Term Information

Effective Term	Spring 2023
Previous Value	*Autumn 2016*

Course Change Information

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

The Department of African American and African Studies (AAAS) is requesting *two different changes to this course* with this submission:

1. We would like to convert 4342 into the new GE, as a “Traditions, Cultures, and Transformations” Theme. We have updated the syllabus accordingly and included the pertinent GE Theme document.

2. We would like to change the name of the course from “Religion, Meaning, and Knowledge in Africa” to “Religion, Meaning, and Knowledge in Africa and its Diaspora.”

(We have addressed the “contingency” and all “recommendations--12/922).

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

We believe this course is well suited for the "Traditions, Cultures and Transformations Theme" and have made changes to the syllabus to reflect the new theme. In terms of the second request, this course presents “Africa” as a capacious signifier, including the religious practices of continental Africans and their descendants in the diaspora. The course also observes the transnational character of African religious practice (Christianity and Islam are the most widely practiced religions in Africa today). This name change simply makes that global scope, already part of the course’s content, clear.

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)?

There are no programmatic implications.

Is approval of the requrest 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	African American & African Std
Fiscal Unit/Academic Org	African-Amer & African Studies - D0502
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	4342
Course Title	Religion, Meaning, and Knowledge in Africa and its Diaspora
Previous Value	*Religion, Meaning, and Knowledge in Africa*
Transcript Abbreviation	Rlgns in Africa
Course Description	While the practice of religion in Africa is as diverse as its people, three major belief systems define the practice: African Traditional Religion, Islam, and Christianity. This course will examine classical and contemporary definitions of African Traditional Religion/s and the introduction and adaptations of Islam and Christianity in Africa, as well as religious practices in the African Diaspora.
Previous Value	*While the practice of religion in Africa is as diverse as its people, three major belief systems define the practice: African Traditional Religion, Islam, and Christianity. This course will examine classical and contemporary definitions of African Traditional Religion/s and the introduction and adaptations of Islam and Christianity in Africa.*
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 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	
Electronically Enforced	No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	05.0101
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

Previous Value

General Education course:

Culture and Ideas; Global Studies (International Issues successors)

Course Details

Course goals or learning objectives/outcomes

- Engage significantly with a range of case studies of religion in the African continent, both those indigenous and imported to Africa, with attention to specific contingent social and historical contexts of such case studies.
- Understand the theoretical concept of “African religion” as a multivalent political project employed by different actors and interest groups, for different reasons, in different contexts.
- Engage significantly with a range of case studies of religions of the African diaspora with attention to historical “retentions” within those movements and the imaginative work of linking practices and beliefs to an “African heritage.”
- Come to understand religion as a mode of living, human creativity, at once intellectual and felt, practiced and considered, conscious and unconscious, playing out in the realm of materiality and action as well as contemplation and discourse.
- Refine and improve critical thinking skills by honing students’ ability to produce and develop their own ideas.

Previous Value

- *Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S*
- *Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.*
- *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.*

Content Topic List

- African Traditional Religions
- Islam in Africa
- Christianity in Africa

Sought Concurrence
No

Previous Value
Yes

Attachments

- AFAMAST_4342_SampleSyllabus.pdf: Syllabus
  (Syllabus. Owner: Beckham,Jerrell)
- AFAMAST_4342_TCT_Theme_Document.pdf: GE Form Themes
  (Other Supporting Documentation. Owner: Beckham,Jerrell)
- AFAMAST_4342_Revised_9Dec2022.docx: Revised Syllabus12.9.22
  (Syllabus. Owner: Beckham,Jerrell)

Comments

- We addressed the “contingency” and all “recommendations--12.9.22. *(by Beckham,Jerrell on 12/09/2022 03:41 PM)*
- Please see Panel feedback email sent 12/06/2022. *(by Hilty,Michael on 12/06/2022 12:44 PM)*
- The title of the course has not been changed on the form. *(by Vankeerbergen,Bernadette Chantal on 09/08/2022 04:08 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Beckham,Jerrell	09/08/2022 01:50 PM	Submitted for Approval
Approved	Skinner,Ryan Thomas	09/08/2022 02:04 PM	Unit Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	09/08/2022 04:08 PM	College Approval
Submitted	Skinner,Ryan Thomas	09/08/2022 04:17 PM	Submitted for Approval
Approved	Skinner,Ryan Thomas	09/08/2022 04:19 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	11/26/2022 09:32 PM	College Approval
Revision Requested	Hilty,Michael	12/06/2022 12:44 PM	ASCCAO Approval
Submitted	Beckham,Jerrell	12/09/2022 03:42 PM	Submitted for Approval
Approved	Skinner,Ryan Thomas	12/09/2022 03:42 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	12/09/2022 03:46 PM	College Approval
Pending Approval	Cody,Emily Kathryn Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	12/09/2022 03:46 PM	ASCCAO Approval

