

Max Johnson Dugan
Islam in North America – RLST 295

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Thursday 7 PM - 10 PM
ODEN 200

Instructor: Max Johnson Dugan – duganm@kenyon.edu

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Office Hours: 12-4 PM Tuesday (<https://calendly.com/max-j-dugan/office-hours>) or by appointment

How has Islam shaped and been shaped by North America? How do race, gender, and social class influence the practice of Islam in the United States? What can Muslims in North America teach us about Islam, North America, and religion more generally?

These questions will guide our exploration of lived Islamic tradition in North America. This course focuses on the complex and diverse ways that Muslims in North America have enacted Islamic tradition in various times, places, and communities. Our course materials combine secondary scholarship with books, films, music, poetry, and websites. In the process of learning about the history and practice of Islam in North America, you will also engage with a set of conceptual tools and research skills that will serve you in the classroom and beyond. This course will be especially useful for religious studies majors or minors (for whom it also satisfies a major and minor requirement), those concentrating in Islamic Civilizations and Cultures, students in the social sciences or humanities, or students interested in Islamic traditions and/or American studies.

Our first unit will introduce key questions and concepts for the study of Islamic traditions and Islam in North America. In the second unit, we will analyze significant historical shifts from the period of transatlantic slavery up to September 11th. This unit will also sharpen our understanding of research methods. The final unit takes shape around specific themes, such as consumption, dress, and art. Additionally, the final unit will guide students through the steps of effectively undertaking a research project—from research planning to paragraph composition to draft revisions.

In terms of assignments, students should anticipate four types of evaluation. (1) Ongoing response questions for each reading assignment. Response questions are provided for each reading (see “Reading Response Questions” section below). Questions will focus students’ attention on the essential components of the readings, enable students to practice their own critical thinking, and help me identify areas of difficulty. (2) A midterm consisting of definitions, short-answer questions, and one long-answer question. This assignment will invite students to concretize course content and practice their critical thinking skills. (3) A final project in which students actualize the reading, writing, researching, and critical thinking skills they have learned by examining a particular topic of their choice related to Islam in North America. (4) Class attendance and presence. Further details on all assignments may be found in the “Additional Course Information” of the syllabus.

Learning Objectives

1. Students will analyze the shifting enactments of Islamic traditions in North America, especially as they relate to difference and power. This will involve:
 - Identifying change across time and place.
 - Grasping the diversity of Islamic traditions.
 - Using categories like race, gender, social class, and citizenship to sharpen analysis.
2. Students will improve their reading and critical thinking in the following capacities:
 - Identifying the argument(s) of a reading.
 - Identifying the sources undergirding an argument.
 - Identifying conversations between scholars about Islam and religion in North America.
3. Students will practice their communication skills as they relate to:
 - Curious and open listening.
 - Clear and effective speaking.
 - Stylistically distinctive writing.
4. Students will practice planning, research, and executing a research project on a topic of their choice. Students will refine their skills in the following areas:
 - Project planning.
 - Research methods.
 - Writing (clarity, style, organization).

Grade Breakdown

Mid-Term: 15%

Reading Response Questions: 30%

Final Project: 35%

Proposal and planning meeting: 15%

Final product: 20%

Participation: 20% (after one unexcused absence, each additional unexcused absence results in a loss of 4 points from your total grade, or 1/5 of your overall participation grade)

Required Texts

There are three required texts for this course:

Abdul Khabeer, Su'ad. *Muslim Cool: Race, Religion, and Hip Hop in the United States*. New York: New York University Press, 2016.

GhaneaBassiri, Kambiz. *A History of Islam in America*. New York: Cambridge University Press, 2010.

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Grewal, Zareena. *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*. New York: New York University Press, 2014.

All other readings/audiovisual materials will be available in PDF form on Moodle, Kenyon College's LIBS or online. I have done this to make this course more accessible to all students interested in taking a humanities course. While I am not requiring it, I encourage you to obtain a paper copy of *A Manual for Writers of Research Papers, Theses, and Dissertations* by Kate L. Turabian (Chicago: The University of Chicago Press, 2018 or 2013). While [*The Chicago Manual of Style*](#) is available through Kenyon LBIS, the paper edition is, in my experience, far more useful and navigable than the digital edition.

