

## Term Information

Effective Term Spring 2020  
[Previous Value](#) Summer 2012

## Course Change Information

### What change is being proposed? (If more than one, what changes are being proposed?)

The course title and description are being updated to reflect a broader focus. We are also adjusting the GEs for which the course will meet to better match the course content.

### What is the rationale for the proposed change(s)?

We believe the course will be more appealing to students because the title and description better encompasses the content of the course and broadening the GE categories the course completes broadens the pool of potential students.

### What are the programmatic implications of the proposed change(s)?

#### (e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

This course has previously met requirement for the Islamic Studies Major and will continue to do so in the revised major. It will also meet elective requirements in the newly proposed Islamic Studies minor.

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	Near Eastn Lang and Cultures
Fiscal Unit/Academic Org	Near Eastern Languages/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3201
Course Title	Muslims in America and Europe: Migration and Living Between Worlds
<a href="#">Previous Value</a>	<a href="#">Islam in the United States</a>
Transcript Abbreviation	Islam in the US/EU
<a href="#">Previous Value</a>	<a href="#">Islam in the US</a>
Course Description	What does it mean to live as modern Muslims in western societies? How do they cope with prejudice, Islamophobia, traditions, integration, war, migration, and new opportunities? We explore the experiences of religious minorities in the U.S. and Europe for Muslims whose families are originally from the Arab world, Iran, South Asia, Turkey, Southeast Asia, and Central Asia.
<a href="#">Previous Value</a>	<a href="#">An examination of the main elements of Islamic belief as well as the particular characteristics of each major Islamic group in the United States.</a>
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
<a href="#">Previous Value</a>	<a href="#">14 Week, 12 Week</a>
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No

Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus

## Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	Not open to students with credit for 341.
Electronically Enforced	No

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code	38.0205
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

## Requirement/Elective Designation

General Education course:  
Individual and Groups; Social Diversity in the United States  
The course is an elective (for this or other units) or is a service course for other units

### *Previous Value*

*General Education course:  
Culture and Ideas  
The course is an elective (for this or other units) or is a service course for other units*

## Course Details

- Course goals or learning objectives/outcomes**
- Students analyze and interpret major forms of human thought, culture, and expression
  - Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.
  - Students learn to interpret critically Islamic beliefs, thought and practices.
  - Students read and interpret critically a diverse range of Islamic texts and material artifacts.
  - Students demonstrate familiarity with Islamic cultures and communities in the past and present.

### *Previous Value*

- Content Topic List**
- Main elements of Islamic belief
  - Introductory history of Islam
  - Compare and contrast particular characteristics of major Islamic groups in the United States and Europe
  - Important social, economic, and cultural trends in recent history of Islam in the United States and Europe

**Previous Value**

- *Main elements of Islamic belief*
- *Introductory history of Islam*
- *Compare and contrast particular characteristics of major Islamic groups in the United States*
- *Important social, economic, and cultural trends in recent history of Islam in the United States*

**Sought Concurrence**

No

**Attachments**

- 1172 NELC 3201 Webber -- old syllabus.docx: Old syllabus  
*(Syllabus. Owner: Vankeerbergen,Bernadette Chantal)*
- Islamic Studies Curriculum Map.pdf: Curriculum Map  
*(Other Supporting Documentation. Owner: Smith,Jeremie S)*
- NELC 3201, DiversityUS GEAssessmentPlan.docx: GE Assessment Plan  
*(GEC Course Assessment Plan. Owner: Smith,Jeremie S)*
- NELC 3201, RationaleDiversity.docx: GE Rationale  
*(GEC Model Curriculum Compliance Stmt. Owner: Smith,Jeremie S)*
- NELC 3201, RationaleSocialSciences.docx: GE Rationale  
*(GEC Model Curriculum Compliance Stmt. Owner: Smith,Jeremie S)*
- NELC 3201, SocialSciencesIndivGroup GEAssessmentPlan.docx: GE Assessment Plan  
*(GEC Course Assessment Plan. Owner: Smith,Jeremie S)*
- NELC 3201, SYLLABUS, MuslimsEuropeAmerica, Liu.docx: Updated Syllabus  
*(Syllabus. Owner: Smith,Jeremie S)*

**Comments**

- In this re-submission, we have addressed the concerns communicated to us on 9/4/2019 related to the social science GE. Dr. Liu has revised the syllabus, adding additional readings as requested and highlighted the sections of the syllabus that address the specific concerns voiced by the committee. *(by Smith,Jeremie S on 09/12/2019 10:30 AM)*
- See 9-4-19 email with SBS panel feedback. *(by Vankeerbergen,Bernadette Chantal on 09/04/2019 04:25 PM)*
- See 4-18-19 email to J. Smith and N Brenner *(by Oldroyd,Shelby Quinn on 04/18/2019 01:18 PM)*
- I wonder if the rationale for the GE category has changed given the course description change. There is no GE rationale statement but this might be grandfathered (not sure) *(by Heysel,Garett Robert on 09/13/2018 07:09 PM)*

**COURSE CHANGE REQUEST**  
3201 - Status: PENDING

Last Updated: Heysel,Garett Robert  
09/13/2019

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Smith,Jeremie S	09/08/2018 10:51 AM	Submitted for Approval
Approved	Holub,Robert Charles	09/08/2018 11:25 AM	Unit Approval
Approved	Heysel,Garett Robert	09/13/2018 07:09 PM	College Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	09/18/2018 02:28 PM	ASCCAO Approval
Submitted	Smith,Jeremie S	03/22/2019 04:41 PM	Submitted for Approval
Approved	Holub,Robert Charles	03/22/2019 04:55 PM	Unit Approval
Approved	Heysel,Garett Robert	03/23/2019 09:36 AM	College Approval
Revision Requested	Oldroyd,Shelby Quinn	04/18/2019 01:18 PM	ASCCAO Approval
Submitted	Smith,Jeremie S	04/19/2019 06:49 AM	Submitted for Approval
Approved	Holub,Robert Charles	04/19/2019 10:02 AM	Unit Approval
Approved	Heysel,Garett Robert	04/22/2019 08:11 PM	College Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	05/01/2019 01:29 PM	ASCCAO Approval
Submitted	Smith,Jeremie S	06/17/2019 03:55 PM	Submitted for Approval
Approved	Holub,Robert Charles	06/17/2019 04:06 PM	Unit Approval
Approved	Heysel,Garett Robert	06/21/2019 09:58 AM	College Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	09/04/2019 04:25 PM	ASCCAO Approval
Submitted	Smith,Jeremie S	09/12/2019 10:30 AM	Submitted for Approval
Approved	Holub,Robert Charles	09/12/2019 11:33 AM	Unit Approval
Approved	Heysel,Garett Robert	09/13/2019 02:38 PM	College Approval
Pending Approval	Vankeerbergen,Bernadette Chantal Oldroyd,Shelby Quinn Hanlin,Deborah Kay Jenkins,Mary Ellen Bigler	09/13/2019 02:38 PM	ASCCAO Approval

**Near Eastern Languages & Cultures (NELC) 3201**  
**Muslims in America and Europe: Migration and Living Between Worlds**  
**The Ohio State University, Spring 2020**

Associate Professor Morgan Y. Liu  
Office: Hagerty Hall 331  
Office Hours: (TBA)  
Email: [liu.737@osu.edu](mailto:liu.737@osu.edu)

**Course Description:**

What does it mean to live as modern Muslims in western societies? How do they cope with prejudice, Islamophobia, traditions, integration, war, migration, and new opportunities? We explore the

experiences of religious minorities in the U.S. and Europe for Muslims whose families originate from the Arab world, Iran, South Asia, Turkey, Southeast Asia, and Central Asia.



