**The Nation-State and the Islamic Veil:**

**Analyzing Veiling Politics in Turkey, Algeria, and France**

**Graduate Liberal Studies LSHV 479-40**

**DRAFT SYLLABUS**

Dr. Lauve H. Steenhuisen Summer, 2021

steenhul@georgetown.edu 5/24-8/16, 2021

 6:00-9:00pm

This exciting course will take a government and international affairs approach to examining the geo-politics of the veil in three nation states Turkey, Algeria, and France. We will examine the forces of secularism, modernity, and nationalism, and what state postures toward the veil signal to regional and global states.

We will hear from a veiled Muslim woman as a guest speaker, as women’s agency in choosing to veil confounds Western feminists but restores to many Muslim women what Westernization and sexual commodification remove: modesty, dignity, and pride.

France as a European case study will form the background for examinations of how communitarianism, definitions of the boundaries of public space, and France’s own historical religious wars combined to create a public policy in which the veil was outlawed in public schools, removing educational access for many Muslim girls.

**Required Texts:**

Why the French Don’t Like Headscarves: Islam, the State, and Public Space, John Bowen; $14.44; Princeton University Press, 2008; ISBN-10: 0691138397

**Articles/Chapters on Canvas:**

**Turkey:**

The Veiling Issue, Official Secularism and Popular Islam in Modern Turkey, Elisabeth Ozdalga

Secularism and State Politics toward Religion: The U.S., France, and Turkey, Ahmet T. Kuru; Chaps. 1, 6 & 7

Veil: Modesty, Privacy, and Resistance, Fadwa El Guindi; excerpted chapters

 *“Conflicting Voices: A Study of Turkish Youth Perspectives on Contemporary Turkey”*, Jinnyn Jacob

“*Germany divided over hijab: Controversy surrounds a recent court decision in favor of a school teacher wearing a headscarf.”* Andreas Tzortzis

**Algeria:**

 “*The Veil as Metaphor of French Colonized Algeria*”, Maria Boariu

**France:**

 “*Laïcité Versus Separation of Church and State: Voile, Veil, and the Performative Inevitability of French and US Responses to Islam as the Outsider Within*”, Lauve H. Steenhuisen

**Germany & Netherlands:**

*“Germany Divided over the Hijab”*

*“The Politicization of the Headscarf in the Netherlands”*

**United States:**

*“U.S. Veiling Policy: Wearing the Veil in the U.S.”*, Tanya Brothen

**Course Requirements and Policies**

1. **Assignments:**

—’My Impressions of Veiling’ paper (ungraded)

1~Paper: 5-page ‘Secularism and Headscarf Politics in Turkey’

2~Discussion questions: 4 Submissions

3~Small group PowerPoint presentation

4~Final paper: 5-page “Why Do States Have Their Veiling Policies?”

**2. Evaluation:** Students will be graded on their ability to absorb, understand, and reflect on the course material, and to show original thought that is clearly and cogently argued. The papers, textual analysis, and tests will count toward the final grade in the following percentages:

 Assignment #1: Powerpoint presentation ……….………….……20%

 Assignment #2: Secularism/Turkey paper (5pp)……………….…20%

 Assignment #3: Submissions of dis. ques (4 x 5% each=)…….….20%

 Assignment #4: “Why Do States?” Final Paper (5pg.)….……..….20%

 Class participation and attendance……………………..….………20% Total……………………………………………………………….100%

**3. Grading Policy:**

 An “A” grade means “truly exceptional work which exceeds the

 expectations of the task and peer submissions”

 A “B” grade means “very good quality work, above peer submissions”

 A “C” grade means “average work, equal to the average of peers”

 A “D” grade means “below expectations, needs significant improvement”

 An “F” grade means “submission failed to meet all expectations and did not

 fulfill the requirements”

**4. Participation grade:** Class attendance and active participation are required. Participation

grades will reflect your ability to come to the Zoom class having read and reflected on the material. To assess the participation grade, the professor will analyze the student’s ability to make intelligent contributions which raise the intellectual level of classroom discussion. For Zoom, have your face showing.

**5. Honor Code:** C. S. Lewis put it best: “Integrity is being good even when no one is watching.” We all know that cheating, lying, and stealing are morally wrong. Thus, presenting another’s language, ideas, or even syntax as one’s own is deceitful and is considered theft of another’s work. The Georgetown University Honor Code requires all professors to present suspect work immediately to the Honor Board. **If a student submits work which contains another’s work unattributed, it will be submitted to the Honor Board,** and they will contact the student directly. Thus, all research must be thoroughly cited and attributed to avoid the charge of plagiarism.

6. General Learning Goals and Outcomes

The Graduate Liberal Studies Program at Georgetown University offers a course of study which engages students in reading, research, reflection, discussion, and writing. In the pursuit of the degree, students are to discern and wrestle with the content generally associated with the “liberal” arts in the root meaning of that term, namely, what it means for human beings to be endowed with freedom and what ennobles and enhances human freedom. The two general goals of the program, therefore, are to analyze and assess human values (who are we and what ought we to do?) and to undertake such study in an interdisciplinary fashion.

