



Migration, Gender, and Sexuality

GEND 3005 (3 credits / 45 class hours)

SIT Study Abroad Program:

The Netherlands: International Perspectives on Sexuality and Gender

PLEASE NOTE: This syllabus represents a recent semester. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester. Please do not assume these are the exact lectures and readings for any subsequent semester.

Course Description

The course examines gender and sexuality in the context of post-colonial and post-migration subjectivities in the Netherlands. Through an integration of lectures, field visits to museums and grassroots organizations, and reflection sessions, the course explores how gender and sexuality impact the lives and experiences of post-colonial and post-migration individuals in the Netherlands. We will be focusing both on post-colonial migrants coming from the former Dutch colonies, such as the Dutch East Indies (now Indonesia), Suriname, and the Dutch Antilles, and on the more recent Islamic immigrants from Morocco and Turkey to explore how gender and sexuality (and race and religion) are used in the processes of identity construction, integration, and exclusion. During a two-week excursion to Morocco, students study the interaction between Islam, gender relations, and sexuality within the context of the post-Arab Spring. The excursion will allow students to draw a comparative understanding of how conceptions of gender and sexuality are constructed across cultures and societies.

Learning Outcomes

By the end of the course, students should be able to:

- Explain the histories of post-colonial and labor migration communities living in the Netherlands;
- Understand how gender and sexuality – and to an equal extent race and religion – play a key role in the process of identity construction in the Netherlands and across cultures;
- Show understanding of the intersection between Islam, gender, and sexuality play in the post-Arab Spring context;
- Produce critical and reflection papers about intersectionality in the Netherlands and the interaction between gender, sexuality, and Islam in the context Morocco;

Language of Instruction

This course is taught in English.

Course Schedule

*Please be aware that topics and excursions may vary to take advantage any emerging events, to accommodate changes in our lecturers' availability, and to respect any changes that would affect student safety. Students will be notified if this occurs.

Module I: Gender, Sexuality and, Islam in the Moroccan Context

Session I: Orientation to Morocco: gender, sexuality, race and class in discourses of 'othering' in travels to the Maghreb

In this session, module coordinator Yvette Kopijn will provide an introduction to the Morocco excursion. Following up on the initial discussion we had earlier in the semester where we discussed how our own positionality may color our perception of a new culture, we will take this discussion about positionality as a starting point for this session's introduction to Morocco. As Edward Said (1976) has pointed out, 'The East' - referring to Middle Eastern, Asian, and North-African societies – has been depicted for centuries as the exotic 'Other', resulting in a sexualization of male and female Eastern bodies. At the same time, in the representation of Islamic civilizations, such as Morocco, Muslim men were often depicted as the perpetrators of male violence against women, while Muslim women were seen victims that need to be saved – most particularly by Western women. Up to this day, orientalism is deeply engrained in Western and Eastern societies alike – also in Morocco, which has been formerly colonized by the French and the Spanish. In this session, we will start our orientation on Morocco by interrogating these discourses. We will reflect on how the existing orientalist discourses, as well as our own positionality within these discourses, may affect our own preconceptions of an Islamic society such as Morocco. We will end this session, by looking for strategies to remain aware of 'the orientalist gaze' while being on excursion in Morocco – not only the orientalist gaze we may produce ourselves, but also the one that is being offered to us as 'Western travellers' by Moroccans themselves.

Required Readings:

Aitchinson, Clara (2001). Introduction (p. 133-147). In *Theorizing other discourses in tourism, gender and culture. Can the subaltern speak (in tourism?)*. London, Thousand Oaks and New Dehli: Sage Publications
Jacobs, Jessica (2010). Writing women's travel (pp. 20-36). In *Sex, Tourism, and the Postcolonial Encounter. Landscapes of longing in Egypt*. London: Ashgate.

Session 2: 'Gender Dynamics in Morocco' and 'Negotiating Street Harassment in the Moroccan context'

In the first half of this session, Farah Cherif d'Ouezzane will provide students with an introduction about gender dynamics in Morocco. In the second half of this session, Farah Cherif will provide an overview of the extent and types of harassment women may be exposed to on the streets in Morocco. She will also provide tactical tips and recommendations in terms of how to avoid and cope with verbal street harassment.

