## Term Information

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| **Effective Term** | Autumn 2026 |

## General Information

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| **Course Bulletin Listing/Subject Area** | African American & African Std |
| **Fiscal Unit/Academic Org** | African-Amer & African Studies - D0502 |
| **College/Academic Group** | Arts and Sciences |
| **Level/Career** | Undergraduate |
| **Course Number/Catalog** | 4343 |
| **Course Title** | African American Religions |
| **Transcript Abbreviation** | AfricAmerReligions |
| **Course Description** | This course examines history & variety of religious expressions, behaviors, & worldviews created by descendants of Africans brought to America as chattel slaves. From slavery to the present, the role of religion to respond to racialization & the hierarchies it involves—to contest or accept, reimaging or reframe “race” & “blackness”—will be the concern of this class. |
| **Semester Credit Hours/Units** | Fixed: 3 |

## Offering Information

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| **Length Of Course** | 14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week |
| **Flexibly Scheduled Course** | Never |
| **Does any section of this course have a distance education component?** | No |
| **Grading Basis** | Letter Grade |
| **Repeatable** | No |
| **Course Components** | Lecture |
| **Grade Roster Component** | Lecture |
| **Credit Available by Exam** | No |
| **Admission Condition Course** | No |
| **Off Campus** | Never |
| **Campus of Offering** | Columbus, Lima, Mansfield, Marion, Newark, Wooster |

## Prerequisites and Exclusions

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| **Prerequisites/Corequisites** | None |
| **Exclusions** | Unavailable to students who have taken REGSTDS 4343 |
| **Electronically Enforced** | Yes |

## Cross-Listings

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| **Cross-Listings** | Religious Studies |

## Subject/CIP Code

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|---|---|
| **Subject/CIP Code** | 05.0201 |
| **Subsidy Level** | Baccalaureate Course |
| **Intended Rank** | Freshman, Sophomore, Junior, Senior |

## Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors
Traditions, Cultures, and Transformations
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**

- Understand some of the ways that African American religious traditions have responded to the historical catastrophe of slavery and the ongoing presence of antiblack racism.
- Engage in critical analysis of religion as a human phenomenon that responds to contingent social circumstances.
- Learn to analyze “religion” as both intellectual and affective, as a matter of embodied practice as well as intellectual reflection.
- Reflect on the history of the academic study of religion and the way that biases (from a desire to justify colonialism to a desire to represent slavery as a catastrophic break from history) have shaped academic approaches.
- Be able to compare—and use comparison to highlight essential dynamics of—religious movements and traditions, with attention to how these religions have been innovated and altered over the course of their history.
- Engage in individual research—both on contemporary religious digital media and its larger mediasphere and through a prolonged research project pursuing a thesis related to the wider work of the class.

**Content Topic List**

- African American Theology
- African American Spirituality
- African American Religions

**Sought Concurrence**

No

## Attachments

- AFAMAST RELSTD 4343 African American Religions Proposal.docx: Syllabus

  *(Syllabus. Owner: Beckham,Jerrell)*
- CurriculumMap&ProgramLearningGoals_AAAS.docx: AAAS Curriculum Map

  *(Other Supporting Documentation. Owner: Beckham,Jerrell)*
- GE+Themes+Submission+Dew+African+American+Religion.docx: GE Theme Form

  *(Other Supporting Documentation. Owner: Beckham,Jerrell)*

## Comments

## Workflow Information

| Status | User(s) | Date/Time | Step |
|---|---|---|---|
| Submitted | Beckham,Jerrell | 09/18/2025 02:53 PM | Submitted for Approval |
| Approved | Dew,Spencer L | 09/18/2025 04:42 PM | Unit Approval |
| Approved | Vankeerbergen,Bernadette Chantal | 10/14/2025 10:10 AM | College Approval |
| Pending Approval | Jenkins,Mary Ellen Bigler<br>Neff,Jennifer<br>Vankeerbergen,Bernadette Chantal<br>Steele,Rachel Lea | 10/14/2025 10:10 AM | ASCCAO Approval |

**AFAMAST / RLSTD: "African American Religions"**
**4343**
**15-week class**
**Dr. Spencer Dew**
**GE Theme course in "Traditions, Cultures, and Transformations"**
**Office: Hagerty 424**
**Office Hours: TBA**
**Format: Lecture**

**Course Description:**

This course examines the history and variety of religious expressions, behaviors, and worldviews created by the descendants of Africans brought to America as chattel slaves. From slavery times to the present, the role of religion to respond to racialization and the hierarchies it involves—to contest or accept, reimaging or reframe "race" and "blackness"—will be the central concern of this class. Proceeding comparatively, analyzing a wide range of religious traditions as responses to this unique set of circumstances, this course will show how the circumstances of being racialized as black in the USA have pushed invention and adaptation, innovation and change, extremes of creativity and depth of contemplation.