7. Disability Notice: Please note: if you believe you have a disability, then you should contact the Academic Resource Center (arc@georgeeetown.edu) for further information. The Center is located in the Leavey Center, Suite 335. The Academic Resource Center is the campus office responsible for reviewing documentation provided by students with disabilities and for determining reasonable accommodations in accordance with the Americans with Disabilities Act (ADA) and University policies.

Be it understood that this is a draft schedule and that it will change as professor’s vacation

plans become clearer…..

SCHEDULE OF CLASSES

Class 1- 5/24: Orientation to the course—introductions, syllabus, expectations.

We will introduce the orientation of the course by asking ‘what are your impressions of the veil?’ and discussing how the West has experienced Islam in the past 20 years.

**Task: None.**

May 31: No Class Memorial Day, ‘Impressions Paper’ due. **Homework for 5/31: Write a 1-2pp. paper on “My Impressions of Islamic Veiling” and submit to professor via emal by noon Mon. 5/31. Consult guideline sheet in syllabus.**

Class 2-6/7: Orientalism & Veiling Perspectives

We will examine post-colonial theory through the lens of Gayatri Spivak and inquire about the ‘orientalist gaze’. We will ask: Where do we position ourselves as ‘westerners’ examining an ‘eastern’ practice? Can we really understand why Muslim women veil?

**Task: Before this class read 1. “Gayatri Spivak and Post-colonial Theory” and 2. “Said, Orientalism a Summary”, & 3. ’The Orientalist Gaze’ (Steenhuisen); on Canvas.**

Class 3-6/14: Islamic history, veiling history.

First half of class tonight: Where does the practice of ‘covering’ originate?—by examining veiling/ covering history in the early Mediterranean cultures and reading the Qur’anic and Hadith passages on veiling. We will ask: *What societal function does veiling perform?* and *What does ‘privacy’ mean in ‘honor-shame’ based Arab cultures?*

Second half: *W*e will examine the veiling politics in Turkey, and examine why Turkey is the perfect case study for studying the geopolitics of veiling public policies.

**Task: Begin reading Ozdalga for assignment next week.**

Class 4-6/21: Ozdalga: Headscarf Issues in Turkey

Using Turkey as a case study, we will ask: How do states use laws and regulations to create social identity? What is ‘secularism’ and what role does it play in states’ relationships to religion?

**Task: Disc. Ques submission #1: Develop and submit 3 note-based discussion questions for this class on the 1st part of the Ozdalga readings. We will focus on the ‘legal issues’ of veiling in Turkey. For tonight read 1. Ozdalga ‘The Veiling Issue’ part 1 on Canvas, and 2. Turkey’s History of Headscarf Policies on Canvas**

Class 5-6/28: Kuru: Secularisms

Tonight we discuss Turkey in comparison to other secular societies and note how Turkish secularism has a distinctive flavor. We will ask: Why didn’t the Ataturk administration choose the American model of secularism, rather than the French model?

**Disc. Ques submission #2: Develop and submit 3 note-based discussion questions for this class on “Secularism and State Policies Toward Veiling”, Ahmed Kuru.**

Class 6-7/5: Speaker: Turkish speaker on veiling

Humeyra Seljukbiricik of Ankara will join us to discuss her experience as a Georgetown student, but also as a researcher in Kuru and global secularist models.

Task: Think of questions you want to ask our speaker.

Class 7-7/12: France as a Case Study of “colonial karma”.

This class we will look at “laicite", regulating Islam and ‘why schools’, as well as ‘creating a law banning the headscarf’ and its repercussions, & communalism.

**Task: Disc. Ques. Submission #3: Read Bowen “Why the French Dislike Headscarves”, chaps. 2-6 & 8-10; develop and submit 3 discussion questions on these chapters. (**Not required but of comparative interest: “Germany Divided Over Hijab”, and “The Politicization of the Headscarf in the Netherlands” on Canvas.)

Class 8-7/19: Algeria as a Case Study: What did the veil symbolize for French colonizers?

We will ask:

—Why do nations colonize? What are the tools of colonization and how were they employed in Algeria by the French? and

—-Before colonization, how did veiling practice function for Algerians? How did it become a symbol of political resistance to fight the French?

**Task:** Disc. Ques Submission #4. **Read “*The Veil as Metaphor of French Colonized Algeria*” Maria Boariu, and** develop/submit 3 note-based discussion questions.

