

## Term Information

Effective Term Spring 2024  
*Previous Value* Spring 2021

## Course Change Information

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

Adding New GE Theme TCT

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

Faculty would like to add the TCT theme to this class

**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)?**

N/A

**Is approval of the request contingent upon the approval of other course or curricular program request? Yes**

**Please identify the pending request and explain its relationship to the proposed changes(s) for this course (e.g. cross listed courses, new or revised program)**

Cross-listed with AFAMAST 3304

**Is this a request to withdraw the course? No**

## General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3304
Course Title	History of Islam in Africa
Transcript Abbreviation	Islam in Africa
Course Description	Africa from the emergence of Islam in the 600s to the Present. African contributions to Islam and the impact of Islam on African societies. Sometimes this course is offered in a distance-only format.
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?	Yes
Is any section of the course offered	100% at a distance
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No

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Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus, Lima, Mansfield, Marion, Newark</i>

## Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq or concur: English 1110.xx, or completion of GE Foundation Writing and Information Literacy Course, or permission of instructor.
<i>Previous Value</i>	<i>Prereq or concur: English 1110.xx, or permission of instructor.</i>
Exclusions	Not open to students with credit for AfAmASt 3304.
Electronically Enforced	Yes

## Cross-Listings

Cross-Listings	Cross-listed in AfAmASt.
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## Subject/CIP Code

Subject/CIP Code	54.0101
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

## Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors  
General Education course:  
Historical Study; Traditions, Cultures, and Transformations  
The course is an elective (for this or other units) or is a service course for other units

### *Previous Value*

*Required for this unit's degrees, majors, and/or minors*  
*General Education course:*  
*Historical Study*  
*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	<ul style="list-style-type: none"><li>• Students will be introduced to the skills and techniques for critical reading and analyses of primary and secondary historical materials, as well as developing the skills for analyzing global events from a historical perspective.</li><li>• Students will have the ability to engage in well-informed discussions about the history of Islam in Africa and to be able to use these skills to understand the history of Islam in a global context.</li><li>• Students will understand Islam's common framework and its diversity and dynamics within that larger framework, as well as the nuances of religious affiliations, cooperation and conflicts.</li></ul>
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**COURSE CHANGE REQUEST**  
3304 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
10/04/2023

**Content Topic List**

- Early Islamic presence in Africa
- Muslim Caliphates in North Africa
- Sectarian movements in Muslim Africa
- Rise of independence Muslim African states
- Islam and African economies
- Islam and African culture and society
- Conversion processes
- Slavery and slave trades
- Modern jihadist movements and Africa
- Islam and European colonialism
- Islam in contemporary Africa

**Sought Concurrence**

No

**Attachments**

- 3304 TCT GE Form FINAL pdf.pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- 3304 Syllabus GE TCT FINAL pdf.pdf: 3304 Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	08/23/2023 08:59 AM	Submitted for Approval
Approved	Soland, Birgitte	08/23/2023 09:55 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/04/2023 05:22 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	10/04/2023 05:22 PM	ASCCAO Approval



# Syllabus

## History 3304

History of Islam in Africa

Autumn 2023

3 Credit Hours

Online, Asynchronous

## Course overview

### Instructor

- Dr. Ousman Kobo
- Kobo.1@osu.edu
- 614-247-2719
- Course Zoom Link
- Office Hours
  - Monday, 12:00pm – 2:00pm
  - By appointment

**Note:** My preferred method of contact is Email.

### Course description

This course explores the historical contingencies that account for the development of Islam in Africa in order to understand the dialectical relationship between religious traditions and cultural expressions, and how cultural interactions produce political, economic and cultural transformations. It will focus on examining how Islamic culture and traditions transformed and was transformed by indigenous African religious knowledge and cultural practices. Using a multi-disciplinary approach, the course will



help students apply the knowledge acquired from African case studies to understand the histories of religious traditions in other parts of the world.

The course is Africa-centered, meaning it will pay closer attention to Africans as agents of change. Consequently, we will explore the pivotal roles of Africans in the propagation of Islam on the continent, and how African Muslims reconstructed and asserted their religious identities by localizing Islamic intellectual traditions, healing practices, music, arts, cultural norms, and formal and informal religious festivals. While focusing on the history of Islam in Africa, the course offers deeper insights to understand the complex relationship between religion and politics, the debates over orthodoxy and the place of tradition in defining orthodoxy, and the role of modernity in spiritual and cultural transformations.

Topics to be covered include: patterns of the diffusion of Islam in Africa; the role of African rulers in the spread of Islam during the late medieval period; Sufism and cultural transformation; Islam and European colonialism in Africa; doctrinal disputes between Salafism and Sufi brotherhoods; the transformation Islamic education and knowledge production; Islam and migration and citizenship; Islam's engagement with local cultures including music and arts; Islam and gender dynamics; etc. The course thus offers students the opportunity to analyze cultures and traditions as dynamic, rather than static forces, without losing sights of the resilience of some aspects of cultures and traditions that have historically fostered conflicts.

The main academic goal of this class is to introduce students to the skills and techniques for critical reading and analyses of primary and secondary historical materials, as well as developing the skills for analyzing global events from a historical perspective. Students should leave this course with the ability to engage in well-informed discussions about the history of Islam in Africa, and to be able to use the knowledge acquired to understand the history of Islam in a global context. Additionally, by the end of the semester, students should have a general knowledge about Islam and African Muslims' roles in shaping debates about cultural authenticity and transformations, and to be able to explain the nuances of religious affiliations, inter-religious coexistence as well as conflicts among competing Muslim groups. These goals will be achieved through the lectures, the readings assigned for each week, the discussions, short writing assignments, the quizzes, and the final project.

## **Legacy General education goals and expected learning outcomes**

As part of the Historical Studies category of the Legacy General Education curriculum, this course is designed to prepare students to be able to do the following:



## Goal

1. Students recognize how past events are studied and how they influence today's society and the human condition.

### **Expected Learning Outcomes**

- a. Students construct an integrated perspective on history and the factors that shape human activity.
- b. Students describe and analyze the origins and nature of contemporary issues.
- c. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

### **This course addresses these goals and ELOs in the following ways:**

Through case studies, students will learn about Islam's influences on the development of African societies since the 8th century CE. As such, each of the topics (themes) in this course addresses the dialectical impacts of religious beliefs on indigenous cultural practices and traditions, on knowledge production, on the evolution of arts and music, on gender and sexuality, etc. Students will examine how the spread of Islamic culture and traditions have had a profound effect on the development contemporary African society. Course materials comprise a range of primary and secondary sources (documentaries, primary materials, textbooks and peer-reviewed academic journals).

### **New General education goals and expected learning outcomes**

As part of the Traditions, Cultures, and Transformations Theme of the General Education curriculum, this course is designed to prepare students to be able to do the following:

## Goals



1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: 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.]
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.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

### **Expected Learning Outcomes**

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 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.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.



- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

**This course addresses these goals and ELOs in the following ways:**

This course on the history of Islam in Africa will help build students' skills needed to engage in critical reflection and logical thinking about traditions, cultures and transformation. Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions. Course materials comprise a range of sources (documentaries, primary materials, textbooks and peer-reviewed academic journals).

Through case studies, students will learn about Islam's influences on the development of African societies since the 8th century CE. As such, each of the topics (themes) in this course addresses the dialectical impacts of religious beliefs on indigenous cultural practices and traditions, on knowledge production, on the evolution of arts and music, on gender and sexuality, etc. Modernity is one of the "big" ideas and historical moments that have had enduring impacts on Muslim societies. The study of modernity is thus critical to understanding the historical transformations of African Muslim societies since the advent of colonial rule. In broad as well as specific terms, the study of Islam in Africa explores changes and continuities across time and space. Every topic in this course allows students to view history as a process in order to encourage them to avoid unwarranted generalizations and anachronism.





## How this online course works

### Mode of delivery

This course is 100% online. There are no required sessions when you must be logged in to Carmen at a scheduled time.

### Pace of online activities

The course draws on a wide variety of readings, leaning activities and graded assignments organized weekly in Carmen modules as they appear in this syllabus. Each week's activities will include one or more of the following:

- Watching a recorded lecture and studying PowerPoint lecture slides (Lecture Notes);
- Reading an overview page that will include names of people and places as well as concepts to be mastered in that specific week's lessons;
- Reading articles and or book chapters to reinforce the concepts and facts covered in the lectures/PowerPoint slides (most of the readings will be posted to Carmen);
- Participating in discussion during specific discussion weeks;
- Taking a quiz if one is available for that week; and
- Completing short writing assignments due in specific weeks (as well as the final paper).

### Credit hours and work expectations

This is a **3-credit-hour course**. According to Ohio State policy ([go.osu.edu/credithours](http://go.osu.edu/credithours)), students should expect around 3 hours per week of time spent on direct instruction (instructor content and Carmen activities, for example) in addition to 6 hours of homework (reading and assignment preparation, for example) to receive a grade of (C) average.

### Participation requirements

Because this is an online course, your attendance is based on your online activity and participation. The following is a summary of students' expected participation:



- **Logging in: AT LEAST ONCE PER WEEK**

Be sure you are logging in to the course in Carmen each week, including weeks with holidays or weeks with minimal online course activity. (During most weeks you will probably log in many times.) If you have a situation that might cause you to miss an entire week of class, discuss it with me as soon as possible.

