

13-280.

LSC Use Only Proposal No:	UWUCC Use Only Proposal No: 12-1230
LSC Action-Date: AP-5/9/13	UWUCC Action-Date: AP-9/24/13 Senate Action Date: App-11/5/13

Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

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Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

<input type="checkbox"/> New Course	<input type="checkbox"/> Course Prefix Change	<input type="checkbox"/> Course Deletion
<input checked="" type="checkbox"/> Course Revision	<input type="checkbox"/> Course Number and/or Title Change	<input checked="" type="checkbox"/> Catalog Description Change

Current course prefix, number and full title: RLST 380 Islam

Proposed course prefix, number and full title, if changing: _____

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

<input type="checkbox"/> Learning Skills	<input type="checkbox"/> Knowledge Area	<input checked="" type="checkbox"/> Global and Multicultural Awareness	<input type="checkbox"/> Writing Across the Curriculum (W Course)
<input checked="" type="checkbox"/> Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)			
<input checked="" type="checkbox"/> Global Citizenship	<input type="checkbox"/> Information Literacy	<input type="checkbox"/> Oral Communication	
<input type="checkbox"/> Quantitative Reasoning	<input type="checkbox"/> Scientific Literacy	<input type="checkbox"/> Technological Literacy	

3. Other Designations, as appropriate

<input type="checkbox"/> Honors College Course	<input checked="" type="checkbox"/> Other: (e.g. Women's Studies, Pan African) Pan African, Asian Studies
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4. Program Proposals

<input type="checkbox"/> Catalog Description Change	<input type="checkbox"/> Program Revision	<input type="checkbox"/> Program Title Change	<input type="checkbox"/> New Track
<input type="checkbox"/> New Degree Program	<input type="checkbox"/> New Minor Program	<input type="checkbox"/> Liberal Studies Requirement Changes	<input type="checkbox"/> Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		4/8/13
Department Chairperson(s)		4/1/13
College Curriculum Committee Chair		3-27-13
College Dean		4/10/13
Director of Liberal Studies (as needed)		8/29/13
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs		10/1/13

Received
OCT 1 2013
Liberal Studies
Received
AUG 28 2013
Liberal Studies
Received
APR 10 2013
Liberal Studies

II. DESCRIPTION OF THE CURRICULAR CHANGE

1. New Syllabus of Record

RLST 380 Islam

I. Catalog Description

Prerequisite: None

3 class hours
0 lab hours
3 credits
(3c-01-3cr)

An introduction to and basic survey of the history, beliefs, traditions, institutions, and practices of Islam, with attention to its development and participation in contemporary societies globally.

II. Course Outcomes (Expected Undergraduate Student Learning Outcomes)

Objective 1

Demonstrate knowledge of the basic global history and major teachings and practices of Islam.

Expected Student Learning Outcome 1: Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because course assignments such as quizzes and exams will require students to have a basic level of knowledge about the global history of Islam, as well as basic Muslim teachings, traditions, and practices. Cultural differences within the commonalities will be identified throughout the remainder of the course.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a Global and Multicultural Awareness class, because it presents the religious dimension of numerous Muslim cultures. Hence, students will be able to show a knowledge and understanding of the interrelationships within and across cultures and global communities. Furthermore, assigned readings (including selected portions of the Qur'an), lectures, and films will emphasize various aspects of Islam or life as a Muslim (Separation, Inside Mecca, etc.), in different regions, including the U.S.

Objective 2:

Recognize Islam as a non-sectarian academic discipline within the field of Religious Studies, in which careful attention to textual sources, artistic representations, autobiographical accounts, critical scholarly analysis, and other contemporary methodologies are appropriate and necessary approaches.

