New Course Request

Indiana University

Undergraduate credit [X]  Graduate credit [ ]  Professional credit [ ]

Check Appropriate Boxes:

1. School/Division Liberal Arts

2. Academic Subject Code REL

3. Course Number RA328 (must be cleared with University Enrollment Services)

4. Instructor K. Hayes

5. Course Title Religions of the African Diaspora

Recommended Abbreviation (Optional) Afro-diasporic religions

(Limited to 52 Characters including spaces)

6. First time this course is to be offered (Semester/Year): Fall 2007

7. Credit Hours: Fixed at 3, or Variable from _______ to _______

8. Is this course to be graded S-F (only)? Yes [ ] No [X]

9. Is variable title approval being requested? Yes [ ] No [X]

10. Course description (not to exceed 50 words) for Bulletin publication:

Surveys the origin, history, organizational structures, beliefs and devotion practices of the religions that developed among African slaves and their descendants in the New World (including Brazil, Haiti, Cuba, the United States).

11. Lecture Contact Hours: Fixed at 3 or Variable from _______ to _______

12. Non-Lecture Contact Hours: Fixed at _______ or Variable from _______ to _______

13. Estimated enrollment: 25-35 of which 0 percent are expected to be graduate students.

14. Frequency of scheduling: Every other year

15. Will this course be required for majors? No [ ] Yes [ ]

16. Justification for new course: There are no other courses on this topic.

17. Are the necessary reading materials currently available in the appropriate library? Yes [ ] No [ ]

18. Please append a complete outline of the proposed course, and indicate instructor (if known), textbooks, and other materials.

19. If this course overlaps with existing courses, please explain with which courses it overlaps and whether this overlap is necessary, desirable, or unimportant.

A copy of every new course proposal must be submitted to departments, schools, or divisions in which there may be overlap of the new course with existing courses or areas of strong concern, with instructions that they send comments directly to the originating Curriculum Committee. Please append a list of departments, schools, or divisions thus consulted.

Submitted by: [Signature]  Date 7/25/06  [Signature]  Date 11/1/06

Department Chairman/Division Director

Approved by: [Signature]  Date [ ]

Dean

Dean of Graduate School (when required)  Date 10/31/06  [Signature]  Date [ ]

Chancellor/Vice-President

SLA Undergrad Curr & Standards Comm Chair DATE  [Signature]  Date [ ]

University Enrollment Services

After School/Division approval, forward the last copy (without attachments) to University Enrollment Services for initial processing, and the remaining four copies and attachments to the Campus Chancellor or Vice-President.

University Enrollment Services Final—White: Chancellor/Vice-President—Blue: School/Division—Yellow: Department/Division—Pink: University Enrollment Services Advance—White
RE: new course

Kelly,
This course looks great! I have no problems with overlap. The only course we have at present in AAADS dealing with African American religion is The Black Church, which looks at the institutional/denominational development of black religion in the U.S.
Regards,
Monroe

From: Hayes, Kelly Eileen
Sent: Mon 7/24/2006 2:54 PM
To: Little, Monroe H.
Subject: new course

Hi Monroe:
As you no doubt remember, I taught a new course last Fall called African Spirits in the Americas, which focused on the religions of the African diaspora. It went very well and now I would like to apply for a permanent number, under the title "Religions of the African Diaspora." To my knowledge, there are no other courses in African and Afro-Diasporan Studies that focus on religion, and such a course would enrich the program's offerings.

However, before proceeding, I wanted to check with you to verify that my proposal would not overlap with any other existing courses. I have attached a copy of the syllabus for your reference. The proposed course description reads: "Surveys the origin, history, organizational structures, beliefs, and devotional practices of the religions that developed among African slaves and their descendents in the New World (Brazil, Haiti, Cuba, United States)."

Thank you.

