

Women, Gender, Sexuality Studies 395b:
Feminism, Buddhist Thought and Contemplative Practices

Course Information

Professor	Rose Sackey-Milligan, PhD UMass Amherst
Office Location & Phone	Bartlett 73 (basement near Goodell) 545-1922 (WGSS office)
Office Hours	Mon and Wed 5:15-6:15 PM and by appointment
Email	pilgrimageghana2013@gmail.com
Class Info	Spring 2014 MW 4-5:15 pm Course #:18422 (undergrad)

Readings

Unless stated otherwise, all readings are on Moodle (password:).

Required Text: out of print but copies available from Amazon, one copy on reserve in library

Baldoquin, Hilda Gutierrez. 2004. *Dharma, Color and Culture: New Voices in Western Buddhism*, editor (New York: Parallax Press 2004). ISBN-10: 1888375426, ISBN-13: 978-1888375428

Optional, for those who would like more background reading on basic Buddhist concepts (also some optional background readings on feminism and Buddhism are posted on Moodle):

Hahn, Thich Nhat *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation*, Broadway Books ISBN-10: 0767903692 ISBN-13: 978-0767903691

Course Description

Feminism and Buddhism both are concerned with suffering and liberation from suffering. Both seek to bring about change through the development of awareness and the overcoming of ignorance. Both address these issues as they pertain to individual minds and bodies and to group-level processes and social structures. How can these two fields engage in closer conversation with each other? Although we will examine the historical and contemporary contributions of women Buddhist teachers and practitioners, this course is not about "women in Buddhism." Rather, it seeks to explore the following questions: How can feminist theories related to embodiment, anti-essentialism, reflexivity, deconstructing binaries, and challenging injustice converse with Buddhist and other contemplative teachings regarding enlightenment, liberation, compassion, suffering and breaking through illusions and unhealthy habit patterns? What specific pedagogical theories and practices can feminism learn from Buddhist and other contemplative practices, and vice versa? How can higher education bring greater self-awareness into the classroom and foster trust, openness and deep exploration? What are the obstacles and challenges to these pedagogies and how can they be addressed? Who is engaged in this work, and what lessons and resources can we share with each other? Although the course situates these questions within a global context, the course mainly focuses on the United States.

The course aims to provide a space for students to experiment with new ways of learning, thinking and interacting with each other. This course addresses the multifaceted dimensions of gendered experiences as they relate to Buddhist and contemplative movements, including body politics, education, racial and class inequalities, sexuality and globalization. Course readings, lectures and assignments will center feminist, social justice and contemplative pedagogies as they emerge in conversation with the field of Women, Gender and Sexuality Studies (WGSS). This course is new and experimental. There may be some kinks to work out as we go along and we ask for your patience and good humor. The course will focus more on raising questions than giving answers. We invite you to engage with us in the spirit of learning together as we explore this rich and potentially transformative material.

Goals & Organization

- 1) to bring feminist and Buddhist studies into closer conversation with each other
- 2) to develop a critical "intersectional lens" focusing on gender, race, class, sexuality and other forms of differences in Buddhist thought and contemplative practices
- 3) to engage in contemplative practices and pedagogy as a way of increasing engagement and understanding of course material
- 4) to critique your own ideas and beliefs and situate them within your social context and background
- 5) to develop written and verbal skills for formulating arguments, exchanging ideas with others, and presenting these ideas to a broader audience
- 6) to create a learning environment that instills confidence in your own abilities to articulate and interpret your own experiences while learning from the experiences of others
- 7) to empower you to incorporate the course material into your lives in meaningful ways.

Approach to Readings and Course Material

Some of you may already have a strong background with regard to the course material, some of you may be encountering certain concepts and ways of thinking for the first time. We ask that you all approach the material with an open "beginner's mind," allowing new ideas and approaches to knowledge to percolate. The approach of the course based on contemplative pedagogy will invite you to engage in various learning practices which you may find unfamiliar. You need not participate in anything that you do not feel comfortable with, but our hope is that you will explore new ways of learning and understanding.

Although contemplative practices will be incorporate throughout the course, in most (but not all) weeks, we will focus on discussing the readings on Mondays and then on application and contemplative practices building on the readings on Wednesdays. Discussion of gender, sexuality, race, class, ethical and spiritual beliefs and the practices and structures that shape them can bring up intense feelings. I ask each of you to take responsibility for building a classroom environment based on trust, confidentiality and community while at the same time respectfully engaging with and challenging each other. It is fine to share personal experiences where appropriate, but please do so as a way of engaging with issues and themes in the readings rather than substituting anecdotes for critical thinking.