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Class Readings:

Unit 1: Approaching Islamic Traditions in North America

Week of August 24: Introduction

- No advanced readings.
- In-class, read and discuss: Kambiz GhaneaBassiri, *A History of Islam in America: From the New World to the New World Order* (Cambridge: Cambridge University Press, 2010), 1-8.

Week of August 31: Discursive Tradition(s), Practice, and Power

- Talal Asad, “The Idea of an Anthropology of Islam,” *Qui Parle* 17, no. 2 (Spring/Summer 2009): 1–30. **PDF on MOODLE.**
- Zareena Grewal, *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority* (New York: New York University Press, 2014), 31-78.
- Ahmet Karamustafa, “Islam: A Civilisational Project in Progress,” in *Progressive Muslims: On Justice, Gender and Pluralism*, ed. Omid Safi (London: Oneworld, 2003), 98–110. **PDF on MOODLE.**
- <https://www.theblackamericanmuslim.com/biography>
- Sonia Sanchez, *A Sun Lady for All Seasons Reads Her Poetry* (Folkway Records, 1971).
 - o <https://www.youtube.com/watch?v=c8FNnSHycac&list=PLV6OFBIQLxVsbloKTxle7aze3b-2i7nDN>.
 - o Or Spotify.

Week of September 7: Ethnoreligious Hegemony and Affective Insurgency

- Su‘ad Abdul Khabeer, *Muslim Cool: Race, Religion, and Hip Hop in the United States* (New York: New York University Press, 2016), 1-25, 77-108.
- Sylvia Chan-Malik, *Being Muslim: A Cultural History of Women of Color in American Islam* (New York City: New York University Press, 2018), 1-15 (15-38 are optional). **PDF on MOODLE.**
- Spike Lee, 1992. *Malcolm X*, United States: Warner Bros. Watch the whole movie if you can, but at least these clips:
 - o https://www.youtube.com/watch?v=NWMgVZXGa_k (Prison of Your Mind)
 - o <https://www.youtube.com/watch?v=52mInJMawNs> (God is Black)
 - o <https://www.youtube.com/watch?v=Q6UCnGTn2yU> (Conversion)
 - o <https://www.youtube.com/watch?v=Zy1CCupgqq8> (Hajj)
- (Optional) [Believersbailout.org](https://believersbailout.org).
 - o About page: <https://believersbailout.org/about/>
 - o Skim the “Learn” page: <https://believersbailout.org/#learn>

Unit 2: Enactments of Islamic Traditions in Time & Place

Week of September 14: Slavery, Colonialism, and Survival

- NOTE: Meet at the Gund Gallery.
- Kambiz GhaneaBassiri, *A History of Islam in America*, 9-95.
- Lowcountry Digital History Initiative, “Omar Ibn Said (ca. 1770-1864).” **ONLINE.**
 - o Read the biography:
<https://ldhi.library.cofc.edu/exhibits/show/african-muslims-in-the-south/five-african-muslims/omar-ibn-said--1770-1864>
 - o Click on the “handwritten chapter...” images.
- (OPTIONAL) SlaveVoyages. **ONLINE.** Review the:
 - o Introductory Maps: <https://www.slavevoyages.org/blog/tag/intro-maps>
 - o 3D Video reconstructions: <https://www.slavevoyages.org/voyage/ship#3dmodel/0/en/>
 - o Timeline: https://www.slavevoyages.org/assessment/estimates?selected_tab=timeline

Week of September 21: Industrialization, Immigration, and Urbanization

- Kambiz GhaneaBassiri, *A History of Islam in America*, 95-164.
- Michael Gomez, *Black Crescent: The Experience and Legacy of African Muslims in the Americas*, (Cambridge: Cambridge University Press, 2005), 203-210. **PDF on MOODLE.**
- Rand McNally and Company, Bird's eye view of the World's Columbian Exposition, Chicago, 1893: <https://lccn.loc.gov/98687181>
- (OPTIONAL) Julie Dash, *Daughters of the Dust* (Kino International, 1991). **On Kanopy:**
<https://www.kanopy.com/en/category/33581>

