

Term Information

Effective Term Spring 2023
Previous Value Autumn 2021

Course Change Information

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

Updating to Citizenship Theme in New GE

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

This course is a multi-disciplinary introduction to Muslim diasporic communities in western countries, namely the U.S. and western Europe. It considers personal experiences of western Muslims living between multiple cultures, identities, and values. It also considers the broader significance of their status in the countries they live in, regarding belonging, citizenship, and justice.

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)?

None

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 Islamic Studies
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
Transcript Abbreviation Islam in the US/EU
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.
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
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

Previous Value

Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites

Exclusions

Not open to students with credit for NELC 3201.

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; Citizenship for a Diverse and Just World

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

Previous Value

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

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.

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

Sought Concurrence

No

COURSE CHANGE REQUEST
3201 - Status: PENDING

Last Updated: Levi,Scott Cameron
06/07/2022

Attachments

- ISLAM3201 submission-doc-citizenship.pdf: Citizenship GE Form
(GEC Model Curriculum Compliance Stmt. Owner: Blacker,Noah)
- ASCC Coverlet, Islam3201 CitizenshipRevisions.docx: Cover Sheet of Revisions
(Cover Letter. Owner: Blacker,Noah)
- ISLAM3201 S22 Course SYLLABUS June-2022[58].pdf: Syllabus - Updated
(Syllabus. Owner: Blacker,Noah)

Comments

- Please see Panel feedback email sent 04/27/2022. *(by Hilty,Michael on 04/27/2022 04:16 PM)*
- Updating to Citizenship GE *(by Blacker,Noah on 01/24/2022 12:12 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Blacker,Noah	01/24/2022 12:12 PM	Submitted for Approval
Approved	Levi,Scott Cameron	01/25/2022 09:06 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	04/01/2022 03:41 PM	College Approval
Revision Requested	Hilty,Michael	04/27/2022 04:16 PM	ASCCAO Approval
Submitted	Blacker,Noah	06/07/2022 07:21 AM	Submitted for Approval
Approved	Levi,Scott Cameron	06/07/2022 07:23 AM	Unit Approval
Pending Approval	Vankeerbergen,Bernadette Chantal	06/07/2022 07:23 AM	College Approval



June 2, 2022

RE: Revisions for Islam 3201 as a Citizenship Themes course

Dear Sir/Madam:

On April 27, 2022, ASCC wrote us with these stipulations to address for Islam 3201 as a Citizenship Themes course:

"Islamic Studies 3201 was not voted on as the Panel would like the following feedback items addressed:

- The reviewing faculty ask that additional clarity be provided about how this course is an advanced study of Citizenship and how forms of critical thought will be utilized throughout the course to undertake an advanced study of Citizenship. This can be accomplished in many ways, such as through incorporating Citizenship into the course title, providing information on **readings and course discussions that will directly interact with Citizenship, more clearly framing and linking assignments to the GE Goals and ELOs**, moving information into the course's weekly calendar, etc.
 - Additionally, the reviewing faculty note that the course subtitle on the syllabus has "citizenship" in it & yet that is not the official title of the course (as seen on the form in curriculum.osu.edu). Is it the intention of the department to actually change the official title of the course (which would make sense if the course becomes part of the Citizenship theme)? If so, please make that change on the form in curriculum.osu.edu.
- The reviewing faculty recommend clarifying the attendance policy and what "up to 5%" means when a student misses a course. How is this 5% calculated and what metrics will be used to determine if a student loses 1% versus 5% of their attendance grade?
- The reviewing faculty ask that a cover letter be provided that explains any changes made in response to feedback from the Panel."

Here is my response.

1. The course name has been changed in curriculum.osu.edu to "Muslims in America and Europe: Citizenship and Living Between Worlds", as indicated in the syllabus.
2. The Absence policy (pp 12-13) has been updated to adjust and clarify the policy.
3. To show how this course is an advanced study of Citizenship, I have done the following:
 - a. Revised the Course Description (p. 1) to bring out more clearly the concerns covered in the course about being a Muslim citizen of a Western country.
 - b. Added explanations on the topics of reading, writing, lecture, and discussion in many of the class days within the Course weekly calendar. These make the connections more explicitly to Citizenship goals and ELOs.

Sincerely,

A handwritten signature in black ink, appearing to read 'Morgan Liu', with a stylized, cursive script.

Morgan Liu

Associate Professor
Department of Anthropology
Department of Near Eastern Languages & Cultures
The Ohio State University
liu.737@osu.edu



Muslims in America and Europe: Citizenship and Living Between Worlds Islam 3201

The Ohio State University, Columbus, Spring 2022

[Submitted to] fulfill *GE Theme: Citizenship for a Just & Diverse World*

Associate Professor

Morgan Y. Liu

Contact: liu.737@osu.edu

Office Hours: T 1-3pm & by appt.

Office: via Zoom & prior appt.

Class Time: T Th 11:10a-12:30p

Classroom: Hagerty 186

Graduate Student Assistant:

Erin Barrentine:

barrentine.2@osu.edu



Course description

What does it mean to live as

modern Muslim citizens of western countries? How do they cope with prejudice, Islamophobia, traditions, integration, migration, and opportunities? We explore the experiences in the U.S. and western Europe of Muslims whose families originate from the

Arab world, Iran, Turkey, South/Southeast/Central Asia, Russia, and China. **This course is a multi-disciplinary introduction to Muslim communities in western societies.** It considers personal experiences of western Muslims living between multiple cultures, identities, and values. It considers the **broader significance of their status as citizens of the countries they live in**, regarding their treatment by local communities, government, justice systems, and their own senses of belonging and accomplishment. **Main course themes** include migration and refugees as a global problem; understanding culture, ethnicity, religion, values, and cultural differences; knowing Islamic belief and practice; tensions between community traditions and diversity in society; considering whether America is (or should be) a melting pot or multicultural society; the meanings of citizenship (how legal citizenship differs from “social citizenship”), national belonging, and a just pluralistic society.





Course materials consist of news articles, films, novel excerpts, graphic novels, web resources, and analytical studies. Students also work for much of the semester on projects of their choosing relevant to course themes. Projects could focus on a particular immigrant community; a social-political-legal issue; a critique of scholarly book, novel, or film; interviews with community members at a civic organization, ethnic festival or event (pictured below), or an institution like the

Arab American Museum in Dearborn, Michigan (above). Each student does two projects, consisting each of a paper and a presentation at middle and end of the semester. **Class formats** include lectures, discussions, debates, film viewings, and student presentations.

This currently course satisfies the GE requirements for **Social Science: Individuals and Groups**; and for **Diversity: Social Diversity in the United States**. It will satisfy the new **GE Theme: Citizenship for a Just & Diverse World**. It also meets requirements for the **major in Islamic Studies**, NESA.



Readings, Film, Video

All readings and audiovisual sources will be posted on Carmen

as PDFs or links to streaming video. All of these course materials are available free to OSU students and are in English (or with English subtitles). They are posted on [Carmen>Assignments>Class#](#), based on the “Class #” that they are due.

