

REL. 267 A: CARIBBEAN RELIGION AND CULTURES

INSTRUCTOR: Dr. Leslie R. James, Ph.D.
SEMESTER: Fall 2011
LOCATION: JSC AUD
TIME: MW 10:00-11:30 a.m.
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I. COURSE DESCRIPTION AND OBJECTIVES:

The Caribbean is the United States of America's neighbor. The American experience actually began in the Caribbean. But how much do Americans know of the Caribbean in its rich and varied complexity? The Caribbean was one of the first areas to experience what is known as the modern world. It was also one of the earliest sites in which the question of religion was raised and the study of religion in the modern world developed. As a result, the study of Caribbean religion and culture shows that the main religious, philosophical, and political ideas of an age are to be examined and understood in close relationship to its economic development. This course makes an important contribution to students' education in terms of exploring the relationship between religion, heritage, and culture, in the construction of Caribbean cultures.

The Caribbean is a plural society. It is made up of peoples of different ethnicities, ancestral backgrounds, cultures, and religions. From the dawn of the modern world Caribbean peoples have been involved in constructing a unique culture. Religion, which is embedded in daily Caribbean life, is central to Caribbean cultures and civilization. This course, a vehicle for understanding the Caribbean region and culture through religion, introduces the student to the classic religious traditions of the Caribbean, amongst other things. It is an exploration of the relationship between Caribbean religious traditions and culture in the development of Caribbean identity and nationhood. It focuses on how the major world religions were modified through the encounter between peoples of Amerindian, African, European and Asian descent. Further, it studies the impact of slavery, emigration, colonialism, and globalization on the emergence of indigenous Caribbean religious traditions, Vodun, Santería, RastafarI, Orisha/Spiritual Baptists, and other religious and cultural traditions indigenous to the Caribbean.

The course, through emphasis the major or classic religions of the Caribbean, will help students understand how religion functions and shapes the lives of Caribbean peoples, defines their sense of space, addresses issues of conflict, and creates integration. In a nutshell the course explores how Caribbean religions, as cultural traditions, emerged from the regional context and drew on ancestral heritage and other resources to organize life into meaningful patterns in the face of historical and persistent challenges and realities. Through this course students will discover their own quest for meaningful modes of being in the world and be empowered to apply frameworks of understanding from the Caribbean situation to other regions and issues.

The Caribbean is a rich laboratory for the study of religions. Such study can lead to the understanding of the relationship between religion and social transformation and peripheral and metropolitan societies. The major world religions have been re-located to the Caribbean consequent on the emergence of modern Atlantic Civilization. Peoples representing the major world religious traditions were displaced from their ancestral homelands to the Caribbean as the region played a fundamental role in the creation of Atlantic civilization and the modern world. The study of Caribbean religions is significant in the interpretation of Caribbean and other related New World societies. Overall, it provides an opportunity for students to see the “inner” or spiritual world of Caribbean culture. Other related pedagogical goals of this course include:

1. To help students to appreciate the implications of the cultural contacts and conflicts that followed in the wake of the Columbian encounter with the Caribbean in 1492. What did it mean for the Caribbean to be drawn into the European cultural orbit in 1492? How did the Columbian encounter affect the nature of Caribbean, American, and European societies? What role does religion play in the definition of and the structuring of the relationships between the various peoples who encountered each other in the fifteenth-century? How have these patterns remained or changed? Students will be challenged to critically examine themselves, their traditions and culture, existence, and humanity with the Caribbean Diaspora experience as a departure point for critical reflection.
2. To help students understand the ways in which Caribbean peoples construct their world and represent themselves, and their world through religion.
3. To help students appreciate the role of religion in the dialectic between displacement, dislocation, colonization, genocide, slavery, immigration, identity, and freedom in the Caribbean experience. In other words, to give students a comparative view how various Caribbean religious traditions emerged as social institutions in different areas of the Caribbean region.
4. To help students understand the role of religion in the formation and maintenance of Caribbean culture, polity, nationality, and identity constructed on the basis of ancestral heritage, religious, and cultural legacies. In other words, to help students understand how heritage serves as an archive for self-reinvention and meaning.
5. To demonstrate the importance of the Caribbean experience in the emergence of the modern world, the role of Caribbean religions in social construction, transformation, and the construction of plural societies.
6. To challenge students to examine their capacity to establish solidarity, recognition of, and concerns for others within and without their group.

