

**WAKANDA REVISITED:
AFRICAN SPIRITUALITY IN THE ANCIENT AND MODERN PERIOD**

Wednesdays 9:45-11:45 AM

Location: Sever Hall 213

Professor Jacob Olupona

Teaching Assistant: Janan Graham-Russell janangraham@g.harvard.edu

Office Hours 2-4 PM Wednesday Barker Center Room 244

Sections: TBD

Course Description:

Taking the Marvel blockbuster “Black Panther” as a starting point, the course will explore the African spiritual heritage both on the continent and the diaspora communities (Black Atlantic diasporas). We will begin by spelling out the features of African indigenous religious traditions: cosmology, cosmogony, mythology, ritual practices, divination, healing ceremonies, sacred kingship, etc. We will then explore how these traditions have traveled across the oceans to the new world and how they have contributed to the emergence of new forms of black identities in Brazil, the Caribbean, the USA, etc. This class will equally look at African religious encounters with Islam and Christianity on the continent, resulting in what we often call “Africa’s Triple Heritage.” It then considers African religious sensibilities in the contemporary period, as they relate to the issues of modernity, economic and social development, ethnic and cultural identities, class, and community relations. Finally, we will look at the status of African religion as a global tradition, not necessarily in competition with other religious traditions, but in its relationship to other world religions.

Course Objectives:

1. The course aims to introduce you to African indigenous religions through an interdisciplinary array of texts. Reading across disciplines means you will practice interpreting various articles and book chapters, some with contrasting formats and argumentative structures. The course aims to stimulate deeper comprehension of African worldviews and to encourage students to read and interrogate information from multiple disciplines.
2. Through reading texts about numerous African worldviews, the course aims to demonstrate the immense diversity within African indigenous religions. The weekly readings and the writing assignments ask students to think critically and comparatively about the cultures under study.
3. Analytical writing skills are as important as critical reading skills. To this end, the writing assignments provide opportunities to practice communicating your original questions, interpretations, and analysis.
4. Since oral communication is also key, the class is designed to foster generative and creative classroom discussions. Students are encouraged to use class sessions to articulate their critical thinking aloud.

5. Finally, the course is designed to help students make cross-cultural connections. For this reason, the course readings—as a collection—model comparative methodologies, cross-cultural analysis, and transnational discourses.

ASSIGNMENTS

Weekly Reading

Students must complete the readings each week. Readings are posted on the course website and listed on the Assignment Calendar provided in this syllabus. Our class discussions will become vibrant and productive if each person critically engages the assigned readings. Critical engagement means you should pose questions, offer analysis, and generate connections between the texts. Each week's readings are a concert of academic voices offering distinct perspectives on worldviews across sub-Saharan Africa. You will get the most out of this course if you read carefully and take time to consider the similarities and differences between the cultures discussed and the methods each author uses. As the course progresses, you should be able to generate connections between readings assigned for different weeks. Challenge yourself to review prior readings.

Written and Oral Assignments and Composition of Final Grade

- 2 (short) reflection papers (20%)
- 1 group presentation (20%)
- Final essay (25%)
- Final exam (30%)
- Attendance (5%)

Reflection Papers (2 pages each): In no more than two pages, please provide analytical commentary on the week's assigned readings. DO NOT summarize the text. Instead, answer several questions listed below under "Critical thinking in Religious Studies." You may also discuss the authors' methods and approaches. The reflection paper should conclude with a few questions for thought. You may use these questions as prompts for your final essay. Feel free to pose these questions in class. While you should conduct this level of thinking for each week, you are required to submit only two response papers this semester. You will decide at which point to submit your work. One of your papers, however, must coincide with your group presentation (see below). *Include in-text citations and a works cited list in each reflection paper.* Use the Chicago/Turabian citation format. Reflection papers are worth 20% of your grade.

Group Presentation (10 minutes): Please partner with one or two other students to prepare a 10 minute presentation on the week's readings. Your group should read each text carefully and share your analytical reflections with the class. You will submit a response paper for the week of your presentation. The paper may contain the ideas you will share in your presentation, but you should not simply read your reflection paper aloud. Successful presentations will recap key details about the cultures studied, discuss significant passages in each reading, and pose critical analytical questions to the class. You should also make connections between the week's readings and previously assigned texts and/or notes from class. Each person in the group must speak

during the presentation. You will be evaluated on preparedness, thoughtfulness, and intellectual creativity. Please notify the Teaching Fellow if you need audiovisual assistance. The group presentation is worth 20% of your grade.