“Carmen>Assignments” means go to our Carmen website, click on “Assignments” on the left sidebar, then look for the Class number for assignments to do *before* that Class, starting with Class 1, our first meeting. There are no textbooks or books to buy!

Prerequisites and Audience

- No specific course prerequisites, but college-level ability to read critically and express yourself clearly in speech and writing. You will increase your critical reading, writing, and speaking skills here.
- Great for students studying social sciences or humanities but designed for students of all majors and career paths. All course materials are accessible in English language.
- No background is presumed about Islam, Europe, or social science. However, those who do have prior knowledge in these would benefit from this course's comparative and analytic perspective.

GE Goals and Expected Learning Outcomes

1. General Expectations of All New GE Themes

- *Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations*
 - *This course is an advanced study of the focal theme because:*
 - While the course does not presuppose background in Islam, social science, or Europe, it addresses these topics with a deep and analytical approach. The course's readings and lectures draw from studies in cultural anthropology and sociology concerning the social dynamics of immigrant communities in western industrialized nation-states.
 - Conceptual frameworks that will be taught will include theories of ethnicity, ethno-religious boundary marking and guarding, essentialist and non-essentialist understandings of identity, and performative theories of ethnicity and religion.
 - We also discuss the place of religion in a modern society, the tensions between communal traditions and societal diversity, and the distinction between diversity and true pluralism
 - *ELO 1.1: Engage in critical and logical thinking about the theme:*
 - Students are taught conceptual approaches to understanding immigrant and minority communities and apply them methodically and critically to a series of cases. The Muslim 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 ("culture") and the possibility of individual choice (agency).
 - The syllabus includes class days and home assignments devoted to laying out and discussing cases that bring to a point the issues that Muslims face in the West: discrimination, fear, cultural dissonance, individual freedom of expression versus respect for religious tradition, and others.
 - Critical thinking will be evaluated in the various types of course assignments:
 - (1) Individual Responses (IRs), daily written assignments keyed to specific readings and films done that day at home, give students the venue to apply critical and logical thinking to such social issues of western Muslim communities.
 - (2) The Theme Paper and Theme Presentation, on topics of the students' choice related to course themes and subject to instructor approval, are written and oral venues for students to demonstrate this critical engagement of course concepts onto case materials.
 - (3) Class discussions following up the IRs allow the instructor to probe students' arguments, and for students to critique each other's reasoning.
 - *ELO 1.2: Engage in advanced, in-depth, scholarly exploration of the topic:*
 - This course aims to explore Muslim communities in the West in a manner that goes deeper than just documenting the facts of their histories and circumstances. Class lectures, reading and writing assignments, and discussions interrogate what constitutes ethnic and religious identity for these Muslims, and what the proper place of religion and traditions could be in a modern democratic society.

- These advanced problems will be approached by a range of social science and humanistic perspectives. 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 with respect to how these contribute to maintaining ethnic distinction and identity in a Western society.
 - The course will also pose the question, How does “separation between Church and State” in the US differ from secularism or laicism in Europe, and why does that matter to their Muslim citizens?
 - Again, students engage in these analyses through the daily written Individual Responses (IRs), their Theme Paper and Theme Presentation, and in our class discussions.
- Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experience with academic knowledge or across disciplines or previous classes.
 - ELO 2.1: Identify, describe, synthesize approaches or experience as they apply to the theme.
 - The conceptual theories and concrete cases in the course will keep 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 topics that show up on news media.
 - *For example, the course gives students leverage to think critically about U.S. immigration policy, Muslim bans, claims about "Islamofascism", fears about "Islamic law" in America, and policies concerning "structural discrimination" in U.S. institutions.*
 - *The analytical tools honed in this course concerning Muslim communities specifically will increase their abilities to grasp and thinking through broader issues about other minorities, and about the conditions and meanings of a just society in America or the West*
 - ELO 2.2: Demonstrate a developing sense of self as learner:.
 - *One outcome of this course is to build within students a sense of their own social positioning in society, the ability to locate the self with respect to a diverse world. They do that by evaluating the place of Muslims in America and Europe, whether or not they themselves identify with these groups.*
 - *A key aim of this course is to build an appreciation for Muslims as an integral part of American diversity. A recurring theme in the readings and videos is the role of ethnic and religious tradition in a modern society. 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?*
 - *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.*
- *These questions are meant to instigate student self-reflection on their own stance on dealing with social difference around them, and challenges them to be life-long learners of other cultures and religions*

Specific Expectations for New GE Citizenship for a Diverse & Just World

- Goal 1: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

- ELO 1.1: Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.
 - *The course is organized around a series of thematic questions related to citizenship in a just and diverse modern society. Because it is focused on Muslim communities in western countries, the course's contribution to this GE Theme is to bring students to ponder about how the presence of Muslim citizens in a liberal democracy raises particular questions about the meaning and possible limits of the tolerance of difference and practice of equal justice in societies that purport to affirm those principles.*
 - *The course's thematic questions include:*
 - *(1) How do Muslim life patterns fit into Western societies? What social or cultural tensions do Muslims experience as American or European citizens?*
 - *(2) In what ways do their experiences reflect the problems of making societies more just: addressing discrimination, prejudice, unequal treatment or fear? How does the presence of Muslim citizens test the practice or ideals of justice in western societies?*
 - *(3) What is the proper place of religion in a just modern society? How does "separation between Church and State" in the US differ from secularism or laicism in Europe, and why does that matter to their Muslim citizens?*
 - *(4) What is a just society? What's the difference between a merely diverse society and a pluralistic one?*
- ELO 1.2: *Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen*
 - *An important part of intercultural competence for students as global citizens is awareness of socially and religiously different people, and being able to negotiate those differences thoughtfully and with tolerance and patience.*
 - *This course certainly conveys knowledge about various Muslim cultures and European societies. But it goes deeper with its analytic approach, rallying the social sciences and humanities, to develop student critical thinking on culture and identity.*
 - *One goal is to build within students a sense of their own social positioning in society, the ability to locate the self with respect to a diverse world. They apply these skills in the daily written Individual Responses on the assigned videos and readings, in class discussion, and in their independent research Theme Presentation and Theme Paper.*