Department of African American and African Studies

AFAMAST 4342
"Religion, Meaning, and Knowledge in Africa and its Diaspora"

GE: Traditions, Cultures, and Transformations (Theme)

Instructor: Dr. Spencer Dew.
Contact (email): Dew.50@osu.edu
Location: TBD
Day/Time: TBD
Office: 486 University Hall (AAAS)
Office Hours: TBD

Course Description:

A startling array of religion is practiced across the African continent, and a similarly broad spectrum of diverse practices and beliefs emerge from historical connections to, exchanges with, and imaginings of that continent. "African Religion" encompasses radical variety, even in the repeated attempts, by pan-African and/or diasporic thinkers, to insist upon a commonality that unites this category.

This class will offer an introduction to some of the variety of traditions and movements native to and popular in the African continent, a brief engagement with the construction of "African Religion" as a category (by scholars, missionaries, political activists), and attention to specific case studies in diasporic "Black Atlantic" religion (with attention to both retention of historical African elements and the creation of practices linked to the idea of Africa).

Our work will thus cover an array of concepts and embodied engagements with such concepts, from *boli* and *nkisi* as repositories of both power and sentience to the European notion of "fetish" as both a derogatory term for the practices of African others and a central idea for the development of modern European thought. We'll address materiality, affect, and struggles over authority in African Christian communities and also consider the use of African imagery in African American Christian communities, ponder Yoruba divination as a historical West African practice and the invention of a uniquely American Yoruba tradition. African American pilgrimage to West African slave forts, the construction of an "authentic African village" in South Carolina, and such diverse New World practices as Mardi Gras Indians and the Brazilian festival of Boa Morte will all be considered under the rubric of "meaning and knowledge in Africa and its diaspora."

Class structure and expectations:

Our work together will involve intensive reading (involving note-taking and preparation for class discussion), serious dialogue in class, and active "ethnographic" engagement in media of and from specific movements. Mini-lectures will serve to punctuate a primarily seminar-style class, with an emphasis on comparative analysis of case studies and application of theory and critique. Students will also be expected to pursue independent research, presenting on that research to the class—briefly in week 7, throughout the semester via check-ins, and in a formal fashion in week 15—expanding the range of case studies available for our collective consideration.

Learning Objectives:

- Engage significantly with a range of case studies of religion in the African continent, both those indigenous and imported to Africa, with attention to specific contingent social and historical contexts of such case studies
- Understand the theoretical concept of "African religion" as a multivalent political project employed by different actors and interest groups, for different reasons, in different contexts
- Engage significantly with a range of case studies of religions of the African diaspora, with attention both to historical "retentions" within those movements (or of isolated practices incorporated into other religious settings) and the imaginative work of linking practices and beliefs to an "African heritage"
- Come to understand religion as a mode of living, human creativity, at once intellectual and felt, practiced and considered, conscious and unconscious, playing out in the realm of materiality and action as well as contemplation and discourse.
- Refine and improve critical thinking skills by honing students' ability to produce and develop their own ideas.

<u>GE: Traditions, Cultures, and Transformations</u> (Theme)

Goals shared by all Theme courses:

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

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.