- **Office hours and live sessions: OPTIONAL OR FLEXIBLE**

All live, scheduled events for the course, including my office hours, are optional. If you are required to discuss an assignment with me, please contact me at the beginning of the week if you need a time outside my scheduled office hours.

- **Participating in discussion forums: 4+ TIMES PER WEEK**

I expect you to post at least four times as part of our substantive class discussion on the week's topics.

## **Course communication guidelines**

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Writing style:** While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation. A more conversational tone is fine for non-academic topics.
- **Tone and civility:** Let's maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn't always come across online.
- **Citing your sources:** When we have academic discussions, please cite your sources to back up what you say. For the textbook or other course materials, list at least the title and page numbers. For online sources, include a link.



- Backing up your work: Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Carmen discussion.

## Course materials and technologies

### Textbooks

#### Required

The assigned readings include small and accessible books, academic articles, book chapters and documentaries. Students may purchase the following books, but I will provide PDF copies of relevant chapters. These will be posted to Carmen.

- (1) David Robinson, *Muslim Societies in African History*, (Cambridge: Cambridge University Press) 2004.

This book provides some specific case studies of the development of Islam in Africa. It is a very accessible book, intended for general as well as academic audiences.

- (2) Nehemiah Levtzion & Randall Lee Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000

Additional assigned journal articles and book chapters are part of the required readings and therefore must not be ignored. Most of these will be posted to Carmen under Readings in the Content module.

#### Videos

Assigned videos/documentaries are parts of required course materials, and they will be made available via either a YouTube link or through the university media streaming services. You will need to download the appropriate software to view the videos made available through the media library. The University streaming website is: <https://drm.osu.edu/media/>



## Supplementary (non-required) Resources

Many scholarly articles related to Islam in Africa can be found in academic journals in places such as jstor.org. A few of the journals that are closest to the topic of this course include:

*Journal of Religion in Africa*

*Journal of African History*

*Journal of Muslim Minority Nations*

There are also several books and reference materials that provide general information on a wide range of topics related to the history of religion in Africa more broadly as well as the history of Islam. These include:

*The Encyclopedia of African and African-American Religions (BL2462.5 E53)*

*Encyclopedia of Islam Online*

*The Oxford Encyclopedia of the Islamic World*

*The Encyclopedia of Islam and the Muslim World*

*Encyclopedia of Twentieth-Century African History (DT29 E53)*

*The UNESCO General History of Africa (DT20 G45)*

## Course technology

### Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available [at it.osu.edu/help](https://it.osu.edu/help), and support for urgent issues is available 24/7.



- Self-Service and Chat support: [it.osu.edu/help](https://it.osu.edu/help)
- Phone: 614-688-4357(HELP)
- Email: [8help@osu.edu](mailto:8help@osu.edu)
- TDD: 614-688-8743

## Technology skills needed for this course

- Basic computer and web-browsing skills
- Navigating Carmen ([go.osu.edu/canvasstudent](https://go.osu.edu/canvasstudent))
- CarmenZoom virtual meetings ([go.osu.edu/zoom-meetings](https://go.osu.edu/zoom-meetings))

## Required Equipment

- Computer: current Mac (MacOs) or PC (Windows 10) with high-speed internet connection
- Webcam: built-in or external webcam, fully installed and tested
- Microphone: built-in laptop or tablet mic or external microphone
- Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication

## Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at [go.osu.edu/office365help](https://go.osu.edu/office365help).

## Carmen Access

You will need to use BuckeyePass ([buckeyepass.osu.edu](https://buckeyepass.osu.edu)) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass



- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

## Grading and instructor response

### How your grade is calculated

Assignment Category	Points and/or Percentage
Syllabus Quiz	2%
What do you know about Africa	3%
Map Quiz	5%
4 Thematic Response papers (3-4 pages each)	20%
5 Quizzes	25%
Discussion Posts	20%



Assignment Category	Points and/or Percentage
Final Project / Oral History Project	25%
<b>Total</b>	<b>100%</b>

### Grading Scale

93+ =A	90- 92.9=A-	87- 89.9=B+	83- 86.9=B	80- 82.9=B-	77- 79.9=C+
73- 76.9=C	70- 72.9=C-	67- 69.9=D+	60- 66.9=D	BELOW 59.9=E	

## Description of major course assignments

### Syllabus Quiz

- Description

Understanding the content of this syllabus is crucial for success in this course. You will therefore take an open-book syllabus quiz for a maximum of three times and your best score will count toward your final grade.

- Academic integrity and collaboration guidelines

The quiz is open-note but must be completed alone.

### Quiz - What do you know about Africa?

- Description



This quiz is intended to test your prior knowledge about Africa and Islam in Africa (you don't need to google for the answers). Its main objective is to help you assess what you have learned from the course at the end of the semester.

- Academic integrity and collaboration guidelines

You will take the quiz for a maximum of twice at the beginning of the semester and twice at the end of the semester. You should be able to achieve the maximum points by the final trial at the end of the semester. Do not use your notes, books, the internet or any other sources in order to take the quiz. Because this is to compare comprehension at the beginning and end of the class, you will receive full credit regardless of your

## Map Quiz

- Description

Because Africa is vast territorially and culturally, it is important that we study the locations of the countries and other geographical landscapes that make up the continent. The map quiz is thus intended to encourage you to become familiar with the locations of African countries, regions and topography that are important for understanding the content of the course and the reading materials, to reinforce your understanding of the African continent. A mere online search will produce a plethora of African maps that you can use to study for the quiz. I encourage you to pay attention to regional geo-political divisions (explained in week one's lecture), the major island countries, and old names of some of the countries, e.g. Northern and Southern Rhodesia, Nyasaland, Congo/Zaire, Upper Volta, etc.

- Academic integrity and collaboration guidelines

The quiz is open-note but must be completed alone.





## Thematic Response Papers

- Description
- The thematic response papers are writing assignments in response to specific prompts that will require you to apply course materials to analyze specific historical episodes. You will be required to identify the main points in the readings and to demonstrate their relevance in a broader historical theme. The purpose of these assignments is to help you review and consolidate course information and practice applying critical thinking by adding nuances and knowledge-derived perspectives to the historical theme. I would like to know the extent to which you engaged the materials through demonstration of critical reading and analysis. Thus, by the end of the semester, I would like you to assess the extent to which the course has helped you sharpen your critical thinking ability in ways that imply you are able to engage with historical materials from a critical perspective.
- Academic integrity and collaboration guidelines

These assignments are open book/videos/slides/notes, meaning that you can consult all course materials in completing them, although you should work on them independently. Your responses must be your own individual work, should reflect your unique thoughts, and be written in your own words. It is expected that you will complete these assignments without consulting anyone else. You should submit them in the Carmen Dropbox that will be created for each of the assignments. Your submission will be subjected to review by Turnitin software, which checks for overlap with existing text on the internet and in other students' submissions. The assignments will be posted at least two weeks in advance of the due date listed on the course schedule. You will



have until 11:59 PM on the due date to submit your work. Specific instructions will be given for each assignment.

## Quizzes

- Description

The quiz assignment is intended to motivate you to keep up with course material and to help you to assess your comprehension of the lessons for specific weeks. It constitutes part of a group of assignments intended to help you to learn slowly and steadily over the semester rather than cramming large chunks of materials for exams. Each quiz will be extracted from the readings, lectures, and other materials for that week and or the previous week. Most of the questions will therefore assess your understanding of the main ideas as well as historical facts in the assigned readings and other materials associated with the lessons.

- Academic integrity and collaboration guidelines

Each quiz will comprise 10 multiple-choice questions, randomly selected by Carmen for each student. As such, your questions will likely not be the same as those of your friends. You will earn a maximum of 10 points per quiz, and they will be available by 2:00 pm on Thursday until 11:59 pm on Sunday. Once you open the quiz, you will have 30 minutes to complete it. The allotted time for each quiz should be more than enough time to complete it if you have already done the readings and completed other lesson materials. Thus, I urge you to complete the associated readings and all lesson materials BEFORE starting the quiz. The Quizzes are open book/videos/slides/notes, meaning that you can consult all course materials in completing them, although you should work on them independently.



## Discussion Posts

- Description

We will assign you to specific discussion groups and you will be responsible for posting your responses to the discussion board in your group and participating in the discussion until it closes on Sunday at 11:59 PM. Discussion is required for successful completion of this course, and it is mandated by the Department of History as well as the University. In addition to meeting these requirements, the discussions are designed to motivate you to complete the readings for specific weeks, and to help you learn some aspects of course materials as a group, through exchanging ideas, and thinking critically to express your informed opinion on some historical debates. Your participation in discussion is therefore a critical component of the learning process.

The discussion exercise is not intended to be onerous. Rather, we want you to enjoy conversing with your colleagues. As such, you may not have to spend more than a total of two and a half hours on each discussion. For example, you may not spend more than an hour writing the responses, which means you should be concise and write clearly. After submitting your responses to the prompts, your next four visits to the discussion board may not exceed 20 minutes per visit, during which you will read and comment on some of the posts that you find interesting. Note, however, that the time you spend on any discussion will depend on your interest in that assignment and or your prior-preparation or knowledge of the subject.

### **General Instruction Applicable to All Discussions**

To earn the maximum credit for each discussion, you must do the following;

- Respond to each question in a short paragraph of about three to five sentences (per question).



