University of Florida
Department of Religion & Center for African Studies

Islam in Africa
Fall 2022

AFH3931
AFS4935
REL4371
RLG6709

Meeting & Location:
T 8-9 (3:00-3:50; 4:05-4:55) & R 9 (4:05-4:55): AND 0013

Instructor: Benjamin Soares
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Email: benjaminsoares@ufl.edu
Office hours: Thursday, 2:00 pm-4:00 pm & by appointment

Course Description: This course provides a comparative and historical survey of Islam and Muslim societies in their diversity in sub-Saharan Africa with particular emphasis on the period from 1800 to the present. Important themes in this course include the changing relationship between Islam and state power, Islamic education, Islamic legal traditions, Sufism, slavery, the challenges of colonial rule, reform, religious encounters, and the postcolonial secular state. The course will also draw attention to current issues relating to Islam in contemporary Africa such as youth, popular culture, the politics of gender and sexuality, conflict, and contemporary Islamist/jihadi movements.

Course Objectives:
By the end of this course students should have an:
- Overview of the history of Islam in Africa
- Understanding of the diversity within Islam and Muslim societies in Africa
- Understanding of how Islam and religious practice in Africa can intersect with social, cultural, political, and economic factors
- Understanding of religious encounters between Muslims and non-Muslims in Africa
- Understanding of some of the main currents within contemporary Islam in Africa

Course Contract: By accepting this syllabus, you are agreeing to participate in frank discussions of some matters that some might consider offensive or disturbing. If you are not ready to learn about and critically discuss such matters, do not take this course.

Requirements, Assignments, & Grading Criteria (N.B.: Graduate students see below for additional requirements)**:**

The final grade for **undergraduates** will be determined by:
- Attendance: (5%)
- Participation: (10%)
- Presentations (2): (5% each)
- 3 Response papers: (25% each)

Attendance Guidelines: All students are allowed two unexcused absences. Each unexcused absence after the second will result in a five-point deduction from the overall attendance and participation grades. Students with six or more unexcused absences will automatically fail the course. Absences will be considered excused only if a written request is submitted and accepted or if written explanations are submitted and accepted with valid documentation.

Course Participation Guidelines: To achieve full credit for participation, students should be consistently prepared, engage in discussion, actively take notes, and offer informed questions and comment. Students must read the material carefully before coming to class. In-class presentations include brief presentations (10-12 minutes) on selected readings (from the *supplementary readings* or additional assigned readings) and help to facilitate discussion. Everyone will make at least **two presentations**.

Response Papers (1,000-1,250 words each, inclusive of notes and citations): These response papers will address key issues and methodological and theoretical questions raised in the readings, lectures, and class discussions. The objective of these papers is to encourage students to read the materials closely and articulate their own informed and analytically nuanced positions.

*All papers** should have a title and include the course name, date, page numbers, and a complete bibliography. All papers must be submitted via e-learning. The format for papers is double-spaced with font size 12.

UF Grading Policies: https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx

Grading Scale:

A	94-100 (4.0)	B-	80-83 (2.67)	D+	67-69 (1.33)
A-	90-93 (3.67)	C+	77-79 (2.33)	D	64-66 (1.0)
B+	87-89 (3.33)	C	74-76 (2.0)	D-	60-63 (0.67)
B	84-86 (3.0)	C-	70-73 (1.67)	E	Below 60 (0)

Graduate Section Course Requirements and Grading Criteria:
Graduate students will fulfill all of the requirements listed above, including the response papers. In addition to the response papers and presentation(s), they will have an additional writing assignment. The assignment is to write a review of book(s) and articles and/or book chapters, which we will agree upon together. This review should be 2,500 to 3,000 words.

The final grade for **graduate students** will be determined by:
•   Attendance (10%)
•   Participation and presentations (10%)
•   3 Response papers (15% each)
•   Review paper (35%)

Readings:
All readings will be available in electronic format (e-books & e-journal articles) through the UF course reserves via e-Learning (http://elearning.ufl.edu).