This course is a multi-disciplinary introduction to Muslim diasporic communities in western countries. It considers historical and structural forces driving migration and settlement, on one hand; and personal negotiations of cultures, identities, and experiences, on the other. **Main course themes** include the historical, economic, and political conditions for overseas mobility and migration; understanding culture, values, and cultural differences; understanding Islamic belief and practice; tensions between traditions and modern life; considering whether America is (or should be) a melting pot or multicultural society; the importance of (extended) family and generations; ideas about authority and freedom; the meanings of citizenship and national belonging; migration

and refugees as a global problem; explaining Islamic radicalism.



**Course materials** consist of auto-biographies, news articles, films, novel excerpts, graphic novels, web resources, and analytical pieces. Students also work for much of the semester on a small group project of their choosing relevant to course themes. Projects could focus on particular immigrant communities, an ethnic festival or event (pictured below), historical migration trends, a collection of novels and

films, immigration laws and politics, interviews with community members or an organization, or a visit to and report about an institution like the Arab American Museum in Dearborn, Michigan (pictured above). The group projects conclude with student presentations near the end of the semester, whose topics I will re-integrate into the main course themes. **Class formats** include lectures, discussions, debates, film (and possibly event) viewing, and student presentations.

### General Education Fulfillment:

This course is intended to satisfy the GE requirements for **Social Science: Individuals and Groups**; and for **Diversity: Social Diversity in the United States**. This course also meets requirements for the major in Islamic Studies, the Department of NELC.



### GE Social Science

Goals: Students understand the systematic study of human behavior and cognition; the structure of human societies, cultures, and institutions; and the

processes by which individuals, groups, and societies interact, communicate, and use human, natural, and economic resources.

Expected Learning Outcomes:

- Individuals and Groups
  1. Students understand the theories and methods of social scientific inquiry as they apply to the study of individuals and groups.
  2. Students understand the behavior of individuals, differences and similarities in social and cultural contexts of human existence, and the processes by which groups function.
  3. Students comprehend and assess individual and group values and their importance in social problem solving and policy making.

GE Diversity

Goals: Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

Expected Learning Outcomes:

- Social Diversity in the United States
  1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.
  2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

## Readings:

You are required to purchase the following text. Other required readings will be posted to our Carmen course site.

Hamid, Mohsin. 2017. *Exit west : a novel*. New York: Riverhead Books.

Dumas, Firoozeh. 2003. *Funny in Farsi : a memoir of growing up Iranian in America*. New York: Villard Books, Random House Publishing.

## Graded Assignments:

Attendance and Participation	15%
Weekly Assignments (10)	20%
Online Discussion Posts (5)	10%
Midterm Proposal and Bibliography	20%
Class Presentation	10%
Final Research Project	25%

***Please check assignment and class schedule for when assignments are due.***

**Grading scale:**

A (94-100) A- (90-93) B+ (87-89) B (83-86) B- (80-82) C+ (77-79) C (73-76) C- (70-72) D+ (67-69) D (60-66) E (below 60)

Attendance and Participation

Your presence and full engagement are key to doing well in the course. Please keep absences to a minimum. When you are in class, please be fully present. For each week of classes that you do so, you will earn a point. For every absence after 2 (excused or unexcused), you will lose a point. Three tardies (arriving late or leaving early) is equal to one absence. Please talk with me about extenuating circumstances. The policy is not meant to be punitive; it is meant to encourage you to get the most out of the class.

Weekly Assignments (10)

Every week, the instructor will assign one of the following kinds of assignments: a reading response, a quiz, a class debate or other in-class group activity, a written reflection on the material or discussion, a brief analysis of a current new story. Each of these assignments is worth 2 points. Details regarding the requirements of the assignment will be distributed in advance.

Online Discussion Posts (5)



Five times this semester, you are asked to post a question or comment about the course material to the online discussion board in Carmen. For every post, you can earn up to 1 point; for every substantial response you make on another student's post, you can earn up to 1 more point (2 points total).

### Midterm Proposal and Bibliography

Every student will choose a topic of interest to research and write about. The midterm proposal will summarize the topic, what you hope to learn about it, and the sources you will use. More detailed information about this assignment will be distributed and discussed in class. NOTE: If you feel that you would get more out of this assignment by creating an artistic or other kind of project instead of a written paper, please discuss your idea with me and we will work it out.

### Class Presentation

At the end of the semester, students will present their final research project (topic, sources, and findings) to the class. The presentation should last around 15 minutes (with time for a Question and Answer session) and include some audio/visual materials.

### Final Research Project

The final research project is a 12-15 page research paper, including the bibliography. More detailed information about this assignment will be distributed and discussed in class. NOTE: If you feel that you would get more out of this assignment by creating an artistic or other kind of project instead of a written paper, please discuss your idea with me and we will work it out.

### **Other Policies and Information:**

I do not generally round up final grades more than half a percentage point. You are welcome to increase your grade by taking advantage of several Extra Credit opportunities that will be presented throughout the semester.

**Incompletes:** I prefer to avoid incompletes when possible, but sometimes you need one. You are required to request it before final exam week, be passing the course, and give good reasons.

**Plagiarism** is the representation of another's works or ideas as one's own. It includes the unacknowledged word for word use and/or paraphrasing of another person's work and/or the inappropriate unacknowledged use of another person's ideas. Please ask me if you have any questions about this. All suspected cases are reported to the Committee on Academic Misconduct, in accordance with university rules. Substantiated cases would mean a failing grade in the course and possibly expulsion, according to university rules. I use anti-plagiarism software to check for undocumented source material. Collaboration and sharing ideas from others, however, is a good thing. We learn by building on each other's ideas. Just make sure you acknowledge your sources. Also, do something with the ideas of others: evaluate them, relate them to other ideas, argue for or against them, give your own examples illustrating them.

**ACADEMIC MISCONDUCT:** It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (<http://studentlife.osu.edu/csc/>).

**FOR YOUR SAFETY, the OSU Student Safety/Escort Service is available after 7 p.m. by dialing 292--- 3322.**

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the

appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator, Kellie Brennan, at [titleix@osu.edu](mailto:titleix@osu.edu)”

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

## **CAVEATS AND DISCLAIMERS**

I have intentionally chosen readings & films that offer a range of different interpretations and viewpoints, some of which argue against each other. The points of view expressed in the course material do not necessarily reflect my views or those of the University. This course is not trying to advocate any particular political or religious point of view, or to evaluate the rightness of official policy. Rather, we are trying to understand Muslims in western societies, whom we will listen to but not necessarily agree with. Our common task is to evaluate everything thoughtfully, because an opinion you disagree with is instructive to all of us. You are NOT required to agree with what you read or hear (including from me), but I DO ask that you give every idea careful consideration and respect for those expressing them. You are welcome to argue for your own point of view in a constructive manner. You will be graded not for which side you take, but how well you argue for it (using well-documented facts, materials from our course, methodical argument, etc.). This applies to what you say in class and what you write in your assignments.

## **Disability policy:**

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. You are also welcome to register with Student Life Disability Services to establish reasonable accommodations. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. **SLDS contact information:** [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.

## **Course Calendar:**

*This schedule is subject to change with notice from the instructor. Schedule is organized below by Week #.*

### **Part I: Quick start on Course's Central Issues**

#### **1. Belonging & Citizenship: *Who is a "true" American? How do minority cultures fit in U.S. society?***

1.1. Reading, excerpts from Na'im, 'Abd Allāh Aḥmad. 2011. *Muslims and global justice*. Philadelphia: University of Pennsylvania Press.