- Ensure that your responses are thoughtful and creative, to demonstrate that you have read and engaged with the readings and related materials. We strongly encourage you to feel free to initiate discussion among yourselves. In fact, the highest discussion points WILL be awarded to those who creatively initiate lively conversations in their groups as well as those whose responses demonstrate critical thinking and understanding of the materials. In other words, vague responses will result in a lower grade. Stating simply that you agree with someone's statement without explaining why you agree with them is not enough.
- Your comments should be spread-out throughout the discussion period. Posting all your comments within a short time before the discussion board closes is UNACCEPTABLE because doing so does not contribute much to a vibrant discussion, and most of your colleagues will not have the time to read them and to provide their comments. I therefore encourage you to visit the discussion board at different intervals to read and respond to your colleagues' comments, and to give them sufficient time to read and comment on yours. Remember that the purpose of this exercise is to encourage intellectual exchange between you and your peers, to learn from them as they learn from you. I therefore encourage everyone to do their due diligence if I may use a cliché.
  - Academic integrity and collaboration guidelines

Your written assignments, including discussion posts, should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work.

## Final Paper / Oral History Project

- Description

### ***The Option 1: Research Paper Using Primary and Secondary Sources***



This option is an opportunity for you to conduct a short research paper on a narrow topic using a combination of primary and secondary sources. By completing this assignment, you should be able to have a good grasp of a specific topic of the history of Islam in an African country. The page length for this assignment is between 12-15 pages (double-spaced) with 12 point fonts only. You must only consult authentic secondary and primary materials published in reputable academic or public sources, including articles and newspaper reports from respectable news media sources and research institutions. Moreover, you **MUST NOT INCLUDE BLOGS AND UNAUTHENTIC ONLINE SOURCES**. If you are not sure about the authenticity of a source, consult the instructor.

### ***Option 2: Oral History and Community Outreach Project***

This option is for ambitious students who are interested in studying how historical sources and knowledge are generated, and to obtain direct knowledge of African Muslim communities through research and outreach and engagements. Columbus has one of the largest concentrations of African migrant Muslim communities and social scientists are interested in the history of these communities. Students who choose this option will conduct oral interviews with members of the community chosen by the student, on a range of questions related to the community's history. We expect that students will spend at least a total of 25-30 hours on this oral history and outreach project. The data thus collected will be relevant to future scholars and students studying these communities. Students who choose this option will meet with the instructor for a total of 3 hours during the semester, to discuss the methodology and ethics of conducting oral history, the strategies for establishing trust, and the type of questions that will be relevant to future historians. The instructor will also help students establish contact with the community before commencing the research and outreach. It is expected that the historical data



thus collected will be digitized and saved in one of the OSU databases, with the student as the author. At the end of the project, students will be required to write an 8-10-page report of their experiences and any other information that will be helpful to a future user of the data. This exercise will allow students to obtain an inner knowledge of African Muslims, while acquiring the skills of conducting interviews to generate historical data.

### General Information about the Final Project Assignment

- It is expected that students will complete this research assignment without consulting anyone else for help, except the instructor and the graders or teaching associates, and of course, the writing center to help them polish their writing.
- The assignments should be submitted in the appropriate Carmen Dropbox that will be created for each of the options.
- Detailed instructions will be provided by the third week of the semester and posted to the appropriate Dropbox in Carmen.
- Each submission will be subjected to review by Turnitin software, which checks for overlap with existing text on the internet and in other students' submissions. In other words, Turnitin will check for plagiarism and if we suspect the paper contained cut and paste materials from external sources without proper attribution, the paper will be submitted to COAM (Committee on Academic Misconduct) for further investigation. See Academic Integrity Service below.
- Academic integrity and collaboration guidelines

Your essay should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work. Each submission will be subjected to review by Turnitin software, which checks for overlap with existing text on the internet and in



other students' submissions. In other words, Turnitin will check for plagiarism and if we suspect the paper contained cut and paste materials from external sources without proper attribution, the paper will be submitted to COAM (Committee on Academic Misconduct) for further investigation.

## **Late assignments**

A late submission of assignments is acceptable but with a penalty! Each day of tardiness will result in a reduction of up to 20% of the total grade for that assignment, or a reduction of half a letter grade (e.g. from A to A-). Three days of unexcused tardiness will definitely result in the reduction of a full letter grade for that assignment (e.g. from A to B). Any assignments submitted four days after the due date without the instructor's prior permission will receive an automatic "E" grade. Requests for extension of scheduled assignments will not be granted except under extraordinary and verifiable circumstances.

## **Grace Period for Tardiness**

Each student is allowed a ONE-TIME 24-hour extension for tardiness during the session without penalty. Students can use this grace period for any assignment. This extension does not apply to the conversation part of the discussion where students are expected to comment on their colleagues' submissions before the closing of the discussion board. This means you can submit your responses to the discussion questions for partial credit only within 24 hours, but if you miss the conversation part of the discussion, you will not earn any credits for it and there is no make-up. Secondly, the extension does not apply to the online quizzes. For obvious reasons, we cannot re-open the quizzes after they have closed. For this reason, you are allowed to take six quizzes and the lowest score will be dropped.

## **Assignment Closing Time**

Carmen uses only Eastern Standard Time (EST) for all activities. The instructor cannot adjust this preset time zone to accommodate other time

zones. As a result, the closing time for all assignments in this course are based exclusively on EST. If you are outside this time zone, it is your responsibility to adjust your schedules to ensure your assignments are submitted on time. Note that I extend the closing time for all assignments, except the submission of discussion responses (see instructions for discussions), to Sundays in order to accommodate those who need the weekend to complete their assignments. However, you should not wait till the weekend to submit assignments or to participate in the discussions.

### **Announcement Page**

I will use emails and the course announcement module (located on top of our homepage), to communicate with the class. I will post some information about the week's activities, including a summary of the course content and assignments due that week in the announcement page. In addition, I will send you weekly greetings by email, which will also include vital information. You may also see my midweek greetings and reminders. This information represents the announcements you are accustomed to in face2face classes, and they are important in ensuring that you remained informed and connected with the course. You **MUST** therefore not ignore my emails or neglect to read the weekly announcements. In fact, if you do not receive my email by noon on Monday, you must inquire from me because it is possible that there is a problem with your email or Carmen.

### **OSU Center for the Study Teaching and Writing (CSTW)**

I strongly recommend that you make good use of the Writing Center for assistance.

Seeking assistance from the Writing Center **DOES NOT** constitute academic misconduct. Consult the Center's website for further information.

<http://cstw.osu.edu>. You should also feel free to allow friends or relatives to help you identify stylistic errors in your papers before submitting them, although, needless to say, they should not write the papers for you since doing so constitutes academic misconduct!

### **Religious Holidays**





We respect all religious holidays. You should therefore, not hesitate to request an extension for an assignment in order observe a religious holiday.

### **Faculty feedback and response time**

I am providing the following list to give you an idea of my intended availability throughout the course. (Remember that you can call 614-688-HELP at any time if you have a technical problem.)

### **Grading and feedback**

For large weekly assignments, you can generally expect feedback within 5 days.

## **Courtesy**

**As in all human interactions, virtual or otherwise, we expect you to use appropriate language in all your communications in this course. Discourteous behavior and or the use of unacceptable language violate(s) The Ohio State University's rule of classroom conduct that apply to virtual space as well. Failure to observe academic decorum will be reported to the appropriate authorities.**

### **Email and Office Hours**

My intention is to answer all emails from students within twenty-four hours. However, due to official travels and service commitments, it might take up to forty hours to reply to some emails. I respectfully request that you explore all options for answers to your concerns, including reading this syllabus and other group email correspondences, for answers to your questions before contacting me. This consideration will enable me attend to urgent matters related to the class more efficiently.



If you have written to me and have not heard back within forty hours, please resend the message. Note further that because this is an online class, we will communicate mostly by emails. You can expect at least one email from me every week. To track our email correspondence, it will be helpful to create a separate folder in your email, if possible. I encourage you bear in mind the following general consideration. In academic and professional settings, all emails should have a descriptive subject line ("Question about History 3301 assignment"), begin with a respectful salutation ("Prof. Kobo"), and conform to Standard English with proper punctuation and capitalization. An excellent overview of how students can most effectively use email with their professors can be found at this link: "How to e-mail a professor"

<<http://mleddy.blogspot.com/2005/01/how-to-e-mail-professor.html>>

All live, scheduled events for the course, including my office hours, are optional. If you are required to discuss an assignment with me, please contact me at the beginning of the week if you needed a time outside my scheduled office hours. I strongly encourage you to consult me frequently throughout the session to ensure that you obtain some of the instructor-student engagements of traditional face2face classes.

### **My Commitment to Your Success**

The instructor is committed to helping you succeed in this course, so please consult me if you are having difficulties in the course and I will make every effort to accommodate your needs but in ways that will not give you undue advantage over your colleagues. You may find helpful hints on study strategies at <http://all.successcenter.ohio-state.edu/>

### **Your Commitment**

You will make your best effort to succeed and you will bring to the attention of the instructor any difficulties you might encounter in the course. You also agree to use courteous language in your communications with the instructor and his assistants, as well as your colleagues. Finally, you agree to provide honest feedback in the SEI as well as email communication to



the instructor. Your feedback is immensely valuable and will be greatly appreciated.

