

**UCC/UGC/ECCC**

Proposal for New Course

***Please attach proposed Syllabus in*** [***approved university format***](http://www4.nau.edu/avpaa/UCCForms/syllabus.doc)***.***

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| --- | --- | --- | --- |
| 1. Course subject and number: | REL 207 | 2. Units: | 3 credits |

 [**See upper and lower division undergraduate course definitions.**](http://www4.nau.edu/avpaa/UCCPolicy/Uplow.doc)

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| --- | --- | --- | --- |
| 3. College:  | CAL | 4. Academic Unit: | CCS |

5**.** Student Learning Outcomes of the new course. *(*[*Resources & Examples for Developing Course Learning Outcomes*](http://www4.nau.edu/avpaa/Assessment/CourseLearningOutcomesPDF_090712.pdf)*)*

*Active engagement with the content of this course will enable the student to*

1. *describe and analyze key ideas that define “fundamentalist features” as presented in text and discussion*
2. *analyze the historical and cultural contexts in which fundamentalist movements emerged in 20th century in Christianity, Judaism, Islam and Hinduism*
3. *understand the personal, social, political and gendered motives and motivations of fundamentalist movements*
4. *critically evaluate select primary texts regarding religious fundamentalism*
5. *compare and contrast differences and similarities between religious fundamentalisms across the four world traditions*
6. *articulate and reflect on your own critical evaluation of these movements*
7. *communicate effectively in writing and verbally your own reasoning and informed positions. Effective writing is measured through writings assignments of various lengths and through mid-term and final essays.*

6. Justification for new course, including how the course contributes to degree program outcomes, or other university requirements / student learning outcomes. *(*[*Resources, Examples & Tools for Developing Effective Program Student Learning Outcomes*](http://www4.nau.edu/avpaa/Assessment/ProgramLearningOutcomesPDF_090712.pdf)*).*

*This course to be offered in my Department of Comparative Cultural Studies and contributes to the* ***comparative focus*** *of the Religious Studies Emphasis within CCS. Since this course looks in depth at four diffenrent traditions (Christianity, Judaism, Islam, Hinduism), it complements well the strength of the religious studies offering in this area.*

*Given the rise of fundamentalism in the early 20th century, its staying power in the last 100 years, its impact on domestic discourse on religious freedom and secularity, and its influence on global politics and international policy making, it is essential for NAU students to* ***understand the fundamentalist phenomenon from a scholarly perspective****.*

*The course also pays attention to two important sub-themes: the issue of* ***Gender*** *and the proclivity to* ***Violence*** *in fundamentalist movements****.*** *Hence, students from* ***Gender/Women Studies*** *and* ***Political Science/International Studies*** *would benefit greatly from this course.*

*The course adds to the university’s larger goal of global engagement insofar as it locates the phenomena within their historical, cultural, geographical, political environments. Besides appealing to Religious Studies, Gender Studies and Political Science students, the course also appeals to the disciplines of History, Anthropology, Criminal Justice, and Sociology.*

***This course also contributes to the G (Global ) and SPW (Social and Political World) designation of college-wide educational goals.***

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| 7. Effective **BEGINNING** of what term and year? | Fall 2014 |   |
|  [**See effective dates calendar**](http://www4.nau.edu/avpaa/timelines/1213Effective.xls)**.** |  |  |

|  |  |
| --- | --- |
| 8.  Long course title: | Comparative Fundamentalisms in the World Religions  |
|  *(max 100 characters including spaces)* |

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| 9. Short course title: | Comparative Fundamentalisms |
|  *(max. 30 characters including spaces)* |

10. Catalog course description *(max. 60 words, excluding requisites):*

We study fundamentalist movements in Christianity, Islam, Judaism, and Hinduism. How did “fundamentalism” move from American Protestantism to signify a global phenomenon? How do fundamentalists describe themselves? What are their grievances, ambitions, goals? Do they intersect with ethno- national identities? Does fundamentalist piety differ from religious extremism and violence? What are the roles of men and women?

*This course carries the G and SPW designations*

11. Will this course be part of any plan (major, minor or certificate) or sub plan (emphasis)?

                                                                                                                                    Yes [ ]  No [x]

 If yes, include the appropriate plan proposal.

**The course can be used to satisfy REL elective credit in the CCS BA and the Minor but will not be named specifically.**

12. Does this course duplicate content of existing courses? Yes [ ]  No X

If yes, list the courses with duplicate material. If the duplication is greater than 20%, explain why NAU should establish this course.

