

Term Information

Effective Term Autumn 2022

Course Change Information

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

REGD GE approval

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

The course has been redesigned from the ground up in order to center the goals and learning outcomes for Foundations: Race, Ethnicity, and Gender Diversity.

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)?

We expect ongoing/greater enrollment, especially among students who are searching for REGD courses.

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	Religious Studies
Fiscal Unit/Academic Org	Comparative Studies - D0518
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2370
Course Title	Introduction to Comparative Religion
Transcript Abbreviation	Intro Comp Religion
Course Description	Introduction to the academic study of religion through comparison among major traditions (Judaism, Christianity, Islam, Hinduism, Buddhism, etc.) and smaller communities.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
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, Recitation
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites

Prereq: English 1110 (110) or equiv.

Exclusions

Not open to students with credit for 2370H or CompStd 2370H or 2370.

Previous Value

Not open to students with credit for 2370H or CompStd 2370H (270H) or 2370 (270).

Electronically Enforced

No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

38.0201

Subsidy Level

Baccalaureate Course

Intended Rank

Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Historical and Cultural Studies; Race, Ethnic and Gender Diversity

The course is an elective (for this or other units) or is a service course for other units

Previous Value

Required for this unit's degrees, majors, and/or minors

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Historical and Cultural Studies

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

- Identify (geographically, historically, and culturally) and describe key aspects of various religious traditions, including their internal heterogeneities;
- Interpret various religious traditions, their beliefs and practices through their symbols, historical data, and written texts;
- Describe key features of the contemporary religious landscape;
- Discuss fundamental concepts developed in the academic study of religions, including how we might define "religion," "world religion," "lived religion," and "pluralism"
- Integrate cultural, literary, aesthetic, and ethnographic approaches as valuable methods for studying religions.

COURSE CHANGE REQUEST
2370 - Status: PENDING

Last Updated: Vankeerbergen,Bernadette
Chantal
11/08/2021

Content Topic List

- Religion
 - Culture
 - Religious studies
 - Religious tradition
 - Society
 - Literature
 - Global
 - Eastern
 - Non-western
- No

Sought Concurrence
Previous Value

Attachments

- RELSTDS 2370-REGD Rationale.pdf
(Other Supporting Documentation. Owner: Arceno,Mark Anthony)
- 2370 Syllabus - REGD.pdf
(Syllabus. Owner: Arceno,Mark Anthony)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Arceno,Mark Anthony	10/26/2021 03:53 PM	Submitted for Approval
Approved	Armstrong,Philip Alexander	10/26/2021 05:19 PM	Unit Approval
Pending Approval	Vankeerbergen,Bernadette Chantal	10/26/2021 05:19 PM	College Approval

SYLLABUS: RELIGIOUS STUDIES 2370 INTRODUCTION TO COMPARATIVE RELIGION

Course overview

Instructor

Instructor: Melissa Anne-Marie Curley
Preferred contact method: via email at curley.32@osu.edu
Office hours: XXX
Office location: 448 Hagerty Hall

Land Acknowledgement

The land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. As a class, we honor the resiliency of these tribal nations and recognize the historical contexts that have affected and continue to affect the Indigenous peoples of this land.

Course Description

As a general introduction to the comparative study of religions, our course will introduce both a variety of religious traditions and some of the basic theories and methods for studying them, with a focus on the topic of religion and identity. We will explore not only “mainstream” traditions such as Judaism, Christianity, Islam, Hinduism, and Buddhism, but also indigenous traditions and new religious movements. And we’ll enter into some contemporary debates, using our theoretical toolbox to interpret religious thought and practice from multiple perspectives. Without taking the view that there is one right answer to the hardest questions we tackle, we’ll try to come up with questions we find interesting and answers we find compelling.

Course Goals

By the end of the semester, successful students should be able to

- Describe how religion serves as a framework within which identities can be formed and contested;
- Evaluate how religion as a category is constructed in intersection with the categories of race, gender, and ethnicity in the U.S. context;

- Articulate some of the ways in which their own identities have been and continue to be formed in complex relation to normative structures of power;
- Assess and analyze case studies in a variety of forms;
- Collect, present, and analyze data acquired through interviews and fieldwork.