### **Basic Reading Strategies**

Because this is a reading intensive course (readings can range up to 50 pages a week), we encourage you to develop or continue to enhance the vital skills of reading and comprehending academic materials. Reading skills are vital for all your academic work and I want to be able to help you sharpen those skills to enable you maximize comprehension without spending too much time reading every word in an article. We want you to understand the authors' main arguments, the evidence they consulted to support their arguments and whether the evidence supports the conclusion. We also want you to assess the validity of the arguments and other factual evidence presented in each read. Please use the following basic techniques for long articles:

- First read the introduction and conclusion to identify the main arguments. Write these down.
- Read the entire texts quickly for details and supporting evidence.
- Go back and read relevant parts of the introduction and conclusion, and then examine the evidence that support the argument.
  - o Is the writer providing general information about a historical event or are they participating in a debate about an event with other scholars?
  - o What does the writer contribute to the larger literature?
  - o Do you agree with their conclusions?
  - o Write down what you have learned from the reading.
  - o Ignore difficult names that are not pertinent to the main idea.
  - o Use the "Guided Questions" or theme titles provided in the syllabus to determine what we want you to grasp in each reading.



- o Speed reading is good but do not read too fast to miss the main points.

### **Note on Writing**

Because this is a 3000-level course, a careful writing style, including correct spelling/grammar, are crucial for success and earning high grade in all the writing assignments. Students who take the writing assignments seriously often earn an A in this class and those who write carelessly are often disappointed. Most of the problems about writing that I have observed in a class such as this, center on poor editing. Many students tend to start writing just when the assignment is due, and therefore do not have enough time to edit their works thoroughly. Please, allow time for careful editing of all your writing assignments. We judge the best papers by their details, analyses supported by facts, logical organizations, and excellent grammar.

### **How your paper will be graded**

The following information should help you understand how we will grade your papers, in addition to the content. See also links in Canvas.

An “A” paper must meet the following criteria:

- (1) Must be an analytical and not a descriptive paper

A descriptive paper is one that simply describes an event or an individual without analyzing the events or the individual’s significance to history and to that specific event. A descriptive paper tells the story. It is the style used by media reporters who are expected to be neutral in presenting the facts. Their responsibility is to report. But when analysis is needed to help the audience understand what is going on, they often invite specialists to analyze, explain or provide commentary. In this analogy, an “A” student plays the role of a specialist.



An analytical paper is the one that helps readers see the nuances of the event by drawing their attention to certain subtleties that are not readily visible. An analytical paper demonstrates deeper knowledge whereas a descriptive paper indicates that the writer has only a superficial knowledge of the event, or is just not interested!

(2) Must have a well-articulated thesis statement that is defended with substantial evidence

The following is an example of a good thesis statement: “In this paper I will demonstrate that the Almoravids neither defeated nor directly caused the collapse of the Old Ghana. Rather, the Almoravids probably contributed to Ghana’s decline it shifted trading routes away from Ghana, thus eventually starving the kingdom of tax revenue.” Please, be more subtle than the above example! Any paper that lacks a well-articulated thesis statement will often end up being descriptive.

(3) Must pay attention to grammatical rules. A couple of intricate grammatical errors in punctuation, unavoidable verbosity, minor typos and the like will not be penalized provided there are only a few of them.

(4) Must be well organized in terms of:

a good introduction with a clearly stated thesis, a coherent body that supports the thesis with evidence, a good conclusion drawn from the evidence and linked to the thesis statement.

To use our Almoravid example, a good conclusion may look like this:

“The materials I have examined in this paper indicate that the Almoravid did not engage in direct military conflicts with the Old Ghana Empire. Rather, the Almoravids employed their military powers to shift the trading routes away from Ghana, thus depriving the empire of revenue. By the 11th century, Ghana was already experiencing internal economic crises and needed such revenue to sustain itself. It may therefore be more accurate to argue that the Almoravids contributed to Ghana’s decline by depriving it of vital tax revenue, which would have helped Ghana maintain a strong army



needed to ensure the continued loyalty of its tributary states. Many of the tributary states that formed part of the empire had begun to declare their independence even before the rise of the Almoravids. The Almoravids simply facilitated the slow disintegration of the Ghana Empire by adding economic pressure to already strained political relations with its suzerain states; the military conquest hypothesis is just not supported by available evidence.”

(5) Must be based on clear understanding of the authors’ arguments (i.e. not misrepresenting the author’s point of view).

(6) Must use acceptable referencing format as suggested for each specific assignment.

Other Grades:

A “D” paper is one that fails to meet all the above criteria and suggests that the author has limited knowledge of the topic or lacks interest in the subject.

A paper that is not relevant for the course will also end up with a D or C-

A well-written but descriptive paper will be awarded at most a B grade

A B+ or A- will depend on the degree of quality in comparison with an “A” paper.

## **Academic integrity policy**

See **Descriptions of major course assignments**, above, for my specific guidelines about collaboration and academic integrity in the context of this online class.

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/>.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page ([go.osu.edu/coam](http://go.osu.edu/coam))
- Ten Suggestions for Preserving Academic Integrity ([go.osu.edu/ten-suggestions](http://go.osu.edu/ten-suggestions))

## Copyright for instructional materials

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.

## Statement on 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](mailto:titleix@osu.edu)

## **Commitment to a diverse and inclusive learning environment**

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.

## **Land acknowledgement**

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here: <https://mcc.osu.edu/about-us/land-acknowledgement>





## **Your 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](http://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.

## **Accessibility accommodations for students with disabilities**

### **Requesting accommodations**

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](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.

### **Religious accommodations**

Our inclusive environment allows for religious expression. Students requesting accommodations based on faith, religious or a spiritual belief system in regard to examinations, other academic requirements or absences, are required to provide the instructor with written notice of specific dates for which the student requests alternative accommodations at the earliest possible date. For more information about religious accommodations at Ohio State, visit [odi.osu.edu/religious-accommodations](http://odi.osu.edu/religious-accommodations).

### **Course Schedule**

Refer to our Carmen course page for up-to-date assignment due dates.

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#### **Weekly Assignments**

Week 1



*An Overview: What is Islam?*

Reading	No Readings
Lecture:	Course Introduction
Assignments	<b>Syllabus quiz due by 11:59 pm on Sunday</b> <b>What do you know about Africa? Due by 11:59 pm on Sunday</b>

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*Theme I: The Patterns of the Spread of Islam in Africa*

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**Week 2**

*The Diffusion of Islam in northern Africa and Cultural Transformations*

<b>Lecture</b>	This week's lecture provides an overview of the development of Islam in Arabia, and its expansion into northern Africa from the 7 <sup>th</sup> to the 9 <sup>th</sup> century C. E.
<b>Readings</b>	Louis Rambo, "Theories of Conversion..." ( <b>Copy on Carmen and a link in the lecture notes</b> )  Robinson, David, Ch. 1, "Muhammad and the Birth of Islam," & Ch. 2, "The Basic Institutions of Islam," in <i>Muslim Societies in African History</i> , Cambridge: Cambridge University Press, 2004, pp. 3-23 ( <b>PDF copy on Carmen</b> ).
<b>Documentary 1</b>	<i>Islam the Empire of Faith</i> (Part 1)  <a href="https://www.youtube.com/watch?v=PF6VPZsHDZQ">https://www.youtube.com/watch?v=PF6VPZsHDZQ</a>
<b>Documentary 2</b>	Zainab Badawi, "Islam in Africa," BBC documentary (Episode 9)  <a href="https://www.youtube.com/watch?v=tcF-e6RhLzU">https://www.youtube.com/watch?v=tcF-e6RhLzU</a>



**Assignments**

Map quiz due by 11:59 pm on Sunday

Quiz 1 opens on Thurs by 2:00 pm and closes on Sun at 11:59 pm.

**Week 3**

*Patterns of the Spread of Islam in the Different Regions of Africa and the Impacts on African Cultures*

**Lecture**

This week's lecture explains the different patterns of the spread of Islam in different regions of Africa before the 18<sup>th</sup> century and highlights cultural interactions between Islam and indigenous faiths and traditions . It addresses the following questions: (1) Who were the early agents of Islamization in each of the geopolitical regions of Africa? (2) What does the study of the spread of Islam in Africa teach us about the global patterns of the diffusion of Islam? (3) What other regions of the world share Africa's experiences?

**Readings**

Levtzion, Nehemia & Randall L. Pouwels, "Introduction: Patterns of Islamization and Varieties of Religious Experience among Muslims of Africa," in N. Levtzion & Randall L. Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp.1-18.

Shell, Robert, "Islam in Southern Africa, 1652-1998," in N. Levtzion & Randall L. Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp. 327-348.

**Assignments due this week**

Quiz 2 opens on Thurs by 2:00 pm and closes at 11:59 pm on Sun.

Discussion. Responses to first discussion due by midnight on Wed. and closes at 11:59 pm on Sunday



## Discussion 1

This group discussion seeks to encourage students to examine the origins of the negative images of Africa fostered in Western media, and how such images also affect the true history of Islam in Africa.

### Discussion Readings

(1) “100 Years of Photographic Misrepresentation of Africa:”

[100 years of photographic misrepresentation of Africa \(thisisafrica.me\)](http://thisisafrica.me)

(2) B Wainaina, “How to write about Africa:”

<https://www.theguardian.com/commentisfree/2012/jun/03/how-not-to-write-about-africa>

(3) B. Wainaina, “How not to Write about Africa.”

