

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number _____
Action _____
Date _____

UWUCC Use Only
Number 27C
Action _____
Date _____

I. TITLE/AUTHOR OF CHANGE

COURSE/PROGRAM TITLE FR 261 WEST AFRICA in LITERATURE

DEPARTMENT French

CONTACT PERSON Foster Jones

II. THIS COURSE IS BEING PROPOSED FOR:

- Course Approval Only
 Course Approval and Liberal Studies Approval
 Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS

Foster Jones
Department Curriculum Committee

College Curriculum Committee

Director of Liberal Studies
(where applicable)

Robert S. Whitman
Department Chairperson

W. H. Hays
College Dean*

Provost
(where applicable)

*College Dean must consult with Provost before approving curriculum changes. Approval by College Dean indicates that the proposed change is consistent with long range planning documents, that all requests for resources made as part of the proposal can be met, and that the proposal has the support of the university administration.

IV. TIMETABLE

Date Submitted
to LSC _____
to UWUCC _____

Semester/Year to be
implemented Fall 1989

Date to be published
in Catalog 1989

CATALOGUE DESCRIPTION

FR 261 WEST AFRICA in LITERATURE (Traditional Cultures of West Africa and the Black Diaspora in Francophone Literature)

No prerequisites

3 credit

Introduces students to traditional^{a1} systems of social organization, religious belief, and world view. Emphasizes expression in language (myth, proverbs, narrative) related to oral and non-Western script traditions. Readings in English translation from the Francophone (post-) colonial world.

LIBERAL STUDIES COURSE APPROVAL FORM

About this form: Use this form only if you wish to have a course included for Liberal Studies credit. The form is intended to assist you in developing your course to meet the university's Criteria for Liberal Studies, and to arrange your proposal in a standard order for consideration by the LSC and the UWUCC. If you have questions, contact the Liberal Studies Office, 353 Sutton Hall; telephone, 357-5715.

Do not use this form for technical, professional, or pre-professional courses or for remedial courses, none of which is eligible for Liberal Studies. Do not use this form for sections of the synthesis course or for writing-intensive sections; different forms will be available for those.

PART I. BASIC INFORMATION

A. For which category(ies) are you proposing the course? Check all that apply.

LEARNING SKILLS

- First English Composition Course
- Second English Composition Course
- Mathematics

KNOWLEDGE AREAS

- Humanities: History
- Humanities: Philosophy/Religious Studies
- Humanities: Literature
- Fine Arts
- Natural Sciences: Laboratory Course
- Natural Sciences: Non-laboratory Course
- Social Sciences
- Health and Wellness
- Non-Western Cultures
- Liberal Studies Elective

B. Are you requesting regular or provisional approval for this course?

- Regular Provisional (limitations apply, see instructions)

C. During the transition from General Education to Liberal Studies, should this course be listed as an approved substitute for a current General Education course, thus allowing it to meet any remaining General Education needs? yes no

If so, which General Education course(s)? _____

PART II. WHICH LIBERAL STUDIES GOALS WILL YOUR COURSE MEET? Check all that apply and attach an explanation.

All Liberal Studies courses must contribute to at least one of these goals; most will meet more than one. As you check them off, please indicate whether you consider them to be primary or secondary goals of the course. [For example, a history course might assume "historical consciousness" and "acquiring a body of knowledge" as its primary goals, but it might also enhance inquiry skills or literacy or library skills.] Keep in mind that no single course is expected to shoulder all by itself the responsibility for meeting these goals; our work is supported and enhanced by that of our colleagues teaching other courses.