General Education Course Goals and Expected Learning Outcomes

Goal 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcomes:

- GE 1.1. Successful students are able to describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.
- GE 1.2. Successful students are able to explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.
- GE 1.3. Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.
- GE 1.4 Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity.

Goal 2: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcomes:

- GE 2.1. Successful students are able to demonstrate critical self-reflection and critique of their social positions and identities.
- GE 2.2. Successful students are able to recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.
- GE 2.3. Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others.

We meet the outcomes by:

- Working with primary and secondary sources related to particular communities from different places in the world that allow us to recognize and describe how religion works both to maintain boundaries and to cross them

- Analyzing case studies that show how religious identity is experienced and understood in relation to other aspects of social identity, by individuals and within social systems
- Conducting fieldwork and interviews, which will introduce us to some of the complexities of religious belief and belonging in the contemporary United States, and allow us to describe how lived experiences are shaped by categories like race, ethnicity, and gender
- Cultivating our capacity for thinking comparatively and critically about how our own beliefs, commitments, and lived experiences are shaped by categories like race, ethnicity, and gender

Course materials

Required texts

There are no required texts to purchase for this course. All materials are available on Carmen.

Grading and faculty response

Grades

Assignment or category	Points
Attendance	5%
Case Studies	15%
Two letters to the professor	15%
Site Visit	20%
Interview	20%
Autoethnography	25%
Total	100%

See course schedule below for due dates

Assignment information

For every assignment, detailed instructions and prompts are available on Carmen. The following is only a summary and does not include all requirements.

All formal writing assignments should be double-spaced, in 12-point Times New Roman font, with one-inch margins.

Attendance: Consistent attendance and thoughtful participation from all of us is essential to the success of the course, to success on all the other assignments, and to achieving all the course and GE learning outcomes. We'll recognize the effort it takes to prepare, attend, and participate with some points toward your final grade. Attendance points will be assessed with exit tickets that you fill out at the end of each class session, and using the rubric for in-class use of digital devices, posted on Carmen. You are entitled to **two** unexcused absences. Each additional unexcused absence will count against your attendance points.

Value: 5% of final grade.

Case Studies: Case Studies are formal class discussions designed to give us the opportunity to develop skills at textual analysis, and to give everyone the opportunity to have their voices heard during class discussion. There are ten Case Studies spread out over the course of the semester; you only need to formally participate in five to receive full marks—our aim here is to make it straightforward and satisfying for everyone to earn these points, whether you are someone who dreads class participation or who thrives on it. Please see detailed instructions for individual case studies on Carmen.

Value: 15% of final grade.

Two Letters to the Professor: You will write one letter at the beginning of the semester reflecting on your personal learning goals for the semester, the threads of interest and concern that run through your intellectual life to date, and the aspects of your social identity that you take to be most important in defining who you are. You will write a second letter at the end of the semester returning to some of these questions in conversation with what you've learned over the course of the semester. Please see detailed instructions on Carmen.

Value: 7.5% of final grade each. Due end of Week 1 and end of finals week, via Carmen dropbox.

Site Visit: How religions are practiced and experienced as part of everyday life can often seem quite different from what we learn about religion in the classroom setting. Acting as a field researcher, attend a local religious event in the greater Columbus area hosted by a community that identifies with a religious tradition that is *different* than the one in which you were raised and/or with which you currently identify. Your aim is to observe how people express their religious commitments and identities through particular activities, investigating the variety of ways that people act religiously in organized, public settings, as well as your own reactions to and experiences of the event, and paying attention to how categories like race, ethnicity, and gender are marked—or unmarked—in this setting. Please see detailed instructions on Carmen.

Value: 20%. Due end of Week 6, via Carmen dropbox.

Interview: How individuals believe, practice, and experience their religions too can seem quite different from what we learn about religion in the classroom setting. Acting as a field researcher, investigate how one (or more) of the religious traditions we are studying in class is

practiced by an individual adherent, by interviewing a friend who identifies with a religious tradition that is *different* than the one in which you were raised and/or with which you currently identify about their religious identity, beliefs, and practices. Your aim is examine your interviewee’s own memories, experiences, and understandings, rather than inquiring into the teachings and practices of their religion “in general,” and to explore how your interviewee understands their own religious belonging in relation to other dimensions of their identity—including but not limited to their racial, ethnic, and gender identity. Please see detailed instructions on Carmen.