Sincerely,

Kelly E. Hayes
Assistant Professor of Religious Studies
Indiana University-Purdue University-Indianapolis
425 University Blvd.
Indianapolis, IN 46202
phone: 317.278.2639; fax: 317.278.3354
keehayes@iupui.edu
Religions of the African Diaspora  
Indiana University-Purdue University  
Religious Studies

Instructor: Dr. Kelly Hayes  
E-mail: keehayes@iupui.edu  
Office Telephone: 317-278-2639  
Office Hours: M, W 2:30–3:30 and by appointment (335E Cavanaugh Hall)

Semester: Autumn 2007  
Time:  
Location:

COURSE DESCRIPTION
Many of the institutions of the modern Western world (capitalism, monetary systems, banking and credit, global trade, even our modern diet of caffeine and sugar) are products of a long process of European exploration and trade beginning in the 15th century. This burgeoning trade linked Europe, the Americas and Africa in an Atlantic world economy in which African slavery was an essential component. The historical development of the modern West thus is intimately linked to the enslavement and forced labor of nearly 12 million Africans brought to the European colonies of the New World over the 300 year period of the Atlantic slave trade. Today, the social consequences of slavery are manifest in the racism, discrimination, poverty and injustice that persist in the New World societies of North and South America and the Caribbean.

In this course we will explore the legacy of the Atlantic slave trade in the Americas by focusing on religion. While we will consider the religious justifications for slavery on the part of slave owners, our primary focus will be on the religions of the enslaved: Africans and their New World descendents. Deprived of home, family, land and community, Africans forcibly transported to the New World brought with them their cultures and their memories, as well as their gods, ancestors and spirits. They fought to hold on to these religious heritages as they forged a new identity in a strange and hostile environment. Adopting the Christianity of their white masters, enslaved Africans adapted it to their own experiences and intentions. Whites were also affected by African religious practices: frequently condemning them as primitive, dangerous or demonic, they also actively sought out African healers and medicine men. From the conjunction of master and slave, European and African, emerged new religious forms. The study of these Afro-diasporan religions offers a new perspective on the religious and social history of the Americas, and demonstrates the resilience and creativity of the human spirit in the face of slavery’s brutality.
COURSE GOALS
1. To re-examine the religious and social history of the Americas from the perspective of enslaved Africans and their descendents.
2. To appreciate the development and diversity of Afro-diasporan religions by placing them in their social and historical contexts.
3. To explore the historical and contemporary roles of these religions in the lives of their practitioners.
4. To cultivate skills appropriate to the humanities, including the ability to: comprehend, interpret and analyze texts; synthesize information from diverse sources; critically evaluate theories, authors and arguments; and communicate effectively both orally and in writing.

REQUIRED TEXTS
Albert Raboteau, Canaan Land
Leslie Desmangles, The Faces of the Gods
Curtis Keim, Mistaking Africa
Chinua Achebe, Things Fall Apart (expanded edition with notes)
Wade Davis, The Serpent and the Rainbow

ADDITIONAL REQUIRED READINGS
Additional readings for this course are available in the Course Reader. These readings are indicated in the class schedule by an asterisk (*).