Required Reading:

Achy, L. (2013). Morocco's gender equality laws fail to improve women's situation. *Al Monitor*, retrieved from: <http://www.al-monitor.com/pulse/culture/2013/04/morocco-gender-equality-failed.html>

Yau, R. (2011). 16 Memorable Ways of Dealing with Street Harassment. *The Pixel Project*. Retrieved from: <http://16days.thepixelproject.net/16-memorable-ways-of-dealing-with-street-harassment/>

Recommended Readings:

Chebbak, N. 2013. Sexual harassment in the streets of Morocco: who is to blame? *Morocco World News*. Retrieved from <http://www.moroccoworldnews.com/2013/02/78458/sexual-harassment-in-moroccan-streets-who-is-to-blame/>

Session 3: Experiential Session: The Veil and Moroccan costumes

In this session, Farah d'Ouezzane will explore the cultural meanings of different ways of female dressing through her own family history. Students will be invited to try the different women's clothing styles and find out for themselves how it is to wear Moroccan costumes.

Required Reading:

Abu-Lughod, Lila (2008), Do Muslim women need saving? Anthropological reflection on cultural relativism and its Others (pp. 783-790). *American Anthropologist* 104(3).

Saidi, J. (2012). 'Hijab is not an Islamic duty'. *Morocco World News*. Retrieved from: <http://www.moroccoworldnews.com/2012/06/45564/hijab-is-not-an-islamic-duty-scholar/>

Recommended Reading:

Mernissi, F. (1991). Le harem politique [The Hijab, the veil and the male elite: a feminist interpretation of women's rights and Islam]. In Bullock, K. H., *Journal of Law and Religion*, 15, 529-533.

Session 4: Women's Sexual Health and Human Rights in the Moroccan Context

This session will focus on sexual health as a fundamental human right for women in Morocco. The session will also address issues of sexual violence and marriage of girls.

Required Readings:

Alami, A. (2013). Morocco slow to enforce laws on women's rights. *The New York Times*, Retrieved from: http://www.nytimes.com/2013/04/11/world/middleeast/morocco-slow-to-enforce-laws-on-womens-rights.html?pagewanted=all&_r=0

Hessini, L. (2011). In the Maghreb, women need reproductive rights and revolution. *Ms. Magazine*. Retrieved from: <http://msmagazine.com/blog/2011/04/20/in-the-maghreb-women-need-reproductive-rights-and-revolution/>

Session 5: Field Visit to Solidarité Féminine Association

This field visit will provide students with the opportunity to visit with one of the most dedicated NGOs in the promotion of children and women's rights. Solidarité Féminine is famous for its work with unwed mothers and mothers who were victims of rape.

Required Reading:

McTighe, K. (2011). Help for unwed mothers in Morocco. *The New York Times*. Retrieved from: <http://www.nytimes.com/2011/06/02/world/middleeast/02iht-M02-MOROCCO-HAMMAM.html?pagewanted=all>

Session 6: Islam and (Homo)sexuality in the Moroccan context

In this session, Dr. Abdessamad Dialmy will provide an overview of sexuality in Islam and social constructions of homosexuality from a sociological perspective. The lecture provides a forum for the discussion of LGBT in the context of Morocco.

Required Readings:

Bouhdiba, A. (2008). The frontier of the sexes. In Bouhdiba, A., *Sexuality in Islam* (pp. 30-42). New York: Routledge. Retrieved from: <http://www.well.com/~aquarius/bouhdiba.htm>.
Ali, K.(2006), Don't Ask, Don't Tell: Same-Sex Intimacy in Muslim Thought. In: Ali, K. (Ed.). *Sexual Ethics and Islam Feminist Reflections on Qur'an, Hadith, and Jurisprudence* (pp. 75-96). City: Oneworld Publication.

Session 7: Sexual Education in the Moroccan context

In this session, the focus is on sexuality and sex education for young people in Morocco. The lecture will survey premarital sex among youth in Morocco and youth negotiation of Muslim values and their desire for intimate relationships and self-discovery of sexual identity.

Required Readings:

Dialmy, A. (2003). Premarital female sexuality in Morocco. *Al Raida*, 99(20), 75-83.
Dialmy, A. (2010). Which sex education for young Muslims? *Filad*.