**Requirements / Grade Distribution:**

1) Our work together will involve intensive reading (involving notetaking and preparation for class discussion), serious analysis and discussion of texts in class, and active "ethnographic" engagement in media of and from specific movements. Attendance and participation in discussion are expected and required. Participation and in-class writing/quizzes will be worth a total of 10% of your final grade.
2) Another 10% of your grade linked to the day-to-day work of the class is the keeping of a course journal. This journal will contain entries that track your responses to and questions about the readings and the class discussions. Ideally at least one entry per week will be written in advance of one of our meetings, and at least one entry per week will be written in the wake of—and wrestling with the work done during—these meetings. The journal will be read by the instructor on a weekly basis, via Carmen, and feedback will be given. Grades will be given for cumulative work at four points during the semester (2%, 2%, 2%, and 4% for these four moments). The grade will be based on thoroughness, on evidence of sustained engagement with class themes and ideas, and on how each student responds to the individual feedback provided.
3) 10% of your grade will be determined by the submission of three *primary* sources of digital media related to African American Religion. Each source will be accompanied by a two or three sentence analysis contextualizing the source in relation to our class. This assignment is due on the deadline marked below.
4) A research paper on an aspect of contemporary Africana religion will both worth, in total, 50% of your final grade. That amount will be distributed as follows:
    a. 10% for approval of a topic in consultation with the professor by the deadline marked on the schedule below.
    b. 10% for an annotated bibliography—in Chicago style, with at least one sentence summary *and* one sentence explaining the relation of the source to your project constituting the annotation—due as per the schedule below.
    c. 10% for the approval of a thesis statement, due as per the schedule below.
    d. 20% for the final paper (I will read any student's full or partial draft one time during the semester, providing feedback in the margins using Word's "track changes" function. I urge you to take advantage of this, and I also urge all students to schedule office hours to talk about their paper at least once during the semester).

5) A final exam, requiring original essays synthesizing your analyses of the readings, lectures, and discussions and framing responses to major themes raised in the class, will each be worth 20% toward your final grade.

**Grading Scale:**
93 - 100 (A)
90 - 92 (A-)
88 - 89 (B+)
83 - 87 (B)
80 - 82 (B-)
78 - 79 (C+)
73 - 77 (C)
70 - 72 (C-)
68 - 69 (D+)
60 - 67 (D)
Below 60 (E)

**Required Texts:**

- **Anthony Pinn, *What is African American Religion?***
- **Albert Raboteau, *Canaan Land***

**All other texts will be provided as PDFs on the course's Carmen page.**

**Course Learning Objectives**
**At the completion of this course students should be able to successfully do the following:**

- **Understand some of the ways that African American religious traditions have responded to the historical catastrophe of slavery and the ongoing presence of antiblack racism.**
- **Engage in critical analysis of religion as a human phenomenon that responds to contingent social circumstances.**
- **Learn to analyze "religion" as both intellectual and affective, as a matter of embodied practice as well as intellectual reflection.**
- **Reflect on the history of the academic study of religion and the way that biases (from a desire to justify colonialism to a desire to represent slavery as a catastrophic break from history) have shaped academic approaches.**
- **Be able to compare—and use comparison to highlight essential dynamics of—religious movements and traditions, with attention to how these religions have been innovated and altered over the course of their history.**
- **Engage in individual research—both on contemporary religious digital media and its larger mediasphere and through a prolonged research project pursuing a thesis related to the wider work of the class.**

**Due dates for assignments are listed on the syllabus and course Canvas site. However, if you miss an assignment, you will be provided two 24-hour assignment make-up days that will allow you to turn up to two late or missing assignments without excuse or justification. One date will be prior to midterm and the other following midterm. Those dates are noted in the syllabus and on Canvas.**

**Instructor Feedback and Response Time**:

- **Grading and feedback:** For large weekly assignments you can expect to receive feedback within **7 days**.
- **Email:** Emails will be replied to within **24 hours Monday through Friday**.

The above list should give students an idea of my intended availability throughout the course. (Remember a student can call **614-688-4357(HELP)** at any time or if he, she, or they have a technical problem.)

**Course Guidelines**:
**Discussion and communication guidelines**: Please remember to be respectful and thoughtful whether students agree or disagree with each other's remarks.