Value: 20%. Due end of Week 10, via Carmen dropbox.

Autoethnography: This assignment offers an opportunity to turn your scholarly gaze inward, tracing some of the history of a community to which you belong and analyzing your involvement in it. For this assignment, you’ll use skills you’ve already practiced through the previous assignments—textual analysis, field observation, interviewing—to tell us about how identities are constructed, commitments expressed, and power negotiated and experienced within the community you’re examining—both by others within that community and by you yourself. As in your previous assignments, you will want to pay special attention to the normative claims about racial, gender, and ethnic identity made within this community, explicitly or implicitly, and how and when these claims are contested. Please see detailed instructions on Carmen.

Value: 25%. Due end of Week 15, via Carmen dropbox.

Late assignments

For assignments in which late submissions do not impact our learning as a group—Site Visit, Interview, and Autoethnography—extensions will always be given upon request, and work will not be considered late so long as an extension has been requested in advance and work is submitted by the agreed-upon date (usually one week following the original due date).

For assignments in which late submissions do impact our learning as a group—Case Studies—extensions are not available except under extraordinary circumstances; barring such circumstances, late work will receive a zero, and completing a Case Study retroactively will not count.

Grading scale

93–100: A	73–76.9: C
90–92.9: A-	70 –72.9: C-
87–89.9: B+	67 –69.9: D+
83–86.9: B	60 –66.9: D
80–82.9: B-	Below 60: E
77–79.9: C+	

Course Policies

Your success in this class matters to me. If there are circumstances that may affect your performance in this class, please let me know as soon as possible so that we can work together to develop strategies for adapting assignments to meet both your needs and the requirements of the course. Students experiencing personal problems or situational crises during the semester are encouraged to contact the OSU Counseling and Consultation Service (614-292-5766; www.ccs.osu.edu) for assistance, support, and advocacy. This service is free and confidential.

The evidence increasingly suggests that most students produce better work and receive higher grades when taking notes by hand rather than using a laptop, and that sitting near students using laptops and other electronic devices has a negative effect on your grades *even if you are not using such devices yourself*. For these reasons, I strongly encourage everyone to consider leaving laptops packed away. If you do wish to use your laptop in class, I ask that you sit in the back row, and always bear in mind the rubric indicating appropriate use of digital devices.

The best way to reach me is by email at curley.32@osu.edu. During the semester, I try to make answering emails from students a priority—if you email me Monday through Friday, you should expect a reply within 24 hours. If your question is complicated, I encourage you to drop in on my Zoom student hours.

Academic integrity policy

- **General policy:** Plagiarism is the unauthorized use of the words or ideas of another person, misrepresenting someone else's work as your own with or without their knowledge, quoting or paraphrasing without citing the original source, or providing work for someone else to use as their own. Plagiarism is absolutely not permitted in any assignment or venue used in this course: papers, multimedia productions, discussion posts, your digital presence in live discussions, etc. It is a serious academic offense that will result in a report to the Committee on Academic Misconduct and potentially career-altering consequences. The University's policies on plagiarism are described in detail in your student policies handbook. Please read this information carefully, and remember that at no point should words or ideas that are not your own be represented as such.
- **Written assignments:** In formal assignments, you should follow either MLA or Chicago style to cite the ideas and words of your research sources. Comprehensive information on MLA citation can be found here: https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_style_introduction.html. Comprehensive information on Chicago citation can be found here: https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17th_edition/cmos_formatting_and_style_guide/chicago_manual_of_style_17th_edition.html.

You are encouraged to ask a trusted person to proofread your assignments before you turn them in—but no one else should revise or rewrite your work. The Writing Center is a great resource for proofreading and advice on improving your writing; distance appointments are available. See Resources section of this syllabus.

- **Reusing past work:** You are prohibited from turning in work from a past class to your current class, even if you modify it. This is plagiarism. If you want to build on past work or revisit a topic from previous courses, please discuss the situation with me.
- **Collaboration:** The course includes opportunities for informal collaboration with your classmates. While study groups and peer-review of major written projects are encouraged, remember that comparing answers on a major assignment is not permitted. If you're unsure about a particular situation, please feel free just to ask ahead of time. There are lots of ways to seek support for your work without crossing a boundary into cheating; you just need to be careful to know and abide by that boundary.