13. Will this course impact any other academic unit’s enrollment or plan(s)?              Yes [ ]  No X

       If yes, include a letter of response from each impacted academic unit.

14. Grading option:      Letter grade XPass/Fail **[ ]**Both **[ ]**

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| 15. Co-convened with: |  | 14a. UGC approval date\*: |  |
| (For example: ESE 450 and ESE 550) [See co-convening policy](http://www4.nau.edu/avpaa/UCCPolicy/crosslist.doc). \*Must be approved by UGC before UCC submission, and both course syllabi must be presented. |

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| 16. Cross-listed with: |  |  |
|  In the future, perhaps there is a chance for it to count for or be cross-listed with a Political Science and/or Gender Studies course.       |
| 17. May course be repeated for additional units? |  |  Yes [ ]     No X |
|  16a. If yes, maximum units allowed? |  |  |
|  16b. If yes, may course be repeated for additional units in the same term? |  | Yes [ ]     No [ ]  |

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| 18. Prerequisites: |  |  |

 If prerequisites, include the rationale for the prerequisites.

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| --- | --- | --- |
| 19. Co requisites: |  |  |

 If co requisites, include the rationale for the co requisites.

20. Does this course include combined lecture and lab components?                   Yes [ ]  No X

 If yes, include the units specific to each component in the course description above.

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| 21. Names of the current faculty qualified to teach this course: | Björn Krondorfer |

**Answer 22-23 for UCC/ECCC only:**

22. Is this course being proposed for Liberal Studies designation?             Yes [ ]  No [ ]

       If yes, include a [Liberal Studies proposal](http://www2.nau.edu/~d-ugstdy/_source/docs/LS_Proposal_form.doc) and syllabus with this proposal.

23. Is this course being proposed for Diversity designation?Yes X   No [ ]

       If yes, include a [Diversity proposal](http://www4.nau.edu/avpaa/EthDiv/Divform2010.doc) and syllabus with this proposal. Global

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| **FLAGSTAFF MOUNTAIN CAMPUS** |  |
| **Scott Galland**  | **12/4/2013** |
| Reviewed by Curriculum Process Associate | Date |
|  |  |
| **Approvals**: |  |
|  |  |
| Department Chair/Unit Head (if appropriate) | Date |
|  |  |
| Chair of college curriculum committee | Date |
|  |  |
| Dean of college | Date |
|  |  |
| **For Committee use only:** |  |
|  |  |
| UCC/UGC Approval | Date |

Approved as submitted: Yes [ ]  No [ ]

Approved as modified: Yes [ ]  No [ ]

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| --- | --- |
| **EXTENDED CAMPUSES** |  |
|  |  |
| Reviewed by Curriculum Process Associate | Date |
|  |  |
| **Approvals:**  |  |
|  |
| Academic Unit Head | Date |
|  |
| Division Curriculum Committee (Yuma, Yavapai, or Personalized Learning) | Date |
|  |
| Division Administrator in Extended Campuses (Yuma, Yavapai, or Personalized Learning) | Date |
|  |
| Faculty Chair of Extended Campuses Curriculum Committee (Yuma, Yavapai, or Personalized Learning) | Date |
|  |
| Chief Academic Officer; Extended Campuses (or Designee) | Date |
|  |  |

Approved as submitted: Yes [ ]  No [ ]

Approved as modified: Yes [ ]  No [ ]

**Northern Arizona University**

**College of Arts and Letters**

**Department of Comparative Cultural Studies**

**REL 207: Comparative** **Fundamentalisms in the World Religions**

Instructor: Björn Krondorfer

Professor of Religious Studies & Director of Martin-Springer Institute

Office: Riles 305A

 Phone: x5029

email: bjorn.krondorfer@nau.edu

office hours: (1 hour following scheduled class time)

**Course Prerequisites and Description**

*REL 207 contributes to the Liberal Studies Designation of “Social and Political Worlds” (SPW)*

The goal of the Comparative Fundamentalism class is to understand and compare fundamentalist movements in Christianity, Islam, Judaism and Hinduism. We will examine how “fundamentalism” moved from a description of an American Protestant form of religiosity to signify a global phenomenon spanning different religions and cultures. What is fundamentalism? How do religious fundamentalists describe themselves, how are they described by others? What are the grievances, ambitions and goals of fundamentalists? Can we differentiate between fundamentalist piety and religious extremism? In what ways have fundamentalist movements begun to intersect with ethnic, national and political identities? Do fundamentalists of different religious backgrounds share common world views? How do fundamentalists see humans interacting with divine commandments? What are the roles of men and women? Do fundamentalist principles legitimate new forms of religious violence?

