this woman's experiences and is able to locate them within the variety of women's experiences we have identified in class. (For example, do her comments show agreement or disagreement with the various scholars we have read? Does she see patriarchy as God's will? Is she conforming or resisting? How would the scholars we read interpret this woman? Etc.)*

#### Schedule of Classes, Topics, Readings

*Readings are to be read prior to coming to the class for which they are listed.*

*Changes in the syllabus may occur during the semester. They will be announced in class.*

#### **Introduction to basic concepts: religious studies, feminism, womanism**

**9/6 Review of syllabus.** Begin discussion of "feminist religious studies" as an academic discipline. Define religion, religious studies, feminism, oppression, patriarchy, sexism, androcentrism, etc.

**9/8 Discussion of basic concepts, cont.**

**Read:** (1) Carmody, pp. 1-10;

(2) Packet: *Many Peoples, Many Faiths*, pp. 4-16, 22-23. Be prepared to discuss questions provided.

(3) Study definitions in handout on definitions; read article "Beyond Gender Equality" in handout

(4) Begin your personal vocabulary list

**Video:** *Women Serving Religion*

**9/13 Discussion of basic concepts, cont.**

**Read:** (1) Packet: Delores Williams, *Sisters in the Wilderness*, pp. Preface and Introduction; plus footnotes.

(2) Study definitions of *womanist/Black Feminist* in handout on definitions

Be prepared to discuss the meaning of "womanist/black feminist" and the reading questions provided.

#### **Must religion be patriarchal?**

*Quiz # 1 on material from 9/6 – 9/13*

**9/15 Must religion be patriarchal? NOTE: class meets 10:30 – 11:20 due to Celebrate Spirit Day**

**Read:** (1) Raines/Maguire, *What Men Owe Women*, pp. 1-6 and 281-285 (one copy on reserve). As you read, make a list of what you think are major ideas/points that Raines is making. Be prepared to tell the class what these major points are and what they mean.

**9/20 Has religion always been patriarchal? The pre-patriarchal hypothesis.**

**Read:** Carmody, pp. 11-21

**Video:** *Goddess Remembered* (in class)

**9/22 The Pre-patriarchal hypothesis.**

**Read:** Packet: Rita Gross, *Feminism and Religion*, pp. 149-180. As you read this, be conscious of how Gross is disagreeing with the scholars we saw in the video. Be prepared to discuss Gross' explanation of the rise of patriarchy.

**9/27 The Pre-patriarchal hypothesis.**

**Homework #1 due:** What ideas presented in *Goddess Remembered* does Gross support; which does she criticize? Why? (approximately 2-3 double spaced pages)

#### **Women's Her-story: Learning to re-read patriarchal his-story.**

**9/29 Re-reading Christian History**

**Quiz #2 on materials from 9/15 – 9/27.**

**Read:** (1) Carmody, pp. 160-177

(2) Packet: from *WomanSpirit Rising*, pp. 84-92

Jewish New Year, Rosh Hashanah, begins at sundown 10/3; Jewish Day of Atonement, Yom Kippur, begins at sundown, 10/12. The Muslim month of Ramadan begins on 10/4. What is the significance of these religious observances?

**10/4 Re-reading Jewish History.**

**Read:** (1) Read from Christ and Plaskow, *Weaving the Visions*, (on reserve), pp.29-50

**10/6 Re-reading Muslim History.**

**Read:** (1) In packet: from *Daughters of Abraham*, pp. 108-145.

**10/11 Lessons from women’s histories: similarities and differences**

**10/13 Mid-term Review**

**10/18 Mid-term Exam**

***Naming the Sacred: the problem of hierarchical, male monotheism***

**10/20 Gendering evil; gendering good**

**Video: “The Burning Times”** Use the video guide sheet to aid your understanding of the video.

**10/25 Gendering evil; gendering good**

**Read:** (1) Packet: Elizabeth Johnson, “*She Who Is*,” pp. 33-41

(2) On reserve: *Weaving the Visions*, Ruether pp. 151-161

Be prepared to discuss how descriptions of “god” are interconnected with descriptions of male and female humans and other social values. Can you analyze the racist implications of traditional European-Christian god-language and symbols?

**Homework #2 due:** Write a 2-3 page paper double-spaced answering the following question: *What Christian beliefs (theology, dogma) and what Christian beliefs about women contributed to women’s oppression in the burning times?* Use Carmody and the video for historical reference. Use Johnson and Ruether for theory. (You would find *Honorable Murder* interesting to see how Middle Eastern traditions impact Islam and Christianity today with regard to men’s honor and women’s lives. This video is in the McNichols Library.)