Recommended Reading:

Manhart, L., Dialmy, A., Ryane, C., & Mahjour, J. (2000). Sexually transmitted diseases in Morocco: Gender influences on prevention and health care seeking behavior. *Social Science and Medicine*, 50, 1369-1383.

Session 8: Student synthesis session

In this session, students who have signed up for this module will provide a group presentation, in which they bring together cultural and theoretical insights in the field of gender, sexuality, and Islam they have gained through their stay in Rabat. Each student should be prepared for the discussion and have at least one question or comment prepared.

Session 9: Travelers, tourists, and lifestyle migrants, and the production of 'authenticity' in the medina of Marrakech

In this session, we revisit the theme of orientalism. While western tourists are interested in visiting Marrakech because of the 'authentic' Moroccan culture they expect to find, it in fact encourages arts and craftsmen more and more to produce a kind of 'authenticity' that is catered towards the (orientalist) tastes, desires, and fantasies that tourists have about 'the Orient', and about Marrakech in particular. In preparation for our guided walking tour through the old medina of Marrakech, we will explore how the orientalist gaze produces Moroccan culture. What is still 'authentic' in the old medina and what not? Who decides what is seen as authentic and what is not? How are tourists and travellers involved in the making of an 'authentic' Marrakech? And who in fact owns the city – both economically and culturally – now that not only tourists and travellers, but also neo-colonial 'lifestyle migrants', are finding their way to Marrakech?

Required Reading:

Escher, Anton, and Sandra Peterman (2014), Marrakesh Medina: Neocolonial Paradise of Lifestyle Migrants? *Contested Spatialities; Lifestyle Migration, and Residential Tourism*. Abingdon, Oxon: Routledge.

Recommended Reading:

Edwards, Brian (2005), 'Hippie orientalism: The interpretation of Countercultures' (247-302). Brian Edwards (Ed.) *Morocco Bound: disorienting America's Maghreb, from Casablanca to Marrakech Express*. Duke University Press.

Session 10: Experiential Session: Women's Life in Inezgane: the Hammam (optional)

During this family visit, students will experience everyday family life in one of the neighborhoods of Inezgane (Agadir) and will have the chance to meet with local women and female students who live in the neighborhood. One of the central aspects of female life in Morocco is the *hammam* (public bath). The *hammam* serves as a meeting point for women of the same neighborhood. The *hammam* is not only a place of bathing but also a place to share support and solidarity among women. During our visit to the hammam, students are given the chance to experience the hammam for themselves. After the visit to the hammam, students' hands will be decorated with henna to celebrate beauty.

Recommended Reading:

Graouid, S. (2004). Communication and the social production of space: the *hammam*, the public sphere and Moroccan women. *The Journal of North African Studies*, 9(1), 104-130.

Session 11: Group discussion on gender & sexuality in sex tourism in Morocco

In this session, we will explore the gendered and sexualized realities of sex tourism in Morocco. Tourism, as one of the fastest growing industries in the world, has become deeply entangled in issues of gender, sexuality, race, and class. Particularly in the Maghreb, where orientalist traditions have exotified and eroticized both Moroccan male and female bodies, sex tourism has become a site where issues of power and representations are continually tested and contested. In this session, we will examine the exotification of Moroccan male and female bodies through (hetero- and homo-)sexual encounters with Western men and women. Vice versa, we will examine how beach paradises such as Agadir are often perceived by native men and women a space outside their own cultural space that may provide access to the 'modern' world of the West, and sometimes even a ticket to Europe. While visiting the beach, students are encouraged to examine their own role and position as Western tourists in the orientalist discourses that surround beach paradises like Agadir.

Required Reading:

Jacobs, Jessica (2010). Paradise and desert-tourist landscapes on the margins of modernity. In *Sex, Tourism, and the Postcolonial Encounter. Landscapes of longing in Egypt*. London: Ashgate.

Recommended Reading:

Kooijman, J. (2011). Pleasures of the Orient. Cadinot's Maghreb as gay male pornotopia. In Aydemir, M. (Eds.), *Indiscretions: At the intersection of queer and postcolonial theory* (pp. 225-242). Amsterdam/New York: Rodopi B.V.