Schedule of Topics and Readings: *N.B.: This document is subject to change; students are responsible for all announced changes.*

Week 1 (8/25): Organizational Meeting

Week 2 (8/30-9/1): Introduction to Islam & Muslim societies in Africa

8/30: Introduction & Orientation
Wainaina, Binyavanga, "How to Write about Africa." *Granta* 92, 2005 (https://granta.com/how-to-write-about-africa/)
Wainaina, Binyavanga, "How Not to Write about Africa in 2012: A Beginner's Guide." *The Guardian*, 3 June 2012 (https://www.theguardian.com/commentisfree/2012/jun/03/how-not-to-write-about-africa)

9/1:
Robinson, David, Ch. 1, "Muhammad and the Birth of Islam," & Ch. 2, "The Basic Institutions of Islam," in *Muslim Societies in African History*, Cambridge: Cambridge University Press, 2004, pp. 3-23.

Supplementary readings:
Brenner, Louis, "Histories of Religion in Africa," *Journal of Religion in Africa*, 30, 2 (2000), 143-67.
Loimeier, Roman, "Introduction: The Geographical and Anthropological Setting," & Ch. 3, "The Sahara as Connective Space," in *Muslim Societies in Africa: A Historical Anthropology*, Bloomington: Indiana University Press, 2013, pp. 1-10; 54-76.
Insoll, Timothy, "Introduction," in *The Archaeology of Islam in Sub-Saharan Africa*, Cambridge: Cambridge University Press, 2003, pp. 1-35.

Week 3 (9/6-8): Understanding the Arabic Ecumene or Arabic as the "Latin of Africa"

Robinson, David, Ch. 6, "Western Views of Africa and Islam," in *Muslim Societies in African History*, Cambridge: Cambridge University Press, 2004, pp. 74-88.
Diagne, Souleymane Bachir, "Toward an Intellectual History of West Africa: The Meaning of Timbuktu," in Shamil Jeppie & S. B. Diagne, eds, *The Meanings of Timbuktu*, Cape Town: Human Sciences Research Council, 2008, pp. 19-27.
Diagne, Souleymane Bachir, "Precolonial African Philosophy in Arabic," in Kwasi Wiredu, ed., *A Companion to African Philosophy*, Oxford: Blackwell, 2004, pp. 66-77.
The Lost Libraries of Timbuktu (https://www.youtube.com/watch?v=BzBCl9kcdqc), BBC, 2009.

Supplementary readings:
Hunwick, John, "Arabic Sources for African History," in John E. Philips, *Writing African History*, Rochester: University of Rochester Press, 2005, pp. 216-253.
Jeppie, Shamil & Souleymane Bachir Diagne, eds, *The Meanings of Timbuktu*, Cape Town: Human Sciences Research Council, 2008.
Kane, Ousmane O., *Beyond Timbuktu: An Intellectual History of Muslim West Africa*. Cambridge, MA: Harvard University Press, 2016.

Week 4 (9/13-15): Islamization in History

Levtzion, Nehemia & Randall L. Pouwels, "Introduction: Patterns of Islamization and Varieties of Religious Experience among Muslims of Africa," in N. Levtzion & Randall L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp.1-18.
Levtzion, Nehemia, "Islam in the Bilad al-Sudan to 1800," in N. Levtzion & Randall Lee Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 63-91.
al-Maghili, Muhammad ibn Abd al-Karim, *Shari'a in Songhay: The Replies of al-Maghili to the Questions of Askia al-Hajj Muhammad*, J. O. Hunwick, transl. & ed., London: Oxford University Press for the British Academy, 1985, pp. 60-95.