Your comprehension of the material will be greatly enhanced if you take the time to take notes on the author's arguments and your responses to them. Careful notes greatly enhance comprehension and also elevate the level of our class discussions. Reliable reading notes also makes studying and paper writing far, far easier than it would be if you had to reconstruct the readings "cold." In our class meetings, we will frequently refer to specific sections of what we have read, so you must bring to class the text or articles to be discussed that day. There will be some on-line and Moodle articles. As course readers have become more and more expensive, these are now the most economical way to assemble readings for class. You are required to print out all articles and bring them to class or have access to them on a computer or reading device. If you do not have access to a printer, OIT will print them out for you for a fee. If you find yourself having a problem with this system, you must let me know ahead of time to work out alternatives.

Acknowledgements – This syllabus evolved in conversation with several people whose input has been invaluable: Alka Aurora, California Institute of Integral Studies, Ryumon Hilda Gutierrez Baldoquin, editor of *Dharma, Color and Culture*, Jennifer Cannon, UMass Amherst, Milliann Kang, UMass Amherst, Suzanne Mrozik, Mount Holyoke College, and Rose Sackey-Milligan, Massachusetts Humanities Council and Center for the Contemplative Mind in Society.

Requirements

This course follows a seminar format, which means that it is based mostly on class discussion and interactive learning exercises rather than lectures. This requires that you come prepared to think critically, articulate ideas coherently, listen attentively and respect the diversity of experiences and perspectives of your classmates. Because active class participation is so important for the success of this class, I have designed the assignments to facilitate deeper engagement with the readings and richer discussions. The class is structured around frequent, shorter assignments which allow us to provide you with regular feedback. In other words, this is not a course that you will be able to "cram" for. In order to do well in this course, you must take time to digest and integrate the course material through consistent work over the course of the semester. Rather than completing one section and moving on, we will weave and layer the many different strands of Buddhist and feminist thought, drawing connections and contrast between different authors and topics. Thus, it is important to read and master ideas from each section.

- **Attendance, Class participation, Homework and In-class Exercises (15%)** The class format is designed to encourage and reward you to keep up with the readings and come to class prepared with comments and questions. Class participation will include regular attendance, informed and thoughtful contributions to discussion, in-class writing, reflection exercise, and participation in group exercises. You are expected to attend every class session and to let me know the reason for absences, preferably ahead of time. More than two unexcused absences will negatively affect your grade. The attendance sheet will be passed out at the beginning of class. I will periodically assign short exercises designed to enrich understanding of the readings through contemplative practices. I will also ask you to post and/or hand in short written responses in class utilizing "low stakes writing" to help you synthesize the course material and generate your own analysis.
 - **Absences** will negatively impact your grade unless you can document them in the following ways. For religious holidays, sports or other required events, you must inform me of the conflict and provide documentation in advance. For medical or family emergencies, you must contact me as soon as possible before or after you miss class and provide appropriate documentation. For each unexcused absence over three, your grade will drop half a point. If you have more than six unexcused absences, you will automatically fail the course. You are required to know the course content for classes missed, even if they are excused. I recommend you find a class "buddy" to exchange notes with for missed classes.
- **Discussant post and presentation, 2-3 pages (15%)** You will sign up to be a class discussant for one class session. This will involve: 1) reflecting on (not summarizing) the assigned readings, 2) generating discussion questions, 3) doing internet research and connecting the readings to a contemporary organization or individual working on this issue, and 4) presenting your reflections and questions briefly to the class (5 min), and leading discussion. In most case, you will work together with at least one other student and present on the same readings. I encourage you to meet with each other and find engaging ways to collaborate (eg. You can split up the readings or pick different themes to focus on; you can lead an exercise together, etc). You will each, however, submit, your own written essay, which you must **post on Moodle by noon on the day before the discussion** is to take place (eg. this will mean you will post on Tues at noon if you are to lead class discussion on Wed). You will each receive an individual grade for your paper and presentation.