	Primary	Secondary
A. Intellectual Skills and Modes of Thinking:		
1. Inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.	<u> X </u>	<u> </u>
2. Literacy--writing, reading, speaking, listening	<u> X </u>	<u> </u>
3. Understanding numerical data	<u> </u>	<u> </u>
4. Historical consciousness	<u> </u>	<u> X </u>
5. Scientific inquiry	<u> </u>	<u> </u>
6. Values (ethical mode of thinking or application of ethical perception)	<u> X </u>	<u> </u>
7. Aesthetic mode of thinking	<u> X </u>	<u> </u>
B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person	<u> X </u>	<u> </u>
C. Understanding the Physical Nature of Human Beings	<u> </u>	<u> </u>
D. Certain Collateral Skills:		
1. Use of the library	<u> </u>	<u> X </u>
2. Use of computing technology	<u> </u>	<u> X </u>
		(WORD PROCESSING)

LIBERAL STUDIES FORM: PART II

A. Intellectual Skills and Modes of Thinking

1. Inquiry: The paper will require investigation into ethnological and historical sources to gather information appropriate to the understanding and interpretation of fictional or mythological literature.

Critical analysis: Course materials require the reductive analysis of fiction from several perspectives: narrative development, character analysis, value systems, ideological orientation, etc. For instance, we will use a simple "study-sheet" technique of synopsising plot, then drawing out value-charged vocabulary, then establishing the religious/mythological system which gives meaning to the value in the social context.

Synthesis: Fiction and myth are synthetic by definition. Moreover, the course is NOT an inductive introduction into ethnological method. Rather it operates deductively from general knowledge of the cultures' social systems, ecology, mythology, etc., leading to an understanding and appreciation of their reflection in the written texts. For example, we will proceed from Schaffer & Cooper Mankingo (Case Study in Cultural Anthropology) to the representation of traditional society in three novels of Mandinke region of the Western Sudan (esp. Senegal). Essay portions of the exams, the paper, and class discussion will give practice in synthesizing the dimensions of social functioning, cultural assumptions, and the world view implicit in the tradition symbol system (myth & language).

Abstract thinking: The course offers practice in departing from diverse assumptions to arrive at coherent conclusions. Sessions on the comparison of so-called "rational" and "symbolic" modes of thought (Bodunrin, Geertz, Sperber) will require an empathy through role-playing with traditional thought patterns, non-technological economic concerns, community-based prescriptions of personal relations, etc. to arrive at solutions having internal coherence in the culture's terms. An example is the apparent harshness of instruction in the Koranic tradition of Sudanic Islam, which leads, in Ambiguous Adventure, to a sustaining rootedness in the traditional village and its mosque-based religious practice.

2. Literacy: The tests and paper require sustained composition. Discussion and role-playing exercises will require attentive listening and creative speaking. The course is based on close reading of textual sources.

3. NA

4. Historical consciousness: The circumstances of Islamic proselytization, Western colonization, the slave-trade, and the creation of the Black Diaspora form the horizon of this course's concerns.

5. Scientific inquiry: NA or minimally in the consideration of social scientific method of some ethnological sources.

6. Values: This course advances the understanding of social functionalism and cultural relativism. The "ethical mode of thinking" will of necessity be adopted by the instructor and class to deal with economic and symbolic meaning of values and operation of values in the social system. In The African Child, for instance, the family system based on polygamy, the economic supply of labor power, the role of woman and mother, the educational resources of the family compound, and the affective support of the village is indissociable from the ethical/ideological position of the author regarding the value of traditional Africa. The course will not incorporate the narrowly defined practice of discerning absolute rights and wrongs.

7. Aesthetic mode of thinking: Based on African literature and some art, the course will necessarily deal with the beauty/truth aspect of fictional texts, creative/ expressive power of myth, and the religious aesthetics of sculpture. A study of Dogon masks, for instance, is inseparable from the study of Dogon creation myth (Griaule).

B. Essential to the Educated Person

Does every educated person need to be conversant in Mandinke culture, know that "Uh-huh" is the Bambara word for "Yes," know his/her way around Timbuktu? No. But an exposure to the problems of cross-cultural understanding is essential in a shrinking world and this syllabus devotes many sessions to symbol systems, comparative (ethno-) philosophy, and relative values.

C. NA except through reference to the economics and social functionalism of signs and artistic expression, or the mythological explanations of life and death.

D. Collateral skills:

1. The reserve desk, basic bibliographical tools, and other library materials will be used in preparing for class and especially in writing the paper.