Expected Student Learning Outcomes 1 and 2: Informed and Empowered Learners

Rationale:

This objective meets the Informed Learners and Empowered Learners Outcomes as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because course assignments will require students to evaluate modern approaches to the study of Islam and its place within world religions. These assignments will engage students in evaluating the many theoretical perspectives that have evolved from research methods and in assessing how the dialogue among the proponents of these perspectives has provided insights into the nature of religious experience, practice, and belief.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a Global and Multicultural Awareness class in that, by applying the critical methods on an appropriately introductory level, the students will be encouraged to join and participate in this scholarly dialogue. Students will be required to demonstrate intellectual agility and creativity in evaluating a variety of global sources via various academic approaches.

Objective 3:

Discuss and analyze Islam's influence and impact upon cultures and societies across the globe and in our own American society.

Expected Student Learning Outcomes 1 and 3: Informed and Responsible Learners

Rationale:

This objective meets the Informed Learners and Responsible Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective in that course assignments (including essays), lectures, and discussions will require students to analyze the historical and present impact of Islam across the globe (especially the Middle East, north Africa, Eastern Asia, Europe, and the U.S.), and in its divergent traditions (especially the Sunni and Shi'a branches, but also smaller branches and off-shoots). Students will be encouraged to consider Islam as a multi-faceted religion that has regional distinctions depending on cultural and other factors. They should demonstrate some understanding of Islam and Muslims on their own terms, in order to appreciate the diverse identities, histories, and cultures of others. Furthermore, documentaries on Islam in the U.S. (such as Spurlock's Muslims in America) will require students to analyze the American Muslim experience, and consider Islam in an American context, in which this religion shares the stage with other religions, including Christianity, the U.S.'s most populous religion.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a Global and Multicultural Awareness class: evaluating the implications of contemporary social ethics and political activism will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures

of others.

Objective 4:

Develop and exercise thoughtful responses to the many challenges for global citizenship in a multicultural society with diverse religions including Islam.

Expected Student Learning Outcomes 2 and 3:

Empowered and Responsible Learners

Rationale:

This objective meets the Empowered and Responsible Learners Outcomes as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because course assignments (including essays), lectures, and discussions will encourage students to think critically about fundamental issues of human existence that religions, and particularly Islam, seek to answer, and require them to assess the immense impact Islam and interpretations of Islam have had on cultural norms ranging from the arts, politics, medicine, international affairs and the law to ethical and moral issues that face individuals in a democratic or any society. Lectures and discussion will also encourage students to evaluate perspectives on politics, sex, gender, and minority status within Islamic tradition, giving due attention to the religious involvement and ethical perspectives of women and minorities, and to develop their own views about these issues.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a Global and Multicultural Awareness class in that evaluating the implications of contemporary social ethics and political activism will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others.

III. Detailed Course Outline

- I. Introduction (4 hours)
 - A. The Ancient Near East (Brief Historical and Geographical Overview)
 - B. Near Eastern Religions before Islam

- II. Beginning and Spread of Islam (8 hours)
 - A. Muhammad and the Early Muslim Community
 - B. Basic religious beliefs
 - 1. The five pillars
 - 2. Doctrines or core beliefs
 - C. The Caliphate and the spread of Islam to Africa, Europe, and across the Middle East
 - D. Umayyad Dynasty; Sunni-Shi'i split
 - E. Abbasid Dynasty
 - F. Continued spread of Islam; Regional Dynasties; Colonialism; Modern world

- III. Sacred writings: Qur'an and Hadith literature (11 hours)

- A. Intro to the Qur'an; early and later surahs
- B. Who is God and what does it mean to be human?
- C. The Prophets: Adam through Jesus
- D. Faith and Society
- E. Beliefs about Unfaith and Judgment
- F. The Hadiths (reported sayings and deeds of Muhammad)

Midterm (1 hour)

IV. Theology, State, and Practice (9 hours)

- A. Basics of Islamic Law (Shari'a); Schools of thought
- B. Personal and Communal Life; Popular Religion
- C. Variety of Islamic Beliefs
 - 1. Shi'ism
 - 2. Sufism
 - 3. Other groups