<https://granta.com/how-to-write-about-africa/>

### Discussion Questions:

- (1) According to these readings, in what ways have media sources distorted the image of Africa and Africans?
- (2) Wainaina employs sarcasm to highlight specific ways the media distort African images. Do you find the approach effective?
- (3) Assess your prior knowledge of the image of Africa prior to reading these articles. Have the articles made any differences in your understanding of Africa and its people?

## Week 4

*The Pivotal Roles of West African Islamic Empires in the Spread of Islam before the 17<sup>th</sup> Century*

### Lecture

This week’s lecture examines more closely the role of political elites in the spread of Islam in West Africa before the 18<sup>th</sup> century. The focus will be the Old Ghana, Old Mali, and Songhay empires. It will explain that, by providing the territorial space, establishing institutions of learning,



supporting Muslim intellectuals, and providing the security for the free movement of people (esp. merchants and scholars), these empires made Islam appealing to the elites of their societies.

### Readings

Robinson, David, chs. 3 and 4 in Muslim Societies in African History, Cambridge: Cambridge University Press, 2004 (on Carmen)

Levtzion, Nehemia, "Islam in the Bilad al-Sudan to 1800," in N. Levtzion & Randall Lee Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp. 63-91.

Wilks, Ivor, "The Juula and the expansion of Islam into the Forests," in N. Levtzion & R. L. Pouwels, eds, The History of Islam in Africa, Athens: Ohio, 2000, pp. 93-115.

### Documentary

Zainab Badawi, "Islam in Africa," BBC documentary (Episode 9)

<https://www.youtube.com/watch?v=tcF-e6RhLzU>

### Supplementary readings

Loimeier, Roman, Ch. 4, "Dynamics of Islamization in the Bilad al-Sudan," in Muslim Societies in Africa, Bloomington: Indiana University Press, 2013, pp. 77-107.

Brenner, Louis. "Histories of Religion in Africa," *Journal of Religion in Africa*, 30, 2 (2000), 143-67.

"al-Maghili, Muhammad ibn Abd al-Karim, Shari'a in Songhay: The Replies of al-Maghili to the Questions of Askia al-Hajj Muhammad," J. O. Hunwick, transl. & ed., London: Oxford University Press for the British Academy, 1985, pp. 60-95.



## Assignment

Quiz 3 opens on Thursday by 2:00 pm and closes on Sun at 11:59 pm

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*Theme II: Islam in Africa after 16<sup>th</sup> Century C.E*

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### Week 5

*Islam and the Trans-Atlantic Slave Trade: The Annihilation of African Muslim Cultures in Early American Slave Plantations*

#### Lecture

This week's lecture shifts our attention to look at the impacts of the Trans-Atlantic slave trade on African Muslims. We will read about West African Muslim captives enslaved in the Americas, and their failed attempts to maintain their cultural legacies. The lecture will evolve around issues of forced migration.

#### Readings

Diouf, Sylviane, "America Slaves Who Were Readers and Writers," *The Journal of Blacks in Higher Education*, no. 24 (Summer, 1999):124-125.

Gomez, Michael, "Muslims in Early America," *The Journal of Southern History*, vol. 60, no. 4 (Nov., 1994):671-710.

Afroz, Sultana, "The Unsung Slaves: Islam and Plantation Jamaica," *Caribbean Quarterly*, vol. 41, no ¾ (Sept-Dec. 1995): 30-44.

#### Supplementary readings

Ware, Rudolph, "Slavery in Islamic Africa, 1400-1800", in The Cambridge World History of Slavery, vol. 3, AD 1420-1804, Cambridge: Cambridge University Press, 2011, pp. 47-80.

Diouf, Sylviane A., Ch. 1, "African Muslims, Christian Europeans, and the Transatlantic Slave Trade," Ch. 2 "Upholding the Five Pillars of Islam



in a Hostile World,” Ch. 4, “Literacy: A Distinction and a Danger,” and Ch. 5. Servants of Allah: African Muslims Enslaved in the Americas, New York: NYU Press, 1998.

Robinson, David, “Muslim Identity and the Slave Trades,” in Muslim Societies in African History, Cambridge: Cambridge University Press, 2004

Clarence-Smith, W.G., “A Fragile Sunni Consensus,” In Islam and the Abolition of Slavery, Oxford: OUP, 2006, pp. 22-48.

Cooper, Barbara, “Reflections on Slavery, Seclusion and Female Labor in the Maradi Region of Niger in the Nineteenth and Twentieth Centuries,” *Journal of African History*, 35, 1 (1994), 61-78.

### Assignment due this week

[1<sup>st</sup> Thematic Response Paper is due by 11:59 pm Sunday](#) (See the Carmen Dropbox for this assignment for instructions).

### Discussion Questions

- (1) In what ways have this week’s readings changed your perceptions or perspectives about the history of Islam in the Americas?
- (2) In what ways have the week’s readings provided a new perspective regarding the influence of Islam and Arabic on enslaved Africans in the Americas?
- (3) Share your own prior knowledge about the social and intellectual backgrounds of enslaved Africans in the Americas with your colleagues.

## Week 6

### *Jihad in the Context of Spiritual Renewal and Competing Traditions*

### Lecture

This lecture offers an overview of the concept of jihad and its various historical applications in the Muslim world generally, but African Muslim





societies more specifically. The week's discussion and readings are designed to help us look more closely at the debates concerning the meanings of jihad and its politicization in different historical periods. We will also examine the local and trans-local conditions that often shape the discourses of jihad in different historical periods.

### Readings

Ifthikhar Malik, "Islamic Discourse on Jihad, War and Violence." *Journal of South Asian and Middle Eastern Studies*, Vol. 21 No. 4, Summer 1998, p 47-78

Sedwick, Mark, "Jihad, Modernity, and Sectarianism," *Nova Religio: The Journal of Alternative and Emergent Religions*," vol. 11, no. 2 (Nov. 2007): 6-27.

Robinson, David, "Revolutions in the Western Sudan," in N. Levtzion & Randall L. Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp. 131-152.

Mack, Beverly B. & Jean Boyd, One Woman's Jihad: Nana Asma'u, Scholar and Scribe, Bloomington: Indiana University Press, 2000, pp. 1-14; 30-91.

### Supplementary readings

Lovejoy, Paul, "Jihād and the Slave Trade," and "The Repercussions of Jihād in the Americas," in Jihād in West Africa during the Age of Revolutions, Athens: Ohio University Press, 2016, pp. 133-166; 167-205;

Willis, J. R. "Jihad fisabilil Allah, its Doctrinal Basis in Islam and Some Aspects of its Evolution in Nineteenth-Century West Africa." *Journal of African History*, viii, p 395-415, 1967 [JSTOR.ORG];

### 2 Assignments are due this week

Discussion on jihad. Responses of the prompts are due by noon on Wed. and the Carmen discussion closes at 11:59 pm on Sunday.



**Discussion Questions:**

- (1) Conduct a survey among your friends, family members and a random selection of peers on campus, asking them (a) Have they heard of the word “jihad” before? (b) what do they understand by the word jihad and what do they associate it with?
- (2) Analyze the data and share it with your colleagues to assess how the public understanding of the word/concept might be different or similar to the academic/theological meaning of the word as we learned from the readings.

**Primary documents for discussion.**

Uthman dan Fodio, “The Book of the Difference,” in David M. Robinson & Douglas Smith, eds, Sources of the African Past: Case Studies of Five Nineteenth-Century African Societies, New York: Africana Publishing, 1979, pp. 140-143.

Al-Kanami, “The Case against Jihad,” in Robert O. Collins, ed., *West African History*, Vol. 1, African History in Documents, Princeton: M. Wiener, 1990, pp. 70-72.

2<sup>nd</sup> Thematic Response Paper due by 11:59 pm on Sunday.

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*Theme III: Islam and European Colonialism*

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**Week 7**

*Islam and European Colonialism: Cultural Clash and Cultural Resilience*

**Lecture**

One of the most interesting episodes in the history of Islam in Africa is Muslims’ encounter with European colonial conquerors during the early 19<sup>th</sup> century and subsequent imposition of colonial rule. This aspect of Muslims’ history is interesting for the ambiguities and contradictions it unveils as Muslims, European



colonizers, and Christian missionaries developed strategies of coexistence amidst profound distrusts. The week's lecture and readings examine this relationship in the context of its impacts on the growth of Islam, the development of Islamic education, and subsequently, the struggles against colonial rule.

**Readings** Kobo, Ousman, "Islamic Reform in Colonial Space: The Jihad of Shaykh Boubacar Sawadogo and French Islamic Policies in Burkina Faso, 1920-1946," (On Carmen).

**For the thematic response paper, in addition to the article above, you should also read ONE of the articles on Carmen for this week.** Each of them provides a different historical perspective of the ways by which different colonial rulers attempted to harness the energy of Islamic discourses to promote colonial agenda.

**Supplementary readings**

Triaud, Jean-Louis, "Islam in Africa under French Colonial Rule," in N. Levtzion & Randall Lee Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp.169-187.

Loimeier, Roman, Ch. 12, "Muslims under Colonial Rule," in Muslim Societies in Africa: A Historical Anthropology, Bloomington: Indiana University Press, 2013, pp. 267-294.

Umar, Muhammad S., Ch. 1, "The Challenges of British Colonialism," Ch. 3, "Emirs' Responses to the Political Challenges of Colonialism," Ch. 4, "Ulama' Responses to Normative and Legal Challenges of Colonialism," in Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule, Leiden: Brill, pp.156-208.