Final Essay (15-20 pages, DUE DECEMBER 3): Please write a 15-20-page comparative essay on an aspect of African indigenous religions. Use the questions you have generated in your response papers to prompt your thinking. Topics include but are not limited to those stated in the headings for each week on the syllabus. You may discuss the ethnic groups examined in the course readings, and/or you may include ethnic groups we have not studied. A successful final essay will have a clear, original, and concise thesis; clear organization; plentiful evidence from peer-reviewed scholarly books and articles; and creative analysis. The works cited list must significantly exceed the citations on this syllabus. Please use the Chicago/Turabian citation format. The essay must be double-spaced, in Times New Roman size 12 font, and have a one-inch margin on all sides. Please proofread your work! Late submissions will lose 10% for each day they are late. The final essay is worth 30% of your grade.

Final Exam: The final exam will include multiple choice questions and essay questions based on the required readings. The final exam is worth 30% of your grade.

Attendance: Students are required to attend all classes and recitations. Either the professor or the teaching fellow will take attendance at the beginning of each class. Please email the Teaching Fellow and cc the professor in advance if you will miss a class or recitation. Emails submitted during or after class will not suffice. Absences for religious reasons will be excused. In contrast, not all absences from class due to non-religious reasons will be excused. The professor will adjudicate each instance. Unexcused absences will adversely affect your performance. The professor will record lectures for his personal use; these recordings will not become available to students. Attendance counts for 5% of your grade.

STUDY SKILLS IN RELIGIOUS STUDIES/AFRICAN STUDIES

How to Read about African Indigenous Spirituality

Below are some questions you should ask yourself as you read. Your answers to these questions should shape the content of your response papers as well as the content of your comments during class discussion.

1. *Examine the structure of the reading.* Read the headings and subheadings in the essay.
2. *Identify the argument.* What point is the author trying to make? What is the thesis?
3. *Look for the literature review or the sections where the author cites other thinkers.* This will tell you which scholars the writer is responding to. Ask: How is this author's work different from the works they cite?
4. *Identify the methodology.* Is the author's writing based on ethnographic research (fieldwork)? What ethnographic methods did they use? Is the author writing about African spirituality from the perspective of another discipline such as sociology, anthropology, history, or science? If so, which methods from those disciplines is the author using?

5. *Identify the evidence.* What examples, proof, or data does the author use to support the thesis?
6. *What questions does the evidence raise, but that the author has not sufficiently answered?* These questions should be in the concluding paragraph of your reflection paper. Be sure to raise your questions during class discussion.
7. *Take your time to comprehend the reading. Look up words you do not know.* Re-read complex sentences aloud and ask for help if you are confused. Bring your questions to class.

How to Annotate the Texts

Be sure to annotate your texts, even if you read an electronic version. If you cannot annotate the PDF, you are still responsible for logging in your notebook the information below. Note-taking by hand will help you better retain information.

1. Underline important arguments. An argument is a new idea or assertion the author expresses.
2. Circle key names, locations, and dates.
3. Use symbols or colors to indicate where you have found key details, evidence, and weaknesses in the author's argument.
4. Write the definition for words you don't know in the margins of your text or in your notebook.
5. Write your questions in the margins or in your notebook.

Critical Thinking in Religious Studies

Here are some questions you should answer as you read. These questions should also generate the content of your reflection papers.

1. What similarities are there among the readings? Which authors have complementary ideas?
2. What differences emerge among the readings? Which authors have contrasting ideas?
3. Which theories are most intriguing to you? Why?
4. What are the strengths of the author's method?
5. What are the weaknesses of the author's method?
6. From whose perspective has the author interpreted African indigenous religion? How does this affect the author's conclusions?
7. What are the weaknesses or omissions in the author's argument(s)?
8. What do you want to know more about? What questions would you like to answer?

Resources for Successful Writing

Download "[A Guide to Writing in Religious Studies](http://hwpi.harvard.edu/files/hwp/files/religious_studies.pdf)" from the Harvard Writing Project (http://hwpi.harvard.edu/files/hwp/files/religious_studies.pdf)

This resource contains valuable information on how to write a comparative essay in religious studies. It also explains how to generate a research question in religious studies.