2. Computing technology: Word-processing of paper is encouraged by not required.

E. The Liberal Studies Criteria indicate six ways in which all courses should contribute to students' abilities. To which of the six will your course contribute? Check all that apply and attach an explanation.

- 1. Confront the major ethical issues which pertain to the subject matter; realize that although "suspended judgment" is a necessity of intellectual inquiry, one cannot live forever in suspension; and make ethical choices and take responsibility for them.
- 2. Define and analyze problems, frame questions, evaluate available solutions, and make choices
- 3. Communicate knowledge and exchange ideas by various forms of expression, in most cases writing and speaking.
- 4. Recognize creativity and engage in creative thinking.
- 5. Continue learning even after the completion of their formal education.
- 6. Recognize relationships between what is being studied and current issues, thoughts, institutions, and/or events.

PART IV. DOES YOUR COURSE MEET THE CRITERIA FOR THE CURRICULUM CATEGORY IN WHICH IT IS TO BE LISTED?

Each curriculum category has its own set of specific criteria in addition to those generally applicable. The LSC provides copies of these criteria arranged in a convenient check-list format which you can mark off appropriately and include with your proposal. The attached syllabus should indicate how your course meets each criterion you check. If it does not do so explicitly, please attach an explanation.

LIBERAL STUDIES FORM: Part III Does your course meet the general criteria?

A. NA. However, although this specific course will probably never become a multi-section, multiple-instructor course, instructor(s) teaching this course will cooperate with the LS Committee or the Department that principally services this requirement to maintain basic equivalency in course content, evaluation, etc.

B. By definition this "Non-Western" course on Africa and the Caribbean diaspora concerns the cultural origins of the principle racial minority of the United States. Women's roles are involved in all social, economic, religious, and mythological functions of the cultures to be studied. Moreover, both perspectives are central to a number of the texts to be read.

C. Four complete novels will be read, along with the anthology of theoretical articles.

D. NA (The treatment of the traditional cultural concomitance of this literature is general, comparative, and interpretive in nature. No literary critical or social scientific approach is developed in enough specific detail to make this a suitable course for respective majors. There is no major in African studies at IUP.)

E. Liberal Studies Criteria

1. Ethical issues: Although the objectives of this course require a relativistic perspective, most of literary texts studied privilege the ideal of an integrated, rooted life which incorporates general, universal values. Thus the possibility and context of "good" ethical solutions is clearly established.

2. As made clear above, framing questions and evaluating resolutions is basic to the comparative, world view orientation of this course.

3. The paper, the essay sections of exams, class discussion all ensure expression in various forms.

4. Creativity is involved in using the cultural assumptions of the societies we study to come to rational, internally consistent conclusions.

5. I hope that this approach will motivate students to continue to assess "foreign" opinions, reactions, assumptions etc, in a sophisticated, non-judgemental way.

6. The comparative nature of the course will require current, American cultural and intellectual assumptions to be reformulated in order to provide enough like features to permit points of comparison, illustration, and understanding of non-Western, traditional norms.

CRITERIA FOR NON-WESTERN CULTURE COURSES:

General Criteria:

- (1) Courses must develop an understanding of contemporary cultures that differ substantially from the prevailing cultures of the United States, Canada, Western Europe, New Zealand, and Australia.**
- (2) Courses must present cultures on their own terms with an appreciation of their dimensions, going beyond mere description of a culture. Those dimensions may include religion, economics, politics, art, language, literature, ethics, as well as other dimensions of the cultural milieu.**
- (3) Although a course may deal with a single culture, comparative courses addressing relationships among cultures are encouraged.**
- (4) A course may present one or more cultures by emphasizing a single dimension, e.g. art, music, dance, politics, religion. Such a course is appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms, and issues.**
- (5) A variety of perspectives or methodologies--anthropological, geographical, historical, sociological, and so forth--may be employed, so long as the course emphasizes the cultural phenomena, issues, and values in contemporary society.**
- (6) Literature courses, either in translation or in the language of the culture(s), can be appropriate if the literature selected is authored predominantly by non-Western writers. The literature selected for such a course must represent cultural phenomena, issues, and values in contemporary society.**