**Assignment due this week**

3<sup>rd</sup> Thematic Response Paper due by 11:59 pm on Sunday



*Islam's Intellectual History in Africa: The Sufi Tradition and Challenges of Orthodoxy*

**Lecture** This week's lecture looks closely at African Muslims' intellectual history, going back several centuries prior to the advent of colonial rule. We will focus on a few case studies to examine the Sufi brotherhoods and the intellectual legacies they established and continue to establish throughout Africa.

**Reading** Robinson, David, Ch. 6, "Western Views of Africa and Islam," in *Muslim Societies in African History*, Cambridge: Cambridge University Press, 2004, pp. 74-88.  
Brenner, Louis, "Sufism in Africa," in *African Spirituality: Forms, Meanings, and Expressions*, Jacob K. Olupona, ed., New York: Crossroad Publishing, 2000, pp. 324-349.  
Seesemann, Rüdiger, "Sufism in West Africa," *Religion Compass*, 10, 4 (2010), 606-614.

**Documentary**

"The Lost Libraries of Timbuktu."  
(<https://www.youtube.com/watch?v=BzBC19kcdqc>), BBC, 2009.

**Supplementary readings**

Jeppie, Shamil & Souleymane Bachir Diagne, eds, *The Meanings of Timbuktu*, Cape Town: Human Sciences Research Council, 2008.  
Kane, Ousmane O., *Beyond Timbuktu: An Intellectual History of Muslim West Africa*. Cambridge, MA: Harvard University Press, 2016.

**Assignment due this week**

Discussion prompts are due on Wed and the discussion board closes on Sunday

Discussion Questions



- (1) According to the readings, what role did members of the Sufi brotherhoods play in the spread of Islam and in the development and expansion of Islamic knowledge in Africa?
- (2) What was your perceptions or perspectives about Africans' roles in the development of Islamic knowledge?

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*Theme IV: African Islamic Reform Movements and Knowledge Production*

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**Week 9**

*Islam, Colonialism and Modernity: Cultural Resilience and Knowledge Production*

**Lecture** This week's lecture takes the narrative of African Muslims' encounter with colonial rule to the mid-20<sup>th</sup> century. We will examine the development of this complex relationship with direct reference to African Muslims' struggles to strategically demarcate the boundaries between European secular modernity, which offered material progress, and Islamically acceptable modernity that sought to redefine secular material progress within the scope of Islam, i.e. Islamizing modernity.

**Readings** Kobo, ch. 7 [on Carmen] **and any one of the following:**

Seesemann, Rüdiger & Benjamin Soares, "As Good Muslims as Frenchmen: On Islam and Colonial Modernity in West Africa," *Journal of Religion in Africa*, 39, 1 (2009), 99-120.

Umar, Muhammad S., Ch. 5, "Western Educated Muslim Elites' Responses to the Ideological Challenges of Colonialism," in *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*, Leiden: Brill, pp. 209-253.

**Assignments due this week**



Quiz 4 due by 11:59 pm on Sunday

Discussion Questions

- (1) What do you understand by “modernity”?
- (2) Prior to reading these materials, what was your perception of Islam’s relationship with modernity?
- (3) Do you find the argument that Islam embodies its own version of “modernity” convincing?

**Week 10**

*African Salafi Reformism: Contesting Orthodoxy, Traditions and Knowledge Production*

**Lecture** Colonial rule contributed to shaping Muslims’ intellectual debates and contests over orthodoxy. As Muslims sought to avoid a deeper encroachment of European ideas and cultures into Islamic cultures and practices, a variant of Islamic reform emerged to challenge the intellectual and political dominance of the Sufi brotherhoods. Muslim scholars and activists who subscribed to this new reform and revivalist tendencies embarked on new strategies of reform that generated intense intellectual debates that fragmented Muslim communities, but also contributed in “modernizing” methods of Islamic education. We describe these new reform movement with a generic and convenient name, “Salafi reformism” This week’s lecture traces the development of this movement and assesses its impact on contemporary Muslim cultures and practices throughout Africa.

**Readings** Østebø, Terje, “African Salafism: Religious Purity and the Politicization of Purity,” *Islamic Africa* 6 (2015), 1-29.

Umar, Muhammad S., “Mass Islamic Education and Emergence of Female ‘Ulama in Northern Nigeria: Background, Trends, and Consequences,” in Scott Reese, ed., *The Transmission of Learning in Islamic Africa*, Leiden: Brill, 2004, pp. 99-120.

Alidou, Ousseina D., “Mwalim Bi Swafiiya Muhashamy-Said: A Pioneer of the Integrated (Madrassa) Curriculum in Kenya and Beyond,” in Robert Launay, ed.,



Islamic Education in Africa, Bloomington: Indiana University Press, 2016, pp. 195-211.

### Supplementary readings

Launay, Robert, "Introduction," in Islamic Education in Africa: Writing Boards and Blackboards, Bloomington: Indiana University Press, 2016, pp. 1-26.

Ahmed, Chanfi (2015) West African 'Ulamâ' and Salafism in Mecca and Medina: Jawâb al-Ifriqî, the Response of the African, Leiden/Boston: Brill;  
Spiegel, Avi Max, "Introduction: Islamist Pluralism" & "Conclusion: The Next Islamist Generation," in Young Islam: The New Politics of Religion in Morocco and The Arab World, Princeton: Princeton University Press, 2015, pp. 1-18; 193-198.

Last, Murray, "From Dissent to Dissidence: The Genesis and Development of Reformist Islamic Groups in Northern Nigeria," in Abdul Raufu Mustapha, ed., Sects & Social Disorder: Muslim Identities & Conflict in Northern Nigeria, Oxford: James Currey, 2014, pp. 18-53.

Loimeier, Roman, "Patterns and Peculiarities of Islamic Reform in Africa," *Journal of Religion in Africa*, 33, 3 (2003), 237-262.

Kaba, Lansiné, "Islam in West Africa: Radicalism and the New Ethics of Disagreement, 1960-1990," in N. Levtzion & Randall Lee Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, pp. 189-208.

Loimeier, Roman, "L'Islam ne se vend plus: The Islamic Reform Movement and the State in Senegal," *Journal of Religion in Africa*, 30, 2 (2000), 168-90.

Østebø, Terje, "Being Young, Being Muslim in Bale," in Patrick Desplat and T. Østebø, eds, Muslim Ethiopia: The Christian Legacy, Identity Politics, and Islamic Reformism, New York: Palgrave, 2013, pp. 47-69.

Seesemann, Rüdiger, "African Islam or Islam in Africa?: Evidence from Kenya," in Roman Loimeier & Rüdiger Seesemann, eds, The Global Worlds of the Swahili, Berlin: Lit-Verlag, 2006, pp. 229-250.

Tayob, Abdulkader, "Back to the Roots, the Origins and the Beginning: Reflections on Revival (tajdīd) in Islamic Discourse," *Temenos*, 50, 2 (2014), 257-271.

Alidou, Ousseina, "Women and the Political Economy of Education," in



Engaging Modernity: Muslim Women and the Politics of Agency in Postcolonial Niger, Madison: University of Wisconsin Press, 2005, pp. 57-84.  
Babou, Cheikh Anta, "The al-Azhar School Network: A Murid Experiment in Islamic Modernism," in Robert Launay, ed., Islamic Education in Africa, Bloomington: Indiana University Press, 2016, pp. 173-194.  
Fortier, Corinne, "Orality and the Transmission of Qur'anic Knowledge in Mauritania," in R. Launay, ed., Islamic Education in Africa, Bloomington: Indiana University Press, 2016, pp. 61-78.  
Hoechner, Hannah. "Porridge, Piety and Patience. Young Qur'anic Students' Experiences of Poverty in Kano, Nigeria." *Africa* 85, 2 (2015), 269–288.  
Sounaye, Abdoulaye, "Walking to the Makaranta: Production, Circulation, and Transmission of Islamic Learning in Urban Niger," in R. Launay, ed., Islamic Education in Africa, Bloomington: Indiana University Press, 2016, pp. 234-267.

Assignment 4<sup>th</sup> Thematic Response Paper due by 11:59 pm on Sunday

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*Theme V: Islam, Gender and Sexuality*

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**Week 11**

*Women in Contemporary African Islamic Reform Movements: Resilience of Traditions and a New Religious Order?*

**Lecture** This week we turn our attention to examine the pivotal contributions of African Muslim women in the development of the religion. We will read about the ways by which both Sufi and Salafi institutions offered women opportunities to emerge as scholars, teachers and activists within their respective societies and doctrinal groups.

**Readings** Coulon, "Women, Islam and Baraka," in N. Levtzion & Randall Lee Pouwels, eds, The History of Islam in Africa, Athens: Ohio University Press, 2000, Ch. 18.





Hutson, Alaine, "The Development of Women's Authority in the Kano Tijaniyya, 1894-1963," *Africa Today*, 46, 3/4 (1999), 43-64.

Edwin, Shirin, "We Belonged Here, Too: Accommodating African Muslim Feminism in African Feminist Theory via Zaynab Alkali's the Virtuous Woman and the Cobwebs and Other Stories," *Frontiers: A Journal of Women Studies*, vol. 27, no 3 (2006): 140-156.

