

**PSCI 4302B / PSCI 5305W**

**POLITICAL THOUGHT IN THE MODERN MUSLIM MIDDLE EAST**

**Time: Tuesday 18:05 - 20:55 pm**

**Location: Lob A602**

Instructor: Professor Farhang Rajaei  
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Office Hours: Mondays 10:00-11:30  
and Tuesdays 2:00-3:30

**Focus:** The instructor focuses on the major trends in the political thought of Muslim thinkers in the twentieth Century Middle East. By “major trends,” he means some paradigm setting Muslim political thought, particularly those who operate within the inner logic of the teaching of Islam. He will do this through a close and careful reading of selected primary texts. There are of course individual Muslim thinkers who have offered novel ideas and even sophisticated system of thought. Here, the focus is on those individuals whose ideas have become thinking paradigm and have generated serious followings. At the same, Muslims offered these paradigms in reaction or response to their most crucial issue yet, namely the challenges of Modernity that proved political, economic, cultural, philosophical, and even ethical. The main reason might be that the people of the region known as “the Muslim world” neither were directly colonized nor successfully were able to master the nuances of modernity. Yet, they were affected enough to fall into a state of disequilibrium. How have Muslims thought these through and what types of responses have they formulated? This question guides the lectures, discussions, and the readings.

**Objective:** The main objective is to offer a portrait of Muslims’ thought or “lack thereof” on the Muslim human condition. Unlike the nineteenth century when Muslims were in serious dialogue with themselves about the challenges of Modernity, at the turn of the century and particularly in the conclusion of WWI, modernity process in the Middle East was replaced with the hegemonic narrative of modernity (what I have called modernism). Modernism in its manifestation as Imperialism became the dominant military, political, and cultural force in the Middle East. The irony is that the local political regimes and discourses imitated modernism as well; in some cases, they became Herodians, or the agents of safeguarding the interests of hegemonic powers rather than providers of order and welfare for their own people. This in turn caused a zealot reaction in the form of Traditionalism. Both cases led the Middle East a state of either “hostage - mindset and conquering practice,” or “on holiday from History,” to utilize Darioush Shayegan’s notion. As a result, there has occurred a great rift in the minds, thoughts, and practices of the peoples of the Middle East. While over enthusiasts about modernity created modernist discourse and polity, the more Islam-minded Middle Easterners took refuge in their local tradition and mores by trying to defend the local religions or present them as alternative path, state or party. Empowered by such trends as the liberation movements for decolonization, economic power of petro-dollar, and revolution in the rise of expectation, Islam-minded groups ignited the people to uprising and revolution. Encouraged by the passion of the resurgence of religion, these groups presented Islam as an alternative to modernity.

Ironically, the victory of the Muslim revolutionaries in Iran in 1979 ended for many any hope that Islam could serve as an alternative to modernity. The tragedy of September 11, 2001 and now the “Islamic State” demonstrate the poverty of Islamism and the so-called “Islamic alternative.” At the same time, there are many Muslims within and outside the Muslim world who are thinking of reconstruction of religious understanding in such a way as to make sense of modernity within the bound of the their religious conviction. These developments have taken the forms of what I have called trends of “revivalism, revolution, radicalism, and reconstruction” towards Islam, concepts that influences the organization of the course.

**Organization:** This course is an advanced undergraduate and a graduate seminar. The few sessions will mainly be lectures by the professor, and hopefully some discussions. Starting with the fourth session, each class begins with a general discussion of the readings for the week (everyone is expected to participate) followed by the formal presentation (s) by the students. After a short break, the second part of the session will be devoted to remarks by the professor as well as general discussion.

Attendance and active participation are mandatory. I expect everyone to have read and contemplated on the assigned readings before each class session. The course does not assume any prior knowledge of Islam or the Middle East, but it does assume that students are familiar with some of the major themes of political philosophy and political thought.

#### **Required Text(s)**

Hamid Enayat. *Modern Islamic Political Thought*. Forward by Roy Mottahedeh. London: I. B. Tauris, 2005 (Bookstore).