I ***strongly recommend*** that you consult this document prior to writing your reflection papers and your final essay.

Use the “[Resources for Students](https://writingproject.fas.harvard.edu/pages/resources-students)” on the Harvard Writing Project website (<https://writingproject.fas.harvard.edu/pages/resources-students>)

I ***strongly recommend*** that you visit The Writing Center to review a draft of your writing with trained writing tutors. Sharing your writing with a writing tutor at The Writing Center is *not* considered collaboration. They cannot edit or proofread your work, but they can comment on your syntax, essay structure, and argument. Please schedule an appointment.

Accessible Education Policy

Any student needing academic adjustments or accommodations is requested to present their letter from the Accessible Education Office (AEO) and speak with the professor by the end of the second week of the term. Failure to do so may result in the course head's inability to respond in a timely manner. All discussions will remain confidential, although AEO may be consulted to discuss appropriate implementation.

Penalties for Late Submissions

Late work will lose 10% of its value for each day it is late. For example, if you earn a B on your reflection paper but it is one day late, you will receive a C. If the same paper is two days late, the grade would become a D. An assignment becomes “one day late” if it is submitted after the designated hour on the designated day. Your final paper is due Tuesday, December 3t 5:00 P.M. If you submit it at 5:30 P.M. the same day, it will lose 10% of its value. All reflection papers are due in hardcopy at the beginning of class. Extensions may be granted by the professor on a case by case basis per Harvard University’s policies. If you need an extension, please communicate with the professor immediately. Please avoid requesting an extension on an assignment’s due date. If you become sick and there is a chance it may affect your ability to complete your work on time, please communicate with the professor as soon as possible.

Collaboration

Discussion and the exchange of ideas are essential to academic work. For assignments in this course, you are encouraged to consult with your classmates on the choice of paper topics and to share sources. Once you begin writing your papers or preparing your essay responses for the final examination, however, such exchanges of ideas are no longer appropriate. Sharing your written work, or your outlines of your final essays or exam essays constitutes a breach of academic integrity and is forbidden. *However, you should ensure that any written work you submit for evaluation is the result of your own research and writing and that it reflects your own approach to the topic.* You must also adhere to standard citation practices in this discipline and properly cite any books, articles, websites, lectures, etc. that have helped you with your work. If you received any help with your writing (feedback on drafts, etc.), you must also acknowledge

this assistance. We will dedicate class time throughout the term to discussing these policies in detail, and to answer any questions that you may have.

Academic Integrity

The course follows Harvard College's policies on plagiarism and collaboration. Specifically, any material submitted to meet course requirements—homework assignments, papers, projects, posted comments, examinations—is expected to be a student's own work. I ask all students to bookmark and consult regularly the Harvard Guide to Using Sources website at <http://usingsources.fas.harvard.edu>. You are urged to take great care in distinguishing your own ideas and thoughts from information and analysis derived from printed and electronic sources, and you are responsible for knowing and following the College's policy on proper use of sources. These policies are stated clearly at the Harvard Guide to Using Sources website.

As a reminder, the Harvard College Honor Code is as follows:

Members of the Harvard College community commit themselves to producing academic work of integrity – that is, work that adheres to the scholarly and intellectual standards of accurate attribution of sources, appropriate collection and use of data, and transparent acknowledgement of the contribution of others to their ideas, discoveries, interpretations, and conclusions. Cheating on exams or problem sets, plagiarizing or misrepresenting the ideas or language of someone else as one's own, falsifying data, or any other instance of academic dishonesty violates the standards of our community, as well as the standards of the wider world of learning and affairs.

Submission of the Same Work to More than One Course

Papers and other work should normally be submitted to only one course. Any student who wishes to submit to another course or for another academic purpose the same or similar work used in a previous course must obtain the prior written permission of the instructor. If a student wishes to submit the same or similar work to more than one course during the same term, the prior written permission of all of the instructors involved must be obtained. A student who submits the same or similar work to more than one course without such prior permission will ordinarily be required to withdraw from the College or from GSAS.