**Writing style**: You should remember to write using good grammar, spelling, and punctuation. A more conversational tone is fine when responding or commenting on response papers, but you should still aim to use good grammar, spelling, and punctuation.

**Tone**: At all times the goal is to maintain a supportive learning community where individuals are safe and where people can express themselves as well as disagree or agree amicably.

**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 all your work**: Compose all academic work to be posted in a word processor first, and save your work judiciously, and then copy to the Carmen discussion.

**Student Services and Advising**:
University Student Services can be accessed through Buckeye Link. More information is available here: https://contactbuckeyelink.osu.edu/

Advising resources for students are available here: http://advising.osu.edu

**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.

**Academic Misconduct**

Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the University's Code of Student Conduct, and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's Code of Student Conduct and this syllabus may constitute Academic Misconduct.

The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: Any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct, so please review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.

If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic

Misconduct. If COAM determines that a student violated the University’s Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University.

If students have questions about the above policy or what constitutes academic misconduct in this course, they should contact the instructor.

**Artificial Intelligence and Academic Integrity**

There has been a significant increase in the popularity and availability of a variety of generative artificial intelligence (AI) tools, including ChatGPT, Sudowrite, and others. These tools will help shape the future of work, research and technology, but when used in the wrong way, they can stand in conflict with academic integrity at Ohio State.

All students have important obligations under the Code of Student Conduct to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes. Specifically, students are not to use unauthorized assistance in the laboratory, on field work, in scholarship, or on a course assignment unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas or other work that is not your own. These requirements apply to all students undergraduate, graduate, and professional.

To maintain a culture of integrity and respect, these generative AI tools should not be used in the completion of course assignments unless an instructor for a given course specifically authorizes their use. Some instructors may approve of using generative AI tools in the academic setting for specific goals. However, these tools should be used only with the explicit and clear permission of each individual instructor, and then only in the ways allowed by the instructor.

**Religious Accommodations**

Ohio State has had a longstanding practice of making reasonable academic accommodations for students’ religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student’s religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students’ sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student’s presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student’s request for time off shall be provided if the student’s sincerely held religious belief or practice severely affects the student’s ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report

discrimination or harassment based on religion, individuals should contact the Civil Rights Compliance Office.
Policy: Religious Holidays, Holy Days and Observances

**Disability Statement (with Accommodations for Illness)**

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.

If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations.

slds@osu.edu
https://slds.osu.edu/
098 Baker Hall, 113 W. 12th Ave
614-292-3307 phone

**Intellectual Diversity**

Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.
Grievances and Solving Problems

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor. Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

**Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct**

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO):

Online reporting form: http://civilrights.osu.edu/
Call 614-247-5838 or TTY 614-688-8605
civilrights@osu.edu

The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Civil Rights Compliance Office to ensure the university can take appropriate action:

- All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.
- The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

For more information about this syllabus please see Syllabus Policies & Statements webpage.

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**Class Schedule**

**Meeting 1: Introduction to Class: Pilgrimage to Elmina Castle and to Oyotunji African Village**

- **Readings: Omari, "Completing the Circle" and Lefever, "Leaving the United States"**

**Meeting 2: Slavery: Religion of the Enslaved versus "Slave Religion"**

- **Readings: Phillis Wheatley's "On Being Brought from Africa to America" and Cobb, "*Black Panther* and the Invention of Africa" and the Willie Lynch Letter**

**Meeting 3: "African Retentions?"**

- **Readings: Raboteau, "Death of the Gods" and Ida C. Ward, "Review of *The Myth of the Negro Past* by Melville J. Herskovitz"**

**Meeting 4: Islam in Enslavement (and Signifying Prayers): The Case of Omar Ibn Said**

- **Readings: Ernst and Lo, *I Cannot Write My Life*, Chapters 2, 3, and 4**

**Meeting 5: Hush Harbors and Uprisings**

- **Readings: Dwight Hopkins, "Slave Theology in the 'Invisible Institution'" and "The Confessions of Nat Turner" and selection from Fredrick Douglass, *Life of an American Slave***

**Meeting 6: Spirituals**

**Readings: Thurman, "The Negro Spiritual Speaks of Life and Death" and Cone, "Black Spirituals"**

**First Journal Grades Assigned this week**

**Meeting 7: The Question of "Religion" and Its Study**
**Readings: Pinn, *What is African American Religion***

**Meeting 8: From the Kingdom of Kongo to Congo Square**

- **Readings: Dewulf, "Sangamentos on Congo Square?" and Heywood and Thornton, "Central African States…" and watch, "All In a Mardi Gras's Day," https://www.youtube.com/watch?v=-b7Gg_A3_XQ**