Week of September 28: New Muslim Institutions and Networks

- Judith Weisenfeld, *New World A-Coming: Black Religion and Racial Identity during the Great Migration* (New York: New York University Press, 2016), 1-21 and 42-51. **PDF on MOODLE.**
- Kambiz GhaneaBassiri, *A History of Islam in America*, 165-228.
- (OPTIONAL) Edward E. Curtis IV, *Muslims of the Heartland: How Syrian Immigrants Made a Home in the American Midwest* (New York: New York University Press, 2022), 135-162. **PDF on MOODLE.**
- Muslims of the Midwest: **ONLINE.**
 - o About page: <https://muslimsofthemidwest.org/>
 - o Listen to at least one interview: <https://muslimsofthemidwest.org/videos/>

Week of October 5: Fall Break (NO CLASS)

Week of October 12: Before and After September 11th

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- Zareena Grewal, *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*, 298-345.
- Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld, 2003), 1-29. **PDF on MOODLE.**
- (OPTIONAL) Jamillah Karim, *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah* (New York: New York University Press, 2009), 125-162. **PDF on MOODLE.**
- (OPTIONAL) Jeremy Earp and Sut Jhally, *Reel Bad Arabs: How Hollywood Vilifies a People* (2006). **On YouTube:** <https://www.youtube.com/watch?v=TPxak6lFd-I>

Week of October 19: Mid-Term

- Mid-Term. **Study Guide on MOODLE.**

Please, attend the Across Muslim Worlds Conference Oct 20-21. More information about this gathering will be presented during class.

Unit 3: Thematic Foci and Final Project Preparations

Week of October 26: Space & Place and Final Project Preparation

- Aminah Beverly McCloud, “‘This Is a Muslim Home’: Signs of Difference in the African-American Row House,” in *Making Muslim Space in North America and Europe*, ed. Barbara Daly Metcalf, (Berkeley: University of California Press, 1996), 65–73. **PDF on MOODLE.**
- Vernon James Schubel, “Karbala as Sacred Space among North American Shi’a: ‘Every Day Is Ashura, Everywhere Is Karbala,’” in *Making Muslim Space in North America and Europe*, ed. by Barbara Daly Metcalf, 186–203 (Berkeley: University of California Press, 1996). **PDF on MOODLE.**
- Abigail Hauslohner, “‘Muslim Town’: A Look inside Philadelphia’s Thriving Muslim Culture,” *Washington Post*, June 21, 2017, <https://www.washingtonpost.com/news/post-nation/wp/2017/07/21/muslim-town-how-on-e-american-city-embraced-a-muslim-community-in-decline/>. **PDF on MOODLE.**
- M. Shobhana Xavier articles about Bawa Muhaiyaddeen’s Mazar and The Green Barn. **ONLINE:**
 - o M. Shobhana Xavier, “An American Sufi Shrine, Bawa’s Mazar in Coatesville, Pennsylvania,” *Conversations: An Online Journal of the Center for the Study of Material and Visual Cultures of Religion* (blog), 2016, https://mavcor.yale.edu/sites/default/files/article_pdf/xavier_shobhana_american_sufi_shrine_pdf.pdf.
 - o M. Shobhana Xavier, “From Illuminated Rumi to the Green Barn: The Art of Sufism in America,” *Conversations: An Online Journal of the Center for the Study of Material and Visual Cultures of Religion* (blog), August 30, 2016, <https://mavcor.yale.edu/conversations/object-narratives/illuminated-rumi-green-barn-art-sufism-america>.