Sayed Khatib. *The Political Thought of Sayyid Qutb: the Theory of Jahiliyyah*. New York: Routledge, 2006 (sections; Carleton Library, electronic resource).

Imam Khomeini. *Islam and Revolution I: Writings and Declarations of Imam Khomeini (1941-1980)*. Translated by Hamid Algar. Berkeley: Mizan Press, 1980. (Sections; pdf on CuLearn).

Ian S. Markam and Suendam Birinci Pirim. *An Introduction to Said Nursi; Life, Thought and Writings*. Burlington: Ashgate Publishing Company, 2011 (Bookstore).

Adnan A. Musallam. *From Secularism to Jihad: Seyyed Qutb and the Foundation of Radical Islamism*. Westport CT: Praeger, 2005 (Book store).

Sayyid Qutb. *Social Justice in Islam*. Translated from the Arabic by John B. Hardie; translation revised and introduction by Hamid Algar. Oneonta, NY: Islamic Publication International, 2000 (Sections. pdf on CuLearn).

Farhang Rajaee. *Islamism and Modernism: the Metamorphosis of the Islamic Discourse in Iran*. Austin: The University of Texas Press, 2007 (Bookstore).

Abdolkarim Soroush. *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*. Translated, edited, and with a critical introduction by Mahmoud Sadri and Ahmad Sadri. New York: Oxford University Press, 2000 (Sections, Carleton Library, electronic resource).

## Evaluation

To complete this course, students must meet all the requirements stated below. Obviously if a student would not meet these criteria would earn a grade of “F”. Late papers or reviews will be penalized one fraction of a grade (i.e., B to B-) for each weekday they are late. All works are to be handed to the instructor. I calculate your marks as follows:

<b>Presentation</b>	<b>15%</b>
<b>Reading Review</b>	<b>15%</b>
<b>Paper proposal/Review (Graduates)</b>	<b>10%</b>
<b>Paper</b>	<b>40%</b>
<b>Participation</b>	<b>10%</b>
<b>Attendance</b>	<b>10%</b>

### Undergraduate Students:

**Presentation:** A 15 minutes class presentation on assigned, primary-source readings (15%). Assigned in class, each presentation should begin with a synopsis of the reading, followed by a discussion of the context in which the author was writing and any biographical information if necessary for better understanding the reading. Presenters are strongly encouraged to make connections between the text they present and the rest of arguments in the class.

**Reading Review** of 800-words (A written version of your class presentation) (15%, **DUE ONE WEEK AFTER CLASS PRESENTATION**).

**Proposal:** 3-page essay proposal with specific question or hypothesis and proposed resources to be utilized (bibliography). Make it clear what your essay is about, what your argument is, and why someone should bother reading your essay (10%, **DUE IN CLASS on MARCH 5<sup>th</sup>**)

**Paper:** 2500-word final essay, instructions to be given in class (40%, **DUE IN FINAL CLASS 9 APRIL**)

### Graduate Students:

**Presentation:** 30 minutes class presentation on assigned, primary-source reading (15%) Assigned in class, each presentation should begin with a synopsis of the reading, followed by a discussion of the context in which the author was writing and any biographical information if necessary for better understanding the reading. Presenters are strongly encouraged to make connections between the text they present and the rest of arguments in the class.

**Reading Review** of 1000-word (a written version of your class presentation) (10%, **DUE ONE WEEK AFTER CLASS PRESENTATION**)

**Review:** 1200-word review, discussing a book or an article not part of the required reading for this course, but related to contemporary Muslim political thought in the context of other works and the themes and issues discussed in this course (15%, **DUE IN CLASS on MARCH 5<sup>th</sup>**)

**Paper:** 3500-word final essay, instructions to be given in class (40%, **DUE IN FINAL CLASS 9 APRIL**)

## Course Calendar

### Session 1 (January 8): Introduction and Orientation

Introductory remarks and the review of the syllabus  
(Video on Islam, available in Carleton Library; V190)

### Theme I: Islam, Muslims, and Politics

#### Session 2 (January 15): Islam and Politics

Religion and its message

Place of Politics in Islam

Enayat, pp. 1-51; and Rajaei, "Islam in History," (pdf, CuLearn)