Module 2: Gender, Sexuality, and Postcolonial Communities

Session 1: Colonial Migration and Identity Construction in the Netherlands: A Historical Overview

Since the end of World War II in 1945, more than half a million Dutch inhabitants of the former colonies - Dutch East Indies (now Indonesia), Suriname, and the Dutch Antilles - migrated to the Netherlands in successive waves of migration due to processes of decolonization. Together with their children and grandchildren, they now make up 6 % of the current Dutch population. In this introductory session, module coordinator Nancy Jouwe will explore the different histories of

colonial migration. She will examine how the successive postcolonial migrants were received by the Dutch, and how the Dutch government developed different policies to make them assimilate into Dutch culture. Nancy Jouwe will also pay attention to the experiences of post-colonial migrants themselves: how they remember their arrival in the Netherlands, how they struggled to gain their own position in society, and how they affected the Dutch culture and identity of that time. In doing so, she will look into how gender and sexuality were involved in this process of integration.

Required Readings:

Bosma, U. (2012). Introduction: Post-colonial immigrants and identity formations (pp.7-26). In Bosma, U. (Ed.), *Post-colonial immigrants and identity formations in the Netherlands*. Amsterdam: Amsterdam University Press.

Recommended Reading:

Bosma, U. (2012). Why is there no postcolonial debate? In Bosma, U. (Ed.), *Post-colonialism in the Netherlands* (pp. 193-212). Amsterdam: Amsterdam University Press.

Session 2: Theory Session on Intersectionality

In this session, module coordinator Nancy Jouwe will discuss intersectionality theory and methodology. The (black) feminist theory of intersectionality suggests that racism, sexism, and homophobia do not act independently of one another; instead they interrelate, creating a system of oppression that reflects the intersection of multiple forms of injustice and marginalization. In this session, Nancy Jouwe will explore how intersectionality was introduced and applied in Dutch academia and activism by black feminists to make visible the lives and experiences of groups that remained relatively unheard within Women's and Queer Studies, most notably women of color. Through an analysis of Dutch feminist Tessa Boerman's *A Knock Out*, a documentary about the female boxer Michele Aboro whose most important fight was against a system of multiple discriminations,

Required Readings:

Davis K. (2008). Intersectionality as buzzword: A sociology of science perspective on what makes a successful feminist theory. *Feminist Theory*, 9(1), 67-85.

Recommended Readings:

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241-1299.

Intersectionality, theorizing, power, empowering theory (2014). *Signs*, 38(4). Retrieved from: <http://signsjournal.org/intersectionality-theorizing-power-empowering-theory-summer-2013-vol-38-no-4/>

Session 3: Black Heritage Amsterdam Tour (BHAT) & visit to the Tropical Museum

In 2013 the 150th anniversary of abolition of the Dutch slave trade was commemorated. Amsterdam is filled with remnants and stories that reflect this part of Dutch history. The BHAT will inform students about colonial history, slave trade and black presence in Amsterdam from the 16th Century to the present. The tour will enable them to see how the hidden history of the Dutch colonial past, notably the episode of the Transatlantic slave trade and the colonization of and slave trade in Dutch East Indies are engrained in the historical buildings, landmarks, and fine arts of the city.

During this session, students will do a walking tour, a boat tour and a visit to the Tropical Museum in Amsterdam. In 2010, the Tropical Museum celebrated its 100th anniversary. Although it started as a colonial museum, its collection now centers on issues of globalization and (post)colonialism. As part of the tour, we will visit the permanent exhibition on the former Dutch colonies East Indies and Surinam.

Required Reading:

Hondius, D. et.al (2014), 'Preface' and 'Introduction' to the Amsterdam Slavery Heritage Guide. Arnhem: LM Publishers. Pp. vi; 11-18; 76

Recommended Reading:

Pattynama, P. (2012). Men and hats: the IWI-photographs as a postcolonial archive. *Photo CLEC*. Retrieved from: <http://photoclec.dmu.ac.uk/content/men-and-hats-iwi-photographs-postcolonial-archive>)

Session 5: Gender, race, and mixed relationships in The Netherlands by Dr. Diennek Hondius

In this session, Dr. Diennek Hondius will look into issues of gender and race in the Netherlands through the topic of mixed marriages from 1945 onwards. When looking into ethnically (and religiously) mixed marriages, both acceptance and avoidance are recurrent themes that change over time. Dr. Hondius discusses what processes come into play in mixed relations. She particularly examines how gender, race, and other axes of difference are involved in the way partners in mixed relations relate to and interact with each other.