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Week of November 2: Pedagogical Institutions and Networks

- Zareen Grewal, *Islam is a Foreign Country*, 177-218.
- Emily Goshey, “No Scholars in the West: Salafi Networks of Knowledge from Saudi Arabia to Philadelphia,” *American Journal of Islam and Society* 39, no. 1–2 (2022): 41–71. **PDF on MOODLE.**
- (Optional) Rozenhal, Robert, *Cyber Sufis: Virtual Expressions of the American Muslim Experience* (London: Oneworld Publications, 2019), 12-45 and 181-229. **PDF on MOODLE.**
- Zaytuna College website. **ONLINE.**
 - About page: <https://zaytuna.edu/about>
 - Liberal Arts page: <https://zaytuna.edu/academics/liberal-arts>
- Bawa’s Instructions (and read one of the “Instruction Discourses” below). **ONLINE:**
 - <https://www.bmfbranchnews.org/bawa-s-instructions>

Due November 8 by 5 PM ET: Project Potential Topics and Academic Sources

Week of November 9: Consumption

- Howe, Justine, “Da‘wa in the Neighborhood: Female Authored Muslim Students Association Publications, 1963–1980,” *Religion and American Culture: A Journal of Interpretation* 29, no. 3 (January 2020): 291–325. **PDF on MOODLE.**
- Carolyn Moxley Rouse, *Engaged Surrender: African American Women and Islam* (Berkeley: University of California Press, 2004), 105-126. **PDF on MOODLE.**
- Elijah Muhammad, *How to Eat to Live, Book I* (Phoenix: Secretarius MEMPS Publications, 1967), 1-21. **PDF on MOODLE.**
- Abrar Al-Heeti, “Trying Impossible Pork as a Practicing Muslim Was Super Weird,” CNET, November 4, 2021, <https://www.cnet.com/news/trying-impossible-pork-as-a-practicing-muslim-was-super-weird/>. **ONLINE and PDF on MOODLE.**
- (Optional) Edward E. Curtis IV, *Black Muslim Religion in the Nation of Islam, 1960-1975* (Durham: The University of North Carolina Press, 2006), 95-130. **PDF on MOODLE.**

Due November 15 by 5 PM ET: Project Proposal and Annotated Bibliography

Week of November 16: Dress and Adornment

- Su‘ad Abdul Khabeer, *Muslim Cool*, 139-77.
- Sadaf Ahmed. “Time for a ‘Hijab Ban’? The Hypervisibility of Veiling in Scholarship on Islam in North America.” In *Producing Islam(s) in Canada: On Knowledge, Positionality, and Politics*, 137–54. Toronto: University of Toronto Press, 2022. **PDF on MOODLE.**
- Claire Beckett’s series *The Converts*: <https://www.clairebeckett.com/> **ONLINE**
 - (Click through the series using the caret on the right side of the webpage)

Week of November 23: Thanksgiving Break (NO CLASS)

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Week of November 30: Art and Music

- Su'ad Abdul Khabeer, *Muslim Cool*, 77-108.
- Kayla Renee Wheeler and Edward E. Curtis IV, "The Role of Blackness in the Hamline Islamic Art Controversy." *Religion News Service*, January 12, 2023.
<https://religionnews.com/2023/01/12/the-role-of-blackness-in-the-hamline-islamic-art-controversy/>. **ONLINE.**
- Shahzia Sikander: **ONLINE.**
 - *The Scroll*: <https://www.themorgan.org/exhibitions/online/shahzia-sikander/scroll>
 - *The Many Faces of Islam*:
<https://www.themorgan.org/exhibitions/online/shahzia-sikander/many-faces-islam>
- Mipsterz:
 - "Alhamdu | Muslim Futurism" (<https://www.youtube.com/watch?v=IbhIHNjK0MY>) **ONLINE.**
 - Haimy Assefa, "Mipsterz, a Space for Muslim Hipsters," CNN, June 3, 2015 (watch video in article as well). **ONLINE.**

Due December 6 by 5 PM ET: Final Project Rough Draft

Week of December 7: Project Peer Review and Reflection

- Peer Review Day. Bring a rough draft of your final project to class. In class, we will do paired peer reviews.

Due Dec 14 by 6:30 PM ET: Final Project

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Reading Response Questions:

Week of August 24: Introduction

- No advanced questions.

Week of August 31: Discursive Tradition(s), Practice, and Power

1. According to Karamustafa, what qualifies someone as a Muslim?
2. What does Islamic tradition do, according to Talal Asad and Zareena Grewal? (You're welcome to distinguish Asad's and Grewal's notions of tradition, if you'd like!)
3. Is Sonia Sanchez's poetry an enactment of Islamic tradition? Are Sanchez's concerns the same as those described by Grewal and Asad?

