Boise State University
Foundational Studies Program Course Application Form
Due to the Foundational Studies Program by August 19, 2011

After the Foundational Studies Program has approved a course, departments will continue through the regular department and college procedures. The approved course should be submitted to the University Curriculum Committee by October 1, 2011.

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Instructions:

1. Complete one form per course.
2. Attach this Foundational Studies Course Application Form to the back of the University Curriculum Committee “Request for Curriculum Action” form. Both forms should be submitted to the Foundational Studies Program Office by August 19, 2011.

Part I. Course Information

Course Number and Title: ANTH 216: Magic, Witchcraft, and Religion

Type of Foundational Studies Course – (Choose One):
[x] DLS (Disciplinary Lens – Social Science)
[ ] DLL (Disciplinary Lens – Literature and Humanities)
[ ] DLV (Disciplinary Lens – Visual and Performing Arts)
[ ] DLM (Disciplinary Lens – Mathematics)
[ ] DLN (Disciplinary Lens – Natural, Physical, and Applied Sciences)

Includes Lab: [ ] Yes [ ] No

[ ] CID (Communication in the Discipline)
[ ] FF (Finishing Foundations)

Delivery Format(s) – (Check all that apply):
[x] Face to Face
[x] Fully Online
[ ] Hybrid
[ ] Concurrent Enrollment
[ ] Other (briefly describe):
Part II. Syllabus Statement

Boise State's Foundational Studies Program provides undergraduates with a broad-based education that spans the entire university experience. ANTH 216 satisfies 3 credits of the Foundational Studies Program's Disciplinary Lens – Social Science requirements. It supports the following University Learning Outcomes, along with a variety of other course-specific goals.

ULO 11. Apply knowledge and the methods of inquiry characteristic of the social sciences to explain and evaluate human behavior and institutions.

ANTH 216: Magic, Witchcraft, and Religion is designed to introduce and critically assess social science theories of religious behavior across human societies, including major disciplinary concepts, historically influential schools of thought, and the most recent theoretical perspectives for the study of human religions. The course makes use of a wide variety of ethnographic material on human religion. Opportunities are provided to discuss and write about religious behavior and institutions using the theoretical and conceptual tools covered in the course. The empirical approach, cross-cultural comparisons, critical thinking about methods and theory, and the global, inclusive vision of Magic, Witchcraft, and Religion achieves the goals of the Foundational Studies Program

After successful completion of this course, you will be able to:

- Express in written and oral forms knowledge of the roles religious behavior plays in human lifeways across societies (e.g., how religions foster a variety of ideas about genesis, purpose, and morality) [thus, demonstrating understanding of individuals as members of a particular culture and/or community].
- Express in written and oral forms knowledge of the diversity of beliefs, values, knowledge, and experiences of people within and across societies having to do specifically with the religious traditions, behaviors, and stated beliefs [thus, demonstrating understanding of historical and/or cultural forces].
- Critically examine the historically-influential social science theories of religious behavior, as well as the most recent theoretical perspectives, enumerating theoretical assumptions, strengths, and weaknesses. Identify and evaluate the major disciplinary concepts relevant to the cross-cultural study of religion (e.g., animism, taboo, sorcery etc.) [thus, demonstrating reasoning, inquiry, and problem-solving].
- Demonstrate thoughtful consideration of the religious behaviors found in societies that are different from the student’s own, including how such behaviors integrate with economic and social institutions in such societies and can have life-and-death repercussions for people within that society (e.g., witch trials/executions, female circumcision in Africa) [thus, demonstrating responsibility, personal reflection].
Part III. Design for Accessibility

In the space below, briefly describe plans for providing access to course materials and activities (or equivalent alternatives) to all students in adherence with the Americans with Disabilities Act. Although these plans may vary from instructor to instructor, the descriptions provided below should be representative of intended departmental and instructor practices. (See example statements appended to this form.)

ANTH 216: Magic, Witchcraft, and Religion: Extra time on tests, oral examinations, or other accommodations will be provided to students as needed per the policies of the Disability Resource Center. All posted PDF reading assignments will be checked for readability by a screen reader (Academic Technologies will be asked to assist with a review of these electronic materials). When available, videos chosen for use in the course will be those that have been close-captioned by the content producer, or links to internet transcripts will be provided. PowerPoints used in class lectures, insofar as they contain graphs or other visual representations of content, will be verbally described to students on an as-needed basis.