- *Goal 2: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.*
 - *ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.*
 - *Muslim communities in America and Europe present to the student populations with customs, values, dress, and worldviews that are often quite distinct from the mainstream societies in which they live.*
 - *Moreover, Muslims in the West are culturally diverse among themselves (being originally from the Middle East, Africa, Southeast Asia, Central Asia, China, and Russia). The entire course is focused on their experiences of living amidst cultural contrast in western societies. We consider questions of tolerance, mutual respect, and equality based on cultural understanding and an ideal of pluralism.*
 - *(1) We discuss, on one hand, are Islamic values consistent with social tolerance, and what are Muslim ways of looking at citizenship and social justice?*
 - *(2) On the other hand, can a liberal democratic society, like post-9/11 America or Europe with its troubled conflicts with its Muslims and recent mass refugee immigration, be tolerant of Muslims? How does the presence of Muslim citizens test the practice or ideals of justice in western societies?*
 - *(3) And an important question we discuss concerns the difference between a diverse society and a pluralistic one. How does pluralism go beyond mere tolerance of difference and move a society toward more justice?*
 - *The course's readings, videos (specifically mentioned above in answer to other ELOs), daily written Individual Responses, class discussions, Theme Paper, and Theme Presentation are all venues for the students to write, speak, and debate about these issues of diversity, equity, and inclusion through the lived experiences of western Muslim communities.*
 - *ELO 2.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.*
 - *The course deals with both western Muslims' lived experiences of conflicting cultural traditions and their structurally-conditioned dilemmas as often misunderstood, maligned, feared, disregarded, or powerless minorities. The cases to be studied, mentioned above for other ELOs, present various events and situations where lived experiences and structural problems intersect for student analysis.*
 - *The question for students is, how does a diverse, just society arbitrate between these competing visions of the common good? The stakes are not abstract, because people have literally died because of this controversy. Students will debate in their Individual Responses and in class, 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.?*

Course Technology

The instructor does not provide technical support. For help with your password, university e-mail, Carmen, or any other technology issues, questions, or requests, contact the OSU IT Service Desk. Standard support hours are available at <https://ocio.osu.edu/help/hours>, and support for urgent issues is available 24/7.

- **Self-Service and Chat**
support: <http://ocio.osu.edu/selfservice>
- **Phone:** 614-688-HELP (4357)
- **Email:** 8help@osu.edu
- **TDD:** 614-688-8743

Technology skills necessary

- Basic computer and web-browsing skills
- Navigating Carmen
- Carmen Zoom text, audio, and video chat

Necessary Equipment

- Computer: current Mac (OS X) or PC (Windows 7+) with high-speed internet connection
- A tablet (e.g., University-issued iPad) is an acceptable alternative as long as you have a keyboard and the capacity to save documents as Word files or PDFs

Necessary Software

- Word processor capable of saving in .doc, .docx, or .pdf formats. Recommended: [Microsoft Office 365 ProPlus](#): free for Ohio State students. Office 365 is installed within your BuckeyeMail account. See <https://ocio.osu.edu/kb04733>.
- You are not required to use Microsoft Office. However, any assignments submitted through Carmen dropbox will *only* be accepted in .doc, .docx, and .pdf formats. No submissions via Google Docs, Box, Word Online, or OneDrive.
- Web browser: we recommend Google Chrome for this course, especially for Carmen Zoom meetings and video streaming. Safari is not fully compatible with Carmen Zoom and some OSU video services.



Final Course Grade Breakdown

Assignment Category	Percent of Grade
Individual Responses (IR)	30 %
Project Presentation, Mid-term	10 %
Project Presentation, End-of-term	15 %
Project Paper, Mid-term	20 %
Project Paper, End-of-term	25 %
TOTAL	100 %

Grading Scale

❖ **Grading Scale** for Individual Responses, Lecture Responses, Exams, & Presentation:

- If this scale looks different from what you are used to, don't worry. All our grading will be on this scale, and your final grades will also be computed on this scale. So if you do "A" work on an Exam, you'll get a 95-100 on it. That'll put you on the road to an "A" for the course if you also do the same level of work on the other parts of the course. And so forth.

A = 95 – 100%	C+ = 78 – below 81%
A- = 91 – below 95%	C = 75 – below 78%
B+ = 88 – below 91%	C - = 71 – below 75%
B = 85 – below 88%	D+ = 68 – below 71%
B- = 81 – below 85%	D = 65 – below 68%
	E = below 65%



Regular Flow of Classes: How it all Works



This course is in person; assignments are online via Carmen.

Our Class meetings each has a unique number across the term: Class 1, Class 2... For each "Class #", here is how our cycle of activity works:

1. Do **Class assignment (videos, reading, writing)** for each Class # *before* that live Class #. It is posted on Carmen>Assignments>"Class #". For example, do the assignment for Class 23 *before* it meets, and the assignment is posted on Carmen>Assignments>Class 23.
2. This includes **doing some readings** *before* that live Class, which are posted there as PDFs or links. Sometimes you'll watch a film excerpt.
3. **Write answers to prompts about the reading, called the Individual Response (IR). Post to same webpage by 1:00am** *before* Class #.
4. Also, **watch any short lecture videos of me** *before* that Class.
5. At the scheduled class time, we meet in person in each Class #. This is the interactive part of the course. **We talk about, debate, and do activities related to my recorded lecture and the readings.**

Then repeat for the next Class #. Details on Assignments are below. We will sometimes depart from this routine, such as when we do our oral Theme Presentations. Details in the Class Schedule.

Assignments

- ❖ The course has two kinds of work: daily assignments and projects.
 - Daily assignments consist of a reading or video, plus a short written response to that, called an **Individual Response (IR, see below)**. IRs are usually due for each day a reading or video is to be done. **Reading assignments are NOT heavy, but please do them and the IRs on time.**
 - Projects happen throughout the term, and you are expected to plan your own work schedule. You complete two projects, one due mid-term, one end-of-term. You choose your project's topic with approval by the instructor (see below). Each project consists of three stages (see Class Schedule):
 - **Project Proposal** (oral & written): your topic idea before you do research
 - **Project Presentation** (oral): present to class for feedback after doing research
 - **Project Paper** (written): work on this all term, revise with class feedback
 - I cannot overstate the importance of doing daily assignments on time and pacing yourselves on projects. Don't do last minute work, then you'll do great in the course.



- Use the studying tricks in PDF “How to Read an Academic Book or Article” posted on **Carmen>Syllabus** so that you can do the readings more effectively.
- Check **Class Schedule** before each Class to know the homework and what to expect in Class, on Carmen>Syllabus. All assignments (readings, videos, website links) are posted under

Carmen>Assignments>Class #, where “#” is whatever Class number, according to the **Class Schedule** document.