Specific Recommendations:

- (1) The course should encourage the use of indigenous material whenever possible rather than rely on secondary instructional material, reviews of the literature, or textbooks exclusively.**
- (2) The course should encourage the student to acquire cultural appreciation and understanding, and should provide students with an opportunity to demonstrate the ability to analyze and synthesize information about the culture.**
- (3) The course must address, where appropriate, the experience of women and the roles of men and women.**
- (4) An approved exchange/study abroad program, which meets the general criteria of the non-Western requirements, may meet the requirement of the Liberal Studies program.**
- (5) An internship can meet the requirement for a non-Western course. A research paper or a report should be required that demonstrates learning appropriate to the general criteria.**
- (6) Interdisciplinary courses that treat cultural issues apart from the dominant United States, Canada, Western Europe, New Zealand, and Australian cultures are encouraged.**

Part IV.

CRITERIA FOR NON-WESTERN CULTURE COURSES:

General criteria:

1. This course will investigate the culture of a West African people (emphasizing several related ethnic groups) in the attempt to foster an understanding of the internal, functional nature of a non-Western society.
2. It will compare approaches borrowed from cultural anthropology (Shaffer & Cooper), "literary anthropology" (Miller), cross-cultural interpretation (Geertz, Sperber) and the standard corpus of West African literature. Students will be sensitized to inner cohesion as well as differences among the patterns of social structure, conflict resolution, religious world view and symbolic thinking and to certain problems of gaining and understanding such knowledge.
3. Once clearly established, the traditional world view will be studied in contact with a non-Western hegemonic power (Islam), and briefly with the West (Brazil and the Caribbean).
4. The functional analysis of art, religion, "ethno-philosophy," and literature as well as class time spent on a specifically cultural anthropological approach (Shaffer & Cooper) will ensure emphasis on cultural ideals, norms, and issues.
5. & 6. The variety of approach includes anthropological, historical, "ethno-philosophical," and literary perspectives.

Specific recommendations:

Secondary material is primarily limited to the instructor's anthology (see "Required texts"). The major sources will be novels written by West Africans.

The essay components of the exams, the research paper, and class discussion will allow students to articulate understanding and synthesis of the cultural issues viewed from the various perspectives. Appreciation of the internal cultural rationality and the complexity of cross-cultural understanding will be promoted.

The role of women is specifically included under the consideration of polygamy and the matriarchy of West African novels.

Study abroad is possible but not likely through IUP's ISEP connection to the Universities of Dakar and Abidjan. This course could easily be made interdisciplinary given the availability of interested faculty.

I. CATALOG DESCRIPTION

FR 261 WEST AFRICA in LITERATURE (Traditional Cultures of West Africa and the Black Diaspora in Francophone Literature)

No prerequisites

3 credits

Introduces students to traditional systems of social organization, religious belief, and world view. Emphasizes expression in language (myth, proverbs, narrative) related to oral and non-Western script traditions. Readings in English translation from the Francophone (post-)colonial world.

COURSE OBJECTIVES

1. students will demonstrate an understanding of non-Western culture "in its own terms," demonstrating in discussion and writing an appreciation for symbol systems, social and family organization, ecology, etc. foreign to Western norms.
2. students will demonstrate the ability to define, translate, and articulate concepts and cultural interconnections indigenous to the culture(s) studied.
3. students will articulate problems of cross-cultural study, intercultural perception, translation, interpretation, methodology, etc.
4. students will demonstrate a basic knowledge of the conceptual materials: untranslated lexicon with English translation, proverbs, myths, religious personages and practices, patterns of cultural behavior, etc.