**Meeting 9: Hoodoo, Conjure, and Voodoo**

- **Readings: selections from Zora Neale Hurston and Chireau, "Africa Was a Land a Magic Power" and Roberts, "Green Money Means Success"**

**Meeting 10: Double Consciousness, Conversion, and Spiritual Nostalgia**

- **Readings: Du Bois, "Of Our Spiritual Strivings" and Perez, "Spiritist Mediumship…"**

**Approval of Research Topic due this week**

**Meeting 11: Whiteness: Theorizing Race and Citizenship**

- **Readings: DuBois, "The Souls of White Folk" and selection from J. Cameron Karter and Douglass, "What to the Slave is the 4th of July?"**

**Meeting 12: Civil War as Sacred; Reconstruction and Lost Cause; Black Metropolises**

- **Readings: Raboteau, *Canaan Land* and Smith, "Exodus" and selections from Ida B. Wells**

**Submission of Digital Sources due this week.**

**Meeting 13: The Great Migration**

- **Readings: Sylvester Johnson, "The Rise of the Black Ethnics" and Dew, "E Pluribus Unum: Black Ethnic Religions and American Citizenship" and selection from Fauset, *Black Gods of the Metropolis***

**Second Journal Grade assigned this week**

**Meeting 14: Week 14: From Marcus Garvey to Daddy Grace**

- **Readings: Hodges "Charles Manuel 'Sweet Daddy' Grace" and Sigler, "Grace Has Given God a Vacation," Burkett "Religious Ethos of the UNIA"**

**Meeting 15: Father Divine**

- **Readings: Griffith, "Bodily Salvation" and Primiano, "The Consciousness of God's Presence Will Keep You Well"**

**Meeting 16: Pentecostalism and Socialism**

- **Readings: MacRoberts, "The Black Roots of Pentecostalism" and Foner, "Reverend George Washington Woodbey"**

**Annotated Bibliography due this week**

**Meeting 17: MLK**

- **Readings: Martin Luther King, "Letter from a Birmingham Jail" and Carson, "Martin Luther King…" and Cone, "Integrationism and Nationalism…"**

**Meeting 18: Black Power**

- **Readings: Harding, "The Religion of Black Power" and selections from Stokely Carmichael**

**<u>Third Journal Grade assigned this week</u>**

**Meeting 19: Black Theology**

- **Readings: James Cone, selection from *Black Theology and Black Power***

**Meeting 20: Black Churches**

- **Readings: Eddie Glaude, "The Black Church is Dead" and Washington, "The Making of a Church…" and Shayne Lee, "Prosperity Theology"**

**<u>Thesis Statements approved by this week</u>**

- **Readings: Selections from Emilie Townes and selections from Alice Walker**

**Meeting 22: Nation of Islam**

- **Readings: Curtis, *Islam in Black America,* Chapter 4 and 5 and Elijah Muhammad, selections from *Message to the Blackman in America* and selection from *The True History of Jesus* and selections from Gibson and Karim, *Women of the Nation***

**Meeting 23: Nation of Islam and the Human**

- **Readings: Louis Farrakhan, "The Wheel" and selections from Finley, *In & Out of This World: Material and Extraterrestrial Bodies in the Nation of Islam***

**Meeting 24: Thinking "The Human"**

- **Wynter, "Unsettling…" and selection from Jackson, *Becoming Human***

**Meeting 25: Otherwise, 1**

- **Screen Sun Ra, *Space is the Place* and readings on Sun Ra TBA**

**Meeting 26: Otherwise, 2**

- **Readings: Crawley, "Introduction" to *Blackpentecostal Breath***

**Meeting 27: Blackness**

- **Readings: Anderson, "Ontological Blackness in Theology" and McKinnis, "Divine (Primordial) Blackness"**

**Meeting 28: Toward the Future**

- **Readings TBA**

**<u>Research Papers due this week</u>**

**<u>Fourth Journal Grade assigned this week</u>**

**<u>Final Exam according to University schedule</u>**

## Goals and ELOs

**Goals (for all Theme classes)**

**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 ofclassroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.**

**ELO 1.1 Engage in critical and logical thinking.**

**As an upper-level course in religious studies, this class hinges upon critical inquiry into the human practices of "religion"—the work of imagining worlds, orienting oneself within such worlds, and using this imaginary to give meaning to the given realities of historical and social circumstance. Students will be asked to reflect critically on the religious logic and practice—both intellectual work and embodied experiences—at play in diverse religious movements, to think comparatively about radically disparate religious traditions as approaching similar social "problems," and to analyze the approaches used by scholars both historical and contemporary in examining religious claims and communities.**

**ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.**

**This class hinges upon extensive, comparative examination of the work of "African American religions" to make sense of the history and current social conditions of racialized individuals and communities in the United States—with reference to theology and metaphysics, rituals and ethical claims, historical narratives and notions of identity.**

**ELO 2.1 Identify, describe, and synthesize approaches or experiences.**

**To study religion requires an ability to identify, describe, and analyze patterns of thought and behavior. A range, then, of human experiences will be examined—from Mardi Gras Indian street performances (with their vocal declarations of sovereignty and invisibility) to the moral critiques offered by African American Christian leaders of the Civil Rights movement. One task of this class is to consider the value of framing a given practice/experience as "religious," in part through evaluation of the merits of comparative readings—i.e., does the meditative beadwork of a Black Masker preparing his costume usefully align with the carrying of physical copies of scripture as part of a protest against segregation? What might it mean to call both of these experiences "religious," and what does that labeling, of each experience, do for our theorization of what religion is and how it functions?**

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

**This course should be transformational in terms of expanding each student's familiarity with the range of religious creative expression in African American history, each student's awareness of the range of social functions engaged by religious belief and practice, and each student's analytical abilities in terms of thinking about the religious work of others and the ways scholars (such as themselves) approach such work. The heavy role of discussion and the use of a journal for written reflection (and to chronicle changing attitudes and approaches) is essential for this ELO.**

**Goals unique to Traditions, Cultures, & Transformations courses**

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

**This class offers a survey—albeit necessarily stuttering and incomplete—of the ways African Americans have engaged in religious imaginaries to respond to, first, the conditions of chattel slavery and, then, continuing discrimination, dehumanization, and marginalization within a society largely characterized by anti-black racism. Relation between African American sub-cultures (as racialized or identifying as more niche groups such as Jews or Kemetics or Moors) and larger structures such as the legal system, the economy, and the government will also be considered in detail.**

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

**Two major modes of difference will be explored in this class: first, the difference between those racialized as black and those outside that labeling, and, second, differences of religious identification both within major, named “traditions” and outside of them. The varieties of Christianities and Islams, for instance, will be given attention, as will the social difficulties of, say, being Kemetic in a world dominated by Christianity and Islam.**

**ELO 3.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.**

**The central aspect of culture influencing the work of this class is race: “African American religion” as a category, this class argues, is a spectrum of human attempts to make sense of and negotiate the social realities of race.**

**ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.**

**Again, race is the “big” idea that has led to the diversity of cultural creation that we call “African American religion.” We will consistently analyze the ways that humans have responded to this idea—rejecting it, revising it, incorporating it—from Hush Harbor gathering appropriating a Christian vocabulary to imagine earthly freedom to Moorish Science thinkers sacralizing USAmerican citizenship as “salvation” in the here-and-now to Nation of Islam thinkers offering a cosmology and anthropology that inverts the claims of white supremacy while keeping the hierarchical structure intact.**

**ELO 3.3 Examine the interactions among dominant and sub-cultures.**

**The relations between a wide variety of African American religious traditions and the hegemonic society will be a central concern here, as will the relation of such religious cultures among themselves, with particular attention on extremes of critique (the Nation of Islam's early take on the mainstream Black Church) and hybridity or “religious recombination” (as in Chireau's work on the level of radical exchange between black and white folk magic practitioners in the colonial and early American eras).**

**ELO 3.4 Explore changes and continuities over time within a culture or society.**

**Structured in part as a historical survey, this class will examine a wide range of African American religious ideas and practices, with attention to change and continuity over time. The**

**ways religious practitioners shift and innovate to respond to changing contingent contextual circumstances will also be a focus of analysis.**

**ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.**

**Attention to differences between religious movements is central to the comparative methodology at the core of this course. We will also offer comparative analysis of individual thinkers whose legacy extends beyond specific “traditions” (like Marcus Garvey and Noble Drew Ali) and we will apply a comparative analytic to scholars of religion, as well, attentive to biases and unexamined assumptions at the heart of academic work on religion.**

**ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues**

**As a class on “African American religion,” the role of race, as a conceptual category and legal framework, plays a central role here, though this class will also examine “the ethnic turn” within 20th century African American religion (as a rejection of the category/logic of race) and give attention to ideologies of gender in a range of African American religious systems (from the rise of female thinkers in Nation of Islam, at the margins of institutional authority, to the invention of “Womanist Theology” as critique of and expansion upon earlier forms of thought).**

# GE Theme Course Submission Worksheet: Traditions, Cultures, & Transformations

## Overview

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)

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.