V. Islam in the Modern World (9 hours)

- A. Modern intellectual movements and trends:
 - 1. Traditionalism vs. Secularism or Modernism (Different responses in Saudi Arabia, Turkey, N. Africa, Iran)
 - 2. India and Muslim Minority Politics
 - 3. Indonesia: Islam and Cultural Pluralism
 - 4. Religious Competition in Nigeria and other African countries
- B. Islam and other faiths
- C. Islam in the U.S., including African-American movements

Concluding Activity (2 hours)

IV. Evaluation Methods

The final grade will be determined as follows:

Attendance and participation (For example, attendance and participation in full class and small group discussions)	10 %
Midterm exam	25%
Two film reports (10% each)	20%
Presentation or mosque visit report	20%
Final exam, 100 points	25%

V. Grading Scale

- A = 90-100%
- B = 80-89%
- C = 70-79%
- D = 60-69%

F = below 60%

VI. Attendance Policy

The university expects all students to attend class. It is important that students keep up with the readings and attend class regularly. While attendance and participation is not mandatory in all classes, experience has shown that both attendance and participation have a direct impact on learning and grade performance. Although this syllabus of record contains points for attendance and participation, actual attendance policy will vary from instructor to instructor in compliance with the university attendance policy.

VII. Required Textbooks and Supplemental Books

Exemplary textbooks:

Cragg, Kenneth. *Readings in the Qur'an*. Brighton: Sussex Academic Press, 1999.

Denny, Frederick Mathewson. *An Introduction to Islam*. 4th ed. Upper Saddle River, NJ: Prentice Hall, 2010.

Supplemental books or readings:

The following are examples of possible choices that could be used as supplemental books:

Attar, Farid ud-Din, *Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya' (Memorial of the Saints)*. Transl. A. J. Arberry. London: Penguin, 1990.

Doumato, Eleanor Abdella. *Getting God's Ear: Women, Islam, and Healing in Saudi Arabia and the Gulf*. New York: Columbia University Press, 2000.

Lazreg, Marnia. *Questioning the Veil: Open Letters to Muslim Women*. Princeton: Princeton University, 2009.

Lester, Toby. "What is the Koran?" *Atlantic Monthly* Jan. 1999

<http://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/4024/>

Turner, Richard Brent. *Islam in the African-American experience*. Bloomington, IN: University Press, 2003.

Safi, Omid, ed. *Progressive Muslims: On Gender, Justice and Pluralism*. OneWorld, 2003.

Selections from Hadith literature online:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/>

VIII. Special Resource Requirements

There are no special resource requirements such as materials or equipment beyond the required textbooks. There is no lab fee.

IX. Bibliography

Ahmed, Leila. *Women and Gender in Islam*. New Haven: Yale University Press, 1992.

----. *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*. New Haven: Yale University Press, 2011.

Allen, Roger, and Shawkat M. Toorawa, Eds. *Islam: A Short Guide to the Faith*. Grand Rapids, MI: Eerdmans, 2001.