III. COURSE OUTLINE (42 sessions)

Introduction to cross-cultural studies (4 sessions)

- Preliminaries (drop/add, etc.)
- Relativism & the functional approach (Schaffer & Cooper)
- The "Map of Culture" (E. T. Hall)
- Problems of cross-cultural interpretation (Brière, Geertz)

Social Structure in the Western Sudan (3 sessions)

- Polygamy & the family compound; the village; the ethnic language group (2)
- Comparison: Cultures of the Malinke group (1)

Myth and cosmogony (7 sessions)

- Cosmogony and world view (Griaule) / "ntu" (Jahn) (1)
- West African religion: the main figures (Soyinka)
- Myth and narrative (African Creation Tales) (3)
- Conclusion: problems of symbolic thought (Sperber)

Traditional values in art and literature (7 sessions)

--The Maternal figure (The Black Cloth) (2)

--The Village (The African Child) (3)

--The Dogon mask: Function & interpretation (1)

Review (1 session)

Midterm exam: objective & essay (1 session)

Plurality of traditional cultures (1 session)

--Dogon & Anyi (Fear thy Neighbor as Thyself)

Traditional culture and non-Western hegemony (10 sessions)

--Introduction to "The Mind of the Kuran" (Cragg) (1)

--Islam in the Western Sudan (Oliver & Fage) (2)

--Non-Western hegemony in literature: (Kane) (4)

(Kourouma) (3)

Review (1)

2nd major exam: objective & essay (1 session)

Traditional thought and the Black diaspora (4)

--The Caribbean and West African religion (Price-Mars)

--African oral narrative ("Anansi Tales") (2)

--Brazil and West African religion

(Paper due)

Comparative film study: (5)

--"Song of the South" (Hollywood) and "Black Shack Alley
(Martinique) (2)

--"Black and White in Color" (Togo) and "Black Orpheus"
(Brazil) (2)

--Selections from Ali Mazrui The Africans. PBS/Annenberg
Foundation, 1986. (1)

Final Exam

IV. EVALUATION METHODS

The final grade for the course will take into account class discussion (hence, attendance), 2 written exams, 1 final exam, and one 4-7 page paper.

20% Discussion. The quality and quantity of discussion will be continuously noted and evaluated by the instructor

60% The three major examinations (20% X 3 = 60%)

20% Paper

V. REQUIRED TEXTS:

Seier, Ulli. The Origins of Life and Death: African Creation Myths. London: Heinemann, 1966.

(or)

Niane, Djibil Tamir. Sundiata: An Epic of old Mali. Trans. G. D. Pickett. London: Longman, 1972.

and:

- Dadié, Bernard. The Black Cloth: A Collection of African Folktales. Trans. Karen Hatch. Amherst: Massachusetts UP, 1987. (\$9.95)
- Kane, Cheikh Hamidou. Ambiguous Aventure. Trans. Katherine Woods. London: Heinemann, 1972.
- Laye, Camara. The African Child. Trans. J. Kirkup. New York: Farrar, Straus, & Giroux, 1954. (\$6.95)
- Kourouma The Suns of Independance. London: Heinemann, 1966.
- McDermott, Gerald, ed. Anansi The Spider: A Tale from the Ashanti. New York: H. Holt & Co., 1972. (#3.95)

Instructor's anthology (Kinko's)

- "A Map of Culture" from E.T.Hall. The Silent Language. Garden City: Doubleday, 1973. 193-199.
- "Blurred Genres: The Refiguration of Social Thought." from Clifford Geertz. Local Knowledge. New York: Basic Books, 1983. 19-35.
- "Ideology and Social Vision: The religious factor." from Wole Soyinka. Myth, Literature and the African World. Cambridge: Cambridge UP, 1976. 61 - 96.
- "The Question of African Philosophy." by Peter Bodunrin from Richard A. Wright, ed. African Philosophy, 3rd edition. New York: University Press of America, 1984. 1-23.
- "African Animism" from Jean Price-Mars. So Spoke the Uncle. trans. M.W.Shannon. Washington: Three Continents Press, 1983.
- "Mali is Very Dangerous" from Reginald McKnight. Moustapha's Eclipse. Pittsburgh: U Pittsburgh P, 1988.
- "Heaven and Earth." from Marcel Griaule, ~~trans~~ Conversations with Ogotemmel: An Introduction to Dogon Religious Ideas. Oxford: Oxford UP, 1975.
- "Symbolic Thought" from Dan Sperber The Knowledge of the Anthropologist. (Studies in Social Anthrology, no. 54.) Cambridge: Cambridge UP, 1985. (\$10.95)
- "The Concept of Ntu" from Jahnheinz Jahn. Muntu. Trans. Marjorie Grene. New York: Grove Press, 1966.