Week of September 7: Ethnoreligious Hegemony and Affective Insurgency

1. What is ethnoreligious hegemony, according to Abdul Khabeer? How does she describe it working at the ISNA convention?
2. How does Sylvia Chan-Malik define "affective insurgency"? Is affective insurgency liberatory or oppressive (or something else), according to Chan-Malik?
3. How does ethnoreligious hegemony shape the enactment of Islamic traditions?

Unit 2: Enactments of Islamic Traditions in Time & Place

Week of September 14: Slavery, Colonialism, and Survival

1. Ghanem Bassiri writes about some of the Islamic practices that enslaved African Muslims brought with them to the Americas. Identify two and discuss their link to discursive tradition (or lack of link, if that's your thinking)
2. Slave Voyages attempts to represent some of the experience of the voyages of enslaved Africans to the Americas. What jumped out at you from the site? How did you feel while exploring the site?
3. How would you describe Ghanem Bassiri's method? What kind of sources does he use, and how does he analyze them?

Week of September 21: Industrialization, Immigration, and Urbanization

1. How does Ghanem Bassiri connect changes in material circumstance (e.g., population movement, technological developments, or European imperialism) with the treatment of "religions" at this time? How might this shape the conditions of ethnoreligious hegemony?
2. Gomez writes about the massive social changes brought on by the Great Migration. Identify two effects of the Great Migration, according to Gomez.
3. Where do the characters in *Daughters of the Dust* enact Islamic traditions? Identify at least two instances.

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Week of September 28: New Muslim Institutions and Networks

1. What are "religio-racial movements," according to Judith Weisenfeld? And how do notions of race and power shape them?
2. How does ethnoreligious hegemony and the enactment of Islamic traditions shape the institution-building described by GhaneaBassiri?
3. Much of the literature on Islam in North America focuses on the largest US cities and the coasts. How does Curtis intervene in this discourse, and what methods does he use to do so?

Week of October 5: Fall Break (NO CLASS)

Week of October 12: Before and After September 11th

1. What is one question you had about the readings? What is one interesting detail or pattern or curiosity?
2. What are two ways that the crisis brought on by September 11th shapes the enactment of Islamic traditions, according to Grewal?
3. How does Safi connect September 11 and its aftermath to the genesis of progressive Muslims?

Week of October 19: Mid-Term

- Mid-Term. **Study Guide on MOODLE**

Please, attend the Across Muslim Worlds Conference Oct 20-21. More information about this gathering will be presented during class.

Unit 3: Thematic Foci and Final Project Preparations

Week of October 26: Space & Place and Final Project Preparation

1. What is one question you had about the readings? What is one interesting detail or pattern or curiosity?
2. What kinds of difference (or distinctiveness) do McCloud and Schubel identify in their chapters? How do these signs enact Islamic traditions?
3. Does the place-making in these readings remind you of any place-making in past readings? How might these be different or similar to those instances?

Week of November 2: Pedagogical Institutions and Networks

1. What is one question you had about the readings? What is one interesting detail or pattern or curiosity?
2. Grewal conceptualizes three pedagogical attitudes toward Islamic traditions. What are they? (Please include brief definitions in your own words.)

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3. What jumped out at you about the pedagogical philosophy of Zaytuna College? How does it compare and contrast to that of Kenyon College?

Due November 8 by 5 PM: Project Potential Topics and Academic Sources

Week of November 9: Consumption

1. What are three proscriptions or prescriptions that jumped out at you from *How to Eat to Live Book 1*? How does Elijah Muhammad engage with Islamic tradition to justify those consumption ethics?
2. How does Howe's notion of "aspirational" consumption take shape in relation to race and social class in the United States?
3. How did you find the writing and organization of Howe's, Curtis's, and Rouse's readings? Are there any strategies or forms that you might use in your final project?

Due November 15 by 5 PM ET: Project Proposal and Annotated Bibliography

Week of November 16: Dress and Adornment

1. How do race and gender shape the discourses about and enactments of Islamic traditions in these case studies?
2. What is Ahmed's argument regarding the dominant scholarly engagement with Islamic veiling? What do you think about this argument, especially in reference to our conversations in this course so far.
3. Abdul Khabeer argues that Muslim Dandies extend and remix discursive and aesthetic traditions (168). What traditions does she write about in this chapter?