- Ayoob, Mohammed. *The Many Faces of Political Islam: Religion and Politics in the Muslim World*. Ann Arbor: The University of Michigan Press, 2008.
- Barboza, Steven. *American Jihad: Islam after Malcolm X*. New York: Doubleday, 1994.
- Berkey, Jonathan. *The Formation of Islam: Religion and Society in the Near East 600-1800*. Cambridge: Cambridge University Press, 2003.
- Bilici, Mucahit. *Finding Mecca in America: How Islam is becoming an American Religion*. Chicago: University of Chicago Press, 2012.
- DeLong-Bas, Natana. *Wahhabi Islam: From Revival and Reform to Global Jihad*. London: Tauris, 2007.
- Esposito, John L. *Islam, The Straight Path*. New York: Oxford University Press, 1988.
- Esposito, John L. *The Oxford Encyclopedia of the Modern Islamic World*. New York: Oxford University Press, 2009.
- Esposito, John L. *The Oxford History of Islam*. Oxford: Oxford University Press, 1999.
- Esposito, John L. *Women in Muslim Family Law*. Syracuse: Syracuse University Press, 1982.
- Farah, Caesar E. *Islam: Beliefs and Observances*. Hauppauge NY: Barron's Educational Series, 2000.
- Gauvain, Richard. *Salafî Ritual Purity: In the Presence of God*. New York: Routledge, 2013.
- Haddad, Yvonne Y., Jane I. Smith, and Kathleen M. Moore. *Muslim Women in America: The Challenge of Islamic Identity Today*. New York, Oxford University Press, 2006.
- Hallaq, Wael B. *Shari`a: Theory, Practice, Transformations*. Cambridge: Cambridge University Press, 2009.
- Hewer, C. T. R. *Understanding Islam: An Introduction*. Minneapolis, Fortress Press, 2006.
- Holt, P. M., A. K. S. Lambton, et al. *The Cambridge History of Islam*. Cambridge: Cambridge University Press, 1970.
- Joseph, Suad, ed. *Encyclopedia of women and Islamic cultures*. Leiden, Brill, 2003.
- Kourouma, Ahmadou. *The Suns of Independence*, trans. Adrian Adams. New York: Africana Publishing Company, 1981.
- McAuliffe, Jane Dammen, ed. *The Cambridge Companion to the Qur'an*. Cambridge University Press, 2007.
- McAuliffe, Jane Dammen, ed. *Encyclopaedia of the Qur'an*. Leiden, Brill, 2001-2006.
- Mottahedeh, Roy. *Mantle of the Prophet: Religion and Politics in Iran*. New York: Pantheon Books, 1985, (repr. Oxford: Oneworld Publications 2000).
- Osanloo, Arzoo. *The Politics of Women's Rights in Iran*. Princeton: Princeton University Press, 2009.
- Qutb, Sayyid. *Milestones (Ma'alim fi al-Tariq)*. Cairo: Kazi Publications, 1964.
- Rippen, Andrew, ed. *The Blackwell Companion to the Qur'an*. Wiley-Blackwell, 2006.
- Ruthven, Malise. *Historical Atlas of Islam*. Cambridge MA, Harvard University Press, 2004.
- Said, Edward W. *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*. New York, Vintage Books, 1997.
- Schimmel, Annemarie. *Islam: An introduction*. Albany: State University of New York Press, 1992.
- Segovia, Carlos A., and Basil Lourié, eds. *The Coming of the Comforter: When, Where, and to Whom? Studies on the Rise of Islam and Other Various Topics in Memory of John Wansbrough*. Piscataway, NJ: Gorgias Press, 2012.
- Skreslet, Paula Youngman, and Rebecca Skreslet. *The Literature of Islam: A Guide to the*

- Primary Sources in English translation.* Lanham, MD: Scarecrow Press, 2006.
- Wadud, Amina. *Inside the Gender Jihad.* Oxford: Oneworld Publications, 2006.
- Wahnsbrough, John. *Quranic Studies: Sources and Methods of Scriptural Interpretation.* Oxford: Oxford University Press, 1977.
- Wahnsbrough, John. *The Sectarian Milieu: Content and Composition Of Islamic Salvation History.* Oxford: Oxford University Press, 1978.
- Webb, Gisela. *Windows of faith : Muslim Women Scholar-Activists in North America.* Syracuse NY: Syracuse University Press, 2000.

Sample Assignment for a Liberal Studies Course

Short writing assignment; response to *Inside Mecca* (documentary film)

A. Background:

This film follows three Muslim pilgrims on their journey to Mecca in Saudi Arabia, the most holy city of Islam. The great pilgrimage (*hajj*) to Mecca occurs every year during the Hajj month, the 12th month of the Muslim calendar, and approximately 2-3 million people go every year. The *hajj* is one of the Five pillars of Islam. Every Muslim with the means to do it is expected to perform the *hajj* at least once in their lifetime.