**EXTRA CREDIT: attend the lecture by Sr. Grammick on same-sex orientation, her ministry with gay and lesbian people, and the response of the Catholic Church; write a two – three pages, single-spaced, summary of the points of her lecture. Tuesday, October 25, TIME? PLACE?.**

**Women in Indigenous Traditions**

**10/27 Women in Indigenous Traditions**

**Read:** (1) Read Raines, ch. 10 – “A Native North American Perspective,” on reserve.

(2) Read Carmody, pp. 21-35

10/31 is Halloween (Christian). How would you analyze its practice today with regard to its images of women? 11/1 is Christians’ “All Saints Day.” What is the religious significance of this?

**NOTE:** Homework assignment for 11/8 requires you to watch the movie, “*Chocolat*,” which is available in most video stores. Make sure you get the right version - in English with Juliette Binoche and Johnny Depp. (Get together with others and eat popcorn.) Analyze the film as a feminist critique of traditional, patriarchal religion and as a feminist re-presentation (re-imagining) of the sacred and of what is sacred..

**11/1 Women in Indigenous Traditions**

**Speaker:** Ms. Donna Roe

***Renaming the Sacred*****11/3 Re-naming the Sacred****Quiz # 3 on materials from 10/20 – 11/1 today.****Read:** (1) On reserve: from *Weaving the Visions*, pp. 101-118**11/8 Re-naming the Sacred****Homework #4 due:** Write a two-three page, *single-spaced* paper in which you analyze the film, *Chocolat*, as a feminist critique of traditional, patriarchal religion and as a feminist re-presentation of the sacred and of what *is* sacred. **Note:** simply describing the story does not satisfy this assignment. Therefore, finding summaries of the film on the web will not help you write an academic analysis.***Women in Judaism*****11/10 Women in Judaism: Jewish Feminism****Read:** (1) Carmody, ch. 7**11/15 Women in Judaism****Review:** *Weaving the Visions*, pp. 29-50, on reserve.Use website: [www.myjewishlearning.com/ideas\\_belief/genderfeminism](http://www.myjewishlearning.com/ideas_belief/genderfeminism)**Video:** *Half the Kingdom* (in class)**11/17 Women in Judaism****11/22 NO CLASS TODAY due to Annual Meeting of the American Academy of Religion****Use this time to work on the homework assignment due 11/29.****11/25 NO CLASS due to thanksgiving*****Women in Islam*****11/29 Women in Islam****Read:** (1) Carmody, ch. 9(2) Packet: Review *Daughters of Abraham*, pp. 108-145.**Homework #4 due:** Analyze your own experiences of religion as though you were a feminist or womanist. Being informed by class discussions and readings, what evidence of sexism, patriarchy, and feminist/womanist resistance would a feminist or womanist see in your experiences of organized religion? (approximately 2-3 pages, double spaced) **Note:** you may not be a feminist or womanist. You do not need to be one to do this assignment. You need to understand the feminist/womanist critiques of religion and apply them to your own experiences.**12/1 Women in Islam****Speaker:** Ms. Najah Bazzy, R.N. (google “Najah Bazzy” and see who this extraordinary woman is)**Read:** packet of articles on Muslim women to be handed out: also use one of the internet sites listed in the syllabus**12/6 Women in Islam****Quiz #4 on materials from 11/10-12/1.****Read:** Packet: Riffat Hassan, “What Does It Mean to be a Muslim Today?” from *CrossCurrents* (fall, 1990): 302-313.***Conclusion: Religion and Liberation*****12/8 Religion and Liberation****Oral Interview Project due at 11:20 a.m.****Read:** On reserve, from *Weaving the Visions*, pp. 214-225**Final Exam – Day 12/13 Tuesday - Time 11:20 – 12:50**

## RS 214 - Introductory Definitions

### RELIGION:

1. “Religion is the dimension of life and thought where human beings focus on ultimate issues. It is where the mysteriousness of existence most forcefully comes home, along with the problem of why people can’t get along – why injustice and warfare trouble each generation.” (Carmody, *Women and World Religions*, 1-2)
2. “Religion...serves to maintain the reality of that socially constructed world within which men [sic] exist in their everyday lives. Its legitimating power, however, has another important dimension – the integration into a comprehensive nomos [law or order] of precisely those marginal situations in which the reality of everyday life is put in question.” (Berger, *The Sacred Canopy*)
3. “Religion is the sigh of the oppressed creature.... It is the opium of the people.... ...the illusionary sun which revolves around man [sic] as long as he [sic] does not revolve around himself [sic].” (Marx, “A Contribution to the Critique of Hegel’s Philosophy of Right: Introduction”)
4. “Religion is an elaborate excuse for what men have done to women and to the earth....” (Alice Walker, *Possessing the Secret of Joy*, 218)

**SEXISM:** A form of oppression in which one biological sex is valued over another as evidenced by:

- defining one sex primarily in terms of its biological functions (women’s capacity to become pregnant, give birth, and lactate);
- attaching to each sex stereotypical social roles, personal characteristics, and rules of behavior that are enforced by formal social rules as well as by informal social pressures and that result in unequal access to social resources and social power (men are providers, women are nurturers, etc.);
- defining one sex primarily in terms of its relationship to the other sex (for example, women are addressed as Miss or Mrs. while men are simply Mr.; a male doctor is simply a “doctor” while a doctor who is female is a “woman doctor”).