#### **2. Islam: *What do Muslims believe and practice?***

2.1. Reading: excerpts from Ramadan, Tariq. 2017. *Introduction to Islam*. New York, NY: Oxford University Press.

#### **3. Heritage & Ethnic Identity: *What is proper role of traditions and religion in a modern democratic society? What does social science theory say?***

- 3.1. Reading: Cooper, Frederick, and Rogers Brubaker. 2005. "Identity." Pp. 59-90 in *Colonialism in question : theory, knowledge, history*, edited by Frederick Cooper. Berkeley: University of California Press.
- 3.2. Reading: Keyes, Charles F. 1981. "The dialectics of ethnic change." in *Ethnic change*, edited by Charles F. Keyes.
- 3.3. Reading: Bentley, George Carter. 1987. "Ethnicity and Practice." *Comparative Studies in Society and History* 29(1):24-55.
- 3.4. Reading: excerpts from Brubaker, Rogers. 2004. *Ethnicity without groups*. Cambridge, Mass.: Harvard University Press.
- 3.5. Reading: Barth, Fredrik. 1969. *Ethnic groups and boundaries: The social organization of culture difference*. Bergen, London: Universitetsforlaget, Allen & Unwin.
- 3.6. Lecture on what is tradition, ethnicity, religion, and their interrelations; what is identity; why are boundary marking and guarding important? What does it mean to say ethnicity is "constructed" or is a "group-making process"? What is essentialism and what everyday forms does it take? Why are these issues important in a pluralistic, democratic society like the United States of America?
  - 3.6.1. Theories to be taught and discussed: primordialist, constructivist, instrumentalist, and dialectic theories of ethnicity in anthropology and sociology (Bentley, Keyes, Brubaker); ethnicity as boundary-making and maintenance (Barth). Conceptual problems with the notion of "identity" and essentialism (Cooper & Brubaker).

## Part II: Relevant Recent History

### **4. Muslim Migration to the West: *Who, where, when, why did they get there?***

- 4.1. Reading: excerpts from Wikan, Unni. 2002. *Generous betrayal : politics of culture in the new Europe*. Chicago: University of Chicago Press.
- 4.2. Reading: excerpts from Goldschmidt, Arthur, and Aomar Boum. 2016. *A concise history of the Middle East*. Eleventh edition. ed. Boulder, CO: Westview Press, a member of the Perseus Books Group.

### **5. America & Europe in the 20<sup>th</sup>-21<sup>st</sup> centuries: *Why are Muslim communities a charged social & political issue in the West after 9/11?***

- 5.1. Reading: excerpts from Calhoun, Craig J., Paul Price, and Ashley S. Timmer. 2002. *Understanding September 11*. New York: W.W. Norton.
- 5.2. Reading: excerpt from Mamdani, Mahmood. 2005. *Good Muslim, bad Muslim : America, the Cold War, and the roots of terror*. 1st Three Leaves Press ed. New York: Three Leaves Press.
- 5.3. Reading: excerpt from Cesari, Jocelyne. 2004. *When Islam and democracy meet : Muslims in Europe and in the United States*. 1st ed. New York: Palgrave Macmillan.

5.4. Lecture and Discussion: Apply our conceptual understandings of identity to this history. How has the experience of Muslim Americans in the past century, especially after 9/11, borne out the framework of ethnicity as a “project” of creating belonging internally and maintaining boundaries externally? How to place into this framework Muslim attempts at mainstream American assimilation and acceptance?

### **Part III: Revealing Cases**

#### **6. Iranian Americans: *What have Iranians left behind in the Islamic Republic of Iran since 1979?***

- 6.1. Film Viewing in Class: 2014. *The Iranian Americans*. Edited by Humanities Films for the Sciences, Group Films Media and Productions Two Cats. New York: Films Media Group.
- 6.2. Reading (this week and next): Dumas, Firoozeh. 2003. *Funny in Farsi : a memoir of growing up Iranian in America*. 1st ed. New York: Villard Books, Random House Publishing.

#### **7. Muslim Americans: *What are the funny and tragic aspects of fitting into American society?***

- 7.1. Viewing in Class: 2018. *The Persian Connection*. Edited by Daniel filmmaker Grove, Distributor Kanopy and Distributor Samuel Goldwyn Films. [San Francisco, California, USA] :: Kanopy Streaming, Samuel Goldwyn Films.
- 7.2. Reading: excerpts from Ewing, Katherine Pratt. 2008. *Being and belonging : Muslims in the United States since 9/11*. New York: Russell Sage Foundation.
- 7.3. Reading: excerpt from Dumas, Firoozeh. 2008. *Laughing without an accent : adventures of an Iranian American, at home and abroad*. 1st ed. New York: Villard Books, Random House Publishing.

#### **8. Arab Youth in the U.S.: *Why is it so hard coming of age as a Muslim teen?***

- 8.1. Reading: excerpts from O'Brien, John. 2017. *Keeping it halal : the everyday lives of Muslim American teenage boys*. Princeton ; Oxford: Princeton University Press.

#### **9. Arabs in France: *Why are they not seen as “French Arabs”, and why is that difference crucial for France today?***

- 9.1. Film Viewing in Class: Cantet, Laurent. 2009. *Entre les murs (The class)*. Culver City, CA: Sony Pictures Home Entertainment.
- 9.2. Reading: excerpt from, Bowen, John Richard. 2010. *Can Islam be French? : pluralism and pragmatism in a secularist state, Princeton studies in Muslim politics*. Princeton: Princeton University Press.

9.3. Lecture and Discussion: What do our first set of cases reveal about Muslim American or Muslim European identity in general? Do those Muslims exhibit the characteristics predicted by ethnicity theory? What may not be captured by those theories? Identify the essentialist claims of those minorities, and the means by which those claims are constructed and circulated in the communities. How specifically are ethnic boundaries maintained, “policed”, or eroded? Cite with examples of our cases in this Part, and discuss with respect to the theories presented at the beginning of the course.

## **Part IV: Focus on Issues**

### **10. Islamo-anxiety: *Why are Americans and Europeans worried about Muslims in their midst?***

10.1. Reading: excerpts from Esposito, John L., and Natana DeLong-Bas. 2018. *Shariah: what everyone needs to know*. Oxford: Oxford University Press.

10.2. Reading: excerpts from Bowen, John R. 2016. *On British Islam : religion, law, and everyday practice in shari'a councils, Princeton studies in Muslim politics*. Princeton; Oxford: Princeton University Press.

### **11. Muslim Alternatives: *Should I integrate, segregate, get political, or what?***

11.1. Film Viewing in Class: Manji, Irshad, and Ian McLeod. 2007. *Faith without fear*. Edited by Leo Producer Eaton, Ian Director Author of screenplay McLeod, Gordon Producer Henderson, Silva Producer Basmajian, Irshad Author of screenplay Manji, Robert Host MacNeil, Bruce Composer Fowler, T. V. Weta and P. B. S. Home Video, *America at a crossroads*. United States: Distributed by PBS Home Video.

11.2. Reading: Gewen, Barry. 2008. "Muslim Rebel Sisters: At Odds With Islam And Each Other." *The New York Times*, 2008/04/27/, 3(L). Accessed 2018/6/6/.  
<https://nyti.ms/2oCfSh0>

11.3. Reading: excerpts from Hirsi Ali, Ayaan. 2010. *Nomad : from Islam to America--a personal journey through the clash of civilizations*. 1st Free Press hardcover ed. New York: Free Press.