- ❖ **Individual Response (IR): Do at home before each Class**
 - IRs are brief questions you respond to right after your assigned reading, videos, or website. I'd like *brief but thoughtful* answers. This shouldn't take too much time.
 - Most Classes have an IR. Post your IR answers *before* that Class.
 - All assignments (readings, films, websites, and the specific IR) are posted under **Carmen>Assignments>Class #**, where “#” is whatever Class number, according to the Class Schedule document. You post your IR answers at the same webpage.
 - *Save your own copy* of all IRs.
 - IRs are graded with a score (0-100) based on *conscientious and thoughtful engagement with the reading, videos, or website*.
 - I will post to the same website your IR score and some comments for improving.
- ❖ **Project Proposal: happens in class and at home**
 - The topic for each project has to be do-able with resources and time available. Because you do two projects over the course, the research time you have for each is only about 4-5 weeks before presentations start and the paper is due.
 - There are different ways of thinking about your project:

- Option 1: *Investigate a specific case, event, or Muslim community* that our course does not cover.
- Option 2: *Investigate a social, political, or legal issue / question* about western Muslims in some depth.
- Option 3: *Write a critique and review of books or films* that our course does not use. Get suggestions from instructor, depending on your interests.
- In any case, [get prior approval about your topic and suggestions on resources](#). Talk to me during class, arrange to meet, or email me ideas.
- Then write a 1-2-page Project Proposal for this topic and email to me by the deadline (see Class Schedule). **I need to approve the Theme Proposal by email.** The Project Proposal includes:
 - Topic / *problem / question* to investigate
 - Motivation: why is this topic important or interesting? How connected to other issues?
 - Sources you may use (must include some book excerpts or articles). *Be careful about the quality and reliability of your sources; consult with the instructor when in doubt.*
 - Argument: what do you intend to claim or assert about this topic?
- [Present your Project Proposal in class](#) for student questions and feedback before you begin research. After that, [work on this project independently; pace yourself, because you are responsible for setting your own deadlines for the tasks ahead!](#)

❖ **Project Presentations: happen in class**

- **Prepare a 15-minute Project Presentation to the class** with Powerpoint.
- When you present, talk about why this topic is important in some way, and how it connects with the materials in our course. *Do your findings confirm or complicate our discussions? Critical evaluations, comparisons, and reflections on the course materials through your investigations will be rewarded especially in the grading.*
- The **point of the Presentation is for YOU to get the feedback you need** to improve your Project Paper. Make sure you ask the class or me if you are unsure about your evidence or argument for the paper. The Presentation is your chance to work out your thoughts with us.
- **Conduct a 10-minute class discussion after your Presentation.** Prepare 2-3 questions for class discussion on your Project topic. *Ask the class to discuss the wider issues behind what you are presenting about, and discuss what is at stake with this topic.*
- Project Presentations are graded with a score (0-100) based on *quality of conceiving the topic, motivation, use of sources, analysis, and logical presentation*. See above, “Final Course Breakdown” for percentage of your final grade that this counts for. I will post your Project Paper score on the same part of the website.
- You will do one Project Presentation for each project, and you will do two projects in the course, for a total of two Project Presentations, one midterm and one term’s end.

❖ **Project Papers: happen at home**

- During the time you are researching your topic and preparing the Project Presentation, **also be writing your Project Paper on the same topic. Pace yourself in writing through the term.**
- Your Project Paper is a short 6-8pp essay, turned in to Carmen>Assignment>ProjectPaper-*Class#* after all the Project Presentations for this half-term are done (see Class Schedule).
- When you do your Project Presentation, you will get feedback on improving your ideas from me and the other students. **Use those suggestions to revise your Project Paper.**
- Project Papers are graded with a score (0-100) based on *quality of conceiving the topic, motivation, use of sources, analysis, and writing organization/clarity*. See above, “Final Course Breakdown” for percentage of your final grade that this counts for. I will post your Project Paper score and some comments on the same part of the website.
- You will do one Project Paper for each project, and you will do two projects in the course, for a total of two Project Papers, one midterm and one term’s end.

Other Policies

Late assignments: No late work will be accepted without consent from me. Make sure you are keeping up with readings and other assignments. Do assignments in advance, save your work frequently and in multiple locations, know where the nearest computer lab is in case of technical problems.

Absences: you are allowed 2 absences to class without penalty. Beyond that, absences may negatively affect your overall grade if you do not present valid reasons (see next). You can fail just by missing a few classes without valid excuse!

If you have to be absent, email me (ahead of time if possible) with your reasons, with documentation if possible. Email me even if you tell me verbally in class because I need a record. Valid reasons are excused with zero penalty and do NOT count toward the allowed two absences. Valid reasons include religious holidays, military service, court duty, school-sanctioned sports, Covid, and other emergencies. You are responsible for making up for missed readings and assignments and watching any recorded classes. Tell me & the GTA of your progress in make ups. If you do not present reasons for absences beyond the allowed 2, your overall grade will be deducted by 1% for each such absence. If you present a reason, and it is not one of the valid reasons above, you will get 0.1%-1.0% deducted per such absence, depending on the nature of the reason, to the discretion of the instructor.

If an unusual, lasting situation arises, you are responsible to let me know as soon as possible, or have someone else contact me. Don't just disappear!

The unpredictable nature of COVID-19 requires an element of flexibility. If you are experiencing symptoms or quarantine requirements that limit your access to our class, please let me know right away. Alternative arrangements can be made.

Lateness: repeated lateness (every 3 instances) will be counted as absence. Leaving class early (without telling me ahead verbally) is treated as lateness. Doing inappropriate activities during class is treated the same (see below on class conduct). These apply to online attendance as well.

Incompletes: If feel you need one, you must request this *before* the end of the term and talk to me about circumstances. I have discretion about whether to grant this. If granted, it might come with a late penalty on any missed Exams or other work that is lacking at the end of the term.

Class Time Conduct: I expect your full, thoughtful attention:

- **NO use of DIGITAL DEVICES permitted in class**, not even for note taking. *No texting or web browsing during class.* If there's a true emergency, step outside to take care.
- **Digital devices ARE encouraged during your in-class writing** – see above. SLDS students are welcome to use digital devices as part of your accommodations.
- The GA and I may check what you are doing and confiscate devices that violate this for the remainder of the class. If you persist, **YOU WILL SUFFER A GRADE DEDUCTION FOR BOTH PARTICIPATION AND PENALTY FOR ABSENCE** for that class.
- I reserve the right to ask students whom I judge is disrupting the classroom environment (or repeatedly texting) to leave, resulting in an instant absence deduction of 5% of total grade.
- Why so strict? *I need your full engagement during the class time. That goes toward your Participation grade, and you'll get more out of the class.* I realize some take notes on their computers, but I'll have to ask you to go with paper for this course. (You can transcribe it later to computer).
- *I want to make this course personal and interactive. I just think we'll have more fun that way, and you'll actually get more out of it. That's why I'm making the lectures synchronous live during the scheduled time slot*
- *What that means is that I want you to **interrupt me with comments and questions anytime. Share about experiences** or what you are learning in your major as it relates to our topic. You'll be surprised how this course touches on other subjects. **Be mentally engaged** throughout the class period and **avoid doing other stuff.** Think about questions I pose and be ready to voice your answers out loud. We'll get through this pandemic and you'll enjoy this class!*

Cheating & Plagiarism: I take very seriously plagiarism and cheating on any coursework. Substantiated cases of cheating would mean a failing grade in this course, and possibly expulsion, according to university rules, below.

I use new anti-plagiarism software to check for undocumented source material. 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.

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** with footnotes in your writings, or orally in class. (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, etc. Don't just cite them.)

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.

Accessibility of course technology: This course requires use of Carmen (Ohio State's learning management system). If you need additional services to use these technologies, please request accommodations with your instructor. **Carmen (Canvas) accessibility**

Resources for Success and Well-Being

Talk to me: My approach to teaching is to facilitate student learning and success. I do not penalize students who are making a good-faith effort to produce high-quality work. If, due to personal circumstances or academic scheduling issues (e.g., three things due the same day), you anticipate or find yourself struggling with the course policies, please consult me *as soon as possible*. We can make a plan for ensuring you can meet course requirements.