Week of November 23: Thanksgiving Break (NO CLASS)

Week of November 30: Art and Music

1. Summarize Wheeler and Curtis's argument about the role of Blackness in the Hamline Islamic Art Controversy in a sentence or two.
2. How do the Mipsterz and Sikander pieces enact Islamic tradition?
3. Where does ethnoreligious hegemony appear in these case studies, if at all?

Due December 6 by 5 PM: Final Project Rough Draft

Week of December 7: Project Peer Review and Reflection

- NO QUESTIONS.
- Bring a rough draft of your final project to class. In class, we will do paired peer reviews.

Due Dec 14 by 6:30 PM ET: Final Project

Additional Course Information

Class Content

Topics that arise in readings and class discussions may sometimes be discomfoting or frustrating. Attempt to critically and sympathetically engage with different perspectives during class, as if these are opportunities to sharpen your own thinking and learn about a framework different from your own. I encourage you to incorporate your emotional responses to the texts or discussions, as well as considerations of the context of the writer, the writer's audience, larger discursive constraints, and so on. If a particular topic presents extreme difficulties, please contact me and we can discuss the matter during office hours.

Important Dates

Last Day to withdraw from a course: September 1 (September 13 with a late fee)

Fall Break: October 5-6

Mid-Term examination: October 19

Thanksgiving Break: November 18-25

Last day of class: December 7

Final Project due date: December 14 by 6:30 PM ET

Citation Style

For written assignments, please refer to the *Chicago Manual of Style* 17th ed. It is available online through Kenyon College's LBIS. You may also consult an abbreviated version that was compiled by Kenyon's Writing Center:

<https://drive.google.com/file/d/1KgPSOnGQJrCCAIjasIAkOiUU23sbNdyY/view?usp=sharing>

Reading Response Questions (30%)

Prior to every class meeting, students will be required to respond to reading questions. Students should upload their reading responses to MOODLE by 5 PM ET the Wednesday before class. Responses should be around 200 words in total. Responses will be marked as either 100% (for excellent responses), 95% (for complete responses), or zero credit (for incomplete or missing responses). Excellent work will be distinguished by exceptionally creative writing, insightful analysis, and/or thoughtful connections from across the semester's readings and discussions. The prompts are meant to help facilitate engagement with the assigned text and connection with the broader course goals. A list of these questions may be found above in the "Reading Response Questions" and on Moodle. Please note that the reading questions may change; so, always defer to the questions on Moodle rather than those listed on the paper syllabus.

Class Participation (20%)

You are expected to attend class and participate in discussions and group activities. In advance of class, thorough engagement with and consideration of weekly assignments is vital to contributing fully to group discussions. During class, you will discuss the weekly readings, analyze primary sources, and consider overarching course questions. I expect you and your classmates to generate the bulk of classroom discussions and analysis. If you are uncomfortable speaking during class or prefer to engage in some other manner (e.g., written communication rather than verbal communication), please talk with me at your earliest convenience so that we are on the same page.

An important aspect of that engagement is grappling with complex, often challenging concepts. Rather than answer questions in a simple manner, the goal of this course is to deepen our understanding by collectively working through the complexity of Islam in North America. So, you should bring your questions to class in order that the entire class can learn from one another. If a concept is especially difficult or you are concerned about your understanding, please stop by office hours to clarify the issue.

There are various excusable reasons for an absence. Please contact me as early as possible if you know you will miss class for a religious holiday or observance, an extracurricular conflict, or a significant life event. If you are absent because of an emergency, illness, or some other unexpected event, please keep me aware of the matter so that your absence is not unexcused. For illnesses, please visit the Student Health Service. If you do not communicate with me in a timely manner, you will receive an unexcused absence. Unexcused absences will negatively affect your participation grade. In general, communicate promptly and transparently at your earliest convenience to not lose points on your participation grade.

Late Enrollment

Any students enrolling late in the course will be expected to make up any and all missing readings and assignments. Late-enrolling students should contact me as soon as they have enrolled in order to determine the deadlines for their makeup assignments.