Recommended: Karen Armstrong. *Islam; a Short History*. New York: Modern Library, 2002 (BP50.A69 2002); Carl W. Ernst. *Following Muhammad: Rethinking Islam in the Contemporary World*. Chapel Hill: University of North Carolina Press, 2003 (BP161.3.E76 2003); Albert Hourani. *The Emergence of Modern Middle East*. Berkeley: University of California Press, 1981 (DS62.H83); Marshal Hodgson. *The Venture of Islam*. Volume 3. Chicago: Chicago University Press, 1974 (DS35.6. H63); Nelly Lahoud. *Political thought in Islam: a Study in Intellectual Boundaries*. Abingon: Routledge, 2005 (Electronic resource); Ira M. Lapidus. *A History of Islamic Societies*. Cambridge: Cambridge University Press, 1988 (DS35.63.L37); Irwin I. J. Rosenthal. *Political Thought in Medieval Islam, an Introductory Outline*. Cambridge: Cambridge University Press, 1958 (JA 82. R6); Boddy A. Sayyid. *A Fundamental Fear: Eurocentrism and the Emergence of Islamism*. New York: Zed Books, 2nd edition, 2003 (BP 163.S358.2003); and William Montgomery Watt. *The Majesty that was Islam: The Islamic World, 661-1100*. London: Sidgwick & Jackson, 1974 (DS36.85.W37).

#### Session 3 (January 22): Modern Political Thought in Islam

The Modern Middle East

The Four Dominant Paradigms

Rajaei 10-26; & Hodgson "Venture...3" 176-205 (pdf, CuLearn).

Recommended: Feroz Ahmad. *The Making of Modern Turkey*. (London: Routledge, 1993, DR576.A38); Fouad Ajami. *The Dream Palace of the Arabs: a Generation's Odyssey*. New York: Pantheon Books, 1998 (DS36.88.A43); John Cooper, Ronald Nettler and Mohamad Mahmoud (Eds.). *Islam and Modernity: Muslim Intellectuals Respond*. London: I. B. Tauris, 2000 (BP42.I86); R. Stephen Humphreys. *Between Memory and Desire: the Middle East in a Troubled Age*. Berkeley: The University of California Press, new edition, 2005 (DS63.1 H856 2005); Kemal H. Karpat (editor). *Political and Social Thought in the Contemporary Middle East*. New York: Praeger, 1982 (JA84.N18P64 1982); Fazlur Rahman. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press, 1982 (BP42. R33); Erwin Rosenthal. *Islam in the Modern National State*. Cambridge: Cambridge University Press, 1965 (BP173. 6. R6); Hisham Sharabi. *Arab Intellectuals and the West: The Formative Years, 1875-1914*. Baltimore: The John Hopkins Press, 1970 (DS36.8.S5 1970); and Paul Salem. *Bitter Legacy: Ideology and Politics in the Arab World*. Syracuse: Syracuse University Press, 1994 (DS63.1.S255); and Zaman, Muhammad Qasim. *Modern Islamic Thought in a Radical Age; Religious Authority and Internal Criticism*. New York: Cambridge University, 2012 (BP 163 P74 2009).

## Theme 2: Revival

### Session 4 (January 29): Nursi: Islam as the Path

Turkey Going Secular

Nursi's Discourse

Nursi, pp. 3-60 and 65-114 and 169-196

Recommended: Ibrahim M. Abu-Rabi` (Ed. and intro). *Islam at the Crossroads: on the Life and Thought of Bediuzzaman Said Nursi*. (Albany: State University of New York Press, 2003 (BP253 Z8 N876 2003)); Niyazi Berkes. *The Development of Secularism in Turkey*. Montreal: McGill University Press, 1964 (DR557.B4); Yavuz M Hakan, "Towards an Islamic Liberalism? The Nurcu Movement and Fethullah Gulen," *The Middle East Journal* 53:4 (October 1, 1999), pp. 584-605; Jacob M. Landau (Ed.). *Atatürk and the Modernization of Turkey* Boulder: Westview Press, 1984 (DR590. A837); Bernard Lewis. *The Emergence of Modern Turkey*. (London: Oxford University Press, 2<sup>nd</sup> edition, 1968, DR583.L48 1968); Sharif Mardin. *Religion and Social Change in Modern Turkey. The Case of Bediuzzaman Nursi*. Albany: SUNY Press, 1989 (BP80 N89M36); Angel Rabassa and F. Stephane Larrabee. *The Rise of Political Islam in Turkey*. Santa Monica: Rand Corporation, 2008 (electronic resource); Stanford J. Shaw and Ezel Kural Shaw. *History of the Ottoman Empire and Modern Turkey*. New York: Cambridge University Press, 2 volumes, 1977 (DR440.S5); and Vahide Shukran. *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi*. Albany: SUNY Press, 2005 (BP 253 .Z8 N877 2005, University of Ottawa).