Academic well-being: There are many resources available at OSU for students who would like academic support, including 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.

- Writing Center: <http://cstw.osu.edu>
- Dennis Learning Center: <http://dennislearningcenter.osu.edu>
- Student Advocacy: <http://advocacy.osu.edu>
- An overview of student academic services and other direct links can be found here: <http://advising.osu.edu/welcome.shtml>

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**). An overview of student well-being services can be found here: <http://ssc.osu.edu>.

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/>.

Food security: 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 reach out if you want to talk and need help finding assistance.

Disclaimer

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 political or religious point of view, nor to evaluate the rightness of official government policy. Rather, our common task is to evaluate ideas, situations, and events thoughtfully. **You ARE required to 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 are NOT required to agree with ideas or interpretations that you read or hear (including from me). **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, and methodical reasoning). **You will never attack the person, only evaluate ideas.** All this applies for what you say in class and what you write.



Part I: Muslim Lives in the West

How do Muslim life patterns fit into Western societies? What social or cultural tensions do Muslims experience as American or European citizens?

1. Welcome to the Community! – Tuesday 1/11/22

- 1.1. **Project:** Think about and talk to me about your first **Project Proposal**. See above under Assignments, for how Projects work. Run ideas by me during class; email me to talk outside of class. Proposal is due by Class 3, so explore your ideas actively now. Use the OSU Library catalog, internet, and talk/email me this week. Keep in mind the concerns about Muslim citizens of Western countries expressed in the Course Description (p.1) and in my oral presentation about the course as you come up with your Project Proposal.
- 1.2. **Video in Class:** BBC Worldwide 2015, “[Welcome to the Mosque](#)” (59 min); what it’s like to be an ordinary Muslim British citizen in East London.
- 1.3. **Lecture & Discussion: Introducing Course themes:** Why are Muslim communities in the U.S. and Western Europe interesting? What can we learn about modern societies today by looking at their situations and issues? What kinds of questions about diversity and justice are raised? Are Muslim citizens of a western country treated in the same way as the non-Muslim citizens? What does citizenship mean for Muslims? How does “legal citizenship” differ from “social citizenship” and how will we track these issues throughout the course?

2. Muslim Lives in the West – Thursday 1/13/22

2.1. Project: keep working out your Project topic into the Project Proposal.

- 2.1.1. Explore ideas with the OSU Library catalog and internet.
- 2.1.2. Talk to instructor as often as you like this week.
- 2.1.3. Make sure it’s interesting to you and is feasible (have access to good sources that speak to the topic and can be completed within a few weeks).
- 2.1.4. Email the Project Proposal (see above, Assignments) to instructor as soon as you can for approval.

2.2. Reading Homework (do homework assignments *before* the given class meets): Magfirah Dahlan 2017, “[Food Practices](#)” [Ethics of halal in America], pp. 232-244 (total 13 pp), in *The Practice of Islam in America*, Edward Curtis (ed.) 2017.

2.3. NO IR due for today. IRs start next week and are written responses to readings and video watching assignments, see above under Assignments.

2.4. Video in Class: S4C Films 1992, “[Muslims in France](#)” (30 min); young Muslim citizens of France in Lyons try to gain acceptance in French society. What seems to be inhibiting their acceptance by mainstream white French society?

- 2.5. **Lecture & Discussion:** How does everyday life of western Muslims reveal routines and values from different cultural worlds? Start of discussion thread: how does France view citizenship differently than the U.S., and how does that affect the Muslims living there?

3. Religious Routines – Tuesday 1/18/22

- 3.1. **Project: Project Proposal to be approved by email by today.** See above under Assignments for what goes into the proposal.
- 3.1.1. Once approved, work on your own schedule to do research for the project, consulting with Instructor when needed. Write the Project Paper and prepare the Project Presentation for the middle of the term (see above, Assignments), watching for the deadlines (see below).
- 3.1.2. You will work on your Project on your own in parallel to the daily assignments of this course, so pace yourself and plan the work out now!
- 3.2. **Reading Homework:** Rose Aslan 2017, "[Salah: Daily Prayers in Muslim America](#)", pp. 15-35 (total 21 pp) in Curtis 2017.
- 3.3. **Reading Homework:** Jackleen Salem 2017, "[Ramadan](#)" [on fasting & feasting], pp. 83-103 (total 21 pp) in Curtis 2017.
- 3.4. **IRs start today.** See Carmen>Assignments>Class3 for the IR-3 prompts for today's readings. Write short responses to the prompt, and post to same place of our course website before the start of today's Class. See above under Assignments. There will be an *IR for every class day generally going forward, unless otherwise indicated below in the Class Schedule*,
- 3.5. **Video Excerpt in Class:** Maha Marouan & Rachel Raimist 2015, "[Voices of Muslim Women from the U.S. South](#)" (31 min); five University of Alabama students talk about being Muslim in a Christian-majority society with unflattering views about Islam and Muslim women especially.
- 3.6. **Lecture & Discussion:** What is important to observant Muslims about their religion? How do they live out those Islamic principles and practices in a western society?

4. Gender Roles & Patriarchy – Thursday 1/20/22

- 4.1. **Reading Homework:** Juliane Hammer 2017, "[Weddings: Love & Mercy](#)", pp. 165-187 (total 23 pp) in Curtis 2017.
- 4.2. **Reading Homework:** Asma Gul Hasan 2008, "[American Muslims, the new generation](#)" [Pakistani parents, religious but no headscarf, dating boys, patriarchy as cultural], pp.207-215 (total 8pp) in Curtis 2008.
- 4.3. **Video Homework:** Yasmin Mistry 2016, "[My Identity](#)" (11 min); a "Caucasian" Native American girl converts to Islam for structure in her life.
- 4.4. **IR-4 due today.** See Carmen>Assignments>Class4 for the IR prompts and post to same place of our course website before the start of today's Class. Look for IR prompts every class; most classes with homework assignments will have them. **I will not mention IR due dates any more here.**

- 4.5. **Video in Class:** Diana Ferrero 2006, "[They Call Me Muslim: To Wear a Hijab](#)" (28 min); a Muslim woman in France and one in Iran talk about freedom, expression, and their decision to wear hijab, or modest Islamic dress.
- 4.6. **Video in Class:** MacNeil/Lehrer Productions 2018, "[Women Leading Danish Mosque Challenge Patriarchy](#)" (8 min); Danish Muslim women resist traditional male control over their lives.
- 4.7. **Lecture & Discussion:** How do Muslims negotiate gender roles in the West? Is patriarchy (men in charge) a religious commitment or a cultural convention?