11.4. Reading: Krauss, Clifford. 2003. "An Unlikely Promoter of an Islamic Reformation." *The New York Times*, 2003/10/04/, A4. Accessed 2018/6/6/.  
<http://link.galegroup.com/apps/doc/A108501693/AONE?u=colu44332&sid=AONE&xid=b05e44b6> <https://nyti.ms/2xOwvel>

11.5. Reading: excerpts from Manji, Irshad. 2004. *The trouble with Islam : a Muslim's call for reform in her faith*. 1st U.S. ed. New York: St. Martin's Press.

11.6. Lecture and Discussion: Does our theoretical discussion about boundary making apply to “mainstream” Americans as well? Is “white Christian” an ethnic identity in the same way that “Muslim American” or “Pakistani American” are ethnic identities? Show

how theories of identity and ethnicity may be operating to explain Islamo-anxiety, or if such a framework is at best a partial explanation. Can those theories also explain Muslim choices to integrate, segregate, or become active in U.S. politics? Cite with examples of our cases in this Part, and discuss with respect to the theories presented at the beginning of the course.

## **Part V: The New Reality: Migration and Living Between Worlds**

### **12. Migration and Adaptation through Fiction: *What does a novel reveal about the complexities of the refugee experience?***

12.1. Reading: (this week and next) Hamid, Mohsin. 2017. *Exit west : a novel*. New York: Riverhead Books.

12.2. Reading: Perez-Pena, Richard, and Tanzina Vega. 2014. "Brandeis Cancels Plan to Give Honorary Degree to Rights Advocate, a Critic of Islam." *The New York Times*, 2014/04/09/, A10(L). Accessed 2018/6/6/. <https://nyti.ms/PPh2jD>

### **13. Migration and Adaptation through Fiction - 2**

### **14. Migration, Stability and Identity**

14.1. Lecture and Discussion: How does our look at the often-harrowing experiences of migrants and refugees complicate our theoretical understanding of ethnicity and identity? Do those theories presuppose a minimum level of social and political stability that these people do not enjoy? Or does the precarious nature of migration bolster the need for stable identities and sense of community? Cite with examples of our cases in this Part, and discuss with respect to the theories presented at the beginning of the course.

### **15. Student Project Presentations: *What have you discovered with your own independent research?***



**Islam in the US (NELC 3201)**

**Tu-Th 11:10 AM-12:30 PM**

**Professor S. Webber**

During the American Revolution, so many American ships called at the port of Tangiers that the Continental Congress sought recognition from the “Emperor” of Morocco to establish good relations between the two countries. This recognition was granted December 20, 1777, making Morocco the first country to recognize the United States of America. (Embassy of the Kingdom of Morocco, Washington D.C. Accessed on line 1/9/2017)

On December 20, 1777, the Kingdom of Morocco became the first country in the world to recognize United States independence, only a year and a half after the U.S. Declaration of Independence was issued. The War of Independence was still in progress, and the result was still far from certain. ...Under Sultan Mohammed III, Morocco became at once the first Arab state, the first African state, and the first Muslim state to sign a treaty with the United States. Congress ratified the Treaty of Peace and Friendship between the two nations in 1787. Renegotiated in 1836, the treaty is still in force, constituting the longest unbroken treaty relationship in U.S. history. (*People’s World* Quote accessed on line 1/9/2017)



#### Course Overview

In examining the multiple racial, cultural, and national groups that make up the most diverse religious group in America, we will question what it means to be Muslim in America--focusing on Islam as an American religious phenomenon broadly defined to include secular Muslims.

We will look at the transatlantic slave trade and the European colonial presence as contexts in which Islam was first introduced to America.

We will look at the history of early (mostly African and Arab ) Muslims and at the Nation of Islam along with study of the immigrant experience of Muslims in the last two centuries of the Common Era.

When we discuss the 20th century and the present reality of American Muslims today, we will focus on Muslim contributions to America and American culture – especially poetry, politics, sports, pop culture, films, and music.

The course likewise seeks to include fieldtrips to local mosques and Muslim guest speakers.

Finally, no course on Islam in America would be complete without a critical examination of the impacts of 9/11 on Muslims, the erosion of civil rights, and the on-going “war on terrorism.”

**Assignments: (Subject to Revision)**

*Autobiography of Malcom X*

*All American Yemeni Girls* (Excerpts)

*Persons of Interest* (film)

*Being Osama* (film)

*Grape Leaves: A Century of Arab-American Poetry* (Orfalea and Elmusa, eds.) (Excerpts)

*Dinarzad's Children: An Anthology of Contemporary Arab American Fiction* (Kaldas and Mattawa eds.) (Excerpts)

*In my Own Skin OR Benaat Chicago* (films)

*The Headscarf Controversy: Secularism and Freedom of Religion* by Hilal Elver 2012 Oxford U. Press. (Excerpts)

*Servants of Allah: African Muslims Enslaved in the Americas* by Sylvian A Diouf 1998 New York University Press (Excerpts)

*A History of Islam in America: From the New World to the New World Order* by Kambiz GhaneaBassiri 2010 Cambridge University Press

Grades: Point System based on 2000 points

Class Participation: 25 points per class session

This grade is based on participation in each class ranging from 0 points (not being in class) to 25 points for excellent class participation in a particular seminar. (Evidence of careful reading and thinking about an assigned text or film, courtesy and careful listening to comments from classmates and instructor, ability to reference previous readings as the class progresses AND evidence of progress in all these areas.

Reading Responses: Possible 25-50 points

Response, with notes, to outside lectures related to our class (two required) 100 points each.

Paper: Draft: 150 points Revision: 100 points Presentation to Class

**BEGINNINGS: Weeks I-V**

**WEEK I:**

**January 10, 2017**

**INTRODUCTION & OVERVIEW: SOME MUSLIMS—YESTERDAY AND TODAY**

**RESEARCH for January 12:** “first writing since” One or two paragraphs interpretive statement due and discussion.

**January 12, 2017**

**Due:** Student Reports and Discussion of “first writing since.” The author, context of the poem, analysis of the poem.

**READING & ASSIGNMENTS DUE for January 17:** “Afterward—Why Can’t a Muslim Be President?” pp. 270-293 (TOP) and footnotes 368-373. IN 2013 Spellberg, Denise *Thomas Jefferson’s Qur’an: Islam and the Founders*. Knopf.

**WEEK II: Foundational attitudes toward religion in general and Islam in particular, legal connections of religion to race and language over the last three centuries, popular sentiments over time.**

**January 17, 2017**

**Due:** Student Reports and Discussion of Spellberg Assignment.

**READING & ASSIGNMENTS DUE for January 19:** “Afterward—Why Can’t a Muslim Be President?” pp. 293-302 and footnotes p. 374. IN 2013 Spellberg, Denise *Thomas Jefferson’s Qur’an: Islam and the Founders*. Knopf.

**January 19, 2017**

**Due:** Continue Discussion of Spellberg. Final pages and review of entire selection.

**WEEK III: Early Islam in the Americas.**

**January 24, 2017**

**Due:** Ch. 1 “African Muslims, Christian Europeans, and the Atlantic Slave Trade” pp. 4-34 IN *Servants of Allah*

**READING & ASSIGNMENTS DUE for January 26:** Finish Ch. 1 AND Read Guardian article

**January 26, 2017**

**Due:** Finish Ch. 1 AND Read Guardian article

**READING & ASSIGNMENTS DUE for January 31:** “Introduction: American Islam, Muslim Americans, and the American Experiment.” IN *The Cambridge Companion Hammer and Safi* 14 pages AND “Islam in the New World”pp. 9-30.