Supplementary readings:
Al-Bakri, "Ghana and the Customs of its Inhabitants," in *Kitab al-masalik wa-l-mamalik* ("The Book of Routes and Realms") in N. Levtzion & J.F.P. Hopkins, eds, *Corpus of Early Arabic Sources for West African History*, Princeton: Markus Wiener, 2000, pp. 79-87.
Loimeier, Roman, Ch. 4, "Dynamics of Islamization in the Bilad al-Sudan," in *Muslim Societies in Africa*, Bloomington: Indiana University Press, 2013, pp. 77-107.
Wilks, Ivor, "The Juula and the expansion of Islam into the Forests," in N. Levtzion & R. L.

Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio, 2000, pp. 93-115.

Week 5 (9/20-22): Law, Race, & Slavery

9/20:
Robinson, David, Ch. 5, "Muslim Identity and the Slave Trades," in *Muslim Societies in African History*, Cambridge: Cambridge University Press, 2004, pp. 60-73.
Ware, Rudolph, "Slavery in Islamic Africa, 1400-1800", in *The Cambridge World History of Slavery*, vol. 3, *AD 1420-1804*, Cambridge: Cambridge University Press, 2011, pp. 47-80.
Shell, Robert, "Islam in Southern Africa, 1652-1998," in N. Levtzion & R. L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 327-348.

9/22:
Diouf, Sylviane A., Ch. 1, "African Muslims, Christian Europeans, and the Transatlantic Slave Trade," and Ch. 4, "Literacy: A Distinction and a Danger," *Servants of Allah: African Muslims Enslaved in the Americas*, New York: NYU Press, 1998, pp. 4-48; 107-144.

Supplementary readings:
Clarence-Smith, W.G., "A Fragile Sunni Consensus," In *Islam and the Abolition of Slavery*, Oxford: OUP, 2006, pp. 22-48.
Cooper, Barbara, "Reflections on Slavery, Seclusion and Female Labor in the Maradi Region of Niger in the Nineteenth and Twentieth Centuries," *Journal of African History,* 35, 1 (1994), 61-78.
Diouf, Sylviane A., Ch. 2, "Upholding the Five Pillars of Islam in a Hostile World," and Ch. 5, "Resistance, Revolts, and Returns to Africa," in *Servants of Allah*, New York: NYU Press, 1998, pp. 49-70; 145-178.

***1st Response Paper Due: Friday, 23 September at 5 pm

Week 6 (9/27-29): Renewal & Jihad

Levtzion, Nehemia, "The Eighteenth Century: Background to the Islamic Revolutions in West Africa," in N. Levtzion & John O. Voll, eds, *Eighteenth-Century Renewal and Reform in Islam*, Syracuse: Syracuse University Press, 1987, pp. 21-38.
Robinson, David, "Revolutions in the Western Sudan," in N. Levtzion & R. L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 131-152.
Uthman dan Fodio, "The Book of the Difference," in David M. Robinson & Douglas Smith, eds, *Sources of the African Past: Case Studies of Five Nineteenth-Century African Societies*, New York: Africana Publishing, 1979, pp. 140-143.
Al-Kanami, "The Case against Jihad," in Robert O. Collins, ed., *West African History*, Vol. 1, *African History in Documents*, Princeton: M. Wiener, 1990, pp. 70-72.

Supplementary readings:
Mack, Beverly B. & Jean Boyd, *One Woman's Jihad: Nana Asma'u, Scholar and Scribe*, Bloomington: Indiana University Press, 2000, pp. 1-14; 30-91.
Lovejoy, Paul, "Jihād and the Slave Trade," and "The Repercussions of Jihād in the Americas," in *Jihād in West Africa during the Age of Revolutions*, Athens: Ohio University Press, 2016, pp. 133-166; 167-205.
Syed, Amir, "Between Jihād and History: Reconceptualizing the Islamic Revolutions of West Africa," in Fallou Ngom et al., eds, *The Palgrave Handbook of Islam in Africa*, Cham: Palgrave Macmillan, 2020, pp. 93-116.