### Session 5 (February 5): Ridda: Islam as the State

The Crisis of Caliphate and the New States in the Arab World

The Idea of the Islamic State

Enayat, 52-110; and Rida, From *Modernist Islam*, 77-85 (BP60 M55 2002 online)

Recommended: Issa Boullata. *Trends and Issues in Contemporary Arab Thought*. Albany: State University of New York Press, 1990 (DS36.88.B68); Shahin, Emad Eldin, "Muhammad Rashid Rida's Perspectives on the West as reflected in Al-Manar," in *The Muslim World*, vol. 79, 1989; Albert Hourani. *Arabic Thought in the Liberal Age, 1798-1939*. New York: Cambridge University Press, Updated Edition, 1993 (JA84.N1P64 1982); Elie Kedourie and Sylvia G. Haim (Eds.). *Modern Egypt: Studies in Politics and Society*. London; F. Cass, 1980 (electronic resource); Malcolm H. Kerr. *Islamic Reform; the Political and Legal Theories of Muhammad 'Abduh and Rashid Ridda*. Berkeley: University of California Press, 1966 (KBP470. K47 1966); Hisham Sharabi. *Arab Intellectuals and the West; the Formative Years, 1875-1914*. Baltimore: Johns Hopkins University Press, 1970 (DS36. 8. S5. 1970); and Ryad Umar. *Islamic reformism and Christianity: a Critical Reading of the Works of Muhammad Rashid Rida and his Associates (1898-1935)*. Leiden: Brill, 2009 (electronic resource).

### Session 6 (February 12): Ha'iri/Shari'ati: Islam as the Party

Modernism in Iran

Revival of Islam

Rajaei, pp. 27-44, 46-65, 102-109, and 131-141

Recommended: Jalal Al-e Ahmad. *Gharbzadegi = Weststruckness*. Translated from the Persian by John Green and Ahmad Alizadeh. Costa Mesa: Mazda Publishers, 1997 (DS316.4 A4713 1997); Mehrzad Boroujerdi. *Iranian Intellectuals and the West: The Tormented Triumph of Nativism*. Syracuse: Syracuse University Press, 1996; Hamid Dabashi. *Theology of Discontent; the Ideological Foundations of the Islamic Revolution in Iran*. New York: New York University Press, 1993 (BP63.I68D33); Hairi, Abdolhadi. *Shi'ism and Constitutionalism in Iran; a Study of the Role Played by the Persian Residents of Iraq in Iranian Politics*. Leiden: E. J. Brill, 1977 (JA84. I75H34); Ali. Rahnema. *An Islamic Utopian: A Political Biography of Ali Shariati*. London: I. B. Tauris, 1998 (DS316.9.S53R35); Ali Shariati. *Marxism and other Western Fallacies: an Islamic Critique*. Translated from the Persian by R. Campbell. Berkeley: Mizan Press, 1980 (BP163.S516); Ali Shariati. *On the Sociology of Islam: Lectures*. Translated from the Persian by Hamid Algar. Berkeley: Mizan Press, 1979 (BP173. 25. S52); and Daryush Shayegan. *Cultural Schizophrenia: Islamic Societies Confronting the West*. Translated from the French by John Howe. London: Saqi Books, 1992 (CB251.S4813).