Comparative film study:

- "Song of the South" (USA) & "Black Shack Alley" (Martinique)
- "Black & White in Color" (Togo) & "Black Orpheus" (Braz.)
- Selections from Ali Mazrui. The Africans. PBS / Annenberg Foundation, 1986.

VI. SPECIAL COURSE REQUIREMENTS

Students will be expected to present paper(s) in typescript. Word processing is encouraged but not required.

VII. BIBLIOGRAPHY

The following is proposed as a select bibliography of works useful in orienting the instructor to the course's content and approach. Some portions of some works will be presented to students as course readings on reserve.

- Ayisi, Eric O. An Introduction to the Study of African Culture. London: Heinemann, 1972.
- Baker, Houston, Jr. The Journey Back. Chicago: U Chicago P, 1980.
- Bascom, William R. African Dilemma Tales. The Hague: Mouton, 1974.
- Beier, Ulli. The Origin of Life & Death: African Creation Myths. London: Heinemann, 1966.
- Brière, Jean-François. "Cross-cultural understanding." The French Review. 60.3 (1983) 203-208.
- Clifford, James. The Predicament of Culture: Twentieth-century Ethnography, Literature, and Art. Cambridge: Harvard UP, 1988
- Courlander, Harold. The Heart of the Ngoni: Heroes of the African Kingdom of Sequ. New York: Crown Press, 1972.
- Curtin, Philip D. Economic Change in Precolonial Africa: Senegambia and the Era of the Slave Trade. Madison: Wisconsin UP, 1981.
- Dadié, Barnard. Climbié. Trans. Karen C. Chapman. New York: Africana Publ. Co., 1971.
- . The Black Cloth: African Stories Paris: Présence Africaine, 1955.
- Geertz, Clifford. Local Knowledge. New York: Basic Books, 1983.
- Gellner, Ernest. "Relativism and Universals." in Martin Hollis and Steven Lukes. Rationality and Relativism. Cambridge: MIT Press, 1982.
- Graham, Margaret E. & F.W. Knight. Africa & the Caribbean: the Legacy of a Link. Baltimore: Johns Hopkins Press, 1980.
- Griaule, Marcel. Conversations with Ogotemeli: An Introduction to Dogon Religious Ideas. Oxford: Oxford UP, 1965.
- Hale, Thomas A. "Africa and the West: Close Encounters of a Literary Kind." Comparative Literature Studies 20/3 (1983) 261-275.
- Herbert, Eugenia. "Timbuktu: A Case Study of the Role of Legend in History." in B.K. Swartz & R.E. Dumett, eds. West African Cultural Dynamics. The Hague: Mouton, 1980.
- Hopkins, Nicolas S. "Mandinka Social Organization." in Carleton T. Hodge. Papers on the Manding. Bloomington: Indiana UP, 1971.
- Hountondji, Paulin J. "True and False Pluralism." in African Philosophy: Myth and Reality. Bloomington: Indiana UP, 1976.
- Husserl, Edmund. "Philosophy & Anthropology." in Peter McCormick and Frederick Elliston, eds. Husserl: Shorter Works. South Bend, Indiana: Notre Dame UP, 1981.
- Jahn, Johannes. Muntu. New York: Grove Press, 1962.
- Kane, Cheikh Hamidou. Ambiguous Adventure. London: Heinemann, 1962.
- Kourouma, Ahmadou. Sons of Independence. London: Heinemann, 1966.