Week 7 (10/4-6): Muslims under Colonial Rule

Triaud, Jean-Louis, "Islam in Africa under French Colonial Rule," in N. Levtzion & R. L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 169-187.

Loimeier, Roman, Ch. 12, "Muslims under Colonial Rule," in *Muslim Societies in Africa: A Historical Anthropology*, Bloomington: Indiana University Press, 2013, pp. 267-294.

Soares, Benjamin, "A Warning about Imminent Calamity in Colonial French West Africa: The Chain Letter as Historical Source." *Sudanic Africa: A Journal of Historical Sources* 14 (2003), 103-116.

Supplementary readings:

Umar, Muhammad S., Ch. 1, "The Challenges of British Colonialism," Ch. 3, "Emirs' Responses to the Political Challenges of Colonialism," Ch. 4, "'Ulama' Responses to Normative and Legal Challenges of Colonialism," & Ch. 5, "Western Educated Muslim Elites' Responses to the Ideological Challenges of Colonialism," in *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*, Leiden: Brill, pp. 18-63; 104-56; 156-208; 209-253.

Week 8 (10/11-13): Sufism

Brenner, Louis, "Sufism in Africa," in Jacob K. Olupona, ed., *African Spirituality: Forms, Meanings, and Expressions*, New York: Crossroad Publishing, 2000, pp. 324-349.

Seesemann, Rüdiger, "Sufism in West Africa," *Religion Compass*, 10, 4 (2010), 606–614.

Zeleke, Meron, "The Gendering of Discourse in the Debates of Religious Orthodoxy," in Patrick Desplat & Terje Østebø, eds, *Muslim Ethiopia: The Christian Legacy, Identity Politics, and Islamic Reformism*, New York: Palgrave, 2013, pp. 115-137.

Supplementary readings:

Hutson, Alaine, "The Development of Women's Authority in the Kano Tijaniyya, 1894-1963," *Africa Today*, 46, 3/4 (1999), 43-64.

Kresse, Kai, "Debating *Maulidi*: Ambiguities and Transformation of Muslim Identity along the Kenyan Swahili Coast*,"* in Roman Loimeier & Rüdiger Seesemann, eds, *The Global Worlds of the Swahili*, Berlin*:* Lit-Verlag, 2006, pp*.* 211-230*.*

Seesemann, Rüdiger & Benjamin Soares, "'As Good Muslims as Frenchmen': On Islam and Colonial Modernity in West Africa," *Journal of Religion in Africa*, 39, 1 (2009), 99-120.

Salomon, Noah, "Evidence, Secrets, Truth: Debating Islamic Knowledge in Contemporary Sudan," *Journal of the American Academy of Religion*, 81, 3 (2013), 820–851.

Wright, Zachary, "Introduction: The Sufi Scholarship of Islamic West Africa," in Rudolph Ware, Zachary Wright, and Amir Syed, eds., *Jihad of the Pen: The Sufi Literature of West Africa*, Cairo/New York: The American University of Cairo Press, pp. 1-24.

Week 9 (10/18-20): Muslims & "African" Religious Traditions

Larsen, Kjersti, "Bodily Selves: Identity and Shared Realities among Humans and Spirits in Zanzibar," *Journal* of *Religion in Africa*, 44, 1 (2014), 5-27.

McIntosh, Janet, "Reluctant Muslims: Embodied Hegemony and Moral Resistance in a Giriama Spirit Possession Complex," *The Journal of the Royal Anthropological Institute* 10, 1 (2004), 91-112.

Masquelier, Adeline, "When Spirits Start Veiling: The Case of the Veiled She-Devil in a Muslim Town of Niger," *Africa Today* 54, 3 (2008), 39-64.