(Continued on next page)

ASSIGNMENT CALENDAR

Wednesday, September 4: Course introduction

Clips from *Black Panther* (Marvel film)

1. King T'Challa enters the ancestral plan to speak with his father
<https://youtu.be/YTeD6mG6Jv4>
2. King T'Challa returns to the ancestral plane to rebuke his father and other ancestors: <https://youtu.be/Ikky7ZvpKLk>
3. Killmonger's last words: "...bury me in the ocean with my ancestors who jumped from ships because they knew death was better than bondage."
<https://youtu.be/oYWKmcJWz58>
4. Killmonger travels to the ancestral plane and then burns the sacred herbs:
https://youtu.be/i0_xw7b6OQg

Wednesday, September 11:

Sacred Cosmos: Worldview, Cosmology and Mythology and Methodological and Conceptual Issues

1. Cox, James L. "Methodological Views on African Religions." In *The Wiley-Blackwell Companion to African Religions*, edited by Elias K. Bongmba, 25-40. Malden: Wiley-Blackwell, 2012.
2. Hallen, Barry. "Cosmology: African Cosmologies." In *Encyclopedia of Religion*, 2nd ed., edited by Lindsay Jones, 1998-2002. Vol. 3. Detroit, MI: Macmillan Reference USA, 2005. *Gale Virtual Reference Library* (accessed July 4, 2019).
<http://link.galegroup.com.ezp-prod1.hul.harvard.edu/apps/doc/CX3424500657/GVRL?u=camb55135&sid=GVRL&xid=51fa2677>.
3. Ray, Benjamin C. "Creation and Origins." In *African Religions: Symbol, Ritual, and Community*, 2nd ed. 1-24. Upper Saddle River, N.J.: Prentice Hall, 2000.
4. Agbasiere, Joseph Therese. "Igbo Cosmology." In *Women in Igbo Life and Thought*, by Joseph Therese Agbasiere. 48-64. London; New York: Routledge, 2000.
5. Achebe, Chinua. "Chi in Igbo Cosmology." In *Morning Yet on Creation Day: Essays*, by Chinua Achebe. 1st Ed. in the U.S.A. ed. 93-103. Garden City, N.Y.: Anchor Press, 1975. Also at: <https://youngafrikapioneers.wordpress.com/2014/03/20/chi-in-igbo-cosmology/>

Wednesday, September 18:

The World of Gods, Spirits, and the Ancestors

1. Olupona, Jacob K., "To Praise and To Reprimand: Ancestors and Spirituality in African Society and Culture." In *Ancestors in post-contact religion: Roots, Ruptures, and Modernity's Memory*, edited by Stephen Friesen. 49-66. Cambridge, Mass.: Distributed by Harvard University Press for the Center for the Study of World Religions Harvard Divinity School, 2001.
2. Olupona, Jacob K. "Gods, Ancestors, and Spirit Beings." In *African Religions: A Very Short Introduction*, by Jacob K. Olupona. 20-37. New York: Oxford University Press, 2014.

3. Larsen, Kjersti. "Bodily Selves: Identity and Shared Realities among Humans and Spirits in Zanzibar." *Journal of Religion in Africa* 44, no. 1 (2014): 5-27. <http://www.jstor.org/stable/43303296>.
4. Ray, Benjamin C. "Divinity and Humanity," in *African Religions: Symbol, Ritual, and Community*. Second edition. 25-46. New Jersey: Prentice Hall, 2000.
5. Rodewald, MK. "Understanding 'Mwali' as Traditional Supreme Deity of the Bakalanga of Botswana and Western Zimbabwe: Part One." *Botswana Notes and Records* 42 (2010): 11-21. <http://www.jstor.org/stable/23237967>.

Wednesday, September 25:

Sacred Time, Sacred Space and Sacred Places

1. Olupona, Jacob K. "Ile-Ife in Time and Space." In *City of 201 Gods: Ile-Ife in Time, Space, and the Imagination*, by Jacob K. Olupona. 21-50. University of California Press, 2011.
2. Montgomery, Eric and Christian Vannier. "The Shrine at Gbedala" (Chapter 5) in *Ethnography of a Vodun Shrine in Southern Togo: Of Spirit, Slave, and Sea*, by Eric Montgomery and Christian Vannier. 154-168 & 194-216. Leiden: Brill, 2017.
3. Landry, Timothy R. "Incarnating Spirits, Composing Shrines, and Cooking Divine Power in Vodún," *Material Religion* 12, no. 1 (2016): 50-73. DOI: 10.1080/17432200.2015.1120086
4. Douny, Laurence. "The Role of Earth Shrines in the Socio-symbolic Construction of the Dogon Territory: Towards a Philosophy of Containment." *Anthropology & Medicine* 18, no. 2 (2011): 167-79.
5. Benjamin Ray, "African Shrines as Channels of Communication" in *African Spirituality: Forms, Meanings, and Expressions*, edited by Jacob K. Olupona. 26-37. New York: Crossroads, 2000.