*(enter text here)*

This course offers a survey of and critical examination into the variety of religious expressions developed by the descendants of those who were brought to the US via slavery. As such, questions of theodicy (why does suffering happen) and reflections on racialization (the use of categories and hierarchies) are central to these religious traditions, which, moreover, are engaged with and innovated upon across history. The story of African American religion is a story of constant transformation of cultures and traditions, fueled both by changing historical circumstances (the end of enslavement, the Great Migration, the Great Depression, etc.) but also by intellectual reflection on issues such as the role of power in religious "conversion" and re-readings of history (prompting, for instance, critiques of Black Christianity and the adoption of Islamic or Lukumi traditions, albeit in distinctively American forms). Indeed, the centrality of the USA for thinking about religion is another major theme here, from sacralization of the promise of citizenship (as in the Moorish Science Temple of America) to readings of identity that locate the community outside or before the state (as in modes of Black Indigeneity). The course approaches African American religious traditions as both intellectual movements and embodied responses to social circumstances, and it serves as an introduction, for students, to critical theories for the study of religion (with an emphasis on embodiment as well as textuality, theology as well as daily practices, visions of history as well as community formation, etc.

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

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 |
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| **ELO 1.1** Engage in critical and logical thinking about the topic or idea of the theme. | This course involves critical examination of and analysis of the logics at the heart of a wide variety of religious expressions and movements. Framed under the rubric of "African American religion," the material covered in this class offers a spectrum of responses to and expressions of African American experience. By proceeding comparatively, one form of analysis in this class will be between religious forms and logics: for instance, contemporary evangelical Prosperity Gospel offers some answers to the question of how to make sense of a capitalist economy, but New Orleans Voodoo in the Great Depression (as framed by Kobe Roberts in his scholarship) offers a slightly different set of answers to these questions. Comparative consideration, with its attention to difference as well as resonance, will help students better understand the appeal of religious logics and better analyze the always-contingent social and cultural location of religious thought and practice. This comparative work will be evaluated via the student journals, class discussions, and the final exam.<br>In this class, we will also look at the history of scholarship on African American religion, and the ways that approaches to religious history are shaped by political desires and fears. For instance, in Meeting 3 we look at the debate between sociologist E. Franklin Frazier and anthropologist Melville Herskovitz on the issue of "African retentions," a debate that had less to do with the ethnographic evidence and everything to do with the political ramifications of claims about black history—imagined in different ways by the two scholars. Meeting 4 will also consider issues of historical scholarship in relation to the Arabic archive left behind by enslaved religious thinker Omar Ibn Said. Specifically, mis-readings (intentional and otherwise) of Ibn Said's texts will be considered in terms of their historical context, and the shift of popular reception of this figure from a novelty (a literate Christian "slave") to a defiant thinker (a covert Muslim balancing his survival and his faith). Critical consideration of scholarship in context will also be assessed via student journals, class discussions, and the final exam. |

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| **ELO 1.2** Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme. | As a repeated engagement in basic questions—what does religion do, how does African American religion respond to the trauma of slavery and the ongoing situation of race and anti-black racism?—this class represents an in-depth intellectual investigation. This work becomes increasingly nuanced and complex as the semester proceeds, such that, by Meeting 27, the students are expected to engage in evaluation of the dependence on "blackness" in an array of African American religions examined over the course of the class. Reading Victor Anderson's critique of "ontological blackness" alongside Leonard McKinnis's work on the Black Coptic Church (which unpacked Black Coptic claims about a primordial, divine blackness, a blackness *before* race, *before* the human), the class will look back on previous traditions and critique the role of blackness in light of these two lines of thought. There will be a question, too, on the final exam about the dependence upon (and potential reification of) "blackness" in an assortment of the traditions we have studied. |