Required Reading:

Hondius, D. (1999). *Mixed marriages, mixed feelings. Acceptance and Avoidance of religious and ethnic difference in the Netherlands since 1945*. English Summary of PhD thesis.

Recommended Reading:

Laarman, C, 'Representations of post-colonial migrants in discussions on intermarriage in the Netherlands, 1945 – 2005'. In: Bosma, U. (Ed.), *Postcolonialism in the Netherlands* (pp. 49-76). Amsterdam: Amsterdam University Press.

Session 6: Race, gender & sexuality in post-colonial migration by Dr. Guno Jones

This session addresses the instability of citizenship experienced by people from the (former) Dutch colonies and their offspring. Different historical and contemporary expressions of the *alienation of citizens* by the Dutch state will be addressed, and how they connect to race, gender, and sexuality will be addressed. By critically reflecting on universalist-inclusive assumptions on citizenship, attention will be given to why citizenship status is not safe for those who are 'othered'. Current political and legislative developments in the Netherlands pose a huge threat to *all* Dutch citizens who are perceived as not belonging to the Dutch nation. These insights are placed within the context of Dutch Racism.

Required Reading

Jones, G, (2014), Biology, Culture, 'Postcolonial Citizenship' and the Dutch Nation, 1945-2007 (315-336). In: Essed, P. and Hoving, I (Eds.) *Dutch Racism*. Amsterdam: Rodopi.

Recommended reading

Essed, P and Hoving, I, (2014), Innocence, Smug Ignorance, Resentment: An Introduction to Dutch Racism (9-32). In: Essed, P. and Hoving, I (Eds.) *Dutch Racism*. Amsterdam: Rodopi.

Schor, P.& Martina, E. A. (2013). The Alien Body in Contemporary Netherlands: Incarceration and Force-feeding of Asylum Seekers. *Critical and Legal thinking*. Find on:

<http://criticallegalthinking.com/2013/10/14/alien-body-contemporary-netherlands-incarceration-force-feeding-asylum-seekers/>

Session 7: Student synthesis sessions

In this final session, students who have signed up for presentations in this module will provide a group presentation in which they bring together social, political, and theoretical insights in the field of gender, sexuality, and postcoloniality they have gained throughout the module. Each student should prepare for class discussion and have at least one question or comment ready.

Module 3: Gender, Sexuality, and Post-Migration Communities

Session 1: Introduction: an overview of gender and sexuality in (trans)nationalism

In this introductory session, we will address questions of identity, citizenship, and multiculturalism in the contemporary Netherlands. We look critically at the culturalization of citizenship, the rise of a new nationalism, and especially the role of gender and sexuality in these dynamics. Gay and women's sexual and civil rights feature prominently in discussions concerning post-migrant communities, while gay emancipation is promoted as a typically Dutch value. In this light, scholars notice a new 'sexual nationalism'. The session will highlight how gender and sexuality have become a site of competing representations of societal models and explore ways of rethinking sexuality, nationalism, and conservatism.

Required Reading:

Mepschen, P., Duyvendak, J. W., & Tonkens, E. (2010). Sexual politics, orientalism, and multicultural citizenship in the Netherlands. In *Sociology*, 44(5), 962-979. doi: 10.1177/0038038510375740.

Puar, Jasbir L. And Amit Rai (2005), Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots (pp.117-148). In *Social Text* 20(3)

Recommended Reading:

Buruma, I. (2007). *Murder in Amsterdam: Liberal Europe, Islam, and the limits of tolerance*. New York: Penguin.

Session 2: This is how we do it: Youth and sexualities in the Netherlands

In this lecture Willemijn Krebbekx will critically assess the idea of the Netherlands as a 'sexual utopia'. What is this self-image of the Dutch as sexually liberal based on? How is it explained? What effects does this self-image produce (in terms of who belongs as a Dutch citizen and who does not)? Krebbekx will use her fieldwork in Dutch secondary schools to show how this self-image works out in practices of sex-education. She will argue that the self-image results in a strong emphasis on *teaching* immigrants and reproduces a middle-class norm that does not fit daily dilemmas around sex that youth experience.