Communication Expectations

You can expect me to respond to emails within 24 hours between 9 AM and 5 PM during weekdays (excluding school holidays). For more involved topics, such as concepts from class, project topics, or grades, please arrange an office hour appointment rather than attempt a discussion over email. Please review the syllabus before contacting me. If you ask about a topic for which the answer is already clearly present on the syllabus, I may not reply to your inquiry, or my reply may be terse.

Mid-Term Examination (15%)

On October 19, you will take an in-class mid-term that will consist of **10 definitions**, **5 short answer** questions, and **one essay**. The definitions section will require students to provide a one-sentence definition of a figure, movement, or concept that we have read about in the course up to that point. The short answers will ask for two-to-four sentences describing a phenomenon or explaining a concept from our readings or class discussions. The essay will require a five-paragraph-length analysis related to the course goals outlined above. You will be provided with a study guide containing all of the *potential* definitions, short answer questions, and essay questions that may be on the test. This mid-term is an opportunity for you to review significant course information and concretize that information in preparation for your final project. You are welcome and encouraged to study in groups and collaborate with your classmates as you prepare for the mid-term.

Final Project Guidelines (35%)

The final project is due by 6:30 PM ET on December 14 and should be 2500 to 3000 words. The final project will consist of a research project on a topic of your choice that is related to themes, questions, and content of the course.

Prior to class on November 8 by 5 PM, you will submit **2 potential topics**, as well as **2 academic secondary sources** and **1 primary source** for each topic. Topics should be relevant to Islam in North America and engage with key themes and/or questions from this course.

On November 9, we will discuss effective project planning, researching, and writing techniques in-class before moving on to group brainstorming and discussion activities.

By 5 PM on November 15, you will submit a **project proposal**, **research question** and **tentative research plan** (together approximately one paragraph in length) along with an **annotated bibliography** of **3 academic sources** and **2 primary sources** you plan to use in your project. This assignment is meant to help you to spread out your research and writing to improve your final product and reduce your long-term stress.

You will submit a rough draft of the final project by **5 PM on December 6** and will bring a copy to class, where you will do in-class peer review activities.

A final draft of the Final Project is due by 6:30 PM on December 14. The final project itself should be 2500 to 3000 words—for those not doing an essay, you will have to provide a 1500-word written explanation of any audiovisual project you create in addition to the project itself. The project proposal and planning meeting will be evaluated on (1) your engagement with your peers' project proposals and (2) your responsiveness to your peers' feedback on your proposal. The final project will be evaluated on the basis of (1) engagement with the overarching themes of this course; (2) use of primary and secondary sources from within and beyond the course; (3) clarity of writing and rigor of analysis.

Academic Integrity

It is your responsibility to familiarize yourself with the [Student Handbook of Kenyon College](#). If you are unsure about the validity of your attributions or references, feel free to contact me in advance of submission (with respect to my communication expectations above). In the unlikely event that concerns do arise after an assignment is submitted, I will forward all materials to the chair of the Department of Religious Studies, per [Kenyon College's current policy](#).

Use of Artificial Intelligence Tools

The ethics of using artificial intelligence (AI) tools, such as ChatGPT, in the completion of assignments is currently taking shape. I am ambivalent about the use of such tools. On one hand, AI tools will likely proliferate, and you should learn how to use them constructively. On the other hand, even the most considered use of AI tools deprives you of intellectual labor that sharpens your capacity to think and feel creatively, independently, and rigorously. My initial policy on the use of AI tools in classroom assignment is that any sentences that you take from an AI tool must be formatted **in bold**. Additionally, you should be able to demonstrate the same analytic rigor during discussions in class that you are able to produce in your response writing, whether you collaborate with AI tools or not. In other words, please use these tools to improve your critical thinking related to the course materials. If, however, we find that the use of these AI tools inhibits the development of your critical thinking and communication skills, I will revisit this policy. We will discuss this more over the course of the semester, and I hope that we together can learn how to adapt to these new, potentially useful and potentially harmful tools.