ELOs shared by all Theme courses:

- **ELO 1.1 Engage in critical and logical thinking.**
- **ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.**
- **ELO 2.1 Identify, describe, and synthesize approaches or experiences.**
- **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.**

Goals specific to "Traditions, Cultures, and Transformations" Theme Courses

Goal 1: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

Goal 2: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

- **ELO 1.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.**
- **ELO 1.2 Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.**
- **ELO 1.3 Examine the interactions among dominant and sub-cultures.**
- **ELO 1.4 Explore changes and continuities over time within a culture or society.**
- **ELO 2.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.**
- **ELO 2.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.**

Rationale:

AAAS 4342, "Religion, Meaning, and Knowledge in Africa and its Diaspora" engages in detailed study not only of culturally contingent case studies of religion in the African continent and in the African diaspora but also on the creation and use of the category of "African religion" itself. Thus, its focus on "cultures" is three-fold: African, New World, and the varied cultures of colonizers, missionaries, academics, and political activists who seek to use the category of "African religion" for varied purposes. This class, too, is focused on a range of specific religious "traditions" which will be examined via fine-grained close reading of scholarly work as well as primary sources (written and audio-visual). "Transformations" will be central in our focus on religion as always in-history and innovated as the result of human creativity and responses to shifting cultural contexts (such as the consequences of the transatlantic slave trade, the creation by European powers of bordered African nation-states, the spread of Islam across radically different cultural zones of the African subcontinent, and the use of media to facilitate a sense of a new modes of Christian community, identity, and belonging.

Legacy GE (GEL):

GEL: Cultures and Ideas
Goals
Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

Expected Learning Outcomes
1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

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

Expected Learning Outcomes
- **GLOBAL STUDIES**

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

GEL Rationale: This course fulfills two legacy GEs, the "Cultures and Ideas" and "Diversity" (Global Studies) categories, first through its detailed attention to comparative religious thought and movements in their historical and cultural context, and, second, through its engagement with both the radical scope of cultures and religious movements across the continent of Africa and the creativity of preserving aspects of—and imagining—the African as an element of religion and culture across the New World diaspora.

Required Texts:

All texts will be made available on the course's Carmen Canvas website.

Course Assessment:

Grades will be determined via the following factors:

1) Informed participation in class discussion will account for 10% of your final grade

2) Four brief (~700 word) comparative essays will ask you both to synthesize differing case studies and to evaluate methods of approaching the topic of "religion." Topics of these will include an essay on the "African" origins of the American Yoruba movement and an essay on affect and the negotiation of shifting social circumstances in African Pentecostalism. These are due at points marked on the schedule. Detailed rubrics and a selection of specific prompts (you may choose one of three, each time) will be distributed in class. Each of these will be worth 15% of your final grade.

3) A cumulative final exam, featuring both short answer and essay questions, will account of 10% of your final grade

4) A research project (based on a script of ~2000 words) will be worth the final 20%, divided thusly: 5% for your discussion of topic and research conducted in week 7; 5% for an annotated bibliography submitted in Week 9; 5% for your final research paper; 5% for your response to questions during the final week of class.

Grading Summary:

Participation:	10%
Short essays (x4):	60%
Final exam:	10%
Research project:	20%

Grade Scale:

A: 93-100 B: 83-86.9 C: 73-76.9 D: 60-66.9

A-: 90-92.9	B-: 80-82.9	C-: 70-72.9	E: 0-59
B+: 87-89.9	C+: 77-79.9	D+: 67-69.9	

Plagiarism:

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: tests, papers, reviews, blog entries, multimedia productions, discussion posts, your digital presence in live discussions, wiki contributions, 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 (including discussion) should words or ideas that are not your own be represented as such.

University Course Policies

Statement on Academic Misconduct:

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

Statement about disability services:

The University strives to make all learning experiences as accessible as possible. In light of the current pandemic, students seeking to request COVID-related accommodations may do so through the university's request process, managed by Student Life Disability Services. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. 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.

Mental Health:

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling 614-292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

Title IX:

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at http://titleix.osu.edu or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Diversity Statement:

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.

Course Schedule

Week 1: Introduction: Religion and Africa
- **Olupona, *African Religions: A Very Short Introduction***
- **Shaw and Gitau, *The Kingdom of God in Africa* (selections)**

Week 2: Incommensurability and Translation
- **Evans-Pritchard, *Nuer Religion* (selections)**
- **Ware, *The Walking Qur'an* (selections)**
- **Engelke, *A Problem of Presence* (selections)**

Week 3: Epistemology and Knowledge Practices
- **Falen, *African Science* (selections)**
- **Documentary on Ifa divination**

Week 4: Affect and Ethics
- **Gusman, "Here, Here is a Place Where I Can Cry"**
- **Mugambi, *A Spirit of Revitalization* (selections)**
- **Bravmann, "Gyinna-Gyinna: Making the Djinn Manifest"**