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| **ELO 2.1** Identify, describe, and synthesize approaches or experiences as they apply to the theme. | Like any religious studies class, part of the work of this class will be attempting to identify--and perhaps even, tentatively, define--"religion." For the theme of traditions, cultures, and transformation, this means thinking about how "religion" relates to and extends from broader "culture," and to examine how various religious movements/traditions are transformed in relation to shifting social contexts and societal needs. I believe all religious studies courses must be reflective about methodology, so we in this class will be attentive not just to the data offered by scholars but also the bias and particular approaches taken by scholars (from differences such as the historical archive work of Roberts versus the ethnographic approach of McKinner to broader differences such as the auto-philosophical pursuit of Crawley or the polemic theology of Elijah Muhammad. The range of human "experiences" that fall within (or are made sense of, by being framed under) the rubric of "religion" will also be a consistent matter of critical reflection in this class, from diet (in Kemetic religion and Nation of Islam) to economy (in Haitian Vodou and in Evangelical Christianity). |
| **ELO 2.2** Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. | The role of the journal assignment is to both track (as a diagnostic tool for me, the instructor) and encourage (as a nudge, constantly reminding the students of the need to reflect and of thinking about each session as a step on a trajectory of intellectual development) development as a thinker in relation to the topics of this class. As someone with experience teaching this course at other schools, I know that students generally come to class with set ideas (and are often rooted in religious traditions and cultures themselves!). My job is to guide them into comparative analysis of and deeper, critical reflection on that location—helping them to see and think about what was previously taken-for-granted (always the challenge of cultural studies!) and to be better able to articulate their opinions and ideas. I want students in this class to develop as both speakers and writers, and the role of discussions in the classroom and the reflective work of the journal and the final paper (with its scaffolded assignments) are designed as part of this goal. |

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

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| ***ELO 1.1*** *Engage in critical and logical thinking.* | *This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:*<br>*Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;*<br>*Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;*<br>*Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)*<br>*Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)*<br>*Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.* |
| ***ELO 2.1*** *Identify, describe, and synthesize approaches or experiences.* | *Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.*<br><br>*<u>Lecture</u>*<br>*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.*<br><br>*<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.*<br><br>*<u>Discussions</u>*<br>*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.*<br><br>*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.* |

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| ***ELO 2.2*** *Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.* | *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.*<br><br>*Some examples of events and sites:*<br>*The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces*<br>*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.*<br>*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*<br>*The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.* |

## Goals and ELOs unique to Traditions, Cultures & Transformations

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 |
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| **ELO 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. | The central historical issue at play in the African American religious imagination is slavery. The way that religious thinkers, over time, have returned again and again to this problem and attempted to respond to it is, itself, the history of African American religion -- from enslaved Christians praying for divine guidance in escape to early 20th-century Muslims critiquing the role of Christianity in racialization and slavery to contemporary Kemetic communities rediscovering an ancient African culture and identity. |
| **ELO 3.2** Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture. | ELO 3.2: Religions deal in "big" ideas. For instance, the blackness of God is one big idea that has had a variety of interpretations and impacts in the history of African American religion, from Nation of Islam claims that the black man, as individual and collective here on earth, is divine (and thus has a divine potential that can be activated) to Black Coptic Church claims that the God of creation is synonymous with a "blackness" that existed before history but that is inherent in all humans later racialized as black.<br><br>Weeks 22 through 25 tackle another "big" idea in African American religious history, the notion of the human: that the idea of the human has itself been contested as limiting (by such varied thinkers as Elijah Muhammad, who argues for a divinity to so-called black humans and a demonic, laboratory-based origin for "white devils" and musician Sun Ra, who insists that to think of ourselves as humans is to accept unjust limitations on our utopian potential). Discussions during these weeks, drawing also on such critical theorists as Sylvia Wynter, will involve rigorous debate on the value of these interventions and the base critiques involved... Is the human too small a frame for human culture and hopes? Is the term itself too rooted in a genealogy of colonialism and hierarchical categorization? How do we imagine "otherwise" than the human, and what sense can we make of the "sci-fi" forms of post-humanity imagined by the NOI and Sun Ra? |

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| **ELO 3.3** Examine the interactions among dominant and sub-cultures. | ELO 3.3: The story of African American religion is a story of sub-cultures responding to the dominance of a hegemonic (white) culture, first during the period of chattel slavery and then through a history of continuing anti-black racism (de jure and de facto). One example of the kind of religious creativity in such cultural interaction is the Moorish Science Temple of America, founded in Chicago in 1925 and predicated on the related claims that 1) "race" is a legal fiction and "Negro" a pernicious "nick name" designed purely to oppress and exclude those so labeled, and 2) that by declaring and performing one's true identity (as "Moorish" and "Muslim") one will be guaranteed full citizenship in the United States of America, a country designed by Allah to provide freedom and equality to all peoples. This remarkable sacralization of citizenship (and American political ideals) coupled with a nuanced critique of race as enshrined in law makes MSTA a useful example for this ELO. Meeting 13 will wrestle with this material specifically, and both the class discussion and the post-class journal entry will require reflection on this reimagining of and negotiation of sub-culture to dominant culture. |
| **ELO 3.4** Explore changes and continuities over time within a culture or society. | Religious change and continuity will be a central theme of this class. One way the course engages this ELO is in the "digital media" assignment, which requires students to 1) conduct individual research on-line to survey contemporary modes of religious expression, and 3) select three particularly useful examples and write up summary analyses of these sources as they relate to the broader work of our class. Thus, for instance, while we discuss modes of African American Islam in class, students may select contemporary Nation of Islam influencer 19 Keys, and his lectures on moving "from slave ship to ownership" via investment in cryptocurrency, and evaluate how this religious vision of economic independence first with other versions (such as 1930s New Orleans) studying in detail in this class. Likewise, how 19 Keys imagines the current trade war as a mode of "accelerationism" designed to destroy the state model as it current exists can be usefully compared to earlier version of Nation of Islam apocalypticism, and 19 Keys role within a legible "manosphere," wherein his Islamic content is in some ways interchangeable with seeming "secular" content, can be examined in relation not only the NOI's history of gender claims but also comparative examines of gendered claims and practices within African American religions. |