COURSE ORGANIZATION
The course is divided into three units, each highlighting a geographic area and (loosely) tracing its development over time: Africa, the United States, and the sugar colonies of Haiti and Brazil. We will begin with Africa, considering the stereotypes of Africa that pervade Western culture and impede our understanding of this diverse continent. After working through these stereotypes, we will consider Africa on its own terms, both before and during European colonization, as depicted in Chinua Achebe’s classic novel Things Fall Apart. Building on this ground, in the second unit we will examine the development of Atlantic slavery from the fifteenth through the nineteenth centuries, both from an historical perspective and in the personal experiences of an enslaved African, Olaudah Equiano. Equiano’s description of his native land and its customs invites us to consider African continuities and transformations in slave religions of the United States. As we will see, white slave owners appealed to religion to justify slavery; but religion also provided resources with which slaves created their own communities and resisted, sometimes violently, the dehumanization of enslavement. In the third and final unit, we will examine slavery and the African heritage in Haiti and Brazil. Here, the interaction of African and Catholic traditions produced distinctive Afro-diasporan religions that are both like and unlike those of Protestant North America. Attention to the aesthetic aspects and material culture of these religions as expressed in elaborate altars, ritual performances, symbolic objects, ceremonial foods, music, dance and movement demonstrates how these religions connect individual, community and spirit.
COURSE FORMAT
This course is interdisciplinary in nature, drawing primarily on the fields of history, anthropology and religious studies. We will read and discuss primary sources (slave narratives, ethnographies), secondary sources (scholarly treatments), as well as literature and fiction. Because Afro-diasporan religions emphasize ritual over doctrine, and involve sensory and performative experiences rather than textual study, this course will incorporate visual, auditory and experiential media in the form of film, video, art, music and field trips.

Methods used to cover course material include lectures, films, music, slides, guest speakers and, most importantly, class discussion. Short lectures will provide context for the day’s topic, highlighting issues for discussion and critical analysis; these lectures will be informal and open to student input and direction. Periodically we will split-up into smaller discussion groups in order to review and analyze material more thoroughly. Occasionally, students will be asked to lead class discussion, summarize readings, take a pop-quiz, give a brief presentation, engage in group activities, or reflect on the course materials in the form of in-class writing projects.

The reading load is moderate to heavy, and students are expected to come to class prepared for discussion and interaction, having read that day’s materials and completed any assignments. There are no examinations in this class; rather, the emphasis will be on the student’s active and ongoing engagement with the course materials, as demonstrated in their class journal, participation in discussion, and completion of outside assignments and writing projects. The cultivation of skills of creative empathy, critical thinking, interpretation and analysis will be stressed over rote memorization. Class journals and a final project will enable students to reflect upon and systematize the course materials, as well as trace the evolution of their learning process.

The course is structured as a collective learning endeavor. This means that its success will depend on the full participation of all of its members: the more you put into this class the more you will get out of it. Because everyone brings a different set of experiences, skills and perspectives to the course materials, everyone’s thoughtful contributions advance the collective learning process. Such a process requires a classroom atmosphere of respect, tolerance for dissenting opinions, and a willingness to question received beliefs and to examine biases—one’s own as well as others. My role will be to facilitate this process rather than to impart knowledge for you to passively absorb. While I will guide us through the material and enforce appropriate classroom etiquette, I will not tell you what to think—although I will encourage you to think, and to do so critically. We will encounter some potentially uncomfortable topics: the study of Afro-diasporan religions reveals aspects of American history and society that may challenge, disturb, or provoke. Class discussions and your personal class journal are forums in which we will grapple with the issues that the materials present. Your fellow students are also a source of knowledge and support. In addition, I am always available to meet with you on an individual basis to discuss any questions or concerns, either during my office hours or by appointment. Outside of class, the best way to reach me is by e-mail. Please note that you can expect a response to any e-correspondence within twenty-four hours or less during regular business hours; I don’t check e-mail at night or during the weekend.
COURSE REQUIREMENTS

1. **Readings.** **Assigned readings should be completed before class.** Careful, critical reading of the assigned texts is essential for your understanding of the lectures and for productive class discussion. Suggested readings are just that—they are not required reading, but may be useful to you.

2. **Class Journal** (300 points or 30% of course grade). In a spiral binder or bound notebook reserved for this purpose, you are asked to record your thoughts and reactions to the required readings, as well as other assignments that will be given throughout the semester. I will collect your journals periodically. Journals will be evaluated by the quality of your engagement and reflection, as well as the development of skills of critical analysis. More information about this requirement will be given in class.