**Liberal Studies Information**

The mission of the Liberal Studies Program at Northern Arizona University is to prepare students to live responsible, productive, and creative lives as citizens of a dramatically changing world. To accomplish the mission of Liberal Studies, Northern Arizona University provides a program that challenges students to gain a deeper understanding of the natural environment and the world’s peoples, to explore the traditions and legacies that have created the dynamics and tensions that shape the world, to examine their potential contributions to society, and thus to better determine their own places in that world. Through the program students acquire a broad range of knowledge and develop essential skills for professional success and life beyond graduation.

REL 207 contributes to the “Social and Political Worlds” designation which explores how different empirical and theoretical strategies are used to study human behavior and social, political, and cultural systems. REL 207 engages students in the study of the patterns that characterize fundamentalist religious movements and ideologies in four major world religions: Christianity, Judaism, Islam and Hinduism. The examination of these traditions is embedded within the political and geographical environments of the United States, India, Israel, and the Middle East/North Africa. Religious fundamentalism is understood as a modern phenomenon: it is a modern religious response to modernity. Hence, cultural, legal and geopolitical themes are blended into the study of the religious outlooks of particular communities as they struggle to make sense of the forces of secularization and globalization. Students will learn how to identify common patterns in fundamentalist world views as well as dissimilarities among and between fundamentalist movements. The course includes thematic foci on, first, *gender* and, second, the proclivity toward *violence* among the radical fringe of religious fundamentalists.

In terms of essential skills, emphasis is on critical thinking. Other skills, like effective communication, including ethical reasoning, written expression, and retention of essential information, are also part of this course.

**Student Learning Expectations**

Active engagement with the content of this course will enable the student to

1. describe and analyze key ideas that define “fundamentalist features” as presented in text and discussion
2. analyze the historical and cultural contexts in which fundamentalist movements emerged in 20th century in Christianity, Judaism, Islam and Hinduism
3. understand the personal, social, political and gendered motives and motivations of fundamentalist movements
4. critically evaluate select primary texts regarding religious fundamentalism
5. compare and contrast differences and similarities between religious fundamentalisms across the four world traditions
6. articulate and reflect on your own critical evaluation of these movements
7. communicate effectively in writing and verbally your own reasoning and informed positions.

**Assessment of Student Learning Outcomes**

**I. Attendance and Participation (max. 17 + 1 pts.):** Because of the nature of this class, it is imperative that you attend classes, bring texts under discussion to class, and have completed the assigned readings. Participation means preparing for class and engaging in thoughtful discussion.

*This rubric addresses and satisfies learning expectations ## 6 and 7 as well as ## 1-3 insofar as such analysis and comprehension is reached through active participation in class discussions.*

Active **participation** **(15 pts)** may or may not come naturally for you. To encourage you to speak often, openly, and in an informed manner, I award participation/discussion points three times per semester (in the 5th, 10th and final week) as follows:

 Outstanding performance: 5 pts.

 Good performance: 4 pts.

 Regular performance: 3 pts

Undistinguished performance: 1-2 pts

 Disruptive or non-performance: 0 pts

**Attendance** **(2+1 pts)** is mandatory. Make-ups are permitted only for documented absences, but the student must initiate conversation with instructor about make-up. Arrive on time and remain for the full sessions; tardiness and early departures may count as partial absences. Frequent departures during class are disruptive.

No absence: 2 (+ 1 extra point) Two absences: 1 pt.

 One absence: 2 pts Beyond two absences: - 2 pts. for each absence (penalty)

**II. Written Assignments (max. 46 pts.):**

Effective communication in writing is measured through assignments of various lengths and through a final essay.

**Six short writing assignments** in which students demonstrate their understanding of the materials covered in class. Max. 6 pts per assignment (**36 pts**).

*This rubric addresses and satisfies learning expectations ## 1-6*

**Final Essay (max. 10 pts):** A substantive essay will be written at the end of the term in which you will be asked to make connections between various readings and themes discussed in class. Consult plagiarism policy.

*This rubric addresses and satisfies learning expectations ## 5 and 6.*

**III. Exams (max. 24 pts)**

**4 Term Definitions/Quiz (max. 24 pts):** There will be four quizzes about term definitions regarding our readings, each counting up to 6 pts.