**WEEK IV:**

**January 31, 2017**

**Due:** “Introduction: American Islam, Muslim Americans, and the American Experiment.” IN *The Cambridge Companion Hammer and Safi* 14 pages AND “Islam in the New World”pp. 9-30.

**READING & ASSIGNMENTS DUE for February 2:** Finish “Islam in the New World” and read article on 1942 Japanese Internment and “It’s Fred Korematsu Day.”

**February 2, 2017**

**Due:** Finish “Islam in the New World” and read article on 1942 Japanese Internment and “It’s Fred Korematsu Day.”

**READING & ASSIGNMENTS DUE for February 7:** Ch. 2 “African Muslim Slaves and Islam in Antebellum America” pp. 28-43 by Richard Brent Turner.

**WEEK V:**

**February 7, 2017**

**Due:** Ch. 2 “African Muslim Slaves and Islam in Antebellum America” pp. 28-43 by Richard Brent Turner.

**READING & ASSIGNMENTS DUE for February 9:** *The Story of Aron and Christianity, Islam and the Negro Race* By Edward Wilmot Blyden Ch. 1 “Mohammedanism and the Negro Race”

<https://archive.org/stream/storyaaronsonam00harrgoog#page/n36/mode/2up>

**February 9, 2017**

**Due:** *The Story of Aron* and Blyden Ch. 1 “Mohammedanism and the Negro Race”

**READING & ASSIGNMENTS DUE for February 14:** *The Story of Aron* and Blyden, Ch. 1 “Mohammedanism and the Negro Race” continued.

**Late Nineteenth-Twentieth Centuries: Weeks V-VIII**

**WEEK VI:**

**February 14, 2017**

**Videoconference with AUC regarding “Why Can’t a Muslim Be President?”** Be sure to bring your print out of this reading and also your responses to the question about what surprised you.

**Due: Also, please hand in your responses to the prompts for:** *The Story of Aron* and Blyden, Ch. 1 “Mohammedanism and the Negro Race”

**READING & ASSIGNMENTS DUE FOR February 16:** “Conflating Race, Religion, and Progress” pp. 113-121 (top-end of quote) IN *A History of Islam in America: From the New World to the New World Order* by Kambiz GhaneaBassiri 2010 Cambridge University Press

**February 16, 2017**

**Due:** “Conflating Race, Religion, and Progress” pp. 113-121

**READING & ASSIGNMENTS DUE FOR February 21:** “Conflating Race, Religion, and Progress” pp. 134-finish

**WEEK VII:**

**“Triumphalism” and the Emergence of Betwixt and Between**

**February 21, 2017**

**Due:** “Conflating Race, Religion, and Progress” pp. 134-finish

**READING & ASSIGNMENTS DUE FOR February 23**

“Race, Ethnicity, Religion, and Citizenship: Muslim Immigration at the Turn of the Twentieth Century” pp. 135-143 IN *A History of Islam in America: From the New World to the New World Order* by Kambiz GhaneaBassiri 2010 Cambridge University Press

**February 23, 2017**

**Due:** “Race, Ethnicity, Religion, and Citizenship: Muslim Immigration at the Turn of the Twentieth Century” pp. 135-143

**READING & ASSIGNMENTS DUE FOR February 28**

“Race, Ethnicity, Religion, and Citizenship: Muslim Immigration at the Turn of the Twentieth Century” pp. 143-Finish IN *A History of Islam in America: From the New World to the New World Order* by Kambiz GhaneaBassiri 2010 Cambridge University Press

**WEEK VIII:**

**February 28, 2017: [NO CLASS. Substitute alternative event and begin to think of paper topic]**

**Due:** “Race, Ethnicity, Religion, and Citizenship: Muslim Immigration at the Turn of the Twentieth Century” pp. 143-Finish [Email feedback on this reading to me]

**READING & ASSIGNMENTS DUE FOR March 2** “Rooting Islam in America: Community and Institution Building in the Interwar Period” pp. 183 (bottom—“Local Muslim Religious Activity and Institution Building”)-193

**March 2, 2017: [NO CLASS. I will be judging the Borens in DC]**

**Due:** “Rooting Islam in America: Community and Institution Building in the Interwar Period” pp. 183 (bottom—“Local Muslim Religious Activity and Institution Building”)-193 [Email feedback on this reading to me]

**READING & ASSIGNMENTS DUE FOR March 7:** “Rooting Islam in America: Community and Institution Building in the Interwar Period” pp. 203 (bottom) – 227

**Current and Emerging Issues**

**WEEK IX**

**March 7, 2017 No Class**

**Due:** “Rooting Islam in America: Community and Institution Building in the Interwar Period” pp.203-227[Email feedback on this reading to me]

**ASSIGNMENTS DUE FOR March 9:** One page reflection on mosque visit

**March 8**

**Noor Mosque**

**Leave OSU 12:30**

**Address: 5001 Wilcox Road, Dublin, Ohio, 43016**

**March 9, 2017 No Class**

**Due:** One page reflection on mosque visit (Saima is exempt since she organized the trip) [Email feedback on this reading to me]

**WEEK X:**

**March 14 and 16, 2017**

**[SPRING BREAK]**

**READING & ASSIGNMENTS DUE FOR March 21:** *Autobiography of Malcom X*

**Read the book and write a one page or two page (typed) essay on how Malcom X fits into the various contexts we have covered so far—historical, social, religious, and cultural.**

**WEEK XI:**

**March 21, 2017**

**Due: Malcom X**

**READING & ASSIGNMENTS DUE FOR March 23:** tbd

**March 23, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR March 28: tbd**

**WEEK XII:**

**March 28, 2017**

**AUC Conference?**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR March 30: tbd**

**March 30, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 4: tbd**

**WEEK XIII:**

**April 4, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 6: tbd**

**April 6, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 11: tbd**

**WEEK XIV**

**April 11, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 13: tbd**

**April 13, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 18: tbd**

**WEEK XV:**

**April 18, 2017**

**Due: tbd**

**READING & ASSIGNMENTS DUE FOR April 20: tbd**

**April 20, 2017**

**Due: tbd**

**WEEK XVI:**

**April 25-May 2**

**FINALS: Revised Paper due April 29**

**This course serves as GE Arts and Humanities Cultures and Ideas Course. In GEC classes**

of this category, students evaluate significant writing and works of art, including oral literature and verbal arts. Such studies develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; critical listening, reading, seeing, thinking and writing; and experiencing the arts and reflecting on that experience.

**Expected Learning Outcomes include:**

- 1. Students develop abilities to be informed observers or, or active participants in, the visual, spatial, performing, spoken, or literary arts;**
- 2. Students develop an understanding of the foundations of human beliefs, the nature of reality, and the norms that guide human behavior; and**
- 3. Students examine and interpret how the human condition and human values are explored through works of art and expressive culture.**

**Plagiarism.** Plagiarism is the representation of another's works or ideas as one's own: it encompasses both word-for-word copying and unacknowledged paraphrase. In accordance with university rules, all cases of suspected plagiarism will be reported to the Committee on Academic Misconduct. Be careful to credit your sources appropriately, especially when doing research on the Internet

**Class Cancellation.** In the unlikely event of class cancellation due to emergency, I will contact you via email.

**What your grade means.** Criteria for individual assignments will be explained with each prompt, but here is the overall takeaway:

- E. You or your assignments failed to materialize at the necessary minimum; work was not done, or not pertinent.**
- D. You've done just enough to slide through: done some reading, turned in all assignments with minimal attention to their requirements, and been present in body and occasionally in mind.**
- C. You've done the reading and turned in all required work on time and in the spirit of the assignment. You've been present in both body and mind as a useful participant in the class. Your course assignments were of limited value, perhaps because of major problems with mechanics, organization, or logic in your writing, or perhaps because you have not thought very deeply about the material.**
- B. You've done everything required for a C, but have responded more fully to the demands of the course, both in class and in your writing. Your written work demonstrates your engagement with both the readings and class discussion. You've made progress in reading challenging material, drawing connections between concepts and examples, and shaping your thinking through writing.**
- A. You've done everything required for a B. In addition, you've read and observed actively, thought creatively, and written with style. I've learned something from you. (It does quite often happen.)**

## **UNIVERSITY RESOURCES FOR STUDENTS**

**The OSU Writing Center is available to provide free, professional writing tutoring and**

**consultation at any stage of the process. Lately they've developed some helpful tools for non-native speakers of English too. You may set up an appointment by visiting <http://cstw.osu.edu/> or by calling 688- 4291.**

**Resources:**

“first writing since”

Poem by suheir hammad, Inderpal Grewal Visiting Professor  
Departments of Women's Studies and Ethnic Studies  
University of California,  
Berkeley, CA 94720

*Cambridge Companion to American Islam* eds. Juliane Hammer and Omid Safi Cambridge UP  
“Introduction: American Islam, Muslim Americans, and the American Experiment” by Hammer and Safi pp.1-13

Ch. 2 “African Muslim Slaves and Islam in Antebellum America” pp. 28-43 by Richard Brent Turner

Ch. 7 “American Muslims and the Media,” by Nabil Echchaibi pp. 119-138

Ch. 8 “Muslims in the American Legal System” by Kathleen M. Moore pp. 139-155

Ch. 15 “Muslim Public Intellectuals and Global Muslim Thought” pp. 267-278 by T. R. Yuskaev

Ch. 16 ““Cultural and Literary Production of Muslim America pp. 279-311 by Sylvia Chan-Malik

*The Guardian* Tuesday 8 December 2015 “The Muslims who shaped America—from brain surgeons to rappers: Donald Trump wants Muslims banned from entering the US – but without them the country would be a much poorer place by Stuart Jeffries pp. 1-7

AND, Other current events news related to Muslims in America

*Servants of Allah: African Muslims Enslaved in the Americas* by Sylvian A. Diouf 1998 NY UP

Ch. 1 “African Muslims, Christian Europeans, and the Atlantic Slave Trade” pp. 4-48

Ch. 3 “The Muslim Community” pp. 71-106

Ch. 4 “Literacy: a distinction and a danger” pp. 107-144

Ch. 6 “The Muslim Legacy” pp. 179-210

*A History of Islam in America: From the New World to the New World Order* by Kambiz GhaneaBassiri 2010 Cambridge University Press. Selections

*The Headscarf Controversy: Secularism and Freedom of Religion* by H. Elver 2012 Oxford UP.

Acknowledgements pp. ix-xiii

“Introduction: Point of Departure” pp. 1-11

Ch. 9 “The United States: From Melting Pot to Islamophobia” pp. 153-185

Notes for Ch. 9 pp. 237-247

Islamic Values in the United States by Haddad and Yazbeck

Migration Studies Working Group and Religious Sounds in Central Ohio @ Ohio State



# GE Rationale – Social Diversity in the United States

Near Eastern Languages & Cultures (NELC) 3201

## Muslims in America and Europe: Migration and Living Between Worlds

### COURSE DESCRIPTION

This course is a multi-disciplinary introduction to Muslim diasporic communities in western countries. It considers historical and structural forces driving migration and settlement, on one hand; and personal negotiations of cultures, identities, and experiences, on the other. Main course themes include the historical, economic, and political conditions for overseas mobility and migration; understanding culture, values, and cultural differences; understanding Islamic belief and practice; tensions between traditions and modern life; considering whether America is (or should be) a melting pot or multicultural society; the importance of (extended) family and generations; ideas about authority and freedom; the meanings of citizenship and national belonging; migration and refugees as a global problem; explaining Islamic radicalism.

### **Diversity: Social Diversity in the United States**

Expected Learning Outcomes:

- 1) Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.
  - a) The course is centrally concerned about characterizing and making sense of the meanings of ethnicity and religion for American Muslims. But it is also integrally concerned about gender, sexuality, class, race, and disability, especially as those intersect with ethnic-religious identity.
  - b) One topic we discuss is, in what “races” should Arabs, Turks, Iranians, Indonesians, and South Asians be properly categorized? How is the very notion of race in America problematic, especially as applied to various Muslim communities?
- 2) Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.
  - a) A key aim of this course is to build an appreciation for Muslims as an integral part of American diversity. This is an aspect of U.S. demography that is not as much discussed as others are, but has gained much prominence, though not always based on fact, at least since 9/11. One goal of this course is to assess the place of Muslims in America in an evidence-based manner.

- b) A recurring theme of this course is the role of ethnic and religious tradition in the United States of America. We discuss, can old traditions and a religion that makes absolute truth-claims have a productive place in a modern, pluralistic, and democratic society such as the U.S.? What does that proper place look like?
- c) Tolerance, mutual respect, and equality based on actual knowledge and cultural understanding form a key topic of this course. We discuss, are Islamic values consistent with democracy and social tolerance? Can an historically Protestant-majority society like America be tolerant of Muslims, especially given 9/11, global terrorism, and other world events such as mass refugees from Muslim-majority nations?
- d) We also ponder: why should social diversity in America more than something to be tolerated, but also valued as a source of multiple viewpoints, creativity, and positive innovation in a modern society like the U.S.?

# GE Rationale – Social Sciences

Near Eastern Languages & Cultures (NELC) 3201

## Muslims in America and Europe: Migration and Living Between Worlds

### COURSE DESCRIPTION

This course is a multi-disciplinary introduction to Muslim diasporic communities in western countries. It considers historical and structural forces driving migration and settlement, on one hand; and personal negotiations of cultures, identities, and experiences, on the other. Main course themes include the historical, economic, and political conditions for overseas mobility and migration; understanding culture, values, and cultural differences; understanding Islamic belief and practice; tensions between traditions and modern life; considering whether America is (or should be) a melting pot or multicultural society; the importance of (extended) family and generations; ideas about authority and freedom; the meanings of citizenship and national belonging; migration and refugees as a global problem; explaining Islamic radicalism.

### **Social Sciences**

Expected Learning Outcomes:

1. Students understand the theories and methods of social scientific inquiry as they apply to the study of individuals and groups.
  - a) The course's readings and lectures draw from studies in cultural anthropology, sociology, and American studies concerning the social dynamics of immigrant communities in western industrialized nation-states, such as the U.S. and western Europe.
  - b) Conceptual frameworks that will be taught will include theories of ethnicity, ethnic boundary marking and guarding, essentialist and non-essentialist understandings of identity, and performative theories of ethnicity and religion. These will be covered initially in Part I (Quick Start on the Course's Central Issues), and then throughout the course, in the context of the case studies.
  - c) Some students will undertake ethnographic field projects for their term projects. They will be taught and mentored on basic participant observation, interview, and analysis methods.
2. Students understand the behavior of individuals, differences and similarities in social and cultural contexts of human existence, and the processes by which groups function.
  - a) Students are taught to integrate quantitative and qualitative data on migration and migrant communities to arrive at more comprehensive explanations of why

migration, and how settlement and integration occur. The course considers historical, political, economic, and social forces driving population movements, on one hand; and personal negotiations of cultures, identities, and experiences, on the other.

- b) The immigrant community cases considered are analyzed in terms of structural constraints of legal and social norms (of both host and sending countries) and the capacities for agency and decision-making of persons and families. The goal is to characterize the cases being studied as a conjuncture of both communal patterning and the possibility of individual choice.
- c) The dilemmas about integration or keeping cultural-religious distinction will be explored through ethnography, journalism, novel, and film.