- **Moodle responses to discussants and journals (5 responses for each, total of 10) (10%)** The rest of the class will read the discussant essay ahead of class time and post thoughtful responses which address points in the discussant's reflection paper and connect them to current events, personal experiences, media, etc. This format gives you the opportunity to engage in public discourse with your peers. Please offer constructive comments that build dialogue, analysis and applications of the course material. Ideally you will post before class so others can read it, but you have until **Fri at 5p after the discussant to post**. You are expected to post at least 5 times. You are also required to post at least 5 times in response to journal entries (see below). Please save your posts with dates and times submitted in a word doc and print it out and submit it at the end of the semester.

- **Contemplative Practice and Journal (20%)** This assignment asks you practice and reflect on your contemplative learning experiences and post a paragraph reflection on Moodle. We will invite you to pick one contemplative practice (meditation, journaling, yoga, etc) to engage in regularly during the semester and to write about it. **You will post journal reflections for the week by Fri at 5p of each week, and post responses to other students' journal posts by Mon at 3p. Late entries will not be counted.** I may periodically pose questions and exercises for you to explore in your journals. We also ask for you to participate in one contemplative activity in the community and then write a journal-type reflection about it. For example, attend a meditation sitting at one of the numerous meditation centers (we can provide a list) or attend a church service that feels contemplative, or a silent candlelight vigil, take a tai chi class, etc. It should be something new, that is not in your normal routine and use your developing contemplative practice to notice what arises you as you participate and to relate this to the dialogue between feminism and Buddhist thought and the themes of suffering and liberation.

- **First Paper 3-4 pages (15%) hard copy due March 2** Pick at least three readings from the first half of the course and discuss how they address themes of liberation and suffering and frame them in terms of a dialogue between feminism and Buddhist thought, drawing out points of commonality and difference. More details will be given out in class closer to the assignment date.

- **Final Paper (20%) (5-7 pages) hard copy due April 29** You will pick one of the topics from the class and research and reflect on it more in-depth. It can be the same topic for which you wrote the discussant post, but does not have to be. If it is the same, it can build on your earlier writing but must not simply repeat it. You will analyze at least five assigned readings as well as incorporate three outside readings/links that you select on your own. We are not having a final exam so this paper will serve to demonstrate your engagement with and reflections on the course readings and discussions. You will hand in a prospectus and bring two hard copies to class for the writing workshop on **April 8**. The prospectus will not be graded separately but will be included as part of the final paper grade. Details will be given closer to the due date.
 - **Final Course Reflection (2-3 pages) hard copy due April 29** We will ask you to reflect on your own learning process in the course, exploring moments of insight, resistance, and connection. Further instructions will be given closer to the due date.

- **Academic Honesty** Academic dishonesty, in any form, will not be tolerated and you are responsible for educating yourself about the University's policy <<http://www.umass.edu/umhome/policies/honesty.html> *If an instructor finds that a student has violated the University's Academic Honesty Policy, the instructor has the right to lower the student's grade, or even to fail the student for the course. Students have the right to appeal such a grade penalty by an instructor. The University Academic Honesty Board, which must be notified by instructors of any grade penalty, reviews all student appeals. The Board may sustain or recommend modification of the penalty given by the faculty member, or may recommend sanctions exceeding those originally given, such as suspension or expulsion from the University.*

- **Deadlines and Late Policy** Most of the written assignments are time-sensitive, especially the discussion-leading Moodle post. Turn in all written assignments on the due date. Except with prior approval of the professor or in documented emergencies, late assignments will not be accepted.

- **Proofreading and Presentation** A sloppy paper detracts significantly from your arguments. We all make honest mistakes but please respect your professor and peers by giving appropriate care and attention to your work. Please format with at least one inch margins, double-spacing, legible font (comparable to Times Roman 12 point) and proper citations.

→ **Summary of Assignments and Deadlines**

Attendance, participation, homework, in-class writing and exercises	Consistent throughout the semester	15%
Discussant post and presentation	Depends on dates for individual sign-up	15%
Moodle responses	Ten posts throughout semester	10%
First Paper	Due March 2	15%
Final paper	Prospectus due April 8, Final paper due April 29 at beginning of class	20%
Contemplative Practices	Weekly journal, visit to contemplative Community event and reflections	20%
Final Course Reflection	Due April 29	5%

Total: 100%

Course Schedule

- *The syllabus will evolve over the course of the semester as student interests emerge. We reserve the right to make changes in the schedule as we see appropriate. Check Moodle for updates.*
- *Some films/videos will be viewed in class: We will only see a brief segment of most films and you may be asked to view them in their entirety outside of class. You are responsible for the content of the films, and we encourage you to incorporate them into your papers and class participation.*

Week 1

**Wed Jan 21 Introduction, Course Overview
Dialogue between Feminism and Buddhism through Contemplative Practices**

The Three of Contemplative Practices <http://www.contemplativemind.org/practices/tree>

Week 2

Mon Jan 26 Key Concepts in Contemplative Practice and Pedagogy

Barbezat, Daniel and Mirabai Bush,. 2014. Chapter 1, "Transformation and Renewal in Higher Education." In *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*. San Francisco: Jossey-Bass. Pp. 3-20.