3. **Active Learning Participation** (250 points or 25% of course grade). This course is based on collective participation in the learning process. In the course of the semester, you may be asked to take a pop quiz, lead a discussion in class, summarize readings, give a brief presentation, do in-class writing, participate in group activities, or a combination thereof. For the purposes of evaluation, the following criteria will be used to evaluate your active learning participation:
   a. Frequency and clarity of your contributions (oral and written).
   b. Careful preparation as demonstrated by knowledge of reading assignments and ability to understand and convey the central themes.
   c. Critical reflection towards ideas and topics presented in the materials under discussion.
   d. A willingness to approach problems and issues creatively, and to bring personal experience to bear on your comments, *where appropriate*.

4. **Outside Homework** (200 points or 20% of course grade). In the Resources area of Oncourse and in the schedule you will find a series of outside homework options that are linked with course topics and/or readings. Each option is worth a different number of points (25 – 100), depending on the complexity and time commitment involved. You are required to turn in a combination of outside homework options totaling 200 points. Which options you choose to complete depends on your schedule and interests. Outside homework is due no longer than two weeks from the date that it appears in the schedule. More information about the individual requirements for each option is available on Oncourse, in the appropriate folder in the Resources area.

5. **Discussion Forum** (100 points or 10% of course grade). Three to four times during the semester you will be asked to participate in an on-line discussion forum in order to prepare for class or to continue a discussion begun in class. Your contributions to the discussion forum should be carefully considered and include supporting evidence drawn from class materials or your own research. More information about this requirement is available in the Assignments area of Oncourse.

6. **Final Project** (150 points or 15% of course grade). More information about this requirement will be given in class.
GRADING
A point system will be used to evaluate your work, in the following distribution:

<table>
<thead>
<tr>
<th>Component</th>
<th>Points</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class Journal</td>
<td>300</td>
<td>30%</td>
</tr>
<tr>
<td>Active Learning Participation</td>
<td>250</td>
<td>25%</td>
</tr>
<tr>
<td>Outside Homework</td>
<td>200</td>
<td>20%</td>
</tr>
<tr>
<td>Discussion Forum</td>
<td>100</td>
<td>10%</td>
</tr>
<tr>
<td>Final Project</td>
<td>150</td>
<td>15%</td>
</tr>
</tbody>
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The following percentile scale will be used to determine grades: 90-100 = A; 80-89 = B; 70-79 = C; 60-69 = D; 59 and under = F. The top and bottom two numbers within each grade bracket correspond to plus and minus grade designations, respectively (e.g., 88-89 = B+, 80-81 = B-).

POLICY ON ASSIGNMENTS
Failure to complete the class journal will mean an F mark for the course. All assignments must be submitted on or before the due dates, exceptions only in extraordinary circumstances and with my prior approval. Your absence from class at these times does not in itself grant you an automatic extension. Assignments other than the class journal must be typed, with your name and date in the footer of each page. Please number and staple assignments longer than one page. Five points will be deducted for each class period an assignment is late.

POLICY ON ATTENDANCE
Attendance is mandatory, not optional, and you should notify me in the event that you have to miss class beforehand, either by e-mail or telephone. More than four absences over the course of the semester will lower your final course grade by a half (1/2) grade for each subsequent absence (e.g., an A will be decreased to an A-, and so on). Exceptions will be made only in cases of documented hospitalization or grave necessity (such as the death of a close relative). With proper notification and at my discretion, late assignments may be turned in for full credit. In all cases however, attendance should take priority over assignments—do not skip class because you have not completed an assignment!

OTHER POLICIES
Academic Misconduct
If you are suspected of academic misconduct—including cheating, plagiarism or sharing of ideas in written assignments—you will be called in for a meeting. At this meeting, you will be informed of the accusation and given adequate time to respond. After this meeting, a written report will be submitted to the Dean of Students, who will then decide if further disciplinary action is necessary. Please review [http://www.iupui.edu/~ceterse/academic Dishonesty.htm](http://www.iupui.edu/~ceterse/academic Dishonesty.htm)

Students With Disabilities
The office of Adaptive Educational Services (AES) helps students with disabilities receive appropriate accommodations from the university and their professors. Students need to register with the AES office in order to officially receive such services.
COURSE SCHEDULE

“There is no worship, there is only a continuing effort to maintain an ongoing relationship between those who have departed and those who remain.”