**3. Students comprehend and assess individual and group values and their importance in social problem solving and policy making.**

- a) Class lectures and discussions consider issues of ethnic and religious identity, and debates about the proper place of religion and traditions in a modern democratic society. These issues will be approached by a range of social science and humanistic perspectives, such as those listed in ELO 1b.
- b) The beliefs and practices of the Islamic religion will be considered with respect to dominant western societal values of individualism and freedoms. In particular, the social and economic roles of women and men will be considered.
- c) The cases in the course will keep these discussions practical, connecting to current events that provoke public debate about the rights and place of Muslims and immigrants in America, which gives students leverage to think about, for example, U.S. immigration policy and policies concerning discrimination in U.S. institutions.

## GE Assessment Plan - Social Diversity in the United States

### Near Eastern Languages & Cultures (NELC) 3201

#### Muslims in America and Europe: Migration and Living Between Worlds

<p style="text-align: center;"><b>GE Expected Learning Outcomes</b></p>	<p style="text-align: center;"><b>Methods of Assessment</b> <i>*Direct methods are required. Additional indirect methods are encouraged.</i></p>	<p style="text-align: center;"><b>Level of student achievement expected for the GE ELO.</b> <i>(for example, define percentage of students achieving a specified level on a scoring rubric</i></p>	<p style="text-align: center;"><b>What is the process that will be used to review the data and potentially change the course to improve student learning of GE ELOs?</b></p>
<p><b><u>ELO 1</u></b></p> <p>Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.</p>	<p><u>Direct:</u> Embedded questions at each stage of writing of term research paper.</p> <p><u>Indirect:</u> Student opinion survey</p>	<p><u>Direct measures:</u> We expect “excellent” or “good” from 80% or more of students</p> <p><u>Indirect:</u> We expect 85% or more “agree” from students at the end of the semester</p>	<p>The instructor will review the assessment data and if changes are necessary she will meet with the Director of Undergraduate Studies to discuss the course. This will happen annually if necessary for the first two years, and then less frequently in line with other GE assessments. Where problems appear, issues will be brought to the Director of Undergraduate Studies and the Chair of the department, and if needed, the whole faculty.</p>
<p><b><u>ELO 2</u></b></p> <p>Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.</p>	<p><u>Direct:</u> Embedded questions at each stage of writing of term research paper.</p> <p><u>Indirect:</u> Student opinion survey</p>	<p><u>Direct measures:</u> We expect “excellent” or “good” from 80% or more of students</p> <p><u>Indirect:</u> We expect 85% or more “agree” from students at the end of the semester</p>	<p>The instructor will review the assessment data and if changes are necessary she will meet with the Director of Undergraduate Studies to discuss the course. This will happen annually if necessary for the first two years, and then less frequently in line with other GE assessments. Where problems appear, issues will be brought to the Director of Undergraduate Studies and the Chair of the department, and if needed, the whole faculty.</p>

## Appendix: Assessment Rubric for (NELC) 3201: **Muslims in America and Europe**

Two examples of direct measures:

1. Students have to write a research paper for the term, and questions will be embedded at each stage of the writing process over the semester. The outline, draft, and final version of the research paper will be assessed their improvement with respect to ELO 1 and ELO 2. Student answers will be evaluated on a scale of Excellent-Good-Satisfactory-Poor.

Example questions include:

- a. ELO 1 example questions: *In your project, how do you approach ethnicity, religion, and identity of the people that you are investigating and writing about? What roles do ethnic and religious identity play in the lives of the people you are investigating and writing about?*
- b. ELO 2 example questions: *What particular insights does your project give about the proper place of ethnic traditions and religion in a modern democratic society? In what ways, if any, is a society made more dynamic, productive, creative, or just with the presence of such diverse communities?*

Indirect measure:

### **Opinion Survey**

At the beginning and the end of the course, students will be asked to fill in an opinion survey. The survey will include self-assessment questions that evaluate their perceived abilities and skills related to the GE learning outcomes at the beginning of the semester and again at the end. The survey will also include several questions that will give students a chance to demonstrate mastery of the GE learning outcomes.

### **Diversity: Social Diversity in the United States ELO 1**

Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.

This course provided opportunities for me to meet this objective.

Agree Strongly	Agree	Neutral	Disagree	Disagree strongly

**Please explain:**

**Diversity: Social Diversity in the United States ELO 2**

Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

This course provided opportunities for me to meet this objective.

Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly

**Please explain:**

## GE Assessment Plan - Social Sciences: Individuals and Groups

### Near Eastern Languages & Cultures (NELC) 3201

#### Muslims in America and Europe: Migration and Living Between Worlds

<b>GE Expected Learning Outcomes</b>	<b>Methods of Assessment</b> <i>*Direct methods are required. Additional indirect methods are encouraged.</i>	<b>Level of student achievement expected for the GE ELO.</b> <i>(for example, define percentage of students achieving a specified level on a scoring rubric</i>	<b>What is the process that will be used to review the data and potentially change the course to improve student learning of GE ELOs?</b>
<p><b><u>ELO 1</u></b></p> <p>Students understand the theories and methods of social scientific inquiry as they apply to the study of individuals and groups.</p>	<p><u>Direct:</u> Embedded questions at each stage of writing of term research paper.</p> <p><u>Indirect:</u> Student opinion survey</p>	<p><u>Direct measures:</u> We expect “excellent” or “good” from 80% or more of students</p> <p><u>Indirect:</u> We expect 85% or more “agree” from students at the end of the semester</p>	<p>The instructor will review the assessment data and if changes are necessary she will meet with the Director of Undergraduate Studies to discuss the course. This will happen annually if necessary for the first two years, and then less frequently in line with other GE assessments. Where problems appear, issues will be brought to the Director of Undergraduate Studies and the Chair of the department, and if needed, the whole faculty.</p>
<p><b><u>ELO 2</u></b></p> <p>Students understand the behavior of individuals, differences and similarities in social and cultural contexts of human existence, and the processes by which groups function.</p>	<p><u>Direct:</u> Embedded questions at each stage of writing of term research paper.</p> <p><u>Indirect:</u> Student opinion survey</p>	<p><u>Direct measures:</u> We expect “excellent” or “good” from 80% or more of students</p> <p><u>Indirect:</u> We expect 85% or more “agree” from students at the end of the semester</p>	



<p><b><u>ELO 3</u></b></p> <p>Students comprehend and assess individual and group values and their importance in social problem solving and policy making.</p>	<p><u>Direct:</u> Embedded questions at each stage of writing of term research paper.</p> <p><u>Indirect:</u> Student opinion survey</p>	<p><u>Direct measures:</u> We expect “excellent” or “good” from 80% or more of students</p> <p><u>Indirect:</u> We expect 85% or more “agree” from students at the end of the semester</p>
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**Appendix: Assessment Rubric for NELC 3201:**

Two examples of direct measures:

1. **Students have to write a research paper for the term, and questions will be embedded at each stage of the writing process over the semester. The outline, draft, and final version of the research paper will be assessed their improvement with respect to ELO 1, ELO 2, and ELO 3. Student answers will be evaluated on a scale of Excellent-Good-Satisfactory-Poor.**

**Example questions include:**

- a. ELO 1 example questions: *In your project, how do you approach ethnicity, religion, and identity of the people that you are investigating and writing about? What roles do ethnic and religious identity play in the lives of the people you are investigating and writing about?*
  - Explanation: These questions prompt students to take the specific cases there are focused on, and link them to the conceptual frameworks taught in the course. Answers would help assess if students indeed understand the theories and methods of social scientific inquiry as they apply to the case studies that they are engaged in for their projects.
- b. ELO 2 example question: *In your project, what historical, social, political, economic factors are at play? How are individuals negotiating or living with those factors?*
  - Explanation: These questions assess how students place individual decisions of their subjects within the contexts of structural social, political, economic constraints that their subjects live under. This will show whether students understand the behavior of individuals in social and cultural contexts of human existence.
- c. ELO 3 example questions: *What particular insights does your project give about the proper place of ethnic traditions and religion in a modern democratic society? In what ways, if any, is a society made more dynamic, productive, creative, or just with the presence of such diverse communities?*
  - Explanation: These questions ask for students’ understanding and assessment of Muslim Americans’ individual and group values as seen through ethnic traditions and religious practice and their importance in

illuminating the problems of Muslim immigration for an inclusive, pluralistic American society.