Week 5: Media of "African Religion"
- **Meyer, *Sensational Movies* (selections)**
- **Mallory, *The Fetish Revisited* (selections)**

Essay #1 due by the end of this week

Week 6: Metaphysics and Authority
- **Orobator, "Pathological Performance and Prophetic Practice"**
- **Masquelier, *Prayer Has Spoilt Everything* (selections)**

Week 7: Tradition and Innovation
- **Rosenthal, *Possession, Ecstasy, and Law in Ewe Voodoo* (selections)**
- **Five-minute presentations on research topics / issues**

Week 8: Scholarship as Politics: The Idea of Africa
- **Cobb, "'Black Panther' and the Invention of Africa"**
- **Hucks, *Yoruba Traditions and African American Religious Nationalism* (selections)**
- **Heskovitz, *The Myth of the Negro Past* (selections)**

Essay #2 due by the end of this week

Week 9: Diasporic Metaphysics I
- **Fauset, *Black Gods of the Metropolis* (selections)**
- **"GENERAL Sara Suten Seti on Egyptions (sic) science of AFRICAN zoo types": https://www.youtube.com/watch?v=hGlc1ScFjXY&list=PLvORov4a370KYGPWgAmlgIRun3Ex9rIhA&index=1&t=56s (41 minutes)**

Submission of annotated bibliography

Week 10: Diasporic Metaphysics II

- **Crosson, *Experiments with Power* (selections)**
- **Hurston, *Mules and Men* (selections)**

Week 11: Making Black Atlantic Worlds

- **Apter, "Ethnogenesis from Within"**
- **Perez, *Religion in the Kitchen* (selections)**
- **"Sovereign Nation Inside South Carolina," https://www.youtube.com/watch?v=OYq75DYj5jI**
- **"A 'Mini' Oyo Empire in USA," https://www.youtube.com/watch?app=desktop&v=q-o_LU9Hg9I**

Week 12: Africa in African American Christianity

- **Glaude, "Ethiopia Shall Stretch Forth Her Hands Unto God…"**
- **Cressler, "Black Catholics and Black Power"**
- **Abrams, *God and Blackness* (selections)**

Essay #3 due by the end of this week

Week 13: New World "African Religions"

- **TBA on Rastafari**
- **Jackson, *Thin Description* (selections)**

Week 14: African Religions in a New World

- **Abdullah, *Black Mecca* (selections)**
- **TBA**

Week 15:

- **Research Presentations**

Essay #4 due at start of Final Exam, on date set by the University

GE Theme course submission documents

Overview

Each category of the General Education (GE) has specific learning goals and Expected Learning outcomes that connect to the big picture goals of the program. Expected Learning Outcomes (ELOs) describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course.

The prompts below provide the goals of the GE Themes and seek information about which activities (discussions, readings, lectures, assignments) provide opportunities for students to achieve the ELO’s associated with that goal. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form.

Goals and ELOs shared by *all* Themes

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

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.

For each of the ELOs below, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO. If the specific information is listed on the syllabus, it is appropriate to point to that document. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

ELO 1.1 Engage in critical and logical thinking.	AAAS 4342, “Religion, Meaning, and Knowledge in Africa and its Diaspora” is an upper-level course exploring religious creativity within human societies, focusing on religious movements and communities indigenous to and popular as imports to Africa; on the idea “African Religion” as constructed by scholars, missionaries, colonial administrators, politicians, panAfrican activists, and African American thinkers; and on religious movements and