*This rubric addresses and satisfies particularly learning expectations ## 1 and 2.*

**IV. Poster Presentations (max. 13 pts):**

Topical poster presentations (pairs) are an integral part of this course. Each poster presentation will focus on an in-depth look at one particular fundamentalist movement, its history, theology, goals/means to achieve those goals, practices and, where applicable, eschatological/ cosmological vision. A one-page handout for everyone in class will complete the assignment. Please consult guidelines (below).

*This rubric addresses and satisfies learning expectations ## 2, 3, and 7.*

**V. Extra points**

In special cases, and at the discretion of the instructor, a student can earn 3 additional points. Such cases concern the make-up for a missed assignment, a missed class, or other such circumstances. Discussion about these points can be initiated by the student or instructor. Usually, such a discussion would take place in the last 2 weeks of the semester.

**IV. Summary and Grade Scale:**

* Attendance/Participation 17 + 1 pts
* 6 Writing Assignments 36 pts
* 4 Quizzes 24 pts
* Poster Presentation 13 pts
* Final Essay 10 pts

Total: 100 + 1 pts

Grading Scale: A =90+; B = 78+; C = 68+; D = 58+; below 58 = F

**BOOKS (to be purchased)**

Richard Antoun, *Understanding Fundamentalism: Christian, Islamic and Jewish Movements* (2nd)

Youssef Choueiri, *Islamic Fundamentalism: The Story of Islamist Movements* (3rd ed)

Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence*

Arvind Sharma, *Fundamentalism and Women in World Religions*

**What do I look for in writing assignments and essays?**

* **Read** the actual question/task carefully and respond to it accordingly
* **Content**: Accuracy of facts, comprehension of issues, your reflections
* **Reflections**: not to be confused with mere opinion, reflections include a developed point of view based on the material and class discussion; you need to present well-reasoned arguments (though they can also be passionate as long as they are not polemic)
* **Persuasiveness**: your argument must be persuasive; it must be coherent and consistent (rather than fragmented and contradictory); it cannot be a summary (unless the assignment specifically asks for it); do not just repeat the authors/instructors point of view but develop your own original and critical thinking.
* **Style**: grammar, syntax, spelling, paragraph construction, flow of argument, transition, correct use of tense: these and other formal writing aspects are part of the grade. Make a draft, revise it, carefully edit and proof-read it. Get help if you need it (writing center).
* **Avoid** long quotes from material we read in class. I want to hear it in your words. If you use quotes, make sure they are correctly indicated and referenced.

**Poster Presentation Guidelines**

Posters are prepared and presented in pairs. Each presentation is 15 minutes in length, followed by a 10-minute Q&A period. Each pair usually receives the same grade.

* Your topic is one fundamentalist movement related to a given section. You need to cover its goals, means to achieve those goals, history, development, theology, practice, eschatology and/or cosmology.
* Make your presentation interesting: convey the significance, perhaps even urgency of your topic to the class; think about how best to present (do not just read from a piece of paper, do not repeat everything written on the poster, and do not speak in a monotone, low voice). Be persuasive.
* Creativity in presentation is allowed and encouraged.
* Both presenters need to be equally engaged in the presentation.
* Put your movement into the larger global context of fundamentalism and of the categories we developed in class.
* Develop your own point of view. It is not enough just to summarize the agenda, history or mission statement of a particular group. You have to get across your own perspective.
* For developing your point of view, consult both primary resource material AND two additional scholarly sources. As you prepare for your presentation, you **must consult at least two additional scholarly sources** (outside of the class readings), whether reflective, analytical, or historical.
* Design a visually stimulating poster with substantive and accurate information. Each poster must have listed the name of the presenters and the sources you consulted. List ONLY the sources you consulted, including weblinks.
* Design a stimulating, comprehensive **one-page handout** for each class participant.
* **What to avoid**: do not piece together text fragments found on the internet and present it as your own with no further reflections (as a matter of fact, this could be considered an **act of plagiarism**).
* Last not least: people are often surprised about their **grades for a presentation**. Often, they assume that having presented in class is an accomplishment in itself that needs to be awarded. However, presentations are not different from writing assignments: they will be graded according to content, substance, comprehension, style and persuasiveness.