7. To challenge students to explore the rhetoric and narrative imagination of various Caribbean religious/secular thinkers and movements, and to engage history with emancipatory, open, and creative consciousness.

Instruction will consist of four basic components: (1) assigned readings, (2) lectures/seminars, (3) class discussions, presentations, exercises, videos, *et al*, (4) written assignments. Reading assignments are to be completed before the class period for which they are assigned because lectures/seminars, class discussions and other activities will proceed on the assumption that their contents are known. They will form part of oral and written examinations.

Instructor's lectures will primarily focus on introducing major themes and concepts of the course, synthesizing of readings, generating and facilitating critical reflection/discussion, and clarifying issues raised by readings rather than summarizing their contents. The course is expected to be highly interactive.

Students must bear in mind that discussion is the fundamental method of teaching in the course. Discussion will play an important role in this class. It reminds us of the importance of speech (S) in human existence, community and sustaining the democratic process. Writing (W) reminds us of the importance of the hands in expressing our ideas, grasping, shaping the material world around us, and adapting to our environment. "To write is to transform." Quantitative reasoning (Q) reminds us that the mind is critical to the examination of life. This course has much to do with the construction of a various forms of Caribbean religious consciousness.

II. REQUIRED TEXTS:

1. Brown, Karen McCarthy. *Mama Lola: A Vodou Priestess in Brooklyn*. Updated and expanded edition. Berkeley, Los Angeles, London: University of California Press, 2001.
2. Campbell, Horace. *Rasta and Resistance: From Marcus Garvey to Walter Rodney*. Trenton, New Jersey: Africa New World Press, Inc., 1996.
3. Marshall, Paule. *Praisesong for the Widow*. New York, N.Y.: Plume/Penguin, 1983.
4. Vega, Marta Moreno. *The Altar of My Soul: The Living Traditions of Santería*. A Ballantine Book, New York: Random House Ballantine Publishing Group, 2000.
5. Books, essays, DVDs, videos, and other material resources specially related to the course are on reserve at the Roy O. West Library. This does not include required textbooks that students must purchase. Essays and readings listed in the syllabus that are not in required texts are at the Moodle reserve site for the course so that they are accessible electronically. Students are required to use materials on reserve according to the class preparation policy and other applications related to the course. Bear in mind that your fellow classmates also have to use the materials.

III. COURSE REQUIREMENTS:

1. Class Attendance Policies:

Regular attendance and class participation is required. Absences will be governed according to the University attendance policy (see current Student Handbook). University policy requires that advance notification be given only when an absence due to medical reasons will result in the student being unable to fulfill academic responsibilities such as papers and examinations. Notification is to be given by calling the departmental or Instructor's office.) Irregular attendance will result in the lowering of course grade. Note will be taken of students' class attendances.

You are responsible for active participation in class at all times. Amongst other things constant active participation in class, and other course related activities, is essential to the recognition of your presence and voice in the course.

2. Course Grading:

The course grade will be assigned according to the following formula: Class Participation=15%; Exams=50% [aggregate of exams (mid-term, final, quizzes, *et al*)]; Class Presentation=20%; Paper=15%.

3. Academic Integrity Policy:

Students must scrupulously observe DePauw University policy regarding academic integrity (plagiarism, etc.). This is a serious matter and requires students' attention and compliance. See Student Handbook on this matter. Students must also bear in mind the academic expectations of the University. Students must also bear in mind the academic expectations of the University.