	communities in the African diaspora that are linked, by historical transmission and/or imagination, to an African heritage. This course involves several genres of critical and logical thinking, notably 1) approaching religious creativity as an essential aspect of human culture, always situationally contingent and involved in the negotiation of social power and related structures such as race, class, gender, nationality, ethnicity, sexuality, understandings of age, and biological realities such as mortality. 2) As part of this engagement with religion as a human product, the course urges an engagement with the lived logic—affective as well intellectual—and strives to have students empathetically relate to our religious subjects. In other words, to study religion in-history it is necessary, I insist, to study religion always also as a felt, embodied, sphere of human desire (and fear). These emotional facets are as important as any other "social function." One of the course's learning objectives asks students to "[r]efine and improve critical thinking skills by honing students' ability to produce and develop their own ideas." This course objective is supported by several assignments in the class—including the four essays and the cumulative final exam and the independent research project—all of which encourage independent research and applied knowledge.
ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.	This upper-level course engages in "African religion" in three ways: extensive study of specific case studies of religion in Africa (historically and in the present), examination of the construction of the category of "African Religion" and its various political uses, and extensive study of specific case studies of religions of the African diaspora. In all three approaches the emphasis will be on 1) religion as a human cultural product always located in and responding to the needs of contingent locations, 2) a comparative approach to religion via a constellation of specific case studies, 3) attention in particular to issues of racialization and exploitation of Africans and Africa, and 4) the further use of religious imagination to respond to the horrors of enslavement and life in its aftermath, including the need to "reconnect" with a heritage identified with and under the name of "Africa." Students in this class are expected to "engage in an advanced, in-depth, scholarly exploration"—indeed, that is the work of the class. One facet in which this is individually assessed, however, is the individual research project outlined on the syllabus. This task will require, notably, 1) initiative to seek out an example of a religious movement or practice that 2) an act of synthesis of the work of the class as a whole, in that students must understand (and articulate) how their particular example fits with the dynamics of "African" and "diasporic" religion we have comparatively explored and established over the semester. This project requires "in-depth" research and contemplation, including the kind of "critical thinking" outlined in EOL 1.1.

ELO 2.1 Identify, describe, and synthesize approaches or experiences.	This course focused on both "approaches" and "experiences" in that 1) it examines the political uses of the heuristic approach that is "African religion"—as scholarly as well as governance category, as political aspiration as well as derogatory term. 2) At the same time, this class is obsessively focused on "experience" as a primary frame for understanding religion as a human cultural phenomenon. Focus on the experiential is linked to both the insistent focus on religion as always contingent to particular social locations/moments as well as to the broader lens of reading religion as embodied, a matter of practice, linked to materiality, to visuality—to a laundry list of attributes beyond the consciously intellectual. In short, religion is more than a (European, white, elite) Protestant conception of "faith" (as insistent as the missionizing, colonizing, original creators of the approach that is "African religion" was that faith and "good" religion are synonymous). Religion is necessarily a matter of rounded (messy) human experience. Now, how does this class require students to "identify, describe, and synthesize" knowledge about these two things, the "approach" and the category of "experience"? There are learning objectives related to this ELO. These are: 1) "Understand the theoretical concept of 'African religion' as a multivalent political project employed by different actors and interest groups, for different reasons, in different contexts" and 2) "Come to understand religion as a mode of living, human creativity, at once intellectual and felt, practiced and considered, conscious and unconscious, playing out in the realm of materiality and action as well as contemplation and discourse." On #1: When, for instance, we enter this material in earnest in week 9, we will cast an eye back on the work of Falen read in week 3. Students will be asked how this contemporary (sympathetic?) creation of an "African science" represents a continuation of the same dynamic we study in relation to colonial conquest (and dehumanization) of Africans? Class discussion will thus focus, especially in week 10, on the use of the "approach" that is "African religion" as a means of achieving dignity as well as, perhaps, something even like sovereignty. But to what degree is playing with "the master's tools" (in Lorde's sense) always already compromising the subaltern in their goals? This is a question that will dominate class discussion not only in this moment but, recurring, throughout the semester (including in the essay students will be asked to write on the American Yoruba movement). It is, indeed, an urgent and comparatively applicable questions across the study of religion (and politics, and culture more broadly) today, and stitching this question from specific historical moments (whether 1970s Brooklyn or Berlin in 1885) to the present is an important part of my charge in delivering this "approach" to students for critical examination. On #2, this idea of religion as experience, and comparative examination of what this means in terms of lived dynamics and social consequences, will be a near-constant concern