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| **AREA** | **2** | **1.5** | **1** | **.5** | **0** |  **Comments** |
| General Impression/ Relevance of Topic |  |  |  |  |  |  |
| Oral Presentation: Content/ Factual Accuracy/ Organization of materials |  |  |  |  |  |  |
| Scholarly sources: Quality & Integration  |  |  |  |  |  |  |
| Handout (Substance,Design) | N/A |  |  |  |  |  |
| Articulateness & Equal Engagement | N/A |  |  |  |  |  |
| Point of view | N/A | N/A |  |  |  |  |
| Creativity | N/A |  |  |  |  |  |
| Poster: content & visual | N/A |  |  |  |  |  |
| **Total:** |  |  |  |  |  |  **of 13** |

**OUTLINE**

Unit 1 **What is Fundamentalism? Definitions, Features, Boundaries**

Introduction; R: Definition; “Intro” to *Fundamentalism Project* (FP vol. 1)

 What is Fundamentalism?

R: “Introduction,” in: G. Almond, S. Appleby, E. Sivan, *Strong Religion: The Rise of Fundamentalisms around the World;*

R: Antoun, Preface and ch. 1, 1-20; ch 2

 Scripturalism, Traditioning, Purity, Totalism, Selective Modernization

 R: Antoun, chs 3, 4, 5 and 6

Unit 2 **Christian Fundamentalism**

 American Roots: Revivalist, Evangelical and Fundamentalist Christians

R: Carpenter, Intro, ch. 1

 Millenialism and Dispensationalism

R: Carpenter, Appendix; Marsden: handout (dispensationalism);

R: Ammerman, “North American Protestant Fundamentalism,” (FP, vol. 1)

 American Fundamentalism

R: Garvey, “Fundamentalism and American Law” (FP, vol. 3

R: ibid. “Intro: Fundamentalism and Politics” (FP vol. 3)

Video: *Power & Glory: Fighting Back*

 Science and Fundamentalism

R: handouts

 Women and Fundamentalism

R: Faye Ginsburg, “Saving America’s Souls:” (FP vol. 3)

 Poster Presentations: Christian Fundamentalist Movements

Problematizing our Project: Juergensmeyer, “Antifundamentalism” (FP vol. 5)

Unit 3 **Fundamentalist Movements in Islam**

 Fundamentals of Islam

R: Choueiri, Intro and ch 1

🡺 Quiz 1: General & Christianity

 Revivalism and Reformism

R: Choueiri, chs 2-4

 Radicalism

 R: Abul Mawdudi (*Process of Islamic Revolution*)

 R: Sayyid Qutb, *Milestones*

 Radicalism

 R: Choueiri chs 5 and 6

 Video: *Power & the Glory: Remaking the World*

 R: Choueiri chs 7 and 8

 Women and Islam (Group Work)

 R: Jameelah (*Islamic Movement* and *Islamic Culture in Theory and Practice*)

 R: Fatima Mernissi & Meshal (in Sharma & Young, ch 6)

R: Saba Mahmoud

 🡺 Poster Presentations: Islamic Revivalist Movements

**🡺** Quiz 2: Islam

Unit 4 **Jewish Fundamentalist Movements**

 What is Jewish Fundamentalism?

R: Landau, Into + chs 1, 2, 4, 6

 Orthodox, Hasidic, Haredi

R: Landau, 18, 20, 21, 28, 32

 (Anti-) Zionism and Fundamentalism

 R: Ehud Sprinzak, “Three Models of Religious Violence” (FP vol. 3)

Video: *Power & the Glory: This is our Land*

 Jewish Feminists and Fundamentalist

 R: Fishman (in Sharma & Young, ch 4)

 🡺 Poster Presentations: Jewish Fundamentalism

Unit 5 **Hindu Nationalism and Fundamentalism**

 The Rise of Hindu Religious Nationalism

 R: Daniel Gold, “Organized Hinduism” (FP vol. 1, pp. 531-555, 559-583)

🡺 Quiz 3: Judaism

 Hindutva and Politics (Group Work)

R: Frykenberg, “Hindu Fundamentalism & Structural Stability of India” (FP vol. 3)

 Hindutva and Women

R: Hellman (in Sharma & Young, ch 1)

R:John Hawley, “Hinduism: Sati and its Defenders”

Unit 6 **Fundamentalism and Violence**in

 🡺 Poster Presentations: Hindutva

Soldiers for Christ, Zion Betrayed, Islam’s Duty

R: Juergensmeyer, chs. 2, 3, 4

 The Logic of Religious Violence I

 R: Juergensmeyer, chs. 7

🡺 Quiz 4: Hinduism

 The Logic of Religious Violence II

 R: Juergensmeyer, chs. 8-11

 Comparative Fundamentalisms: What have we learned?

 Final Meeting:

**Important: General Course Policy**

On plagiarism and cheating as well as other policies regarding class conduct, please consult university policies by going to this link

*www4.nau.edu/avpaa/UCCPolicy/plcystmt.html*