4. Outside Class Discussions:

Students' conversations/dialogues/discussions with Instructor beyond the prescribed class times are critical to students' overall performance in course. Some of these are required to fulfill course requirements; whereas they are not to be treated as extra tuition they are to be treated as part of the Instructor's pedagogy. Students are strongly advised to meet with the Instructor at the commencement of the semester to discuss the course. Students are required to keep set times for conference with Instructor and be co-operative in working with peers on collaborative projects. A community environment is important to the success of the course. You are welcome to make an appointment with instructor to discuss any area of difficulty you might be having understanding aspects of the course.

5. Assignments:

Assignments are identified in the syllabus; others will be announced in class. Assignments are due on dates specified at the beginning of the class period. Late

submission of assignments will result in the reduction of course grade. Computer and other problems that may arise at time assignments (papers, etc.) are due will not be considered acceptable for late submission of work. You are required to pay attention to and respect dates specified in the syllabus, and official dates in the DePauw calendar.

IV. ADDITIONAL INFORMATION:

1. Research Paper:

Five (5) to six (6) pages, four (4) to five (5) of text, plus one (1) page of bibliography. Typed, double-spaced. For citation, use Chicago (Turabian), MLA (or any recognized style) on regular bond paper, with one-inch (1") margin on left, right, and bottom sides, and one-and-a-half inch (1.5") margin on the topside. See Charles Lipson, *Doing Honest Work in College: How To Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success* (Chicago and London: The University of Chicago Press, 2008), pp. 57-144. Paper, including bibliography must be typed in 12pt font size. The bibliography must be one (1) page long. Sources listed in the bibliography must be cited in standard academic format, cited in single space but with space between each citation. Type your name and the assignment due date in the top right hand corner of the first page. Do not use a title page! Pages must be numbered and stapled together!

The research paper must be on a clear and specific theme/topic directly related to the material dealt with during the first seven (1-7) weeks of the course, that is, the period beginning week one (1) of the course, August 24, 2011 to week seven (7), October 3-5, 2011. Its title (and subtitle) must be clear and well defined. Do not use ambiguous, clichéd, and catchy titles.

Writing involves process. Your paper's title (and subtitle) and focus must be clear and well defined. The title will be centered, in proper format, in the upper portion of the first page of the paper below name of author, course title, Instructor's name, due date. **You are required to submit to the Instructor a proposal for each paper by the deadline stated below (also stated in the schedule of classes). The proposal must include the following: (1) The paper's prospective title (and subtitle); (2) a brief description of the paper's focus (what it is looking at, exploring, examining, analyzing, critically reflecting on); (3) thesis or central argument; (4) conclusion; (5) one (1) page bibliography related to the paper topic. The bibliography must be a minimum of ten (10) sources, with a maximum of four (4) separate sources drawn directly from the Internet. The Instructor must approve the proposal before you write the paper. You must develop a clear thesis and defend it with sound argument and supporting documentation. Let your paper be driven by a question you have raised within the framework of the course. Research the question you have raised drawing on the field of religious sources and other relevant sources, including course material, to answer the question or issue explored. A paper will not be accepted from you if you do not submit a proposal to the Instructor, obtain his approval, and where necessary to meet with him, in a timely fashion, to discuss each paper. Late papers will not be accepted.**

Use of the Internet in academic work requires critical and responsible use. Confine your use of Website references in bibliography to reputable and respected academic sites such as *JSTOR*. For further guidelines on the use of the Internet in doing research read, Charles Lipson, *Doing Honest Work in College: How To Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success* (Chicago and London: The University of Chicago Press, 2008), pp. 11-13, 42-53. You are allowed to use a maximum of four (4) Internet citations in your bibliography. These Internet sources or sites must be separate, not linked, to each other. Use the Internet critically in your preparation and research. A source does not acquire authority simply because it is on the Internet. In the final analysis your bibliography must be essentially made up of written, or literary, sources drawn from ranking academic journals, encyclopedias, and textbooks.