	of the class, evaluated at multiple points via course discussion, the prompts for essays, the final research project, but also, explicitly, the final exam, where specific practices will be the subject of an essay requiring critical examination and comparative reflection (the construction of a boli out of food sacrifices, for instance, or the sacramental use of ganja by Rastafari as "reasoning seasoning" for communal sessions of Biblical interpretation—students will be asked to explore, empathetically, the emotional logic involved in such experiential practices, reflecting also always as outsiders with an eye toward contextualizing these practices (bluntly: if a standard, albeit strawman critique of religion introduced early in the section is that religion is "placation" in the face of structural oppression, how might religious experience be read in a more robust, complicated, and ultimately human way, as always also more than such "placation"?)
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.	By ending not with the submission of a final research project but will communal discussion of those projects—as projects but also as processes—this course seeks to engrain a sense of the necessity of reflection on learning as a process. Moreover, by discussing independent research together at several points throughout the semester (as a class as well as, repeatedly, with me, the professor), I hope to convince students that the best scholarship is always, to some degree, collective, following an ethic of humility and openness, resisting a sense of individual ownership or closure. I model this in my own mini-lectures as well, and in the curation I have done of texts that speak, by and large, to such a responsible vision of scholarship. In those older texts that manifest another worldview (Evans-Pritchard, for instance, who remains both useful and, to my tastes, romantic, despite his deep and grievous flaws), our reading of those texts will be predicated on identifying and commenting upon the ways that "self-assessment" might be lacking, or swallowed up by pride, blinded by bias, occluded by personal desire (rather than clear-eyed and humbled contemplation of the lived facts on the ground). The course learning objective "[r]efine and improve critical thinking skills by honing students' ability to produce and develop their own ideas" speaks directly to this ELO 2.2.

Example responses (from Sociology 3200, Comm 2850, French 2803):

ELO 1.1 Engage in critical and logical thinking.	*This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:* • *Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;*

	• *Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;* • *Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)* • *Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)* • *Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.*
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	*Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.* *<u>Lecture</u>* *Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.* *<u>Reading</u>* *The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.* *<u>Discussions</u>* *Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.* *Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.*
ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building	*Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least*

on prior experiences to respond to new and challenging contexts.	*five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.* *Some examples of events and sites:* – *The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces* – *Jazz-Age Montmartre, where a small community of African-Americans–including actress and singer Josephine Baker, who was just inducted into the French Pantheon–settled and worked after World War I.* – *The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps* – *The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.*

Goals and ELOs of "Traditions, Cultures, and Transformations"

GOAL 1: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

GOAL 2: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

Enter your ELOs in the Table below, editing and removing rows as needed. There should be at least one ELO for each goal, and they should be numbered to correspond to the goal (e.g., ELO1.1 is the first ELO for Goal 1, ELO 2.2 would be the second ELO for the second goal).

For each ELOs, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO. If the specific information is listed on the syllabus, it is appropriate to point to that document. The number of activities or emphasis within the course are expected to vary among ELOs. Examples from successful courses are shared below.

ELO 1.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	This course is focused on particular issues of religious "belief," including social structure and epistemology, but the best example for ELO 1.1 is the idea of "African retention" in African American religions, the focus of weeks 8 and 9. Particularly in week 8, with a detailed reading of the Herskovitz/Frazier debate, students will be asked to speak on behalf of both parties in relation not to the actual anthropological evidence (which overwhelmingly favors Herskovitz), but in terms of how the academic arguments advanced by these thinkers are part and parcel of a larger political stance and, in turn, an assessment of the American culture's understanding of race and engrained racism. Put plainly, Herskovitz's

	work sought to counter racist conceptions that held that those of African origin/descent had no real "culture," whereas Frazier's work sought to emphasize the utter catastrophe of enslavement. Both were, to use rather cheap contemporary parlance, "anti-racist" in their attitudes. They also both understood their academic work to be explicitly political—knowing their work would also be received and read via a political lens, influencing (or reinforcing) biases long-held in American popular consciousness. For ELO 1.1, then, having students understand the logic (and, I think, the frustration) of these two scholars taking opposite stances in relation to the retention of African religious forms in African American history will help students grasp the stakes of how "an aspect of culture" influences "one historical or contemporary issue," as, indeed, the Herskovitz/Frazier debate can be seen as alive and well today in terms of how both scholar's fears have ample representation in American society. In week 8 and 9, I will also ask students to think about how these concerns relate to other minoritized communities in American history (from Italian Catholic immigrants to Central American Protestant immigrants). Thus, in a class devoted to tracing out the cultural ramifications of specific religious beliefs, weeks 8 and 9 will also emphasize the stakes of *scholarly* beliefs, of academic claims and academic work as shaping (seeking to shape, wary about not adequately addressing) social issues. Students will not receive a grade, per se, on their voicing of both sides in the Herskovitz/Frazier debate during our class discussion, but there will be a question requiring explanation of the stakes involved in this debate on the final exam.
ELO 1.2 Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.	Week 11 traces the idea of "Yoruba" in African American history, moving from an indigenous Yoruba culture in West Africa to the inspiration for "African consciousness" and "cultural revival" in, first, New York, and then, in some detail through the contemporary ethnographic work of Elizabeth Perez, Chicago. The "big" idea here is a constellation of claims about African identity, ancestry, heritage, and destiny, and we will examine multiple manifestations of this big idea—from the founding of Oyotunji African Village to the debates within Santeria/Lukumi communities about origins and identity (i.e., how does this religion relate to Hispanic versus African ancestry and cultures and practitioners). One of the four essay for the class will require students to respond to the issue of "African" origin of a given Black New World religious practice, ranging from Rastafari to Obeah to use of Ethiopian imagery in African American Protestant churches to the Catholic "Black Power Mass" held in Chicago in the 1960s. Weeks 8 through 13 will