The three pilgrims followed on their *hajj* journey in this documentary include: a divorced American woman from Texas; a poor radio announcer from South Africa; and a wealthy Malaysian business man. The three have different experiences on the *hajj*, not all of them positive, but all say afterward that the experience was one of the most spiritually beautiful and unifying things they could ever have done in their lives.

B. Watch the film and write a 4-5 page response, using 1 inch margins and 12 cpi Times Roman font (or similar). This is not a research paper, but a response to the film, worth 40 points. The purpose is to help you understand exactly what the *hajj* entails and to encourage you to think about Islamic experience in Muslim life and practice. You may use the first person, but should still write more formally than informally. The essay should consider the following items:

1. How does one prepare for the *hajj*, and what are the main activities during each day? Discuss specific preparations, and give the expected course of events during each day of the *hajj*.
2. What do you think is unique about each person's experience of the *hajj* in this film?
3. Why do you think the *hajj* means to each individual in terms of personal spiritual experience as well as relationships toward others?
4. Using the knowledge of Islam that you have gleaned so far in this course, give some thought about the uniqueness of the *hajj* compared to daily life as a Muslim. What things happen during the *hajj* in Mecca that don't happen elsewhere or at other times? Include here thoughts about the nature of assembling in one sacred place (the birthplace of Islam), items of dress and personal space, the interaction of men and women, etc.

Evaluation of the sample assignment: This assignment is worth 40 points, 20 points on style and 20 points on content. Style involves but is not limited to: few typos; good grammar and complete sentences. Content involves: a sufficient response to all the points listed above.

X. Summary of the Proposed Revisions

- A. Catalog description change.
- B. Revision of course objectives.
- C. Addition and expansion of other items on the syllabus including assessment resources, supplemental books and an updated bibliography

XI. Rationale for proposed revisions

A. The Course Catalog Description no longer tacitly implies that Islam is not part of the modern world. Furthermore, it emphasizes the examination of Islam globally.

B. The objectives have been updated to meet the requirements for the Expected Undergraduate Student Learning Outcomes for:

- Liberal Studies electives
- Liberal Studies electives within the Global Citizenship Category
- Courses included in the Global and Multicultural Awareness category

Specifically, this class has been revised in such a way as to demonstrate that it easily meets the Global Citizen competency as a Liberal Studies elective. A significant portion of the course content pertains to the interconnectedness of individuals, institutions, and countries, and to the awareness of Islam as a global religion.

The course's design also meets the required content of Global and Multicultural Awareness. Specifically, it introduces students to Islam across the world but also within the U.S., and promotes a better understanding of and respect for other cultures.

C. These revisions reflect changes in the expectation for a syllabus of record and newer academic resources available since the last version of this syllabus.

XII. LIBERAL STUDIES COURSE APPROVAL GENERAL INFORMATION

A. This is an upper-level course that can be taught by more than one member of the Religious Studies Faculty. At least once a year, the full faculty will discuss options and resources to meet the departmental guidelines, and exchange and evaluate instructor syllabi and potential innovations in resources and media.

B. This course will include the perspectives of African-Americans, other racial and ethnic minorities, and women. The study of religion by its very nature is inherently multiethnic, multicultural, and global. Supplemental readings, such as Lazreg=s *Questioning the Veil* and Turner=s *Islam in the African-American experience* give examples of diverse interpretations of and approaches to Islam. Students will be able to analyze both the individual and cultural influences on Islam with examples that emphasize the recognition and appreciation of ethnic and cultural difference.

C. The course includes a requirement for another book in addition to the primary textbook. There are a plethora of possibilities for this requirement including books, articles, or websites (such as

Attar/Arberry=s *Muslim Saints and Mystics* with anecdotes about the lives of medieval Sufi mystics, or selections from the Hadith literature) that offer diverse perspectives and opportunity for critical reflection.