Indirect measure:

### **Opinion Survey**

At the beginning and the end of the course, students will be asked to fill in an opinion survey. The survey will include self-assessment questions that evaluate their perceived abilities and skills related to the GE learning outcomes at the beginning of the semester and again at the end. The survey will also include several questions that will give students a chance to demonstrate mastery of the GE learning outcomes.

### **Social Sciences: Individuals and Groups ELO 1**

1. Students understand the theories and methods of social scientific inquiry as they apply to the study of individuals and groups.

This course provided opportunities for me to meet this objective.

Agree Strongly	Agree	Neutral	Disagree	Disagree strongly

**Please explain:**

### **Social Sciences: Individuals and Groups ELO 2**

2. Students understand the behavior of individuals, differences and similarities in social and cultural contexts of human existence, and the processes by which groups function.

This course provided opportunities for me to meet this objective.

Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly

**Please explain:**

### **Social Sciences: Individuals and Groups ELO 3**

3. Students comprehend and assess individual and group values and their importance in social problem solving and policy making.

This course provided opportunities for me to meet this objective.

Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly

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**Please explain:**

**Islamic Studies Curriculum Map**

<b>Course:</b>	<b>Students develop intermediate competency in one language relevant to Islamic Studies</b>	<b>Students demonstrate familiarity with Islamic cultures and communities in the past and present.</b>	<b>Students read and interpret critically a diverse range of Islamic texts and material artifacts.</b>	<b>Students learn to interpret critically Islamic beliefs, thought and practices.</b>
<b>Prerequisites</b>				
Arabic, Persian, or Turkish 1101	Beg.	Beg.	Beg.	
Arabic, Persian, or Turkish 1102	Beg.	Beg.	Beg.	
Arabic, Persian, or Turkish 1103	Beg./Int.	Beg.	Beg.	
<b>Required Language Courses</b>				
Arabic 2104 Intermediate Modern Standard Arabic 2	Int.	Beg.	Beg./Int.	
Arabic 3105 Intermediate Modern Standard Arabic 3	Int.	Beg.	Int.	
Persian 2104 Intermediate Persian II	Int.	Beg.	Beg./Int.	
Persian 2105 Intermediate Persian III	Int.	Beg.	Int.	
Turkish 2101 Intermediate Turkish II	Int.	Beg.	Beg./Int.	
Turkish 2102 Intermediate Turkish III	Int.	Beg.	Int.	
<b>Required Courses</b>				
NELC 3501 Introduction to Islam		Beg.	Beg.	Beg./Int.
Religious Studies 2370 Introduction to Religious Studies		Beg.		Beg.
Arabic 5701 The Qur'an in Translation	Beg.	Adv.	Int./Adv.	Adv.
Arabic 4626 Introduction to the Arabic Qur'an	Adv.	Int.	Int/Adv.	Adv.
Arabic 3601 Introduction to Arabic Philosophy		Int.	Int./Adv.	Int./Adv.
NELC 3230: Shi'i Beliefs and History		Int.	Int.	Adv.
NELC 3201: Muslims in America and Europe: Migration and Living Between Worlds		Adv.	Int.	Int.

NELC 3204: The Middle East in the Media		Adv.	Int.	Int.
NELC 3205: Women in the Muslim Middle East		Adv.	Int.	Int.
NELC 3502: Islamic Civilization Through the Ages		Int.	Int.	Int.
NELC 3702: Literatures and Cultures of the Islamic World		Int.	Adv.	Int.
NELC 4597 Islamic Revival and Social Justice		Int.	Int.	Adv.
NELC 5578 Islamic Law and Society		Adv.	Adv.	Adv.
MRS 2514 Golden Age of Islamic Civilization		Int.	Beg.	Beg.
<b>Electives - Language</b>				
Arabic 2111 Colloquial Arabic I	Int.	Int.	Int.	
Arabic 2112 Colloquial Arabic 2	Int.	Int.	Int.	
Arabic 4106 High Intermediate Modern Standard Arabic	Int./Adv.	Int.	Int.	
Arabic 4108 Advanced Arabic Grammar	Adv.	Int.	Adv.	
Arabic 4120 Arabic Media	Int.	Int.	Int.	
Arabic 5627 Classical Arabic Poetry	Adv.	Adv.	Adv.	Adv.
Arabic 5628 Classical Arabic Prose	Adv.	Adv.	Adv.	Adv.
Arabic 5651 Contemporary Arabic Prose Fiction	Adv.	Adv.	Adv.	Adv.
Arabic 5652 Contemporary Arabic Poetry and Drama	Adv.	Adv.	Adv.	Adv.
Persian 3101 Advanced Persian	Adv.	Int.	Adv.	
Turkish 3001 Advanced Turkish	Adv.	Int.	Adv.	
<b>Electives</b>				
Arabic 2241: Culture of the Contemporary Arab World		Beg.	Beg.	Beg.
Arabic 2798 May Morocco		Beg.	Beg.	Beg.
CMRS 2514: Golden Age of Islamic Civilization		Beg.	Beg.	Beg.
History 2350: Islam, Politics & Soc. In Hist.		Beg./Int.	Beg.	
History 2351: Islamic Society, 610-1258		Beg./Int.	Beg.	
History 2352: Ottoman Empire, 1300-1800		Beg./Int.	Beg.	
History 2353: Middle East in the 20th Century		Beg./Int.	Beg.	

History 2375: Islamic Central Asia		Beg./Int.	Beg.	
History 3304: History of Islam in Africa		Int.	Int.	
History 3351: Intellectual and Social Movements in the Muslim World		Int.	Int.	Int.
History 3357: The Middle East in the 19 <sup>th</sup> Century		Int.	Int.	
History 3365: History of Afghanistan		Int.	Int.	
NELC 2241: The Middle East Up Close		Beg.	Beg.	Beg.
NELC 2244: Films of the Near East		Beg.	Beg.	
NELC 5204: Culture and Politics in Central Asia		Adv.	Adv.	Adv.
NELC 5645: Contemporary Issues in the Middle East		Adv.	Adv.	Adv.
NELC 5568: Studies in Orality and Literacy		Adv.	Adv.	Adv.
RS 3972 Theory and Method in the Study of Religion		Int.		Int.
Persian 2241: Persian Culture		Beg.	Beg.	Beg.
Persian 2701: Persian Literature in Translation		Beg.	Beg.	Beg.
Persian 3704: Persian Epic		Int.	Int.	Int.
Turkish 2241: Turkish Culture		Beg.	Beg.	Beg.
Turkish 2701: Turkish Literature in Translation		Beg.	Beg.	Beg.
Turkish 5377: Turkish Music, Dance, Theater		Adv.	Adv.	Adv.