UNIT ONE: AFRICA

August 24 Introduction to the Course

August 29 Myths and Stereotypes of Africa
Reading: Keim, Mistaking Africa, chapters 1-2; 10; 12
Assignment: Begin to notice how Africa and Africans are portrayed on television, in ads, cultural references, etc. Bring in an example of a common stereotype about Africa to share in class.

August 31 Origins, Tribes and Race
Reading: Keim, Mistaking Africa, chapters 3-5; 8; 11

September 5 LABOR DAY (NO CLASS)

September 7 Pre-Colonial African Culture: An Overview
Reading: *Raboteau, Slave Religion Part I (1-16 up to “The Gods in Exile”); and Achebe, Things Fall Apart, Part I (3-87). (If you have questions about Igbo life as described by Achebe, see the essay “Igbo Culture and History” in the front of the book).
Assignment: Find support for Raboteau’s discussion of African religions in Things Fall Apart, identifying specific examples in your journal. Note those elements of Igbo culture and religion that strike you as especially interesting, different or unusual. Can you find any parallels in American culture and religion(s)?

September 12 Pre-Colonial African Culture
Reading: Achebe, Things Fall Apart, Parts II and III (91-148)

UNIT TWO: AFRICANS IN THE AMERICAS: THE UNITED STATES

September 14 Atlantic Slavery
Reading: *Reynolds, “Human Commerce” (13-33); and *Thornton, “Africa: The Source” (35-51)
Outside homework: See Resources area of Oncourse
Option 1: film (50-75 points)
Option 2: art (50-75 points)
Option 3: literature (75-100 points)

September 19    Slave Narratives: Olaudah Equiano
Reading:  The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, The African, chapters I – II.
http://history.hanover.edu/texts/equiano/equiano_contents.html (read chapters I and II)
Suggested:  http://www.pbs.org/thisfarbyfaith/people/olaudah_equiano.html (more about Equiano)

Outside homework: See Resources area of Oncourse
Option 1: film (50-75 points)
Option 2: webwork: http://www.vcdh.virginia.edu/gos/ (50-75 points)

September 21    The African Diaspora I
Reading:  Raboteau, Canaan Land, chapter 1 (3-20)
IN CLASS FILM: African and Afro-American Religions
Outside homework: See Resources area of Oncourse
Option 1: creative (50-75 points)

September 26    “The Invisible Institution”
Reading:  Raboteau, Canaan Land, chapter 3

Outside homework: See Resources area of Oncourse
Option 1: webwork (50 points)

September 28    Religion and Resistance: Nat Turner’s Rebellion
Reading:  *Nat Turner’s confession
Assignment: What is the role of religion in Turner’s decision to lead an uprising? What do you think Turner means when he says that the Spirit appeared to him and said: “Christ had laid down the yoke he had borne for the sins of men, and that I should take it on and fight against the Serpent, for the time was fast approaching when the first should be last and the last should be first”? To whom is Turner comparing himself? Who represents the Serpent?
IN CLASS FILM: Nat Turner: A Troublesome Property
Outside homework: See Resources area of Oncourse
Option 1: research (50-100 points)

October 3    Spirit Rising
Reading:  Raboteau, Canaan Land, chapters 4 and 5
Suggested:  http://www.inmotionaame.org/migrations/landing.cfm?migration=6 (Great Migration)

Outside homework: See Resources area of Oncourse
Option 1: film (50 points)
Option 2: film (50 points)
UNIT THREE: AFRICANS IN THE AMERICAS: HAITI AND BRAZIL