Rendon, Laura. 2009. Introduction: A Need for a New Dream of Education. *Sentipensante (Feeling/Sensing) Pedagogy*. Sterling VA: Stylus Press. Pp. 1-21.

Wed Jan 28 Application and Practice of Contemplative Pedagogy: Mindfulness and Diversity

Berila, Beth. 2014. "Contemplating the Effects of Oppression: Integrating Mindfulness into Diversity Classrooms." *Journal of Contemplative Inquiry* 1: 55-65.

Mamgain, Vaishali. 2010. "Ethical Consciousness in the Classroom: How Buddhist Practices Can Help Develop Empathy and Compassion." *Journal of Transformative Education* 8: 22: 22-41.

Week 3

Mon Feb 2 (end of drop/add)

What is suffering? What is liberation? How do feminism and Buddhism address them?

Excerpts from *Dharma, Color and Culture*, to be announced

Pema Chodron and Alice Walker in Conversation pp. 13-16 <http://pemachodronfoundation.org/wp-content/uploads/2011/01/pemachodronprimer-shambhalasun.pdf>

Simmer-Brown, Judith. 2002. "The Roar of the Lioness: Women's Dharma in the West." In Prebish, Charles S., and Baumann, Martin, eds. *Westward Dharma : Buddhism Beyond Asia*. Berkeley, CA, USA: University of California Press, 309-323.

Gross, Rita. "Buddhism and Feminism Have Always Shared a Voice." <http://newlotus.buddhistdoor.com/en/news/d/35458>

Wed Feb 4

Whose Suffering, Whose Liberation? Race, Gender, Sexuality and Class in Contemporary Buddhism

Willis, Janice. 2000. "Diversity and Race: New Koans for American Buddhism" in *Women's Buddhism, Buddhism's Women*

Fields, Rick. 1998. "Divided Dharma: White Buddhists, Ethnic Buddhists, and Racism" in *The Faces of Buddhism in the West*. Berkeley: University of California Press, 196-206.

Ehrenhalt, Jey. 2014. "Gender Dysphoria and the Dharma." <http://www.buddhistpeacefellowship.org/gender-dysphoria-and-the-dharma/>

Week 4

Mon Feb 9 Buddhist Thought in Dialogue with Feminism

Harris, Elizabeth. 1999. "The Female in Buddhism." In Karma Lekshe Tsomo, Bhikṣuṇāi, ed. *Buddhist Women Across Cultures*. Albany, NY: State University of New York Press. Pp 49-64.

Gross, Rita. 2009. "Is the Glass Half Full or Half Empty? A Feminist Assessment of Buddhism at the Beginning of the Twenty-first Century" in *Garland of Feminist Reflections: Forty Years of Religious Exploration*. Berkeley: University of California Press. Pp 292-310.

Wed Feb 11 Application and Contemplative Practices Addressing Suffering and Liberation

Excerpts from *Dharma, Color and Culture*, to be announced

James Thornton: "Presence Makes the Heart Grow Fonder: Gay Relationship as a Spiritual Practice" from *Queer Dharma: Voices of Gay Buddhists*

Grace, Fran. 2009. "Breathing In: Suffering, Breathing Out: Compassion" *Spirituality in Higher Education* 5:1.

Week 5

(Mon Feb 16 – No Class, Presidents Day)

Tues Feb 17 (Monday schedule) Buddhist and Feminist Approaches to Embodiment

Caldwell, Christine. 2014. "Mindfulness & Bodyfulness: A New Paradigm." *Journal of Contemplative Inquiry* 1: 67-

Klein, Anne. 2004. "Buddhist Understandings of Subjectivity" in Tsomo, Karma Lekshe editor, *Buddhist Women and Social Justice : Ideals, Challenges, and Achievements*. Albany:State University of New York Press. <http://site.ebrary.com/lib/umassa/reader.action?docID=10579276&ppg=6>

Wed Feb 18 Application and Contemplative Practices Regarding Embodiment

Harris, Melanie. 2012. "Buddhist Meditation for the Recovery of the Womanist Self, or Sitting on the Mat Self-Love Realized." In *Buddhist-Christian Studies* 32 Pp 67-72.