Supplementary readings:
Boddy, Janice, "Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance," *American Ethnologist*, 15 (1988), 4-27.
O'Brien, Susan, "Spirit Discipline: Gender, Islam, and Hierarchies of Treatment in Postcolonial Northern Nigeria," in Anupama Rao & Steven Pierce, eds, *Discipline and the Other Body: Correction, Corporeality, Colonialism*, Durham: Duke University Press, 2006, pp. 273–302.
Stoller, Paul, "Embodying Colonial Memories." *American Anthropologist* 96, 3 (1994), 634-648.

Week 10 (10/25-27): Education

Launay, Robert, "Introduction," in *Islamic Education in Africa: Writing Boards and Blackboards*, Bloomington: Indiana University Press, 2016, pp. 1-26.
Frede, Britta, "Female Muslim Scholars in Africa," in Fallou Ngom et al., eds, *The Palgrave Handbook of Islam in Africa*, Cham: Palgrave Macmillan, 2020, pp. 221-232.
Alidou, Ousseina, "Mwalim Bi Swafiiya Muhashamy-Said: A Pioneer of the Integrated (Madrasa) Curriculum in Kenya and Beyond," in Robert Launay, ed., *Islamic Education in Africa*, Bloomington: Indiana University Press, 2016, pp. 195-211.
Umar, Muhammad S., "Mass Islamic Education and Emergence of Female 'Ulama in Northern Nigeria: Background, Trends, and Consequences," in Scott Reese, ed., *The Transmission of Learning in Islamic Africa*, Leiden: Brill, 2004, pp. 99-120.

Supplementary readings:
Alidou, Ousseina, "Women and the Political Economy of Education," in *Engaging Modernity: Muslim Women and the Politics of Agency in Postcolonial Niger*, Madison: University of Wisconsin Press, 2005, pp. 57-84.
Babou, Cheikh Anta, "The al-Azhar School Network: A Murid Experiment in Islamic Modernism," in R. Launay, ed., *Islamic Education in Africa*, Bloomington: Indiana University Press, 2016, pp. 173-194.
Fortier, Corinne, "Orality and the Transmission of Qur'anic Knowledge in Mauritania," in R. Launay, ed., *Islamic Education in Africa*, Bloomington: Indiana University Press, 2016, pp. 61-78.
Hoechner, Hannah, "Porridge, Piety and Patience. Young Qur'anic Students' Experiences of Poverty in Kano, Nigeria." *Africa* 85, 2 (2015), 269–288.
Sounaye, Abdoulaye, "Walking to the *Makaranta*: Production, Circulation, and Transmission of Islamic Learning in Urban Niger," in R. Launay, ed., *Islamic Education in Africa*, Bloomington: Indiana University Press, 2016, pp. 234-267.

***2nd Response Paper Due: Friday, 28 October at 5 pm

Week 11 (11/1-3): "Reform"

Loimeier, Roman, "Patterns and Peculiarities of Islamic Reform in Africa," *Journal of Religion in Africa*, 33, 3 (2003), 237-262.
Last, Murray, "From Dissent to Dissidence: The Genesis and Development of Reformist Islamic Groups in Northern Nigeria," in Abdul Raufu Mustapha, ed., *Sects & Social Disorder: Muslim Identities & Conflict in Northern Nigeria*, Oxford: James Currey, 2014, pp. 18-53.
Østebø, Terje, "African Salafism: Religious Purity and the Politicization of Purity," *Islamic Africa* 6 (2015), 1-29.

Supplementary readings:

Ehrhardt, David and M. Sani Umar, "Pathways to Radicalization: Learning from Boko Haram Life Histories," in Abdul R. Mustafa & Kate Meagher, eds, *Overcoming Boko Haram: Faith, Society & Islamic Radicalization in Northern Nigeria*, Woodbridge: James Currey, 2020, pp. 169-192.

Kaba, Lansiné, "Islam in West Africa: Radicalism and the New Ethics of Disagreement, 1960-1990," in N. Levtzion & R. Lee Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 189-208.