Class 9-7/26: Two PowerPoint Presentations: “Veiling in Global Perspective”

**Task: In teams of 3-4, choose a veiling country and develop and present a PowerPoint presentation on “Veiling in Global Perspective: A Case Study of------“. Consult guidelines sheet in syllabus packet. For non-presenters, take notes for graded discussion on policy themes and patterns in few weeks.**

Class 10-8/2: Two PowerPoint Presentations: “Veiling in Global Perspective”

**Task: In teams of 3-4, choose a veiling country and develop and present a PowerPoint presentation on “Veiling in Global Perspective: A Case Study of------“. Consult guidelines sheet in syllabus packet. For non-presenters, take notes for graded discussion on policy themes and patterns in few weeks.**

Task:

Class11-8/9:Two PowerPoint Presentations: “Veiling in Global Perspective”

**Task: In teams of 3-4, choose a veiling country and develop and present a PowerPoint presentation on “Veiling in Global Perspective: A Case Study of------“. Consult guidelines sheet in syllabus packet. For non-presenters, take notes for graded discussion on policy themes and patterns in few weeks.**

Task:

Class12-8/16: Last Class: “Why **Do** States Have the Veiling Policies They Have?”

Our last class will wrap up the course by answering these questions—

—“*What* ***factors influence*** *states to have the veiling policies they have?”*

*—What do the public policies on veiling say about states globally?*

*—What have you learned about 1. why women veil, and 2. why states want to control this?*

Task: Write and submit 5-page paper on “Why Do Nation States Have the Veiling Policies They Have?”

**The State and the Veil:**

**“My Impressions of Veiling” Paper Guidelines**

**Purpose of paper:**

**—**To establish a baseline of knowledge and opinions on veiling before intentional learning. Be honest and detailed.

**Ask yourself (not to address specifically in the paper unless you want to, just to provoke thought):**

—What factors have shaped my opinion & understandings of veiling

—Is mandatory veiling (in those countries which require it through law or social sanction) toler able for you? why not?

—Is there ever an intellectual space where a Muslim woman can freely choose to veil?

**Format:**

~1-2— pages, double-spaced

~Informal

**This paper has no grade, so you can keep it informal and impressionistic.**

**The State and the Veil:**

**“Secularism and Headscarf Politics in Turkey” Paper Guidelines**

Using the 2 sources on Canvas—Ozdalga and Kuru—-students will examine the dynamic between religion and secularism in Turkey. (Optional use of timeline sheet “Turkey’s Headscarf Policies”)

**Papers must cover:**

-Concepts of ‘secularism’ (assertive, passive)

-How secularization has affected Turkey in its history

-How veiling policies were affected by secularization

**Format:**

~5- pages, double-spaced

~Well-cited sources

Outline:

~Some history of secularism in the Turkish situation

~How veiling policies were affected by secularization

~Demonstration of mastery of Ozdalga and Kuru

~A conclusion with your own views and opinions

The State and the Veil

Guideline Sheet for Discussion Question Submissions

How to write good discussion questions:

1. First, complete the assigned readings, taking notes.

2. Next, find an intriguing issue in the readings.

3. Design a discussion question which points to the issue you want to discuss.

Write out the submission by 1. Asking the question, then 2. Providing notes which contextualize the question (and which demonstrate your mastery of the readings.)

For example: (based on a reading we’re NOT doing)

**“How do societies construct ‘privacy’?**

**In the El Guindi reading for today, “Sacred Privacy”, she argues that privacy is constructed differing ways in different cultures. Some cultures construct public and private space as…..”**

**The State and the Veil: PowerPoint Presentation Guideline Sheet**

**“The Veil in \_\_\_\_\_\_\_\_\_\_\_\_”**

Using the title above, students in pairs or triples will choose a **Non-Arab** ‘veiling’ country, research the practice in culture and politics, and create a presentation for class. Please, no country duplicates, the goal is to spread, not concentrate, our knowledge base. Sample countries might be: Indonesia, Malaysia, China, Russia, Oman, Nigeria, Somalia, Iran, the ——stans, etc.

**Requirements:**

~At least 3 non-course sources

~Minimum of 20 slides

Include in your presentation:

~Location geographically of country

~History politically/religiously of country

~Current political/religious situation

~Veiling culture and practice (lots of veil images)

~**Answer: Why do they have the veiling policies that they have?**

~Discussion questions for the class

**Graded on:**

~Slide aesthetics

~High-density content

~Alignment of presentation with requirements

~Depth and scope of project

~Intelligence of how information is framed

Final Paper Guideline Sheet

“Why Do States Have the Veiling Policies They Have?”

Purpose: The purpose of the final paper is to demonstrate knowledge of veiling policies by nation states with Islamic populations. Your goal is to 1. demonstrate knowledge, 2. assert an argument (you can use ‘I’ language), 3. display research.

Format:

-5 pages, double-spaced, careful citation

Tasks:

—Display general knowledge from course readings & discussions

—Reference Turkey, France, and Algeria, but also:

—Examine at least 2 *PowerPoint presentation case studies on Canvas that previous classes have done,* and integrate those nation states and why they have their veiling policies. You will thus cover 5 countries at some point in your paper.

—Craft an argument about why nation states have the policies toward veiling that they have. In your opinion, what factors influence veiling policy choices?

—Conclude with general course wrap-up paragraph