Required Reading:

Anna Bredstrom. (2005). 'Love in Another Country' - 'Race', Gender and Sexuality in Sexual Education Material Targeting Migrants in Sweden. *Sexualities*, 8(4), 517-535.

Recommended Reading:

Bay-Cheng, L. Y. (2003). The Trouble of Teen Sex: The construction of adolescent sexuality through school-based sexuality education. *Sex Education*, 3(1), 61-74.

Amy Schalet. (2010). Sex, Love and Autonomy in the Teenage Sleepover. *Contexts*, 9(3), 16-21.

Session 3: Gender issues and Moroccan-Dutch families

In this session, Dr. Nadia Bouras will delve into the migration histories of Moroccan families in the Netherlands and their experiences with integration and exclusion. Since the recent change in the political climate in the Netherlands, and the rise of anti-Muslim and anti-immigration discourse, Moroccan men and women have been stereotyped as representatives of a 'traditional' and 'backward' culture, leading to further marginalization and exclusion of Moroccan individuals from the Dutch nation. In this session, Dr. Nadia Bouras will look into two cases of this relative marginalization. First, she will examine stereotypical representations of Moroccan women in Dutch emancipation policies. She will show how stereotypical representations of Moroccan women as mothers are related to a strong, traditional, motherhood ideology in Dutch culture. Secondly, she will focus on the representation of young Moroccans as 'street terrorists'.

Required Readings:

Berg, M., van den & Duyvendak, J. W. (2012). Paternalizing mothers: feminist repertoires in contemporary Dutch civilizing offensives. *Critical Social Policy*, 32(4), 556-576.

Koning, M. de (2013). The Dutch-Moroccan debate. *CLOSER: Anthropology of Muslims in Europe*. Retrieved from <http://religionresearch.org/martijn/2013/01/26/the-dutch-moroccans-debate/>

Recommended Reading:

Read about Nadia Bouras' research project at: <http://news.leiden.edu/news-2012/the-migrant-is-an-individual.html>

Session 4: Femininity and Masculinity among 2nd Generation Female Moroccan Kick Boxers

In this session, Jasmijn Rana will explore issues of femininity and masculinity in (self-) representations of young Muslim women in kickboxing. She will particularly look into the process of acquiring bodily knowledge and the acquisition of skills as a means of producing notions of self and senses of belonging. In this session, Jasmijn will also discuss her approach in doing fieldwork, where she combines personal narrative interviewing with participatory observation while participating in kickboxing trainings herself. To what extent is it required that researchers keep a balance between distance and proximity in their relations with their research participants?

Required Reading:

Walseth, K. (2006). Young Muslims and sport: the impact of identity work. *Leisure Studies*, 25(1), 75-94.

Recommended Reading:

Read about Jasmijn Rana's exhibition 'Chicks, Kicks, and Glory': <http://www.rnw.nl/english/video/chicks-kicks-and-glory>

Session 5: The House of Difference. Multicultural sexual politics.

In this lecture, module coordinator Paul Mepschen will build on discussions we had in session 1 and 2. As we have seen, sexual democracy in the Netherlands has been reconfigured in terms of a clash of cultures: a Dutch, homo-tolerant, secular culture is constructed vis-a-vis the cultures of immigrant Others, Muslims in particular. The rise of this sexual nationalism goes hand in glove with the reification of the Dutch model of homo-emancipation, which is grounded in one particular articulation of LGBTQ-identity. In this lecture, Paul Mepschen will explore this politics of in- and exclusion, by taking an intersectional approach. What does queer mean in a global,

multicultural world? Master-student Fatiha El-Hajjari will be our guest and will talk about her research on Muslim gay men in Amsterdam.

Required Reading:

Jivraj, Suhraiya and Anisa de Jong (2011), The Dutch Homo-Emancipation Policy and its Silencing Effects on Queer Muslims. *Feminist Legal Studies*.

Recommended Reading:

El-Tayeb, Fatima (2012). 'Gays who cannot properly be gay.' *Queer muslims in the neoliberal European city.* *European Journal of Women's Studies* 19(1): 79-95.