Wednesday, October 2:

African Spirituality and the Environment

1. Behrens, Kevin. "Exploring African Holism with Respect to the Environment." *Environmental Values* 19, no. 4 (2010): 465-484. <https://www.jstor-org.ezp-prod1.hul.harvard.edu/stable/25764268>
2. Von Hellermann, Pauline. "Tree Symbolism and Conservation in the South Pare Mountains, Tanzania." *Conservation and Society* 14, no. 4 (2016): 368-79. <http://www.jstor.org/stable/26393259>.
3. Mergo, Jamessa. "'The Scene Does Not Speak': The Demise of the Odaa Bulluq Sacred Forest in Horro Guduru, Northwestern Oromia, Ethiopia." *Journal of Oromo Studies* 19, no. 1 & 2 (2012): 101-138.
4. Ikeke, Mark Omorovie. "The Forest in African Traditional Thought and Practice: An Ecophilosophical Discourse." *Open Journal of Philosophy* 2, no. 2 (2013): 345-350. DOI: [10.4236/ojpp.2013.32052](https://doi.org/10.4236/ojpp.2013.32052).
5. Rusinga, Oswell and Richard Maposa. "'Traditional Religion and Natural Resources': A Reflection on the Significance of Indigenous Knowledge Systems on the Utilisation of Natural Resources among the Ndau People in South-eastern Zimbabwe." *Journal of*

Ecology and the Natural Environment, vol. 2, no. 9 (September 2010): 201-206.
<https://academicjournals.org/journal/JENE/article-abstract/15A67D53743>

Wednesday, October 9

Ritual Practices: Divination, Medicine, and Healing

1. Devisch, René. "Of Divinatory *Co-naissance* among the Yaka of the DR Congo." In *Reviewing Reality: Dynamics of African Divination*, edited by W.E.A. van Beek and Philip M. Peek. 25-54. Zürich: LIT Verlag, 2013.
2. Danfulani, Umar Habila Sadem. "'Pa' Divination: Ritual Performance and Symbolism among the Ngas, Mupun, and Mwaghavul of the Jos Plateau, Nigeria." In *African Spirituality: Forms, Meanings, and Expressions*, edited by Jacob K. Olupona. 87-113. New York: Crossroads, 2000.
3. Grillo, Laura S. "African Rituals." In *The Wiley-Blackwell Companion to African Religions*, edited by Elias K. Bongmba, (Oxford, England: Blackwell Publishers, 2012), 112-126.
4. Grillo, Laura Kétékou. "Dogon Divination as an Ethic of Nature." *The Journal of Religious Ethics* 20, no. 2 (1992): 309-30. <http://www.jstor.org/stable/40015159>.
5. Olupona, Jacob K. "Ifá: Divination Rituals and the New Yam Festival." In *City of 201 Gods: Ilé-Ifè in Time, Space, and the Imagination*, by Jacob K. Olupona. 174-202. Berkeley; Los Angeles; London: University of California Press, 2011. <https://hdl-handle-net.ezp-prod1.hul.harvard.edu/2027/heh.32204>. Accessed 20 July 2019.

Wednesday, October 16:

Sexuality and Gender in African Spirituality

1. Grillo, Laura S. "Genies, Witches, and Women" In *An Intimate Rebuke: Female Genital Power in Ritual and Politics in West Africa*, by Larua S. Grillo. 21-53. Durham; London: Duke University Press, 2018.
2. Washington, Teresa N. "Aje in Yorubaland." In *Our Mothers, Our Powers, Our Texts: Manifestations of Aje in Africana Literature*, by Teresa N. Washington. 13-55. Bloomington: Indiana University Press, 2005.
3. Jell-Bahlsen, Sabine. "The Lake Goddess, Uhammiri/Ogbuide: The Female Side of the Universe in Igbo Cosmology." In *African Spirituality: Forms, Meanings, and Expressions*, edited by Jacob K. Olupona. 38-53. New York: Crossroads, 2000.
4. Ajibade, George Olusola. "Same-Sex Relationships in Yorùbá Culture and Orature." *Journal of Homosexuality* 60, no. 7 (2013): 965-983.
5. Mkasi, Lindiwe P. "African Same-sexualities and Indigenous Knowledge: Creating a Space for Dialogue within Patriarchy." *Verbum Et Ecclesia* 37, no. 2 (2016): 1-6.