Ohio State's academic integrity policy

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/>.

Copyright disclaimer

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Accessibility accommodations for students with disabilities

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on a disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. 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; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Resources for Success and Well-Being

Academic well-being: There are many resources available at OSU for students who would like academic support, including the Office of Academic Advising, Student Services, the Writing Center, Dennis Learning Center, and other services. If you find yourself in circumstances that pose a serious challenge to your ability to keep up academically (e.g. ongoing family crisis, chronic illness, hospitalization, financial crisis, or being a victim of violence), Student Advocacy is available to help you manage the situation.

- Academic Advising: <http://advising.osu.edu/welcome.shtml>
- Student Services: <http://ssc.osu.edu>
- Writing Center: <http://cstw.osu.edu>
- Dennis Learning Center: <http://dennislearningcenter.osu.edu>
- Student Advocacy: <http://advocacy.osu.edu>

Personal well-being: OSU also has resources to help with emotional and bodily health. Counseling and Consultation Services (<http://ccs.osu.edu>, 614-292-5766), located in the Younkin Center on Neil Avenue and in Lincoln Tower, provides mental health care, referrals, counseling groups, wellness workshops, and substance abuse resources. They can help with feeling down, anxiety, difficulty concentrating, lack of motivation, interpersonal relationship problems, and substance abuse. CCS has an after-hours crisis line that can be reached at their main number, 614-292-5766 (ext. 2) outside of office hours. During work days, emergency consultations are also available. Outside resources include the **National Suicide Prevention Hotline (1-800-273-TALK)** and the **Crisis Text Line**, which can help you talk through any kind of crisis, including self-harm, domestic abuse, depression, sexual assault, family and friend problems, substance abuse, grief, and other situations (**text START to 741-741**).

Healthcare is available for all students at the Wilce Student Health Center on campus and accepts many insurance plans; it is mostly free for those on OSU student health insurance. If you are ill, they can give you an absence excuse as well as treatment. Same-day weekday appointments are available. After hours and on weekends, there are OSU urgent care facilities near campus that accept insurance; see <https://shs.osu.edu/emergencies/after-hours-care/>.

Increasing numbers of students are finding themselves without adequate food. The Buckeye Food Alliance (<https://www.buckeyefoodalliance.org>, 614-285-4067) runs a free food pantry for OSU students in Lincoln Tower, Suite 150, that is open four days a week.

Sexual assault crisis services are available to people of all genders and orientations through the local SARNCO hotline (614-267-7020) and area hospitals. Ongoing support is available through Counseling and Consultation and Wilce Student Health. OSU Hospital, CCS, and SARNCO are confidential. You can also find support and ways to report sexual assault or harassment through the University's Title IX office (<http://titleix.osu.edu>), which does not guarantee confidentiality. Be aware that many other OSU academic and coaching staff are mandatory reporters (required to convey reports of assault to the University) and also cannot guarantee confidentiality. (To be clear, I absolutely will help you get assistance, but you have a right to be aware of OSU's reporting policies.) Choose the support system that is right for you. Being a victim/survivor of sexual assault is never your fault, and you have the right to compassionate help.

Please do not hesitate to reach out if you are struggling and need help finding assistance.

This course is anti-racist. 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. If you experience something in the course that does not uphold this standard, please reach out and start a dialogue about what can be done.