- Laye, Camara. The African Child. Trans. James Kirkup & Ernest Jones. New York: Farrar, Straus, Giroux, 1954.
- Mbiti, John S. African Religions & Philosophy. New York: Praeger, 1969.
- Meillassoux, Claude. Maidens, Meal, and Money: Capitalism and the Domestic Economy. Cambridge: Cambridge UP, 1980.
- Miller, Christopher. "Theories of Africans: The Question of Literary Anthropology." in Henry Louis Gates, Jr. "Race," Writing, and Difference. Chicago: Chicago UP, 1984.
- Parin, Paul, Fritz Morgenthau, and Goldy Parin-Mathey. Fear Thy Neighbor as Thyself: Psychoanalysis among the Anyi of West Africa. Trans. Patricia Clamerth. Chicago: U Chicago P, 1966.
- Price-Mars, Jean. So spoke the Uncle. Trans. Magdaline W. Shannon. Washington: Three Continents Press, 1983.
- Oliver, Roland & J.D. Fage. A Short History of Africa. Harmondsworth: Penquin, 1988. (\$6.95)
- Ong, Walter J. Orality and Literacy: The Technologizing of the Word. London: Methuen, 1982.
- Schaffer & Cooper. Mandinko: The Ethnography of a West African Holy Land. Case Studies in Cultural Anthropology. New York: Holt, Rinehart, Winston, 1986.
- Schneider, Harold K. The Africans: an Ethnological Account. Englewood Cliffs: Prentice Hall, 1981.
- Socé, Ousmane. Karim: a True Senegalese Novel. Paris: Présence africaine, 1949.
- Soyinka, Wole. Myth, Literature, and the African World. Cambridge: Cambridge UP, 1976.
- Sperber, Dan. "Apparently Irrational Beliefs." in On Anthropological Knowledge. (Studies in Social Anthropology, no. 54.) Cambridge: Cambridge UP, 1985.
- Rethinking Symbolism. Cambridge: Cambridge UP, 1975.
- Wiredu, Kwasi. Philosophy and an African Culture. Cambridge: Cambridge UP, 1980.
- Williams, Eric. The Caribbean: from Columbus to Castro. Oxford: Oxford UP, 1966.

COURSE ANALYSIS QUESTIONNAIRE

A. DETAILS OF THE COURSE

- A1. This course will fulfill the Non-Western Culture requirement of the IUP Liberal Studies Program.
- A2. This course does not require changes in any other courses or programs in the department.
- A3. This course will be offered as a mixture of lecture and discussion as is typical of an introductory course in culture studies (historical, anthropological, literary, etc.)
- A4. A course including some of these texts and cultural concerns was offered in the Comparative Literature group in Spring 1985.
- A5. This course is not intended to be dual level.
- A6. This course is not to be taken for variable credit.
- A7. Similar courses are offered at Indiana University (Bloomington), Ohio University (Athens), and Penn State.
- AB. The African Studies Association and the African Literature Association supports the teaching of cultural "world view" issues through the "anthropology of literature" approach of this course.

B. INTERDISCIPLINARY IMPLICATIONS

- B1. This course may be taught by one instructor. Team teaching with instructors who have experience in West African cultural and literary studies is not ruled out.
- B2. It is not anticipated that any additional or corollary courses will be needed, now or later.
- B3. To my knowledge this course does not "overlap" with any course offered in the social sciences. Some material duplicates what is taught in African Literature in the English undergraduate and graduate programs, although not with this emphasis on studying traditional culture separate from the issue of Western hegemony.
- B4. Several seats may be reserved for students in the School of Continuing Education.

C. IMPLEMENTATION

C1. Resources

- a. No new faculty are needed to teach this course. There are two instructors at IUP with terminal degrees in this area.
- b. Current space allocations are adequate.
- c. No new equipment is required.
- d. The French Department's budget is sufficient to cover duplicating class and examination materials.
- e. Library holdings are adequate. Films are commonly available as video rentals.
- f. No travel funds will be needed.

C2. No grant funds are associated with this course.

C3. This course will be offered once a semester or once a year depending upon demand.

C4. One section of this course is foreseen at this time. (See C1a.)

C5. Demand for University-wide requirements usually requires enrollments of 35 - 40 students per section even for lecture / discussion courses.

C6. The Modern Language Association suggests a maximum of enrollment of 25 students per section for literature classes emphasizing discussion.

C7. This course will be an elective under the Non-Western Culture requirement of the Liberal Studies Program.

D. MISCELLANEOUS

No additional information seems necessary at this time.