Wong, Yuk-Lin. 2004. "Knowing through Discomfort: A Mindfulness Critical Social Work Pedagogy." *Critical Social Work* 5: 1 <http://www1.uwindsor.ca/criticalsocialwork/knowing-through-discomfort-a-mindfulness-based-critical-social-work-pedagogy>

Week 6

Mon Feb 23 Mindfulness/Mindfulness in Education – Guest Lecture, Jennifer Cannon

Smalley & Winston. 2010. Introduction and Chapter 1, "What Is Mindfulness?" (pp. xv-20) and Chapter 3, "Breath and Awareness: Essential Components" (pp. 37-54) in *Fully Present : The Science, Art, and Practice of Mindfulness*. Philadelphia: Da Capo Press.

Campbell, Emily. 2013. "Research Round-Up: Mindfulness in Schools" in *Greater Good The Science of a Meaningful Life*.

Meiklejohn, John. 2010. "Integrating Mindfulness Training into K-12 Education: Fostering the Resilience of Teachers and Students" in *Mindfulness Vol 1:1*.

Select readings from:

Gunaratana, Bhante. 2011. *Mindfulness in Plain English*. Somerville, MA: Wisdom Publications.

Hanh, Thich Nhat. 1975. *The Miracle of Mindfulness*. Boston: Beacon Press.

Wed Feb 25 Decolonizing Mindfulness – Guest Lecture, Jennifer Cannon

Forbes, D. (2012, June 30). [Occupy mindfulness]. Retrieved from <http://beamsandstruts.com/articles/item/982-occupy-mindfulness>

Purser, R., & Loy, D. (2013, July 01). [Beyond McMindfulness]. Retrieved from http://www.huffingtonpost.com/ron-purser/beyond-mcmindfulness_b_3519289.html

Hsu, F. (2013, Nov 04). The heart of mindfulness: A response to the New York Times. Retrieved from <http://www.buddhistpeacefellowship.org/the-heart-of-mindfulness-a-response-to-the-new-york-times/>

Yellow Bird, M. (2013). Neurodecolonization: Applying mindfulness research to social work In M. Gray, J. Coates, M. Yellow Bird & T. Hetherington (Eds.), *Decolonizing social work* (pp. 293-310). Burlington, VT: Ashgate Publishing Company

Week 7

Mon March 2 (Mid-semester date, deadline to W) FIRST PAPER DUE Socially Engaged Buddhism

Gross, Rita. "Why Socially Engaged Buddhists Should Care About Gender" in *Garland of Feminist Reflections: Forty* <http://www.tricycle.com/special-section/agent-change-an-interview-with-bell-hooks> *Years of Religious Exploration*. Berkeley: University of California Press. Pp 292-310.

Hunt-Perry, Patricia and Lyn Fine. 2000. "All Buddhism is Engaged" in Queen, Christopher, ed. *Engaged Buddhism in the West*. Somerville, MA: Wisdom Publications, pp. 35-66.

Wed March 4 Application and Contemplative Practice of Socially Engaged Buddhism

Excerpts from *Dharma, Color and Culture TBA*

Halifax, Joan. 2007. "Foreword: The Road Is Your Footsteps." In Hanh, Thich Nhat. *For a Future to Be Possible: Buddhist Ethics for Everyday Life* vii-xi.

Hanh, Thich Nhat. 2007. "Introduction." *For a Future to Be Possible: Buddhist Ethics for Everyday Life*

Week 8

Mon March 9 bell hooks: Integrating Feminism and Buddhism

hooks, bell "Toward a Worldwide Culture of Love"

<http://www.pbs.org/thebuddha/blog/2010/jun/3/toward-worldwide-culture-love-bell-hooks/>

Leah Kalmanson. 2012. "Buddhism and bell hooks: Liberatory Aesthetics and the Radical Subjectivity of No-Self." *Hypatia* 27, 4, 810-827.