	offer examples of this, so students will have been exposed to a wide range of specific examples in order to understand the dynamics of the process (and its culturally contingent manifestations in, say, Trinidad versus South Carolina, Brooklyn versus Kingston). Many students will surely focus their research projects on instances that, likewise, fit this dynamic, and their reporting on their works-in-progress will further enhance our shared conversations and individual student work for their essays.
ELO 1.3 **Examine the interactions among dominant and sub-cultures.**	As a class on Africa and African religiosity in the New World, this is a class predicated on tensions between "dominant" and "sub-cultures" (involving oppressions as well as exchanges). Indeed, beginning with the reality of cultural diversity under the geographic rubric of "Africa," this course emphasizes hierarchies of culture both inherent to and imposed upon African societies by European colonizers. The Nilotic peoples of East Africa, for instance, engage with each other historically in terms of dominance and subaltern status, then negotiate such relations again in terms of various European powers. To study the Nuer, as we do in week 2, through European eyes (particularly the eyes of European monotheistic theology, but also masculinist eyes, eyes accustomed to recognizing social elites in terms of specific roles, etc.) is already to engage in the work of ELO 1.3. In week 1 and 2 we consider, as well, the role of evangelizing religions from outside Africa as modes of restructuring social power and authority in Africa. From Pentecostalism to Islam, new, originally minority faiths rise from "sub-cultures" to cultures of local dominance, with new vocabularies of status (the memorization of a holy text, the experience of being slain in the spirit) that challenge preexisting norms. As for specific assignments designed to evaluate student understanding of and strength at such a topic/lens, I would like to pair this ELO with the one directly below, and will continue this discussion there…
ELO 1.4 **Explore changes and continuities over time within a culture or society.**	I will describe only two of many examples here: 1) the expansion of modes of Pentecostalism across Africa, and 2) the development of a specifically African American "Yoruba" tradition. ELO 1.4 and ELO 1.3 are evaluated together in this class, as change and continuity is necessarily, in the context of African religions and African diasporic religions, a matter always, too, of dominant and sub-cultures in contact.

	So, again, consider the examples above: 1) Students will be asked to trace out not only the historical (here a shorthand both for chronology and for politics, for claims to authority and community organization, identity negotiation, etc.) and affective (i.e., the emotional logic, the appeal of the embodied experiences of the religion as well as the "intellectual" components) of "African Pentecostalism," with attention to variations within this umbrella category. This will be a topic of one of the required essays, designed to test student comprehension of a number of themes (not least my insistence, throughout the mini-lectures and curated readings, that religion is always a matter of feeling and experience and bodies as well as mind and faith) but also to speak, specifically, to A) continuity and change within those communities wherein Pentecostalism has gained a popular following, and B) how such new modes of community and practice play out in terms of relation to (varied!) dominant cultures and the placement (and sometimes inversion) of this Christian sub-culture. The essay on American Yoruba will, drawing on texts and mini-lectures from weeks 6 through 11 specifically, ask students to consider how movement in terms of B) negotiation of the dominant culture, white supremacy, anti-blackness, the lacuna of heritage from the space trade, and A) the development and therefore change, innovation, and debate within this movement, but also to write at least one paragraph on what what makes such a movement distinctly "American" (or "African American"), a way of synthesizing points from the above as well as engaging in a contrast with material learned earlier in the semester regarding continental African practices, social formations, and politics.
ELO 2.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	The diversity of African religions and religious cultures, communities, and movements on the continent and in parts of the Black diaspora will be the central focus of this class, necessitating attention to differences. In particular, differences of relational cosmology and epistemology (what counts as a "being," for instance; what a "knowledge practice" looks like) will be foregrounded, as will institutional/organizational differences (between, say, Nuer society's stratification and roles and that of mystical Islamic brotherhoods). Of course, the difference between practices sharing some traits as well as names ("Voodoo," for instance) in Africa and the New World will also be a concern of this class, including issues of authority and validity derived through claims to unbroken tradition (and *lack* of quite palpable differences!).