You must scrupulously observe DePauw University policy regarding academic integrity (plagiarism, etc.). This is a serious matter. It deserves your careful attention. See current Student Handbook on this matter. Students must also bear in mind the academic expectations of the University. Also bear in mind the academic expectations of the University. For further guidance on the issue of plagiarism read, Charles Lipson, *Doing Honest Work in College: How To Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success* (Chicago and London: The University of Chicago Press, 2008), pp. 42-53. **The deadline for submission of your paper proposal: October 3, 2011.**

Start immediately to list possible topics for your paper. Take advantage of all available resources at DePauw, including the Academic Resources Center (ARC) in producing your work. Services include the W-Center (Writing), the S-Center (Speech), and the Q-Center (Quantitative Reasoning). The ARC should be contacted at least two (2) weeks in advance to maximize its assistance in producing the final draft of the paper. Students must bear in mind the extent of the ARC's responsibilities with respect to the writing of papers. DePauw's Roy O. West Library, Media Center, and other facilities also provide useful help in making this particular class successful. Always plan and book facilities well in advance of time needed. **Due Date: October 26, 2011.**

Writing is definitely important in the study of religion. Writing is the major form of self-expression and communication. The saying that the pen is mightier than the sword is a reminder that the ability to write, and to do so well, is one of the great marks of an educated person. The art of writing is developed through habit and practice. Without writing, one remains self-contained and enclosed in one's world, to say the least. All cultures and civilizations have engaged in some form of writing. Through writing, civilizations and peoples have recorded their impressions, archived their experiences, memories, reflections, and interpretations of what existence, humankind, and the world, for their benefit and posterity. They did so in different forms. Indeed, the art of writing was so highly regarded, that persons skilled in the practice were elevated to a higher status in society. From a religious perspective, they were members of the priestly class or caste. Writing is a register of individual and groups' existence and the social challenges they faced throughout the course of time. It is therefore not surprising that writing, over the course of time, acquired sacred status. In other words, writing is a religious practice.

2. Class Group Presentation:

The class will be divided into groups (5-6 per group). All the members of each group will meet with Instructor to discuss and have approved a particular theme, from weeks eight to twelve (8-12) of the course, that is, week eight, October 10-12, 2011 to week twelve, November 14-16, 2011, on which they will create a group presentation to be presented to the class on the date specified in the syllabus. The group will meet with the Instructor to discuss and have the group project approved, after it has decided on its project. A formal group report that describes the group's project must be submitted at the beginning of the presentation. The group presentation gives you the opportunity for collaborative work on a project that reflects your integration of course material, and your representation of the Caribbean. The presentation will be twenty-five (25) minutes long, followed by period of class discussion on the presentation. You are highly encouraged to use technology in the preparation, production, and presentation your group's project. : **Deadline to meet with Instructor with presentation proposal: November 9, 2011.** The following criteria will be used in evaluating presentations:

1. Relevance of topic to course: Caribbean Religions and Culture. For example, how does the presentation show the relationship between the work of the imagination and the invention of Caribbean religious traditions?
2. Meeting with Instructor to discuss presentation
3. Clear evidence of quality preparation and knowledge of subject
4. Organization and method of presentation
5. Quality of delivery, exposition, and clarity
6. Leading discussion and coordination between presenters
7. Formal group report/document describing and outlining the group's project. To be submitted at the beginning of the presentation.
8. Use of theories of religion to interpret the presentation. For example, how does your presentation help to understand religion as work?