Schedule of Readings and Assignments

Week 1	Introductions. Syllabus review. First class survey.
	<p>What are we talking about when we talk about identity? What are we talking about when we talk about intersectionality? How is identity constructed through ritual? Please watch: Michael Puett, “Ritual and Humanity.” Please read: Farid Esack, “Long Live Mrs Batista!” Due this week: Letter 1.</p>
Week 2	<p>Intro to Hinduism. How rituals sustain the world. Being Hindu in America. Case Study 1: Sanjay Patel, “Sanjay’s Super Team.”</p> <p>Gender and ritual purity. Ways of understanding the goddess. Becoming a bride; becoming a mother. Please read: Karen V. Fernandez, “The Golden Ties That Bind: Boundary Crossing in Diasporic Hindu Wedding Ritual” Please read: Doranne Jacobson, “Golden Handprints and Red-Painted Feet: Hindu Childbirth Rituals in Central India.”</p>
Week 3	<p><i>Varna, jāti</i> and ritual purity. Thinking about class and ethnicity in religious terms. Mobilizing ritual against the social order. Please read: Karin Kapadia, “Dancing the Goddess: Possession and Caste” Case Study 2: Smitha Raj, “My Child Learned He Was ‘Low Caste’ from a School Textbook: An American Shudra Story.”</p> <p>Intro to Buddhism. How rituals dissolve the world. Being Buddhist in America. Please watch: SBS TV, “Meet This Buddhist Cat Who Will Find Buddha Inside You.”</p>
Week 4	<p>Funeral rituals, hungry ghosts, and mothers drowning in blood. Can rituals travel? Please read: Beata Grant and Wilt L. Idema, <i>Escape from the Blood Pond Hell: The Tales of Mulian and Woman Huang</i> (excerpt). Please listen to: Deena Prichep, “Adopting a Buddhist Ritual to Mourn Miscarriage, Abortion.”</p> <p>The need for ancestors. Thinking about religious community as political community. Case Study 3: “May We Gather: A National Buddhist Memorial Ceremony for Asian American Ancestors.”</p>
Week 5	<p>Religion and identity (1): rituals of remembering. Please read: Stephanie D. Hicks, “Impeding the Settler Colonial Project Through Yoga for Black Lives” or Waziyatawin and Michael Yellow Bird (eds.), <i>For Indigenous Minds Only: A Decolonization Handbook</i> (excerpt).</p> <p>Intro to Islam. How rituals structure time and space. Being Muslim in America.</p>

	<p>Please watch: Ramy Youssef, “I Wish Muslims Prayed on Sundays.”</p> <p>Please read: Rose Aslan, “Salah: Daily Prayers in Muslim America.”</p>
Week 6	<p>Local and global communities. Feasting and fasting.</p> <p>Case Study 4: See Something Say Something, “#BlackMuslimRamadan.”</p> <p>In Class: Site Visit debrief.</p> <p>Intro to Sikhism. How rituals shape the body. Being Sikh in North America.</p> <p>Please watch: Superwoman and Humble the Poet, “#LEH” and Humble the Poet, “Baagi Music.”</p> <p>Due this week: Site Visit assignment.</p>
Week 7	<p>Ritual equality in principle and in practice.</p> <p>Please read: Nikky-Guninder Kaur Singh, “Why Did I Not Light the Fire?: The Refeminization of Ritual in Sikhism.”</p> <p>Thinking religion and race as mutually marked. Which bodies are visible? Which bodies are under surveillance?</p> <p>Please read: Khyati Y. Joshi, “The Racialization of Hinduism, Islam, and Sikhism in the United States.”</p> <p>Case Study 5: Kominas, “See Something, Say Something.”</p>
Week 8	<p>Religion and identity (2): putting the fashion in rituals of self-fashioning.</p> <p>Please read: Su’ad Abdul Khabeer, “Sara” and “Muslim Dandies”;</p> <p>Case Study 6: “Somewhere in America #MIPSTERZ,” Onkar Singh, “How to Wear a Kirpan When You’re Working Out!” and Nike, “What Will They Say About You?”</p> <p>Autumn break—no class meeting</p>
Week 9	<p>Intro to Judaism. Rituals of repair and renewal. Being Jewish in America.</p> <p>Case Study 7: Max Strassfeld, “Marking Gender Transition in the Mikveh.”</p> <p>Religion, tradition, culture. Rituals of welcome.</p> <p>Please read: Andy Newman, “Journey from a Chinese Orphanage to a Jewish Rite of Passage” and Samira K. Mehta, “Asian American Jews, Race, and Religious Identity.”</p>
Week 10	<p>Revisiting religious community as political community. Freedom Seder. Women’s Seder. Refugee Seder.</p> <p>Please read: Sarah Hankins, “‘For You Were Strangers’: Jewish Ritual, Black Musics, and Commemorative Politics in Tel Aviv’s Refugee Seder.”</p> <p>In Class: Interview debrief</p> <p>Intro to Christianity. Rituals for making kin. Being Christian in America.</p> <p>Please watch: Gregory Boyle, “Stories of Kinship and Compassion.”</p> <p>Due this week: Interview assignment.</p>
Week 11	<p>Eucharist. Baking bread. Making jello salad?</p> <p>Please read: Daniel Sack, “Liturgical Food: Communion Elements and Conflict.”</p>