D. This is an introductory course in religious studies intended for a general audience with little or no formal knowledge of religion or Islam. Given the general lack of instruction in public schools about world religions, Islam, and popular misinformation regarding Islam, this course has, as its main function, a broad introduction to the history of Islam and its main principles as well as its contemporary implications. While the course fulfills the AWestern Religion@ requirement for majors, its primary audience is the non-major who wishes to broaden his/her knowledge of religion in general and to use this course to fulfill the Liberal Studies elective category of A Global Citizen..

Old Syllabus of Record

COURSE SYLLABUS

I. CATALOG DESCRIPTION

RS 380 Islam

3 credits

A study of the beliefs, practices and institutions of Islam and the role of these dimensions in developing, maintaining and interacting with cultural phenomena, issues and values in contemporary societies of the Middle East, Africa and Asia.

II. COURSE OBJECTIVES

In completing the course the student will be expected to:

- 1) to be familiar with the broad geographic and cultural diversity of modern Islam.
- 2) to understand the basic beliefs, practices and institutions of Islam
- 3) to appreciate the historical circumstances in which Islam emerged and spread and its perceived relationship to Christianity and Judaism
- 4) to understand the various interpretations of the role of religious law in the Islamic state
- 5) to recognize the major responses of Islam to contemporary cultural challenges.

III. Course Outline

- A. The World of Islam- Geographic and Cultural Diversity (3 lectures)
 1. Islam in the Middle East
 2. Islam in Africa
 3. Islam in Asia
- B. The Unity of Islam - No god but Allah and Muhammad is his Prophet (7 lectures)
 1. Muhammad
 2. The Word of Allah- The Qur'an
 3. Basic Beliefs and Practices
 4. The Community
 5. The Shari'a or Law of the Community
- C. Islam in relation to Christianity and Judaism (1 lecture)
 1. Areas of agreement
 2. Areas of disagreement
- D. The Islamic Conquests (6 lectures)
 1. Islam and the Byzantine Empire
 2. Early Dynasties
 3. Islam Divisions -Shi'a and Sunnis

4. The Spread of Islam through trade and missionaries
- E. The Ottoman Empire and European colonization (2 lectures)
- F. Major Modern Movements and Trends (18 lectures)
 1. The Wahhabis and Islam in Saudi Arabia
 2. Turkey - A Secularized State
 3. Pan Arabism in the Middle East
 4. The Rise of Fundamentalism and the Iranian revolution
 5. India and Muslim Minority Politics
 6. Indonesia: Islam and Cultural Pluralism
 7. Nigeria: Competition of Islam with Christianity
 8. The Black Muslim movement in America
 9. Women and minorities under Islam
- G. Patterns of Islamic Personal and Communal Life (5 lectures)
 1. The Islamic Life Cycle and the Family
 2. Ideals and Realities of Islamic community Life

IV. EVALUATION METHODS

The final will be determined as follows

70% Tests. Three tests consisting of multiple choice, completion, true-false and short essay.

10% Class participation and occasional quizzes. There will be some short unannounced occasional quizzes at the beginning of class. Quizzes and active participation in class in discussions will count for 10% of final grade

20% Essay: A 5- 10 page essay on an assigned topic of some aspect of Islam is required.

VI. REQUIRED TEXTBOOKS

The Koran

F. M. Denny, An Introduction to Islam

J. L. Esposito, Islam In Asia: Religion, Politics and Society

LETTER OF SUPPORT

Since this class will also serve as an elective for the Asian Studies majors and minors, a letter of support has been provided by that committee.

Subject: ASIA Support for Revisions to RLST 380

From: chandler@iup.edu

03/20/13 02:06 PM

Dear Members of the Liberal Studies Curriculum Committee:

This email is to confirm that the Asian Studies Committee supports the proposed revisions to RLST 380 "Islam." This class is a Category A elective for Asian Studies majors and minors.

Sincerely,
Stuart Chandler, Director
Asian Studies Major