Jackson, Peter A. (2009) *Capitalism and Global Queering National Markets, Parallels Among Sexual Cultures, and Multiple Queer Modernities* 15 (3): 357-395.

Session 6: Being Gay and Muslim. The Moroccan Boat.

In this session, students meet organizers and participants in the so-called 'Moroccan Boat', which in August 2014 took part - for the first time - in the annual Amsterdam Canal Pride. We will watch the movie "I am gay and Muslim" (2011), directed by Chris Belloni, after which we discuss the relationship between Islam and homosexuality and queer Muslim organizing themselves in the Netherlands.

Required Reading:

Reading: Rahman, Momim (2010) *Queer as Intersectionality: Theorizing Gay Muslim Identities.* *Sociology* 44(5): 944-961. <http://soc.sagepub.com/content/44/5/944.short>

Recommended Reading:

Peumans, Wim (2014) *Queer Muslim migrants in Belgium: A research note on same-sex sexualities and lived religion.* *Sexualities* 17(5/6): 618-631.
https://www.academia.edu/7978695/Queer_Muslim_migrants_in_Belgium_A_research_note_on_same-sex_sexualities_and_lived_religion

For background information about the film and the director, please check:

<http://iamgayandmuslim.com/>

Session7: Synthesis session in Gender, Sexuality and Post-Migration Communities

In this final session, students who have signed up for this module will provide a group presentation in which they bring together social, political and theoretical insights they have gained throughout the module. All students should prepare for class discussion and have at least one question or comment ready.

Evaluation and Grading Criteria

Description of Assignments

➤ Morocco reflection paper

Students are asked to keep a journal during their stay in Morocco. At the end of the excursion to Morocco, students select a topic from the topic list that will be provided by the module coordinator. They write a 3-5 page reflection paper on their perception of Morocco in relation to the topic they selected. Students are asked to include their journal notes and reflections and include at least 3 quotes.

➤ Theory2 Research paper

Students sign up for either of the 2 modules that are taught in the Netherlands. Each module coordinator will provide students with 2 different cases of everyday life in Dutch multicultural society. Students are asked to choose one of these cases to analyze in a 5-7 page paper how gender, sexuality, race, and/or religion intersect in this particular case.

➤ Module synthesis sessions

Students sign up for one of the 3 modules of this seminar and will provide a group presentation in which they bring together social, political and theoretical insights they have gained in the field of Migration, Gender & Sexuality. All students should prepare for class discussion and have at least one question or comment ready.

➤ Participation:

Each module coordinator will assess your participation in class. Participation includes:

- ✓ Attendance: promptness to class and positive presence in class
- ✓ Active listening: paying attention in class, asking appropriate questions, showing interest and enthusiasm, entertaining contradictory perspectives, taking notes
- ✓ Involvement in class discussions: in both small and large groups
- ✓ Group accountability during classes
- ✓ Taking leadership roles: leading and guiding discussions in a productive direction as assigned by the lecturer

Assessment:

Morocco reflection paper	25%
Theory2 Research paper	40%
Student Module synthesis sessions	25%
Participation:	10 %

Grading Scale

94-100%	A	Excellent
90-93%	A-	
87-89%	B+	
84-86%	B	Above Average
80-83%	B-	
77-79%	C+	
74-76%	C	Average
70-73%	C-	
67-69%	D+	
64-66%	D	Below Average
below 64	F	Fail

Expectations and Policies

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.

- Ask questions in class. Engage the lecturer. These are often very busy professionals who are doing us an honor by coming to speak....
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).
- Respect differences of opinion (classmates, lecturers, local constituents engaged with on the visits). You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

Academic Policies: SIT prides itself on providing students with an experientially based program; we hold ourselves, and our students, to the highest of academic standards. Students are asked to refer to the **SIT Study Abroad Handbook** for policies on academic integrity, ethics, academic warning and probation, diversity and disability, sexual harassment and the academic appeals process.

Disability Services: Students with disabilities are encouraged to contact Disability Services at disabilityservices@sit.edu for information and support in facilitating an accessible educational experience. Additional information regarding SIT Disability Services, including a link to the online request form, can be found on the Disability Services website at <http://studyabroad.sit.edu/disabilityservices>.