	<p>Revisiting religious community as political community. Christianity and the Civil Rights Movement.</p> <p>Case Study 8: Chapter of your choice from Charles Marsh, <i>God's Long Summer: Stories of Faith and Civil Rights</i>.</p>
Week 12	<p>Religion and identity (3): minority traditions and "achieving Whiteness."</p> <p>Please read: Jamie Moshin and Richard Benjamin Crosby, "Liminally White: Jews, Mormons, and Whiteness."</p> <p>Veteran's Day—no class meeting</p>
Week 13	<p>Intro to Yoruba Traditions. Ifa divination. Naming rituals. Finding the òrìṣà in the Americas.</p> <p>Please watch: Gabriel Bata, "What Is Ifa?"</p> <p>Yoruba Traditions in diaspora. Rituals for being reborn.</p> <p>Please read: Aisha Beliso-De Jesús, "Santería Copresence and the Making of African Diaspora Bodies."</p>
Week 14	<p>Yoruba Traditions in diaspora. Rituals for harnessing power. Òṣun as an alter ego?</p> <p>Case Study 9: Beyoncé, "Hold Up" and "All Night," and Broadly, "The Church Service That Worships Beyoncé."</p> <p>Intro to Navajo Religion. The Native American Church. Religion, ceremony, and medicine.</p> <p>Please read: Joseph D. Calabrese, "Medicine and Spirit: The Dual Nature of Peyote."</p> <p>Case Study 10: Inés M. Talamantez, "Teaching Native American Religious Traditions and Healing."</p>
Week 15	<p>Religion, ceremony, and the law. Courtroom rituals.</p> <p>Please read: Hugh B. Urban, "The Native American Church: Ancient Tradition in a Modern Legal Context."</p> <p>Religion and identity (4): revisiting rituals of remembering.</p> <p>Please read: Nancy Furlow, "Angoon Remembers: The Religious Significance of Balance and Reciprocity."</p> <p>Due this week: Autoethnography assignment.</p>
Finals Week	Due this week: Letter 2.

GE Foundation Courses

Overview

Courses that are accepted into the General Education (GE) Foundations provide introductory or foundational coverage of the subject of that category. Additionally, each course must meet a set of Expected Learning Outcomes (ELO). Courses may be accepted into more than one Foundation, but ELOs for each Foundation must be met. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course.

This form contains sections outlining the ELOs of each Foundation category. You can navigate between them using the Bookmarks function in Acrobat. Please enter text in the boxes to describe how your class meets the ELOs of the Foundation(s) to which it applies. Because this document will be used in the course review and approval process, you should use language that is clear and concise and that colleagues outside of your discipline will be able to follow. Please be as specific as possible, listing concrete activities, specific theories, names of scholars, titles of textbooks etc. Your answers will be evaluated in conjunction with the syllabus submitted for the course.

Accessibility

If you have a disability and have trouble accessing this document or need to receive the document in another format, please reach out to Meg Daly at daly.66@osu.edu or call 614-247-8412.

GE Rationale: Foundations: Race, Ethnicity, and Gender Diversity (3 credits)

Requesting a GE category for a course implies that the course fulfills **all** the expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Race, Ethnicity, and Gender Diversity, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational for the study of Race, Ethnicity and Gender Diversity.

Course Subject & Number: _____

B. Specific Goals of Race, Ethnicity, and Gender Diversity

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcome 1.1: Successful students are able to describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 1.2: Successful students are able to explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

Expected Learning Outcome 1.3: Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 1.4: Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

Expected Learning Outcome 2.1: Successful students are able to demonstrate critical self- reflection and critique of their social positions and identities. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 2.2: Successful students are able to recognize how perceptions of difference shape one’s own attitudes, beliefs, or behaviors. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

Expected Learning Outcome 2.3: Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met.

GE Rationale: Foundations: Social and Behavioral Sciences (3 credits)

Requesting a GE category for a course implies that the course **all** expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Social and Behavioral Sciences, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational in the study of Social and Behavioral Sciences.