Students are encouraged to use the S Center at DePauw in preparation of their Group and other presentations. Other useful resources include the Q (Quantitative Reasoning) Center at DePauw in preparation and enhancing the quality of their work. The Q, S, and W centers are all in proximity to each other on the second floor of Harrison Hall. **Presentation dates: (1) November 30, 2011: 1 & 2, (2) December 5, 2011: 3 & 4. Dates are also listed in the "schedule of classes" section of this syllabus.**

3. Class Preparation:

A high level of inter-action, participation, and discussion is required in this course by all class members. Prepare for classes according to guidelines outlined in the syllabus. Readings are fundamental.

4. Expectations for Class Discussion:

A major goal of this course is to develop your discussion skills in relationship to your understanding of Caribbean religious traditions. It is impossible to do well in this course without regular participation in meaningful and creative ways. The following are some ways through which you can contribute to course discussions during the semester:

1. Frame and express a response to discussion questions given to guide your reading.
2. Present an original idea related to the topic under discussion (thinking outside the box).
3. Critique constructively and respectfully an idea offered in the readings or by a fellow class member, Instructor, or other person.
4. Listen intently to fellow members of the class to build on what has been said already and to promote discussion.
5. Provocation: Raise questions that advance or add depth to the discussion.
6. Make connections with material in the wider space of life to support or challenge ideas (data, media, personal experience, etc.).
7. Show how comments/ideas shared in discussion support or contradict each other.
8. Play the “devil’s advocate” or call into question positions advanced by others in discussion.
9. Ask fellow class members, Instructor, to clarify ideas or comments that might not be clear to you.
10. Summarize main/core ideas that emerged during discussion.

Intimacy with the course material is essential to achieve the above goals. You can never stop developing one’s discussion skills. The process of dialogue challenges us to focus on the critical issues related to our search for individual and communal wholeness. Responsive openness will be a major way of being that contributes to a creative and sustaining class community. In a changing world there are new situations, experiences, and encounters with people we are meeting for the first time, those we are already familiar, that require new approaches to discussion and communication. Attendance at classes will not be considered sufficient for you to do well in terms of participation. You must be active and interactive in the course, without dominating other class members.

WELCOME TO THE COURSE. READ YOUR SYLLABUS CAREFULLY!

V. SCHEDULE OF CLASSES

Week 1:

Aug. 24:

Introduction to Caribbean Religion and Culture: Theoretical and Other Considerations in the Study of Caribbean Religions and Culture

The Caribbean as a Contact Zone

Week 2:

Aug. 29-31:

Atlantic Civilization and Traditional Religions in the Caribbean: African, European, Asian and Other Ancestral Heritage of Caribbean Religion and Culture—Displacement, De-centering and Social Formation

August 29:

Class Preparation:

Readings:

1. Clifford Geertz, "Religion as a Cultural System," *The Interpretation of Cultures: Selected Essays*, (Basic Books, A Division of HarperCollins Publishers, 1973): 87-125.

August 31:

Class Preparation:

Readings:

1. Dale Bisnauth, "The Religious Beliefs of the Indigenous Peoples," in Dale Bisnauth, *History of Religions in the Caribbean* (Trenton, NJ, Asmara, Eritrea: Africa World Press, Inc., 1996): 1-11.

2. Albert J. Raboteau, "The African Heritage ... The African Diaspora," in Albert J. Raboteau, *Slave Religion: The "Invisible*

Institution” in the Antebellum South (Oxford, New York, et al: Oxford University Press, 1980): 3-42.

Week 3:

Sep. 5-7:

The African Experience in the Caribbean: African Diaspora Religion in the Francophone Caribbean: Haitian Vodun Tradition--African and European Roots, Symbiosis and Social Formation

September 5:

Class Preparation:

Readings:

1. Brown, Karen McCarthy. *Mama Lola: A Vodou Priestess in Brooklyn*. Updated and expanded edition. (Berkeley, Los Angeles, London: University of California Press, 2001), Preface: ix-xvi, xvii-xviii, Introduction: pp. 1-20.