Video dialogue: *The Dharma of Black Feminism: Zenju Earthlyn Manuel on bell hooks and Melissa Harris-Perry*

<http://www.buddhistpeacefellowship.org/the-dharma-of-black-feminism-zenju-earthlyn-manuel-on-bell-hooks-and-melissa-harris-perry/>

Wed March 11 Application and Contemplative Practices Related to Activism and Community-based Learning

Stewart, Trae. 2011. "Opening up service-learning epistemology : Developing mindful learners through contemplative reflection." In *Problematizing service-learning: Critical reflections for development and action*. Charlotte, NC: Information Age Publishing. 37-67.

Camacho, Michelle. 2004. "Power and Privilege: Community Service Learning in Tijuana" *Michigan Journal of Community Service Learning*, Summer, pp. 31-42

(March 16 and 18 SPRING BREAK)

Week 9

Mon March 23 Gendered Violence, Trauma and Healing

Norsworthy, Chapter 6: "Integrating Feminist Theory and Engaged Buddhism: Counseling Women Survivors of Gender-Based Violence" in *Buddhist Women and Social Justice* by Karma Lekshe Tsomo,

Juarez, Rosa Maria Hernandez. "Healing Introspections: Reaching Inside and Reconstructing Myself." In *Fleshing the Spirit. Spirituality and Activism in Chicana, Latina and Indigenous Women's Lives*. Edited by Elisa Facio and Irene Lara. Tucson: University of Arizona Press. pp. 157-166.

Wed March 25 Application and Contemplative Practice on Gendered Violence, Trauma and Healing

Schmidt, Amy and John J. Miller. 2004. "Healing Trauma with Meditation." *Tricycle* 40-43.
<http://www.amitaschmidt.com/PDFs/HealingTrauma.pdf>

Thompson, Becky. 2014. "Deeper than Words: Finding the Mat." In *Survivors on the Yoga Mat*. Berkeley: North Atlantic Books.

Week 10

Mon March 30 Dharma, Color and Culture

Excerpts TBA

Wed April 1 Dialogue with Ryumon Hilda Gutierrez Baldoquin

Week 11

Mon April 6 Incarceration

Alexander, Michelle. 2011. Introduction. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: New Press. Pp. 1-19.

Suarez, Alejandra et al. 2014. "Freedom Project: Nonviolent Communication and Mindfulness Training in Prison."

SAGE Open January-March: 1-10. <http://sgo.sagepub.com/content/spsgo/4/1/2158244013516154.full.pdf>

Film: *Changing from Inside* <https://archive.org/details/ChangingFromInside>
The Dhamma Brothers trailer <https://www.youtube.com/watch?v=Gxwdv2LRP2o>

Wed April 8 Writing Workshop on Final Paper: Prospectus due in class

Week 12

Mon April 13 Buddhist Perspectives on Racial Justice Movements Post-Ferguson

Buddhist Peace Fellowship, "Reflections on Racial Justice" <http://www.buddhistpeacefellowship.org/buddha-black-lives-matter-a-racial-justice-reflection-toolkit/>

Wed April 15 Application and Contemplative Practice on Racial Violence and Incarceration

Tannenbaum, Judith. 2002. "Human Beings Together." *Turning Wheel*. 26-27.

Willis, Jan. 2014. "Why We Can't Breathe" <http://www.lionsroar.com/cant-breathe/>

Week 13

Mon April 20 – NO CLASS, PATRIOT'S DAY

Wed April 22 (Monday schedule)

Inter-faith Dialogue between Buddhist and Yoruba Philosophy and Ethics

Gary Edwards and John Mason: "Òsun" from *Black Gods: Òrìṣà Studies in the New World*

Joseph Murphy and Mei-Mei Sanford: "Introduction" from *Osun across the Waters and the Americas: A Yoruba Goddess in Africa and Americas*

Rowland Abiodun: "Hidden Power: Òsun, the Seventeenth Odù" from *Osun across the Waters and the Americas: A Yoruba Goddess in Africa and Americas*

Luisah Teish: "The Daughter of Promise" from *Carnival of the Spirit: Seasonal Celebrations and Rights of Passage* (optional)

Film(6:32):Yoruba Andabo Ochún: <https://www.youtube.com/watch?v=Oqcfvmw29vA>

Week 14

Mon April 27 OPEN CLASS (to give space for questions and interests to emerge from class discussion – topics and readings TBA)

Wed April 29 Closing and Evaluations , Final Papers Due in Class

<p>Final Paper due in class on April 29, no extensions given except for medical and family emergencies with proper documentation</p>