Loimeier, Roman,"L'Islam ne se vend plus: The Islamic Reform Movement and the State in Senegal," *Journal of Religion in Africa*, 30, 2 (2000), 168-90.

Østebø, Terje, "Being Young, Being Muslim in Bale," in Patrick Desplat and T. Østebø, eds, *Muslim Ethiopia: The Christian Legacy, Identity Politics, and Islamic Reformism*, New York: Palgrave, 2013, pp. 47-69.

Seesemann, Rüdiger, "African Islam or Islam in Africa?: Evidence from Kenya," in Roman Loimeier & Rüdiger Seesemann, eds, *The Global Worlds of the Swahili*, Berlin: Lit-Verlag, 2006, pp. 229-250.

Week 12 (11/8-10): Gender & Sexuality

Gaudio, Rudolph, Ch. 1, "Introducing 'Yan Daudu [excerpts]," & Ch. 5, "Playing with Faith," in *Allah Made Us: Sexual Outlaws in an African Islamic City*, Oxford: Wiley Blackwell, pp. 1-10, 117-142.

Janson, Marloes, "Modern Love: Dating the Halal Way in Lagos," in Muriel Gomez-Perez, ed., *Femmes, génération et agency en Afrique subsaharienne*, Paris, Karthala, 2015, pp. 239-271.

Shaikh, Sa'diyya, "Embodied Tafsir: South African Muslim Women Confront Gender Violence in Marriage," in Margot Badran, ed., *Gender and Islam in Africa: Rights, Sexuality, and Law*, Stanford: Stanford University Press, 2011, pp. 89-115.

Supplementary readings:

Frede, Britta, and Joseph Hill, "Introduction: En-Gendering Islamic Authority in West Africa," *Islamic Africa* 5, 2 (2014), 131–165.

Hill, Joseph, "Islam and the Question of Gender," in Terje Østebø, ed., *Routledge Handbook of Islam in Africa*, New York: Routledge, 2021, pp. 123-142.

Fortier, Corinne, "Women and Men Put Islamic Law to Their Own Use: Monogamy versus Secret Marriage in Mauritania," in Margot Badran, ed., *Gender and Islam in Africa: Rights, Sexuality, and Law*, Stanford: Stanford University Press, 2011, pp. 213-231.

Janson, Marloes, "Male Wives and Female Husbands: Reconfiguring Gender in the Tablighi Jama'at in The Gambia," *Journal of Religion in Africa* 46, 2–3 (2016), 187–218.

Week 13 (11/15-17): Material Culture & Popular Culture

Mandal, Sumit, "The Built Archives of Popular Islam in Singapore and Cape Town," *post: notes on art in a global context* (Museum of Modern Art) July 2022 (https://post.moma.org/the-built-archives-of-popular-islam-in-singapore-and-cape-town/)

Ogunnaike, Ayodeji, "The Transcontinental Genealogy of the Afro-Brazilian Mosque," *MAVCOR Journal* 6, 2 (2022) (https://mavcor.yale.edu/mavcor-journal/transcontinental-genealogy-afro-brazilian-mosque).

Mc Laughlin, Fiona, "Islam and Popular Music in Senegal: The Emergence of a 'New Tradition,'" *Africa: Journal of the International African Institute* 67, 4 (1997), 560-581.

Masquelier, Adeline, "'The Mouthpiece of an Entire Generation': Hip-Hop, Truth, and Islam in Niger," in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation*, Albuquerque: University of New Mexico Press, pp. 213-238.

<u>Supplementary readings</u>:
Bravmann, René, "Islamic Art and Material Culture in Africa," in N. Levtzion & Randall L. Pouwels, eds, *The History of Islam in Africa*, Athens: Ohio University Press, 2000, pp. 489-517.
De Jorio, Rosa, "The Fate of Timbuktu's Sufi Heritage: Controversies around Past Traces and Current Practices," in *Cultural Heritage in Mali in the Neoliberal Era*, Urbana: University of Illinois Press, 2016, pp. 116-133.
Skinner, Ryan Thomas, "A Pious Poetics of Place," in *Bamako Sounds: The Afropolitan Ethics of Malian Music*, Minneapolis: University of Minnesota Press, 2015, pp. 107-130.