2. Leslie G. Desmangles, “The Cultural Setting: Religious Paradox or Symbiosis,” in *The Faces of the Gods: Vodou and Roman Catholicism in Haiti*, (Chapel Hill & London: The University of North Carolina Press, 1992): 1-16.

September 7:

SEPTEMBER 7: QUIZ

Week 4:

Sep. 12-14:

The African Experience in the Caribbean: African Diaspora Religion in the Francophone Caribbean: The Haitian Vodun Tradition--African and European Roots, Ritual, Performance and Embodied Self.

September 12:

Class Preparation:

Readings:

1. Leslie G. Desmangles, "The Historical Setting: The Shaping of Two Religions in Symbiosis," in *The Faces of the Gods: Vodou and Roma Catholicism in Haiti*, (Chapel Hill & London: The University of North Carolina Press, 1992): 17-59.

2. DVD: *Public Vodun Ceremonies in Haiti*. BL 2490. P 83, 2000.

September 14:

Class Preparation:

Readings:

1. Brown, Karen McCarthy. *Mama Lola: A Vodou Priestess in Brooklyn*. Chaps. 1-4: pp. 21-33, 35-78, 79-91, 93-139.

Week 5:

Sep. 19:

The African Experience in the Caribbean: African Diaspora Religion in the Francophone Caribbean: The Haitian Vodun Tradition--African and European Roots, Encounters and Cultural Synthesis

September 19:

Class Preparation:

Readings:

1. Brown, Karen McCarthy. *Mama Lola: A Vodou Priestess in Brooklyn*. Chaps. 5-8: pp. 141-154, 155-201, 203-217, 219-257.

September 21:

Class Preparation:

Readings:

1. Brown, Karen McCarthy. *Mama Lola: A Vodou Priestess in Brooklyn*. Chaps. 9-12: pp. 259-270, 271-309, 310-328, 329-381, Afterword: pp. 383-401.

Week 6:

Sep. 26-28:

African Diaspora Religion in the Hispanophone Caribbean: La Regla de Ochas Tradition (Santería)

September 26:

Class Preparation:

Readings:

1. Margarite Fernandez Olmos, Lizabeth Paravisini-Gebert, "Introduction: Religious Syncretism and Caribbean Culture," in Margarite Fernandez Olmos, Lizabeth Paravisini-Gebert, eds., *Sacred Possessions: Vodou, Santeria, Obeah, and the Caribbean* (New Brunswick, New Jersey, London: Rutgers University Press, 1997): 1-12.

2. Vega, Marta M. *The Altar of My Soul: The Living Traditions of Santería*. Introduction: pp. 1-6; Chaps. 1-3: pp. 7-19, 21-40, 41-65.

September 28:

EXAM 1

Week 7:

Oct. 3-5:

**African Diaspora Religion in the Hispanophone Caribbean:
La Regla de Ochas Tradition (Santería)**

October 3:

Class Preparation:

Readings:

1. Video: *Voices of the Orishas*. BL 2532. S 3, V 65, 1993.

OCTOBER 3, 2011: PAPER PROPOSAL DEADLINE

October 5:

Class Preparation:

Readings:

1. Vega, Marta M. *The Altar of My Soul: The Living Traditions of Santería*. Chaps. 4-6: pp. 67-86, 87-104, 105-124.

Week 8:

Oct. 10-12: **African Diaspora Religion in the Hispanophone Caribbean:
La Regla de Ochas Tradition (Santería)**

October 10:

**African Diaspora Religion in the Hispanophone Caribbean:
La Regla de Ochas Tradition (Santería)**

Class Preparation:

Readings:

1. Vega, Marta M. *The Altar of My Soul: The Living Traditions of Santería*. Chaps. 7-9: pp. 125-140, 141-165, 167-188.

October. 12:

Class Preparation:

Readings:

1. Vega, Marta M. *The Altar of My Soul: The Living Traditions of Santería*. Chaps.10-12: pp. 189-212, 213-238, 239-266, Appendix, pp. 267-279, Glossary, pp. 281-283.