Wednesday, October 23:
Ethics in African Spirituality

1. Metz, Thaddeus "An Overview of African Ethics." In *Themes, Issues, and Problems in African Philosophy*, edited by Isaac E. Ukpokolo. 61-75. Cham: Springer International Publishing, 2017.
2. Tangwa, Godfrey Banyuy. "Some African Reflections on Biomedical and Environmental Ethics." In *A Companion to African Philosophy*, edited by Kwasi Wiredu. 387-395. Malden, MA: Blackwell Publishing, 2004.
3. Grillo, Laura S. "Trajectories in African Ethics." In *The Blackwell Companion to Religious Ethics*, edited by William Schweiker. 438-44. Oxford, England: Blackwell Publishers, 2005.
4. Bewaji, John Ayotunde Ishola. "Ethics and Morality in Yoruba Culture." In *A Companion to African Philosophy*, edited by Kwasi Wiredu. 396-403. Malden, MA: Blackwell Publishing 2004.
5. Wiredu, Kwasi. "The Moral Foundations of an African Culture." *The African Philosophy Reader*, edited by P. H. COetzee and A. P. J. Roux. 306-316. London; New York: Routledge, 1998.

Wednesday, October 30:
African Spirituality in the New World (Caribbean, South America, USA, Haiti etc.)

Begin planning your final research paper

1. Flores-Peña, Ysamur M. "Mofá and the Oba: Translation of Ifá Epistemology in the Afro-Cuban Dilogun." In *Ifa Divination, Knowledge, Power, and Performance*, edited by Jacob Olupona and Roland Abiodun. 212-222. Bloomington: Indiana University Press, 2016. Project MUSE <https://muse.jhu.edu/> . Accessed July 20, 2019.
2. Eastman, Rudolph and Maureen Warner-Lewis. "Forms of African Spirituality in Trinidad and Tobago." In *African Spirituality: Forms, Meanings, and Expressions*, edited by Jacob K. Olupona. 403-415. New York: Crossroads, 2000.
3. Murphy, Joseph. "Haitian Vodou." In *Working the Spirit: Ceremonies of the African Diaspora*, by Joseph Murphy. 10-43. Boston, MA: Beacon 1994.
4. Crosson, J. Brent. "What Obeah Does Do: Healing, Harm, and the Limits of Religion." *Journal of Africana Religions* 3, no. 2 (2015): 151-76. DOI:10.5325/jafireli.3.2.0151.
5. Pérez, Elizabeth, "Kitchen, Food, and Family." In *Religion in the Kitchen: Cooking, Talking, and the Making of Black Atlantic Traditions*. 53-81. New York: NYU Press, 2016. Project MUSE <https://muse.jhu.edu/>. Accessed July 20, 2019.

Wednesday November 6:
African Spirituality Encounters Islam, Christianity, and Colonialism

1. Meyer, Brigit. "Vernacularisation." In *Translating the Devil: Religion and Modernity among the Ewe in Ghana*, by Brigit Meyer. 54-82. Edinburgh: Edinburgh University Press, 1999.
2. Levitzon, Nehemia. "Islam in the Bilal al-Sudan to 1800." In *The History of Islam in Africa*, by Nehemia Levitzon and Randall Lee Pouwels. 63-91. Athens; Oxford; Cape Town: Ohio University Press ; James Currey ; David Philip, 2000).
3. Robinson, David. "Buganda: Religious Competition for the Kingdom." In *Muslim Societies in African History*, by David Robinson. New Approaches to African History. 153-168. Cambridge, UK: Cambridge University Press, 2004.
<http://search.ebscohost.com.ezp-prod1.hul.harvard.edu/login.aspx?direct=true&db=nlebk&AN=165066&site=ehost-live&scope=site>.
4. Covington-Ward, Yolanda. "'Your Name Is Written in the Sky': Unearthing the Stories of Kongo Female Prophets in Colonial Belgian Congo, 1921–1960." *Journal of Africana Religions* 2, no. 3 (2014): 317-46.
5. Britt, Samuel I. "'Sacrifice Honors God': Ritual Struggle in a Liberian Church." *Journal of the American Academy of Religion* 76, no. 1 (2008): 1-26. <http://www.jstor.org/stable/40006023>.
6. Olupona, Jacob K. "Christianity and Islam in Africa," *African Religions: A Very Short Introduction*, by Jacob K. Olupona. 89-104. New York: Oxford University Press, 2014.