Week 14 (11/22-24):

Thanksgiving break: No Classes

Week 15 (11/29-12/1): Religious Encounters

Janson, Marloes, and Birgit Meyer, "Introduction: Towards a Framework for the Study of Christian-Muslim Encounters in Africa," *Africa: Journal of the International African Institute*, 86, 4 (2016), 615-619.
Janson, Marloes, "Unity through Diversity: A Case Study of Chrislam in Lagos," *Africa: Journal of the International African Institute*, 86, 4 (2016), 646-672.
Bezabeh, Samson, "Living across Digital Landscapes: Muslims, Orthodox Christians, and an Indian Guru in Ethiopia," in Rosalind Hackett & B. Soares, eds, *New Media and Religious Transformations in Africa*, Bloomington: Indiana University Press, 2015, pp. 266-283.

<u>Supplementary readings</u>:
Hansen, Thomas Blom, "Global Hindus and Pure Muslims: Universalist Aspirations and Territorialized Lives," in *Melancholia of Freedom: Social Life in an Indian Township in South Africa*, Princeton: Princeton University Press, 2012, pp. 223-260.
Nolte, Insa, Rebecca Jones, Khadijeh Taiyari, & Giovanni Occhiali, "Research Note: Exploring Survey Data for Historical and Anthropological Research. Muslim-Christian Relations in South-West Nigeria," *African Affairs*, 115, no. 460 (2016), 541–561.
Omar, A. Rashied, "From Resistance to Reconstruction: Challenges Facing Muslim-Christian Relations in Post-Apartheid South Africa," in B. Soares, ed., *Muslim-Christian Encounters in Africa*, Leiden: Brill, 2006, pp. 275-292.
Østebø, Terje, "Christian-Muslim Relations in Ethiopia," in A.N. Kubai & Tarakegn Adebo, eds, *Striving in Faith: Christians and Muslims in Africa*, Uppsala: Life & Peace Institute, 2008, pp. 71-89.

Week 16 (12/6): Wrap Up

*****3rd Response Paper Due*: Tuesday, 6 December at 6 pm*

***Policies, Rules, Expectations, and Resources*:**

1. **Multi-tasking**: Given the prevalence of technology and its attendant effects (fragmentation, interruption, poor concentration, distraction) **use of electronic**

devices is for classroom use only. Cell phones and other electronic devices must be turned to vibrate in class (in order to be available for the UF emergency system).

2. **Late Assignments**: You may receive an extension only in extraordinary circumstances. If you do not receive an extension from the instructor, assignment will be marked down a half grade (e.g., from B+ to B) for each day late.

3. **Completion of All Assignments**: You must complete all written and oral work and fulfil requirements for attendance and class participation in order to pass the course.

4. **Honor Code**: UF students are bound by the Honor Code (http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/), and all students have agreed to follow this Code, meaning they will not give or receive unauthorized assistance in completing assignments.

5. **Writing Tips & Plagiarism**: On writing strategy and how to avoid plagiarism, see: https://writing.ufl.edu/writing-studio/for-students/video-resources/rhetoric-strategy/. A grade of zero will be assigned to any assignment that breaks the UF Honor Code; in such cases an incident form will be sent to Office of the Dean.

6. **Course Evaluation**: Students are expected to provide feedback on the course by completing online evaluations at https://evaluations.ufl.edu.

7. **Students Requiring Accommodation**: Students with disabilities requesting accommodation should first register with the Disability Resource Center (352-392-8565, www.dso.ufl.edu/drc/) by providing appropriate documentation. Once registered, students will receive an accommodation letter, which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.