FALL BREAK—OCTOBER 15-23, 2011

Week 9:

Oct. 24-26: **African Diaspora Religion in the Anglophone Caribbean—
Resistance and Self-Representation in Caribbean Religion: The
Rastafarian Tradition.**

October 24:

Class Preparation:

Readings:

I. Campbell, Horace. *Rasta and Resistance: From Marcus Garvey to Walter Rodney*. Preface, ix-xiii, Introduction, pp. 1-9, chaps. 1-3, pp. 11-92.

October. 26:

Class Preparation:

Readings:

1. Campbell, Horace. *Rasta and Resistance: From Marcus Garvey to Walter Rodney*. Chaps. 4-5, pp.93-152.
2. DVD: *Bob Marley: Rebel Music*

OCTOBER 26, 2011: PAPER DUE

Week 10:

Oct. 31-Nov. 4:

**African Diaspora Religion in the Anglophone Caribbean—
Resistance and Self-Representation in Caribbean Religion: The
Rastafarian Tradition.**

October 31:

Class Preparation:

Readings:

1. Campbell, Horace. *Rasta and Resistance: From Marcus Garvey to Walter Rodney*. Chaps. 6-7, pp.153-209.

November 2:

Class Preparation:

Readings:

1. Campbell, Horace. *Rasta and Resistance: From Marcus Garvey to Walter Rodney*. Chaps. 8, Conclusion, 211-234.

Week 11:

Nov.7-9:

Asian Diaspora Religious Traditions in the Caribbean: The Hindu and Islamic Tradition in the Caribbean.

November 7:

Class Preparation:

Readings:

1. Dale Bisnauth, "Hinduism and Islam in the Caribbean," in Dale Bisnauth, *History of Religions in the Caribbean* (Trenton, NJ, Asmara, Eritrea: Africa World Press, Inc., 1996): 80-100.

November 9:

Asian Diaspora Religious Traditions and the Sacred Calendar in the Caribbean: Islam and the Husayn Festival

Class Preparation:

Readings:

1. Video: Hosay

NOVEMBER 9, 2011: GROUP PRESENTATION PROPOSAL DUE

Week 12:

Nov. 14-16:

Religion and the Arts in the Caribbean

November 14: Religion and the Carnival Tradition in the Caribbean:

November 14:

Class Preparation:

Readings:

1. Holis "Chalkdust" Liverpool, "Carnival Activities of the Enslaved in other Caribbean Islands," in Holis "Chalkdust" Liverpool in *Rituals of Power & Rebellion: The Carnival Tradition in Trinidad & Tobago, 1763-1962* (Chicago, Jamaica, London, Trinidad & Tobago: Research Associates School Times

Publications/Frontline Distribution International Inc., 2001): 97-126.

November 16:

Religion and Caribbean Literature: Diaspora Re-connections--Perspective—Identity, Heritage, and Self-Reconstruction in Fiction (Pilgrimage and Travel Writing)

Class Preparation:

Readings:

1. Marshall, Paule. *Praisesong for the Widow*. Sections I-II, pp. 9-145.

Week 13:

Nov. 21:

Religion and Caribbean Literature: Diaspora Re-connections--Perspective—Identity, Heritage, and Self-Reconstruction in Fiction (Pilgrimage and Travel Writing)

Class Preparation:

Readings:

1. Marshall, Paule. *Praisesong for the Widow*. Sections III-IV, pp. 149-256.

Nov. 23:

NOVEMBER 23-27, THANKSGIVING BREAK

Week 14:

Nov. 28:

Paule Marshall Afterword (Religion, Space, and Self-Recovery)

Nov. 30:

Group Presentations: 1-2

Week 15:

Dec. 5:

Group Presentations: 3-4

Dec. 7:

Last Day of Classes: Course Review

Final Exam: Wednesday, December 14, 2011—8:30-11:30 a.m.