**OPPRESSION:** Oppression means the system of disadvantages and injustices some people suffer due to the power of others. Some oppression is the overt and coercive use of tyrannical power – the enslavement of Africans, the forced removal of Native Americans from their lands. But people can also be oppressed (suffer disadvantages and injustices) due to the everyday, taken-for-granted practices of a well-intentioned society. The oppression of women is most often embedded in unquestioned norms, habits, symbols, assumptions and practices of religions and societies. (taken from Young, *Justice and the Politics of Difference*, 38)

**PATRIARCHY:** Patriarchy is a way of organizing families and societies based on sexism. In patriarchal societies, male control over women and children in the family and male control over the institutions of society is accepted as normal. In patriarchal societies, women’s lack of equal power and women’s greater dependency and vulnerability are accepted as normal. In patriarchal societies, women are not necessarily totally powerless or totally deprived of civil rights, wealth, or influence. (taken from Lerner, *The Creation of Patriarchy*, 239)

### FEMINISM:

1. “By feminism I mean the movement to support and advance the proposition that women are as fully human as men and so should enjoy an equal measure of rights and opportunities.” (Carmody, *Women and World Religions*, 4)
2. Feminism is a way of thinking and a way of acting:
  - a. Feminism identifies the concept of “gender” as one of the most important organizing concepts of society. It analyzes how “gender” has been used to justify women’s inferior social status, unequal access to important social resources (education, jobs, property, etc.), and greater dependence and vulnerability.
  - b. Feminism identifies how gender inequality is embedded within all social structures, all cultural symbols, and all fields of knowledge.
  - c. Feminism is a way of studying, re-thinking, and living that aims to re-construct knowledge and to re-organize the world on the basis of the equal inclusion of all people.

Therefore, a feminist is

- any person, male or female
- who desires to hear what women have experienced and think
- who values the validity of women's interpretation of their experiences and needs
- who respects the values women claim as their own
- who is conscious of and rejects the oppression of women (as a group) by men (as a group)
- who is at odds with male dominated institutions, society, and culture
- who works to bring about human equality within institutions, societies, and cultures.

(See Sapiro, *Women in American Society: An Introduction to Women's Studies*)

**WOMANISM or BLACK FEMINISM:** (see the discussion in Patricia Hill Collins, *Fighting Words: Black Women and the Search for Justice*, 61-76; see Alice Walker, *In Search of Our Mothers' Gardens*, xi-xii; see bell hooks, "feminism: a transformational politic" in *Talking Back: thinking feminist, thinking black*, 19-27)

1.

2. "To me feminism is not simply a struggle to end male chauvinism or a movement to ensure that women will have equal rights with men; it is a commitment to eradicating the ideology of domination that permeates Western culture on various levels – sex, race, and class, to name a few – and a commitment to reorganizing U.S. society so that the self-development of people can take precedence over imperialism, economic expansion, and material desires." (bell hooks, *Ain't I a Woman: Black Women and Feminism*, 194)
3. "We take our stand on the solidarity of humanity, the oneness of life, and the unnaturalness and injustice of all special favoritisms, whether of sex, race, country, or condition...The colored woman feels that woman's cause is one and universal; and that...not till race, color, sex, and condition are seen as accidents, and not the substance of life; not till the universal title of humanity to life, liberty, and the pursuit of happiness is conceded to be inalienable to all; not till then is woman's lesson taught and woman's cause won – not the white woman's nor the black woman's, not the red woman's but the cause of every man and of every woman who has writhed silently under a mighty wrong. (Anna Julia Cooper, speech given in 1893, quoted in Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, 41)
4. "I don't think you can be a true Black Nationalist, dedicated to the freedom of Black people *without* being a feminist, Black *people* being made up of both men and *women*, after all, and feminism being nothing more or less than a belief in the political, social and legal equality of women." (Pearl Cleage, *Deals with the Devil and Other Reasons to Riot*, 180, quoted in Patricia Hill Collins, *Fighting Words: Black Women and the Search for Justice*, 67)

**WOMEN'S STUDIES:** Women's Studies brings a feminist (white, black, Latina, native, global, etc.) perspective to all fields of academic study and research

- to identify existing male bias in what is presumed to be "knowledge"
- to contribute women's experiential and intellectual knowledges to every aspect of life and thought
- to transform knowledge from a tool of oppression to a tool of liberation for all people