October 5  The African Diaspora II
Reading: *Raboteau, Slave Religion Part II (16-42); and
*Haskins, “The Roots in Africa” (25-45)
Outside Homework: See Resources area of Oncourse
Option 1: essay (50 points)

October 10 Haiti
Reading: Desmangles, Faces of the Gods, chapters 1 and 2
Suggested: *Catholicism: An Overview (esp. if you don’t know anything about Catholicism)
Outside Homework: See Resources area of Oncourse
Option 1: film (50 points)

October 12 Vodou
Reading: Desmangles, Faces of the Gods, chapters 3 and 4
Suggested: http://www.bbc.co.uk/dna/h2g2/alabaster/A1019666
Suggested: Sacred Arts of Haitian Vodou (on reserves at the library’s circulation desk)
IN CLASS FILM: Legacy of the Spirit
Outside Homework: See Resources area of Oncourse
Option 1: research (50-75 points)

October 17 Divine Horsemen
Reading: Desmangles, Faces of the Gods, chapter 5; and
*Deren, “White Darkness” (247-262)
Suggested: Sacred Arts of Haitian Vodou (on reserves at the library’s circulation desk)
Outside Homework: See Resources area of Oncourse
Option 1: personal essay (50 points)

October 19 Legends of the Zombi I
Reading: *Hurston, “Zombies” (179-198); and
*Gaiman, “Bitter Grounds” (283-304)
IN CLASS FILM: White Zombie
Outside Homework: See Resources area of Oncourse
Option 1: film (50-75 points)

October 24 Zombi: Legends of the Zombi II
Reading: Davis, The Serpent and the Rainbow, chapters 1-4

October 26 The Zombi as a Cultural Phenomenon
Reading: Davis, The Serpent and the Rainbow, chapters 5-6; 8
Outside Homework: See Resources area of Oncourse
Option 1: film (50 points)
October 31         Zombi and Secret Societies
Reading:          Davis, The Serpent and the Rainbow, chapters 10-14
Outside Homework: See Resources area of Oncourse
Option 1: essay (50 points)

November 2        Power Objects
Reading:          *MacAlister, “A Sorcerer’s Bottle” (305-321)
Assignment: What is a power object? Bring an example of a power object to class for discussion.

November 7        Slave Life in Rio de Janeiro
Reading:          *Conniff and Davis, “Africans in Brazil” (89-106); and
*Conrad, excerpts from “Children of God’s Fire” (read at least one selection from each numbered section; e.g. either 1.6; 1.7; or 1.8 from section 1 and either 2.1, 2.5 or 2.6 from section 2, and so on for all four sections)
IN CLASS FILM: Brazil: An Inconvenient History

November 9        Slave Religion
Reading:          *Harding, “Bolsa de Mandingo” (19-37)

November 14       Afro-Brazilian Religions: Candomblé
Reading:          *Murphy “Candomblé in Brazil” (44-74)
Outside Homework: See Resources area of Oncourse
Option 1: film (50 points)
Option 2: film (50 points)

November 16       Aesthetics: Food, Art and Altars
Reading:          *Omari, “Candomblé” (16-28); and
*Johnson, “Exchange, Consumption and the Orixás” (36-41)
Outside Homework: See Resources area of Oncourse
Option 1: creative (50-75 points)
Option 2: essay (50 points)

November 21       NO CLASS

November 23       NO CLASS

November 28       Healing and the Botánica
Reading:          *Voeks, “African Medicine”; and
*Murphy, “Botánica”

November 30       Afro-Brazilian Religions: Umbanda
Reading:          *Guillermoprieto, “Rio: 1991” (151-177)
IN CLASS FILM: Hail Umbanda
December 5  The Spirit World: Yemanjá
Reading: *Omari, “Yemanjá” (29-35)

December 7  The Spirit World: Pomba Gira
Reading: *Hayes, “Pomba Gira”

December 12  Final Project