### Supplementary readings

Zelege, Meron, "The Gendering of Discourse in the Debates of Religious Orthodoxy," in Patrick Desplat & Terje Østebø, eds, *Muslim Ethiopia: The Christian Legacy, Identity Politics, and Islamic Reformism*, New York: Palgrave, 2013, pp. 115-137.

Kresse, Kai, "Debating Maulidi: Ambiguities and Transformation of Muslim Identity along the Kenyan Swahili Coast," in Roman Loimeier & Rüdiger Seesemann, eds, *The Global Worlds of the Swahili*, Berlin: Lit-Verlag, 2006, pp. 211-230.

Salomon, Noah, "Evidence, Secrets, Truth: Debating Islamic Knowledge in Contemporary Sudan," *Journal of the American Academy of Religion*, 81, 3 (2013), 820–851.

Boddy, Janice, "Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance," *American Ethnologist*, 15 (1988), 4-27.

Masquelier, Adeline, "When Spirits Start Veiling: The Case of the Veiled She-Devil in a Muslim Town of Niger," *Africa Today* 54, 3 (2008), 39-64.

McIntosh, Janet, "Reluctant Muslims: Embodied Hegemony and Moral Resistance in a Giriama Spirit Possession Complex," *The Journal of the Royal Anthropological Institute* 10, 1 (2004), 91-112.

Larsen, Kjersti, "Bodily Selves: Identity and Shared Realities among Humans and Spirits in Zanzibar," *Journal of Religion in Africa*, 44, 1 (2014), 5-27.

O'Brien, Susan, "Spirit Discipline: Gender, Islam, and Hierarchies of Treatment in Postcolonial Northern Nigeria," in Anupama Rao and Steven Pierce, eds, *Discipline and the Other Body: Correction, Corporeality, Colonialism*, Durham: Duke University Press, 2006, pp. 273–302.

### Assignment due this week



Discussion prompts due by noon on Wed. and the discussion board closes at 11:59 pm on Sunday

### Discussion Questions

- (1) According to the readings, what were some of the pivotal roles of African Muslim women in the development of Islam and African Islamic cultures?
- (2) Prior to reading this week's materials, what were your perceptions or perspectives of women in African Muslim societies?
- (3) Do you think of the idea that academics need to contextualize their analyses of gender and gender dynamics in specific historical and spatial contexts? Can we generalize women's experiences across time and space?

### Week 12

*Islam and Sexuality in Africa: Contesting Traditions in a Global Discourse*

**Lecture** This week's lecture examines the complexities of sexuality in Islamic legal discourses and African Islamic cultures, to address the debates over homosexuality and gender equality as part of participating in global discourses.

Gaudio, Rudolph, Ch. 1, "Introducing 'Yan Daudu [excerpts]," & Ch. 5, "Playing with Faith," in Allah Made Us: Sexual Outlaws in an African Islamic City, Oxford: Wiley Blackwell, pp. 1-10, 117-142.

Janson, Marloes, "Modern Love: Dating the Halal Way in Lagos," in Muriel Gomez-Perez, ed., Femmes, génération et agency en Afrique subsaharienne, Paris, Karthala, 2015, 239-271.

Shaikh, Sa'diyya, "Embodied Tafsir: South African Muslim Women Confront Gender Violence in Marriage," in Margot Badran, ed., Gender and Islam in Africa: Rights, Sexuality, and Law, Stanford: Stanford University Press, 2011, pp. 89-115.

### Supplementary readings

Fortier, Corinne, "Women and Men Put Islamic Law to Their Own Use:



Monogamy versus Secret Marriage in Mauritania,” in Margot Badran, ed., Gender and Islam in Africa: Rights, Sexuality, and Law, Stanford: Stanford University Press, 2011, pp. 213-231.

Frede, Britta, and Joseph Hill, “Introduction: En-Gendering Islamic Authority in West Africa,” *Islamic Africa* 5, 2 (2014), 131–165.

Janson, Marloes, “Male Wives and Female Husbands: Reconfiguring Gender in the Tablighi Jama’at in The Gambia,” *Journal of Religion in Africa* 46, 2–3 (2016), 187–218.

Assignment due this week

Quiz 5 closes at 11:59 pm on Sunday

### Discussion Questions

- (1) What do you find most interesting in this week’s readings?
- (2) Do you think African cultures more broadly, and African Islamic culture more specifically, are amenable to accommodating gender differences?
- (3) What do you consider to be difference between historical and contemporary debates about sexuality in African Muslim societies? In other words, do current debates have historical antecedents?

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*Theme VI: General Themes*

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### Week 13

*Islam, Conflict and Conflict Management*

### Lecture

African Muslim societies have recently been engulfed in terrorist violence that developed from within the own societies. This week’s lecture examines the historical and sociological origins of the radicalization of Islamic activism on the continent, and its impacts on local, national and regional development.



**Readings** Ehrhardt, David and M. Sani Umar, “Pathways to Radicalization: Learning from Boko Haram Life Histories,” in Abdul R. Mustafa & Kate Meagher, eds, Overcoming Boko Haram: Faith, Society & Islamic Radicalization in Northern Nigeria, Woodbridge: James Currey, 2020, pp. 169-192.

Omar, A. Rashied, “From Resistance to Reconstruction: Challenges Facing Muslim-Christian Relations in Post-Apartheid South Africa,” in B. Soares, ed., Muslim-Christian Encounters in Africa, Leiden: Brill, 2006, pp. 275-292.

Østebø, Terje, “Christian-Muslim Relations in Ethiopia,” in A.N. Kubai & Tarakegn Adebo, eds, Striving in Faith: Christians and Muslims in Africa, Uppsala: Life & Peace Institute, 2008.

### Assignment due this week

Discussion. Responses to prompts due by noon on Wed. and the discussion closes at 11:59 pm on Sunday

### Discussion Questions:

- (1) According to the readings, what are the global and domestic origins of radicalized Islamic groups?
- (2) What are their impacts on issues of democracy and economic developments of African Muslim societies?
- (3) How do you explain the resilience of these groups and what approach should governments pursue to effectively eliminate their threats?

### Week 14

### Assignment Research Week

### Thanksgiving

*Islam’s Material Culture in the Context Indigenous African Aesthetic Traditions*



**Lecture** This lecture explores the various manifestations of African Islamic material cultures, with a careful attention to the debates concerning the orthodoxy of material culture and their place in Islamic practices.

**Readings** Any 2 of the following:

Bravmann, René, “Islamic Art and Material Culture in Africa,” in N. Levtzion & Randall L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000: 489-517.

McLaughlin, Fiona, “Islam and Popular Music in Senegal: The Emergence of a ‘New Tradition,’” *Africa: Journal of the International African Institute* 67, 4 (1997): 560-581.

Kobo, O., “Tasbih in West African Islamic History: Spirituality, Aesthetic, Politics and Identity,” in Anna Bigelow (ed.) *Islam Through Objects*, Bloomsbury Academy (2021):81-94.

**Supplementary readings**

De Jorio, Rosa, “The Fate of Timbuktu’s Sufi Heritage: Controversies around Past Traces and Current Practices,” in *Cultural Heritage in Mali in the Neoliberal Era*, Urbana: University of Illinois Press, 2016, pp. 116-133.

Skinner, Ryan Thomas, “A Pious Poetics of Place,” in *Bamako Sounds: The Afropolitan Ethics of Malian Music*, Minneapolis: University of Minnesota Press, 2015, pp. 107-130.

Responses to the discussion prompts are due by noon on Wed and the discussion closes at 11:59 pm on Sunday

**Discussion Questions:**

- (1) According to the readings, in what ways has Islam changed African cultural such as music, festivals and artefacts?
- (2) Conduct a brief online research on Islam’s endorsement or lack thereof, of any one of the following aspects of culture: pictures, aesthetic arts, music, and festivals. Share your findings and discuss them with your discussion teammates.
- (3) Do all Muslims agree on the acceptability of these aspects of culture? Which group of Muslims reject such cultural practices as unorthodox,



and which groups accept them as non-essential in terms of affecting the purity of one's faith?

### Week 15

#### *African Muslim Diasporas in America and Europe: Reproducing Cultures and Traditions in the Diaspora Space*

- Lecture** This lecture examines the formation of African Muslim diaspora communities in the United States and in Europe, with a focus on how these new diaspora communities are shaping Muslim-African religious identities and traditions in Muslim minority nations. We will also study attempts by African Americans to promote NOI in Africa as part of a broader return to Africa cultural and intellectual movement. We will critically assess how this duality of movements of people is shaping African and African American identities in the United States as well as in Africa.
- Readings** De-Valera N.Y.M. Botchway and Mustapha Abdul-Hamid, "Was it a Nine Day Wonder? A Note on the Proselytization Efforts of the Nation of Islam in Ghana, c. 1980s-2010," in Down-Marie Gibson and Herbert Berg (eds.), New Perspectives on the Nation of Islam (Routledge Studies in Religion), Routledge: New York and London, 2019:95-117.
- Masquelier, Adeline, "'The Mouthpiece of an Entire Generation': Hip-Hop, Truth, and Islam in Niger," in A. Masquelier & B. Soares, eds, Muslim Youth and the 9/11 Generation, Albuquerque: University of New Mexico Press and the School for Advanced Research Press, pp. 213-238.