Electronic Devices

Phones should be kept on silent at all times, and, in the case of an emergency during which you must use your phone, you should exit the room. Please, do not use your phones at all during class. I strongly encourage you to not use other electronic devices (e.g., computers, tablets). Simply put, laptops tend to distract you and your classmates, and hand-written notes have been shown to promote better retention. If you must use a laptop or tablet, please use your device for course-related matters only and turn off your wi-fi for the duration of class meetings. If use of electronic devices becomes a distraction during class, we will revisit this policy.

Late Assignments

Reading responses will receive zero credit if they are submitted after the submission deadline, unless you have contacted me in advance for an extension or are dealing with an unforeseen circumstance. Timely reading responses are essential to meeting the learning objectives in the course. It is better to submit a partially incomplete or thin response than submit a late assignment. For the final project assignments, students who turn in late assignments will lose one grade level (e.g., “A” to “A-”) for every 24 hours the assignment is late.

Extension Policy

For two reading response assignments, I will grant you a two-day extension no questions asked. Otherwise, I will grant extensions up to three days, with the length of extension corresponding to the proximity to the assignment due date (e.g., if you ask for an extension three days from the due date, you may have up to three additional days to submit the assignment). For exceptional circumstances, please contact me at your earliest convenience.

Regrading Policy

Students must wait 24 hours before requesting a regrade and may not request a regrade one week after receiving the grade of their assignment. Additionally, students must submit a written justification for their regrade. The written justification should include a justification for their regrade request and indicate specifically the areas which they believe warrant higher marks.

Grading Scale

A = 100% to 93%	B- = 82.5% to 80%	D+ = 69.4% to 67%
A- = 92.4% to 90%	C+ = 79.4% to 77%	D = 66.4% to 63%
B+ = 89.4% to 87%	C = 76.5% to 73%	D- = 62.4% to 60%
B = 86.5% to 83%	C- = 72.4% to 70%	F = 59.4% and below

Accessibility Accommodations

Kenyon College values diversity and recognizes disability as an aspect of diversity. Our shared goal is to create learning environments that are accessible, equitable, and inclusive. If you anticipate barriers related to the format, requirements, or assessments of this course, you are encouraged first to contact the office of Student Accessibility and Support Services (SASS) by emailing sass@kenyon.edu, then to meet with the instructor to discuss accommodation options or adaptations.

Names and Pronouns

As noted by the Office for Civil Rights, Kenyon College is committed to diversity, inclusion, equity and non-discrimination. Many people might use a name that is different from their current legal name. In all areas of campus, we refer to people by the names, in addition to the pronouns, that they use for themselves. Students are invited to share their names and the pronouns that they use. Students are also encouraged to use gender-neutral language, if they aren't sure of someone's pronouns.

For more information on Kenyon's commitment to diversity and non-discrimination, please refer to the Office for Civil Rights and/or the Office of Diversity, Equity, and Inclusion.

Max Johnson Dugan
Islam in North America – RLST 295

Statement on Employee Responsibility

Kenyon College seeks to provide an environment that is free of bias, discrimination, and harassment. If you have experienced any form of harassment/misconduct/assault, interpersonal violence, or stalking we encourage you to report it. If you report the incident to a faculty member, we must notify Kenyon's Civil Rights & Title IX coordinator of any information about the incident you provide. Please find more information in the following links:

Sexual Misconduct & Harassment Policy: Title IX, VAWA, Title VII

www.kenyon.edu/directories/offices-services/title-ix/policy/

Discrimination & Discriminatory Harassment Policy

<https://www.kenyon.edu/directories/offices-services/ocr/discrimination/>

ADA/504 Student Grievance Procedures

www.kenyon.edu/directories/offices-services/ocr/discrimination/504-ada-grievance/student-grievance-procedure-resolving-complaints-under-ada-section-504/

Land Acknowledgement Statement

Kenyon College acknowledges that the lands on which we live, work, celebrate, and heal are the ancestral homelands of the Miami, Lenape, Wyandotte, and Shawnee peoples, among others. The disputed Treaty of Greenville (1795) and the forced removal of Indigenous peoples from this region allowed for the founding of the College in the early 1800s. As a community, we are committed to confronting this dark past while also embracing through education and outreach the many Indigenous communities that continue to thrive in Ohio.