	Attention to diversity will be ubiquitous in this class, but its evaluation is perhaps best demonstrated by the essay students will be required to ask on the Yoruba movement in the USA—an American African movement, if you will. Part of this essay, as described in response to other questions on this form below, will require students to contrast Yoruba as a movement within the USA from a linguistic culture in West Africa. This will require attention, certainly, to 1) differences (linked to the context of African Americans in the 1970s onward as opposed to, say, 17th century West Africa) 2) similarities (explicit borrowings of practices but also themes), 3) and disparities among the specific community structures (focusing, at least as I will guide the course via my mini-lectures and one of the required documentaries, on gender, in particular—women's roles being a ground of fertile imagination regarding the "reconstruction" of a "lost" African past [and a sense of purity related to gender segregation and patriarchal dominance via polygamy] and the irrepressible nature of a broader American present [leading to real authority for women via, among other things, media appearances and their role as mediators in the rising tourism industry of Oyotunji, in South Carolina]).
ELO 2.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.	An upper-level African American and African Studies course, this course necessarily considers racialization as applied to "Africans" and African-descended peoples in America, but it also places emphasis on specific ethnic communities within the African continent and issues of "ethnogenesis" within African American communities (the turn to Yoruba traditions, for instance). It also addresses the notion of religion as a category of community which supplants and even erases previous racial/ethnic identities (becoming "brothers and sisters in Christ" or members of a universal Islamic ummah). In all of the above examples, gender, also, is both central and foregrounded in our discussion (complicating claims to true egalitarianism in so-called "world religions," playing a key and often contentious role in the work of "reconstructing" an ethnic heritage, and serving as a fixation in outsider claims of "racial" essence. Consider the class discussion of Jelani Cobb's essay, which begins with reflections on a visit to a West African slave fort and will lead to class consideration of the entwining between "pilgrimage" and both history and self-creation of identity, "tourism" and capitalism economic currents echoing those of the Middle Passage in reverse. Students will be challenged to consider what it

	means for Cobb's African interlocutors to say that "African Americans" are *not* African. As the New World third of this class will be devoted largely to the work of stitching together an identity as "African American," this initial challenge, in the wake of studying, for weeks, multiple, distinct, contingent "African" ethnicities, races, communities, and identities, will brace us for critical consideration of the case studies to come. It also allows for a meta-level reflection on the urgent questions of ELO 2.2. Of course, this class touches on these concerns almost constantly. Another useful example for the purposes of this proposal is the brief reading from Meyer's study of Christian movies (and their circulation and use via videocassette) in week 5 (paired with Mallory's critical examination of "fetish" not as an African concept but a European misreading of certain African concepts and practices and, in turn, a European "fetish" at the heart of modern European thought). Both of these works call to the fore not only contact/conflict between races/ethnicities, but also the tenuous terms of such categories' existence, and, in both the Meyer and Mallory case, the role of gender, likewise, as a tenuous (anxious) construct—with women and that shifty category of "the feminine" being something historically of great importance, obsession, and exertion of social power by men, just as, week after week, we'll see how "black" and indeed "African" becomes a label weaponized and valorized, sought after and rejected, but always a fragile human construction, at once contingent on specific context and frighteningly fluid in the currents of history.

Example responses (from History/Religious Studies 3680, Music 3364; Sociology 3200) for the "Citizenship" Theme:

ELO 1.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.	*Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship. Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.* *The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading*

	responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.
***ELO 1.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen**.*	*This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.*
ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	*Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).* *In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is "right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.*

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.	*As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.*