Wednesday, November 13:

African Spiritual Expression in the Arts: Dance, Music, Visual and Verbal Arts, Literature

1. MacGaffey, Wyatt. "Art and Spirituality." In *African Spirituality: Forms, Meanings, and Expressions*, edited by Jacob K. Olupona. 223-256. New York: Crossroads, 2000.
2. Olupona, Jacob K. "Sacred Arts and Ritual Performances." In *African Religions: A Very Short Introduction*, by Jacob K. Olupona. 72-88. New York: Oxford University Press, 2014.
3. Rush, Dana. "Ephemerality and the "Unfinished" in Vodun Aesthetics." *African Arts* 43, no. 1 (2010): 60-75.
4. Abiodun, Rowland. "Yoruba Aesthetics: Ìwà, Ìwà Is What We Are Searching For, Ìwà." *Yoruba Art and Language: Seeking the African in African Art*, by Rowland Abiodun. 245-283. New York, NY: Cambridge University Press, 2014.
5. Richards, Polly. "Masques Dogons in a Changing World." *African Arts* 38, no. 4 (2005): 46-93. <http://www.jstor.org/stable/20447734>.

Wednesday, November 20:

Conclusions: African Spirituality in Science, Technology, and Math

1. Dade, Lennell R. "Reaffirming African-Centered Scientists' Place in the Paradigm Shift: Stolen Legacy II." *Journal of Black Studies* 44, no. 4 (2013): 395-405.
<http://www.jstor.org/stable/24572936>.
2. Alamu, F. O., H.O. Aworinde, W. I. Isharufe. "A Comparative Study on Ifa Divination and Computer Science." *International Journal of Innovative Technology and Research* 1, no. 6 (2013): 524-528.

3. Eglash, Ron. "Bamana Sand Divination: Recursion in Ethnomathematics." *American Anthropologist* 99, no. 1 (1997): 112-122.
4. Segla, Aimé. Viewing Formal Mathematics from Yoruba Conception of the Sky. *Journal of Astronomy in Culture* 1, no. 1 (2016): 9-21. Retrieved from <https://escholarship.org/uc/item/4sk1p169>.
5. Sègla, Dafon Aimé. "Chasing the Shadow of the Sun: The Batammaliba's Binary System of Time." In *Inspiration of Astronomical Phenomena VIII: City of Stars*, edited by Brian Patrick Abbot. Astronomical Society of the Pacific (ASP) Conference Series, Vol. 501. 277-285. San Francisco: Astronomical Society of the Pacific, 2015.

Wednesday, November 27: Thanksgiving recess begins

TUESDAY, DECEMBER 3, 5:00 PM: FINAL ESSAY DUE

Last day of Fall Trimester classes—no class this week.

WEDNESDAY DECEMBER 11, 9:00 AM: FINAL EXAM

Suggested Bibliography for Further Reading:

Aguilar, Mario I. *The Politics of God in East Africa : Oromo Ritual and Religion*. Trenton, NJ: Red Sea Press, 2009.

Apter, Andrew H. *Oduduwa's Chain: Locations of Culture in the Yoruba-Atlantic*. Chicago: University of Chicago Press, 2018.

Ashforth, Adam. "On Living in a World with Witches: Everyday Epistemology and Spiritual Insecurity in a Modern African City (Soweto)." In *Magical Interpretations, Material realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*, edited by Henrietta L. Moore and Todd Sanders. 206-225. London; New York: Routledge, 2001.

Barnes, Sandra T., ed. *Africa's Ogun: Old World and New*. 2nd, Expanded ed. African Systems of Thought. Bloomington: Indiana University Press, 1997.

Bockie, Simon. *Death and the Invisible Powers: The World of Kongo Belief*. Bloomington: Indiana University Press, 1993.

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