5. LGBTQ Muslims & Sexuality – Tuesday 1/25/22

- 5.1. **Reading Homework:** Khalida Saed 2008, "[On the Edge of Belonging](#)" [Muslim LGBTQ views], pp. 231-238 in Curtis 2008.
- 5.2. **Reading Homework:** Azizah al-Hibri 2008, "[An Intro to Muslim Women's Rights](#)" [A Lebanese-American Professor of Law's feminist readings of Islamic sources], pp.215-223 in Curtis 2008.
- 5.3. **Lecture & Discussion:** What place is there for LGBTQ Muslims within western Muslim communities? What do Islamic sources say about gender and sexuality?

6. Living the Right Way – Thursday 1/27/22

- 6.1. **Reading Homework:** Sally Howell 2008, "[Finding the Straight Path](#)" [conversation with Shi'a couple on faith & family in Dearborn, MI], pp 148-158 (total 11pp) in Curtis 2008.
- 6.2. **Reading Homework:** [Ms. Marvel Comics](#) from 2014-2015 (total 30 pp in comics), What do the moral struggles of a Pakistani-American teenage superhero tell us about how Muslim Americans want to do right?
- 6.3. **Video Excerpts in Class:** Margari Aziza Hill & Sameer Gardezi 2019, Powder Keg TV, "[East of La Brea](#)" (1st & 5th episodes, 20 min of total 58 min); Aisha, an African American Muslim, and Farha, from a Bangladeshi family, share an apartment in East LA. 10-minute episodes on Instagram with stories of the multi-ethnic community where "it's less a melting pot than people just melting".
- 6.4. **Lecture & Discussion:** Many western Muslims just want to get by and live somehow in the right way. How are they doing that, and what does that say about their sense of a life well lived? Is living well the Muslim way only about individual virtue, or do senses of community and citizenship enter into their ways of living according to Islam?

7. Connecting with Wider Society – Tuesday 2/1/22

- 7.1. **Project: Mid-term Project Presentations start in a week.** Finalize them, consult with instructor, and write most of your Project Paper by now. We will go around the class and check in with your progress in each Project.
- 7.2. **No new readings or IRs this week, work on your Projects.**
- 7.3. **Video Excerpt in Class:** David Washburn 2013, “An American Mosque” (28 min); a mosque in California is burned down by arson, and town residents of all religions unite for justice, for protecting what they see as American values to rebuild the mosque for their fellow (Muslim) American citizens.
- 7.4. **Lecture & Discussion:** Beyond checking in with your Projects, we begin to discuss how western Muslim communities are relating to the mainstream societies where they live. How do questions of citizenship and social belonging enter into their efforts to connect with wider society? We pick up on much more of this after the Project Presentations.

8. Challenges of Living Between Worlds – Thursday 2/3/22

- 8.1. **Project: Finalize Project Presentation, write most of your Project Paper by now.**
- 8.2. **No new readings or IRs this week, work on your Projects.**
- 8.3. **Video Excerpt in Class:** Yamina Benguigui 2001, “Inch’Allah Dimanche” (98 min); an Algerian immigrant family’s isolation, vulnerability, and adaption to a new culture. How do different French characters in the film treat this immigrant family, who themselves are not yet French citizens?
- 8.4. **Lecture & Discussion:** After surveying different aspects of everyday life among western Muslims, we focus today on some cultural challenges of mediating between different, often seemingly opposing, value systems and daily practices. How do these bring out the challenges of achieving “social citizenship” within western societies, even while legal citizenship may be officially (if not imperfectly) recognized by authorities.

Part II: Student Mid-term Projects

9. Mid-Term Project Presentation, Day 1 – Tuesday 2/8/22

- 9.1. Prepare your **Project Presentation** and lead a class discussion around your topic on the day assigned to you. This is your Mid-Term Project for the FIRST half of the course.
 - 9.1.1. Class will listen, give feedback to presenter, and engage in a discussion around the topics raised by this project, led by the presenter.
 - 9.1.2. If you are presenting, your task is to get the feedback you need to improve your Project Paper, which you should have been working on since the beginning of term. Finalize your paper in light of feedback from class and instructor; consult with instructor as needed.

9.1.3. I will explain ahead of time how all this works and who presents on what day. No readings or IR during Presentation days.

10. Mid-Term Project Presentation, Day 2 – Thursday 2/10/21

10.1. Ditto from Day 1

11. Mid-Term Project Presentation, Day 3 – Tuesday 2/15/22

11.1. Ditto from Day 1

12. Mid-Term Project Presentation, Day 4 – Thursday 2/17/22

12.1. Ditto from Day 1

Part III: Limits of Just Society

In what ways do western Muslim experiences reflect the problems of making societies more just, like addressing prejudice or unequal treatment? How does the presence of Muslim citizens test the practice of justice in western societies?

13. What do the situations of Muslims say about Western societies? – Tuesday 2/22/22

13.1. **Mid-term Project Paper is due today by 11pm, post on**

Carmen>Assignments>Class13. Work on paper over the weekend for this class.

13.2. No reading or IR for today. We'll watch a film in class and discuss.

13.3. **End-of-Term Project: Think and talk to me about your second Project Proposal.**

13.4. **Video Excerpt in Class:** Yamina Benguigui, 2013, “[The Glass Ceiling](#) (Le plafond de verre)” (90 min); different forms of everyday discrimination faced by French citizens of Muslim immigrant parents. Are those forms of discrimination similar to those faced by U.S. minorities or not?

13.5. **Lecture & Discussion:** In the second half of the course, we'll turn attention to the wider implications of Muslim communities in U.S. & European societies. Today we consider, what does everything we've seen about western Muslim citizens tell us about how these countries exemplify or fall short of a “just society”? Does having citizenship in an ethnically and religiously diverse populace imply the need for “pluralism”?

14. Is Islamophobia different from other discrimination forms? – Thursday 2/24/22

14.1. **End-of-Term Project: Think and talk to me about your second Project Proposal.**

- 14.2. **Reading Homework:** Anna Sauerbrey, *The New York Times*, 2020, “[Turkish-German couple behind corona virus vaccine, but should they be held up as model immigrants?](#)”.
- 14.3. **Reading Homework:** John Bowen 2010, Chapter 7, *Can Islam be French?*; why are Europeans having such a hard time with Muslims in their midst?
- 14.4. **Video Excerpt in Class:** Pepe Danquart, 1992, “[Schwartzfahrer](#)” (13 min); a white German woman expresses her sentiments about immigrants on a streetcar, with an unexpected twist.
- 14.5. **Video Excerpt in Class:** Wilson Ruiz, 2015, “[Islamophobia in Germany](#)” (25 min); a white nationalist group in Dresden (Pegida) perceives in Muslims a menace to German culture.
- 14.6. **Video Excerpt in Class:** TVF International, 2017, “[The Mosque Next Door](#)” (1 hr); how an American mosque responds to Islamophobia.
- 14.7. **Lecture & Discussion:** What is it about Islam that inspires such intense fear and hatred among some in the West? Is it how Muslims look and behave or does Islam represent something that some westerners find disturbing? Why do those harboring anti-Muslim prejudice seem unable to see Muslims as fellow citizens?