### Assignment due this week

Quiz 6 closes at 11:59 pm on Sunday



**Week 16**

**Summary**

**Final Paper/Oral History Project due by 11:59 on the assigned by the Registrar's office for our final exam.**

**This syllabus may be revised if necessary and students will be informed of such revision in advance. We hope you'll find this course intellectually stimulating.**

# GE Theme course submission worksheet: Traditions, Cultures, & Transformations

## Overview

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Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. 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. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

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In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

Considering that religion is an important component of both culture and traditions, and the study of the history of any religion includes analyses of cultural transformations as well as resilience posed by dominant traditions, this course on the history of Islam in Africa fits perfectly in the theme: Traditions, Cultures, & Transformations. That “fit” is illustrated by the course’s themes, including emphases on understanding the dialectical relationship between religious traditions and cultural expressions, and how cultural interactions produce political, economic and cultural transformations in ways that impact existing traditions. Specifically, using African case studies, the course examines how Islamic culture and traditions transformed and was transformed by indigenous African religious knowledge and traditions in a dialectical process across time and space. The multi-disciplinary approach of the course offers students from a variety of disciplines the opportunity to analyze culture and traditions as dynamic, rather than static forces, without losing sights of the resilience of some aspects of cultures and traditions and how such resilience sometimes produces challenges for transformations that culminates into conflicts. The history of Islam in Africa is obviously, vast. However, the focus on specific topics are intended to provide deeper analyses of the various aspects of this theme.



## Connect this course to the Goals and ELOs shared by *all* Themes

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Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. 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. 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.

**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.

	Course activities and assignments to meet these ELOs
<b>ELO 1.1</b> Engage in critical and logical thinking.	This course on the history of Islam in Africa will help build students’ skills needed to engage in critical reflection and logical thinking about traditions, cultures and transformation. All the assignments are designed to contribute to this learning expectations. The response papers and weekly discussions require students to synthesize and critically evaluate scholarships on Traditions, Cultures, and Transformations. Students engage in team discussions and debates on a range of issues related to religion more broadly, but Islam in particular in order to understand not only religious and cultural traditions, but also how cultures and traditions are transformed by agents of religious propagation.
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	Engagement in group discussion and debates on various topics related to religion using evidence-based logical reasoning; Completion of response papers (assignment 3) would help build the requisite skills in in-depth exploration of advanced historical information on the various topics; Completion of 5 quizzes in which students demonstrate comprehension of the course readings and materials.
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.  <b>Lecture</b> Course materials comprise a range of sources (documentaries, primary materials, textbooks and peer-reviewed academic journals. These variety of sources will enable students to engage with historical events and concepts at an advanced level. Each of the 14 modules includes an overview page that summarizes the week’s topic and connects it with previous topics, a lecture that provides content, context, a summarize of the readings along with explanations of their relevance to the topic.  <b>Reading</b>

	<p>The textbooks for this course provide background information on each topic and corresponds to the lectures. The required readings include peer-reviewed journal articles that provide additional cutting-edge scholarly materials on specific topics to allow students an in-depth, even challenging analyses of concepts and debates. The syllabus also contains extensive recommended readings that provide students who are eager to acquire additional knowledge on some topics.</p> <p><b>Discussions</b> Students do weekly team discussions on questions provided by the instructor to expand their understanding and appreciation of broader questions on the week’s theme. But students are also required to independently pose questions from personal experiences or from materials they have read outside of the required readings. A combination of guided questions and the independent questions posed by each student allow them to engage with questions that interest academics, while taking some control over their own learning by engaging their colleagues with historical information or concepts out of the assigned materials. In this way, they are able to explore areas of particular interest and to practice historicizing contemporary issues.</p> <p><u>Activity Example:</u> Readings on the concept of jihad from academic sources, and conducting general survey to assess how American students understand the meaning of jihad, allow students to synthesize historical and empirical evidence to deepen their knowledge of a major controversial concept that has both historical and contemporary implications. Students will analyze their surveys and share them with peers in group a debate with the aim of understanding why for example, the general public might have a different understanding of the concept, from academics.</p>
<p><b>ELO 2.2</b> 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.</p>	<p>Students will conduct oral history and community engagement project with a Muslim community in Columbus. This exercise will allow students to obtain an inner knowledge of African Muslims, while acquiring the skills of conducting interviews to generate historical data. The exercise is also intended to allow students to reflect on the readings by adding first-hand empirical data to assess their achievements in the class. Students will synthesize the data in an 8-10 page narrative essay. Ultimately, students would have full control over their research, with guidance from the instructor. By allowing students to generate their own questionnaires for interviews, this exercise offers them not only the opportunity to creatively ask questions that reflect their unique interests, but it will also allow them to claim ownership of the knowledge they have acquired through interviews and engagements in order to reflectively sharpen their perspectives. Students who are not interested in the project will be allowed to write a 10-page research on one of the class themes, using a combination of primary and secondary sources. Students will submit a research proposal (500 words), in addition to a preliminary bibliography of not less than 8 peer-reviewed articles and books. Moreover, the exercise, “What do you know about Africa” quiz, in which students will answer a set of questions at the beginning and at the end of the semester will allow students to assess the extent to which the course has increased their knowledge about African cultures, traditions, and how conversion of Islam initiated the transformations of African cultures and traditions.</p>

*Example responses for proposals within “Citizenship” (from Sociology 3200, Comm 2850, French 2803):*

<b>ELO 1.1</b> Engage in critical and logical thinking.	<p>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:</p> <p>Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;</p> <p>Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;</p> <p>Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</p>
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	<p>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</p> <p>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</p>
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<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><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.</p> <p><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.</p> <p><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.</p> <p>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.</p>
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<p><b>ELO 2.2</b> 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.</p>	<p>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 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.</p> <p>Some examples of events and sites:  <i>The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</i></p>
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	<p><i>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.</i>  <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</i>  <i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i></p>
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## Goals and ELOs unique to Traditions, Cultures, & Transformations

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Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. 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.

**GOAL 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
<p><b>ELO 3.1</b> 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.</p>	<p>As an important component of culture, religion influences all aspects of the lives of its adherents, leading to a profound transformation of existing cultures and traditions. Through case studies, students will learn about Islam’s influences on the development of African societies since the 8<sup>th</sup> century CE.</p> <p>As such, each of the topics (themes) in this course addresses the dialectical impacts of religious beliefs on indigenous cultural practices and traditions, on knowledge production, on the evolution of arts and music, on gender and sexuality, etc. Successful students will also learn about the interactions between African Muslims and European colonialists, and the ultimate impacts of colonial rule on African Muslim cultures and traditions.</p>
<p><b>ELO 3.2</b> Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>Modernity is one of the “big” ideas and historical moments that have had enduring impacts on Muslim societies. The study of modernity is thus critical to understanding the historical transformations of African Muslim societies since the advent of colonial rule.</p>

	<p>Key example of the impact of modernity on Muslim societies is the modernization of Islamic schooling (madrassa) after colonial rule that incorporate secular curriculum to offer Muslim children secular and religious education within an Islamic environment. This innovative pedagogical and structural changes impacted not only Islamic schooling, but also the social and intellectual identities of Muslim individuals and groups. This course examines these changes, tracing the development to European colonialism and the establishment of Christian mission schools, whose structures were appropriated by Muslim educational entrepreneurs to “modernize” Islamic schooling.</p> <p>Through the readings and lectures in weeks 9 and 10, successful students will be able to explain modernity as constituting a “big” intellectual idea that profoundly impacted African Muslim cultures, pedagogy, and social and cultural identities.</p>
<p><b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.</p>	<p>A major theme of this course concerns the dynamics of group engagements, including conflicts, collaboration, and coexistence. We will examine the interactions among dominant and sub-cultural groups by focusing on the doctrinal contests between the dominant Muslim scholars affiliated Sufism (Islam’s mystical expressions), and their erstwhile opponents, the Salafis, who claimed to purify local Islamic practices by eliminating all forms of religious practices they considered “heretical” innovations. Successful students will therefore have a thorough understanding of the doctrinal, social and intellectual factors behind conflicts among Muslims, and to be able to apply that knowledge to other societies that share similar religious environment with African societies.</p>
<p><b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.</p>	<p>In broad as well as specific terms, the study of Islam in Africa explores changes and continuities across time and space. Every topic in this course allows students to view history as a process in order to encourage them to avoid unwarranted generations and anachronism. A study of the patterns of the spread of Islam in Africa, topics on Islam’s encounter with European colonialism, the rise of militant Islamic groups, Muslims’ role in anti-colonial struggles, constitute a few examples of how the course explores changes and continuities across time and space.</p>
<p><b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>The course recognizes and explains differences and similarities among groups, institutions, and individuals. Topics on knowledge production, on the doctrinal contests between Salafis and the Sufi brotherhoods, and on gender and sexuality, are examples of how the course allows students to explain social, political, intellectual, and gender differences among different cultural and social groups, and among individuals. The various topics delves deeper to examine the factors that shape identity formations, and how different groups coexist in spite of differences.</p>
<p><b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>The study of Islam in Africa provides opportunities to explain the role of social categories such as “enslaved” people, elites and non-elites, and gender and sexuality, in identity formation, social categorization, and social marginalization. The readings and lectures on enslaved African Muslims in the Americas (week 5) explain the impacts of racism and slavery on enslaved African Muslims, while the lectures and readings on women (week 11), and on gender and sexuality (week 12), explain how religious discourses about gender, spiritual “purity” and dominant cultural</p>

	norms, impact social behavior and reinforces struggles over exclusion and inclusion.
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