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| **ELO 4.1** Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals. | The comparative approach of this class necessarily involves a (radical) diversity of religious expression and thinking. This diversity of religion will be consistently evaluated, in part, through examination of how religious thinkers themselves are evaluating and critiquing other religions—for instance, Elijah Muhammad's critique of Christianity, or contemporary Kemetic evaluations of Islamic tradition. The goal—and my take on ELO 2.1—of attention to such critique, and such diversity—is to better appreciate the human creativity behind and the varied social functions of religion as a phenomenon. Comparative consideration of religion helps students to better *see* where religion is and how it functions. Those aspects of culture which would otherwise be invisible or taken-for-granted are highlighted when examined comparatively. Thus, practices that might look hyperbolic (or, in student parlance, "strange") like the use of musical instruments to "tune" the energy in a room by Kemetic spiritualists, are useful in part as a way to recognize more familiar but easily unnoticed modes of practices. By studying a wide range of diverse lived experiences, students will come to better understand their own lived experience and better appreciate how humans negotiate their circumstances—confronting pain and suffering but also expressing joy and fellowship.<br>The final exam will feature an essay requiring detailed comparison of two religious movements and their understandings of race/blackness, their approach to the dominant society (integration, separatism, etc.), and the relation of their practices to that wider society (i.e., regimes of bodily discipline, practices of respectability, modes of protest and confrontation). This will be the single long essay question on this exam, and will serve as the main means of measuring success with this ELO. |
| **ELO 4.2** Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues. | The category of race is central to this class, as the history of African American religion is a history of religious thinkers wrestling with the social construct of race and its consequences. Race is imagined in radically different ways—ontologically real, oppressive legal fiction, primordial metaphysics, manipulative political lie—in different African American religious traditions. The comparative approach of this class will familiarize students with a range of theories of race and responses to race, all the while emphasizing the ways that race has impacted African American communities and thus generated this diversity of religious thought and behavior. The question of race—of race's historical consequences and thus of the ways that race is reimagined within religious communities—will be a consistent concern here, and central to most class discussions and journal entries. Students will also wrestle with race—as consequential and as subject of the religious imagination—in their research papers. |

*Example responses for proposals within "Citizenship" (Hist/Relig. Studies 3680, Music 3364; Soc 3200):*

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| ***ELO 3.1*** *Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.* | *Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship. Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.*<br><br>*The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.* |
| ***ELO 3.2*** *Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.* | *This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It* |
| | *is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.* |

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| ***ELO 2.1*** *Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.* | *Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).*<br><br>*In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is "right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.* |
| ***ELO 2.2*** *Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.* | *As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated* |

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| | *indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.* |

| | ***Program Learning Goals*** | | |
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| | **Goal A:** Demonstrate an understanding of the cultural, socio-political, and historical formations, connections, conditions, and transformations evident throughout the African World and Black Diaspora. | **Goal B:** Identify, critique, and appreciate the intersections between race, class, gender, ethnicity, and sexuality from the historical and existential perspectives of African and African-descended peoples. | **Goal C:** Implement interdisciplinary research methods and methodological perspectives applicable to advanced study, community development, and public service. |
| ***Core Courses*** | | | |
| 2201 | Beginning | Intermediate | |
| 3310 | Intermediate | Intermediate | |
| 3440 | Intermediate | Advanced | Beginning |
| 4921 | Intermediate | Advanced | Intermediate |
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| ***Elective Courses*** | | | |
| **2000-Level** *(Max of 3 courses)* | Beginning | Beginning | Beginning |
| **3000- Level** *(Max of 3 courses)* | Beginning/Intermediate | Beginning/Intermediate | Beginning/Intermediate |
| **4000-Level** | Advanced | Advanced | Advanced |
| **5000-Level** | Advanced | Advanced | Advanced |
| | | | |