ANTH 216: Magic, Witchcraft, and Religion: Online sections will include narrated lectures combining PowerPoint presentations with the instructor's voice. Instructors will be encouraged to provide PowerPoint files with a textual transcript of the lecture in the notes section of each slide. Images used in the Blackboard site will have appropriate textual descriptions that can be read by screen reader software. In all sections, students will be able to submit assignments in a variety of formats, including written papers and podcasts. Extra time on tests and other accommodations will be provided to students as needed per the policies of the Disability Resource Center.

Part IV. Evidence of Quality Course Design

Please use the table below (column headings for this table should not be changed) to provide evidence that the course has been carefully designed and is clearly aligned with Foundational Studies Program desired ULOs. All sections of the course should share similar student learning outcomes. Teaching and Learning Activities and Assessment Methods may vary from instructor to instructor. Please use the table to report representative strategies that may be used. Assessment activities used for reporting to the Foundational Studies Program should be consistent across different sections of the course.

Please see below.
## Course Design Table

<table>
<thead>
<tr>
<th>ULO 11.1: Understanding of individuals as members of a particular culture and/or community</th>
<th>ULO 11.2: Understanding of historical and/or cultural forces</th>
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<tbody>
<tr>
<td><strong>Criteria</strong></td>
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<tr>
<td>Foundation ULO 11</td>
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<tr>
<td>Notions of Exemplary Work</td>
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<td><strong>Course Learning Outcomes:</strong> By the end of this course, each student should be able to…</td>
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<td>Express in written and oral forms knowledge of the roles religious behavior plays in human lifeways across societies (e.g., how religions foster a variety of ideas about genesis, purpose, and morality)</td>
<td>Express in written and oral forms knowledge of the diversity of beliefs, values, knowledge, and experiences of people within and across societies having to do specifically with the religious traditions, behaviors, and stated beliefs</td>
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<td>In-class or online exams combining objective and short answer responses focused on learning outcomes; written summaries of and responses to the primary ethnographic literature; and meaningful participation in peer discussions.</td>
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<td>In-class or online instructor presentations, combined with readings from exemplary case studies and ethnographic films; peer group discussions and / or individual reflections relating materials to the students’ own values and experience.</td>
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</tr>
</tbody>
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### ULO 11.1: Understanding of individuals as members of a particular culture and/or community

- **Demonstrates an understanding that members of different cultures and/or communities see, interpret, and experience the world differently**
  
  - Articulates his/her own place within own culture and examines cultural assumptions about people and the world

### ULO 11.2: Understanding of historical and/or cultural forces

- **Demonstrates an understanding of the historical and/or social forces that shape individuals and institutions**
  
  - Analyzes the world views and/or philosophical assumptions of a given source
  
  - Draws connections between diverse perspectives
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<th>Foundation ULO 11 Criteria</th>
<th>Foundation ULO 11 Notions of Exemplary Work</th>
<th>Course Learning Outcomes: By the end of this course, each student should be able to…</th>
<th>Assessment Method: Evidence of Student Learning</th>
<th>Planned Teaching &amp; Learning Activities / Pedagogy</th>
</tr>
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<td>ULO 11.3: Reasoning, inquiry, and problem-solving</td>
<td>Demonstrates an understanding of the theoretical framework that is behind various approaches to education</td>
<td>Critically examine the historically-influential social science theories of religious behavior, as well as the most recent theoretical perspectives, enumerating theoretical assumptions, strengths, and weaknesses. Identify and evaluate the major disciplinary concepts relevant to the cross-cultural study of religion (e.g., animism, taboo, sorcery etc.)</td>
<td>In-class or online exams combining objective and short answer responses focused on learning outcomes; written summaries of and responses to the primary ethnographic literature; and meaningful participation in peer discussions.</td>
<td>In-class or online instructor presentations, combined with readings from exemplary case studies and ethnographic films; peer group discussions and / or individual reflections relating materials to the students’ own values and experience.</td>
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<td>ULO 11.4: Responsibility, personal reflection</td>
<td>Consistently demonstrates, through personal reflection, complex understanding of the importance of active, meaningful participation in a community</td>
<td>Demonstrate thoughtful consideration of the religious behaviors found in societies that are different from the student’s own, including how such behaviors integrate with economic and social institutions in such societies and can have life-and-death repercussions for people within that society (e.g., witch trials/executions, female circumcision in Africa).</td>
<td>In-class or online exams combining objective and short answer responses focused on learning outcomes; written summaries of and responses to the primary ethnographic literature; and meaningful participation in peer discussions.</td>
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