15. The Threat of “Sharia” – Tuesday 3/1/22

- 15.1. **End-of-Term Project: Project Proposal to be approved by email by today.**
- 15.2. **Reading Homework:** John Esposito & Natana DeLong-Bas 2018, *Shariah: What Everyone Needs to Know*, chapter 1.
- 15.3. **Reading Homework:** Andrea Elliot 2011, *New York Times*, “[The man behind the anti-shariah movement](#)”; anti-Islamic Law activists, lawyers, and politicians in Tennessee, Oklahoma, and New York City.
- 15.4. **Reading Homework:** Eliyahu Stern, 2011, *New York Times*, Opinion Section, “[Don’t fear Islamic law in America](#)”; argues that the crusade against Sharia undermines American democracy.
- 15.5. **Video Homework,** Andrea Elliot et al. 2011, *New York Times*, “[Islamic Law and American courts](#)”; two opposing legal opinions on the role of Sharia in the U.S. Should American judges be prevented from considering sharia when adjudicating cases? Watch both (5 min + 5 min).
- 15.6. **Video Excerpt in Class:** Bloomberg 2012, [The Sharia Property Boom](#) (15 min); high-end London property market attracts Islamic financing.
- 15.7. **Video Excerpt in Class:** Bloomberg 2012, [The Western Gateway](#) (15 min); 2-4 millions Muslims in UK, and the sharia-compliant financial services available there.
- 15.8. **Video Excerpt in Class:** Noah Feldman 2008, “[Politics and Religion](#)” (28 min); what place does Islamic law have in the legal systems of the U.S. and Britain, and how does Islam mesh with modern democracy?

- 15.9. **Lecture & Discussion:** What is Sharia or Islamic law, and why do some Americans fear that it is taking over the U.S. legal system? How does the concern about Sharia connect with the other trends seen in the course?

Part IV: Place of Religion

What is the proper place of religion in a diverse modern society? How does “separation between Church and State” in the US differ from secularism or laicism in Europe, and why does that matter to Muslim citizens of these places?

16. Is Religion a Private Matter? – Thursday 3/3/22

- 16.1. **Video Excerpt Homework:** PBS 2002, “[The Church and the State](#)” and “[A Wall of Separation](#)” sections (total 8 min) in documentary, “Liberty for all? A History of Freedom in the US” (30 min); the founding of the U.S.A. as a “land of religious liberty”, but what did that really mean? Later, the First Amendment of the U.S. Constitution included a non-establishment of religion clause; what does it say and why was it included?
- 16.2. **Video Homework:** Public Affairs Television 1987, “[God and the Constitution](#)” (60 min); tensions within the U.S. Constitution about the proper role of religion in American public life and politics, seen through early American history and specific Supreme Court cases.
- 16.3. **Video Homework:** France 24 (French public broadcasting) 2021, “[Understanding Laïcité, France’s special brand of state secularism](#)” (12 min); a clear presentation of French secularism, with a pro-French secularist point of view. How would French Muslims respond? How does this idea connect with French conceptions of citizenship?
- 16.4. **Video Excerpt in class:** KTWU-TV, Kansas 2007, “[Separation of Church and State](#)” section (4 min) in documentary, “Church and State: Christianity, Religious Diversity, and Secular Humanism in America” (58 min); scholars of religion reflect on how religion is separated from American public life and how it is not. What does this reveal about American conceptions of citizenship, and how it may contrast with French ones?
- 16.5. **Video Excerpt in class:** Bill Moyers Journal 2007, “[Separation of Church and State](#)” section (3 min) in documentary, “New Media, Religion, and Their Impact on Elections” (58 min); why a Catholic can become President of the United States, according to John F. Kennedy’s campaign speech (c. 1960) running for President as first Catholic.
- 16.6. **Video In class:** Nilüfer Göle 2015, “[Breaking the Wall of Clashing Cultures: How Sociology Can Mediate Between Islam and Western Modernity](#)” (15 min); how Muslims should contribute productively to the European public sphere.
- 16.7. **Lecture & Discussion:** Is religion is a personal choice and a private matter? Where does that idea come from and why does that matter? But how do western Muslims tend to see the place of religion? Is there a way to bridge gaps in assumptions about this issue? How does religious affiliation relate to understandings about citizenship?

17. Freedom of Expression & Blasphemy – Tuesday 3/8/22

- 17.1. **Video Homework:** BBC Worldwide 2015, “[A Nation Divided: The Charlie Hebdo Aftermath](#)” (51 min); consequences of the most explosive recent incident involving the confrontation between mainstream French values and French Muslim sensibilities.
- 17.2. **Reading Homework:** Didier Fassin, *Anthropology Today* 2015, “[In the Name of the Republic: Untimely Meditations on the Aftermath of the Charlie Hebdo Attack](#)” (5pp); a critique of how mainstream French society responded to the Charlie Hebdo attack, and what that says about how it sees the place of religion and freedom of expression.
- 17.3. **Video Excerpt in Class:** Daniel Leconte 2008, “[It’s Tough to be Loved by Jerks](#)” (viewing first 12 min of 108 min); a French documentary on the cartoons of the Prophet Muhammad published first in Denmark’s largest newspaper in 2005, then reprinted in the French satirical news magazine Charlie Hebdo, causing an uproar among Muslims in Europe and worldwide. This led to an attack on Charlie Hebdo offices in 2015, leaving 12 dead. Warning: the cartoon depictions may be highly offensive to you; you have permission not to view this video if so.
- 17.4. **Lecture & Discussion:** What are the limits of expressing criticism, when it involves religion or an immigrant group? Can citizens freely debate matters of faith in the same way as matters of politics or other topics? Does the issue of criticism and blasphemy push the boundaries of western Muslims’ “social citizenship” even when their legal citizenship is not at issue?

18. Criticizing Islam, Criticizing Europe – Thursday 3/10/22

- 18.1. **Video Homework:** Skynews 2020, “[France Attack: History teacher Killed named as Samuel Paty](#)” (2 min); reportage on Paty’s murder, reactions from French Muslims and France’s president.
- 18.2. **Video Homework:** Euronews 2020, “[Samuel Paty: A Murder Showing the Cracks in European Society](#)” (8 min); consequences to European self-reflection from the beheading of the French middle-school teacher Samuel Paty in 2020 by a young Chechen (Russian Muslim) immigrant in France. Does Europe need to re-examine its secular principles? How does Samuel Paty in some sense capture certain French people’s idea of a good French citizen, and the Chechen immigrant not capture that citizenship ideal? Spell out why.
- 18.3. **Reading Homework:** Thomas Erdbrink, *The New York Times* 2021, “[Novelist Excoriates Conservative Islam](#)” (total 2pp); a Turkish woman raised in Holland, Lale Gül, writes a best-selling book breaking with her conservative Muslim culture, leading to intense shame and hostility from her family and other migrant communities in the country.
- 18.4. **Reading Homework:** Elisabeth Auvillain, *CrossCurrents* 2016, “[Criticizing Religion in a Globalized World](#)” (read pp 92-103, total 12pp); survey of issues raised by Charlie Hebdo reprinting those cartoons, questions about mocking religion.

18.5. **Video in Class:** Al Jazeera News 2021, “France, Islam, and Secularism” (8 min); a proposed new law on religion in France in response to the Charlie Hebdo events.

18.6. **Lecture & Discussion:** What do these recent incidents show is at stake for European societies and their relationship with their Muslim citizens? Are these issues playing out the same way in the U.S., and why/why not? What do we learn from these episodes about the relation between religion and citizenship, and how that relation can vary from country to country?

19. – Tuesday 3/15/22 OSU SPRING BREAK, no class

20. – Thursday 3/17/22 OSU SPRING BREAK, no class



Part IV: Young Muslims Find Themselves

In what creative ways are American Muslim youth coping with the challenges of belonging and locating themselves meaningfully in the U.S. and world?

21. Muslim Youth Counterculture – Tuesday 3/22/22

21.1. **Reading Homework:** Aidi Hisham 2014, "Ghettos in the Sky" (Chapter 3 in book *Rebel Music*; 25pp); Muslim ghettos in Europe & America, religious purists (Salafis), and rap music.

21.2. **Lecture & Discussion:** Why are Islamic movements that advocate religious piety gaining adherents among Western Muslim youth? How do rap and hip hop express the

lives and aspirations of these youth? Through youth culture, are some Western Muslim youth finding a way of defining their own citizenship and senses of belonging?

22. Muslims and Race – Thursday 3/24/22

- 22.1. **Reading Homework:** Aidi Hisham 2014, "We Ain't White" (Chapter 8 in book *Rebel Music*; 35pp); racialization of Muslim minorities in the West.
- 22.2. **Lecture & Discussion:** Do Muslims constitute a "race", and what are the consequences of thinking so in western societies? What does social science tell us about race and ethnicity, and how does that help us understand the people we've met in this course? Is the relationship between race and citizenship straightforward in the U.S. – how is it complicated?

23. American Muslims Relate to the Muslim World – Tuesday 3/29/22

- 23.1. **Reading Homework:** Zareena Grewal 2014, "Introduction" in *Islam is a Foreign Country: American Muslims and the Global Crisis of Authority* (23pp); American Muslims go as exchange students to Muslim-majority countries to study Islam; what they expect to find there and what they actually find there.
- 23.2. **Lecture & Discussion:** Just what is the "Muslim world" and what do Americans assume about it? How do American Muslims see the Muslim world, and how do they assume they fit into it? Do pious Western Muslims feel they relate to Muslim-majority countries in different ways than they relate to the western country of their citizenship? So what does American citizenship mean to the subjects of this Grewal reading, if they identify religiously more strongly with, say, Syria? How does Grewal discuss the distinction between legal and social citizenship?

24. Muslim Millennial – Thursday 3/31/22

- 24.1. **No new readings or IRs today, work on your Projects.**
- 24.2. **Video in Class:** Hulu 2019, "[Do the Ramadan](#)", S1E8 Ramy (Streaming Series, 28 min); Ramy Hassan, an Egyptian-American, and his popular comedy on being caught "between a Muslim community that think life is a moral test and a millennial generation that thinks life has no consequences".
- 24.3. **Lecture & Discussion:** how are American Muslim millennials working out the vastly different world orientations of their faith and of their generation? Does comedy reveal more about western Muslims' senses of citizenship than a "serious" TedTalk?

Part V: Student End-of-term Projects

25. End-of-Term Project Presentation, Day 1 – Tuesday 4/5/22

25.1. Prepare your **Project Presentation and lead a class discussion around your topic on the day assigned to you. This is your Project for the SECOND half of the course.**

25.1.1. Class will listen, give feedback to presenter, and engage in a discussion around the topics raised by this project, led by the presenter.

25.1.2. If you are presenting, your task is to get the feedback you need to improve your Project Paper, which you should have been working on since the beginning of term. Finalize your paper in light of feedback from class and instructor; consult with instructor as needed.

25.1.3. I will tell you who presents on what day. No readings or IR during Presentation days.

26. End-of-Term Project Presentation, Day 2 – Thursday 4/7/22

26.1. Ditto from Day 1

27. End-of-Term Project Presentation, Day 3 – Tuesday 4/12/22

27.1. Ditto from Day 1

28. End-of-Term Project Presentation, Day 4 – Thursday 4/14/22

28.1. Ditto from Day 1

Part VI: From A Diverse to A Pluralist Society for Muslims?

29. Does a Just Society Need Pluralism? – Tuesday 4/19/22

29.1. **Finalize your Project Paper.** Talk to me or email as needed. No new readings or any IRs for the rest of course. Try to finish paper over weekend before Class.

29.2. No new readings or IRs this week; just work on your Paper.

29.3. **Lecture & Discussion:** What is a pluralistic society and how does it differ from a merely diverse society? Does our exploration of western Muslims in this course argue for pluralism if we want a just, democratic society? What kinds of understandings of social and legal citizenship are necessary to promote a pluralistic ethic in society?

30. Future of Muslims in the U.S. and western Europe – Thursday 4/21/22

30.1. **End-of-term Project Paper is due today by 11pm, post on Carmen>Assignments>Class30.** Post it, and you are done! No exams in exam period.

30.2. **Lecture & Discussion:** What social trends have we seen with western Muslims and how could they develop? What do western Muslim communities show us about what a diverse and just society looks like? Final take: so, what DOES citizenship in a western country mean for a Muslim who has various cultural and religious ties to elsewhere in the world? In this course, have we seen individuals who exemplifies models of citizenship, belonging, and participation in their western countries that allows for meaningful global ties?

GE THEME COURSES

Overview

Courses that are accepted into the General Education (GE) Themes must meet two sets of Expected Learning Outcomes (ELOs): those common for all GE Themes and one set specific to the content of the Theme. This form begins with the criteria common to all themes and has expandable sections relating to each specific theme.

A course may be accepted into more than one Theme if the ELOs for each theme are met. Courses seeking approval for multiple Themes will complete a submission document for each theme. Courses seeking approval as a 4-credit, Integrative Practices course need to complete a similar submission form for the chosen practice. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course.

Please enter text in the boxes to describe how your class will meet the ELOs of the Theme to which it applies. Please use language that is clear and concise and that colleagues outside of your discipline will be able to follow. You are encouraged to refer specifically to the syllabus submitted for the course, since the reviewers will also have that document. Because this document will be used in the course review and approval process, you should be *as specific as possible*, listing concrete activities, specific theories, names of scholars, titles of textbooks etc.

Course subject & number

General Expectations of All Themes

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Please briefly identify the ways in which this course represents an advanced study of the focal theme. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. *(50-500 words)*

Course subject & number

ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme. 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 integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. 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

Specific Expectations of Courses in Citizenship

GOAL 1: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

ELO 1.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen. 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 examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of 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)

2.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)