## Reading Week (February 18-22)

### Theme 3: Revolution

#### Session 7 (February 26): Khomeini: Islam as the Path

The Cultural Transformation

Ethics and Philosophy as the path

Enayat, 93-99; Khomeini, 351-377, pdf CuLearn; and Rajaei, 110-116

Recommended: Michael Fischer. *Iran: from Religious Dispute to Revolution*. Cambridge: Harvard University Press, 1980 (BP192. 7. I7. F57); Manochehr Dorraj. *From Zarathustra to Khomeini: Populism and Dissent in Iran*. Boulder: Lynne Rienner Publishers, 1990 (DS272.D67); Hamid Algar, "Imam Khomeini, 1902-1962; the Pre-Revolutionary Years," in *Islam, Politics, and Social Movements*. Ira M. Lapidus and Edmond Burke, III (Eds.). Berkeley: University of California Press, 1988, pp 263-288 (DS35. 63 .I64); Alexander Kynsh. "Iran Revisited: Khomeini and the Legacy of Islamic Mystical Philosophy," *The Middle East Journal*. 46: 4 (Autumn 1992), 631-655; Heinz Halm. *Shi'ism*. Edinburgh: Edinburgh University Press, 2004 (BP193.5 H2912. 20040); and Momen, Moojan. *An Introduction of Shi'i Islam*. New Haven: Yale University Press, 1985 (BP193.5 .M66 1985).

#### Session 8 (March 5): Khomeini: Islam as Revolution

The "Islamic Revolution"

The Architect of the "Islamic Republic"

Khomeini, 40-125, pdf CuLearn; and Rajaei, pp. 116- 127

Recommended: Arshin Adib-Moghaddam, (Ed.). *A Critical Introduction to Khomeini* New York: Cambridge University Press, 2014 (electronic resource, U Ottawa);; Hamid Enayat, "Iran: Khomeini's Concept of the 'Guardianship of the Jurisconsult,'" in *Islam in the Political Process*. James Piscatori (Ed.). Cambridge: Cambridge University Press, 1983, pp. 475-518 (BP173. 7. I85); Vanessa Martin. *Creating an Islamic State: Khomeini and the Making of a New Iran*. London: I. B. Tauris, 2000 (DS318.84.K48 M37 2000); Mohsen Milani. *The Making of Iran's Islamic Revolution; from Monarchy to Islamic Republic*. Boulder: Westview Press, 2nd

edition, 1994 (DS318.M495 1994); Roy Mottahedeh. *The Mantle of the Prophet: Religion and Politics in Iran*. Oxford: Oneworld, 2000 (BP192.7.I7M67); and Farhang Rajaee. *Islamic Values and World View: Khomeini on Man the state and International Politics*. Lanham MD: University Press of America, 1983 (BP80. K494R3).

#### **Theme 4: Radicalism**

##### **Session 9 (March 12):**

##### **Qutb: Islam as Justice**

Modernism in Egypt

Literary Critics and Advocate of Social Justice

Musallam C 3, 4, and 5 (pp. 53-110) and Qutb C 2 and 3 (pp. 37-92)

Recommended: Ibrahim M. Abu-Rabi'. *Intellectual Origins of Islamic Resurgence in the Modern Arab World*. Albany: State University of New York Press, 1996, (BP60.A26); Raymond William Baker. *Islam without Fear: Egypt and the New Islamists*. Cambridge: Harvard University Press 2003 (DT107 87. B347 2003); Hrair R. Dekmejian. *Islam in Revolution: Fundamentalism in the Arab World*. Syracuse: Syracuse University Press, 2nd Edition, 1995 (BP63.A4A724 1995); Gilles Kepel. *The Prophet and Pharaoh: Muslim Extremism in Egypt*. Translated by Jon Rothschild. London: Al Saqi Books, 1985 (BP64.E3K4413); *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*. Edited and introduced by Roxanne L. Euben and Muhammad Qasim Zaman. Princeton: Princeton University Press, c2009 (BP163. P74 2009); and Sayyid Qutb. *Social Justice in Islam*. Translated from Arabic by John B. Hardie, revision and introduction by Hamid Algar. New York: Islamic Publishing International, 2000 (HN40. M6 Q683 2000).

##### **Session 10 (March 19):**

##### **Qutb: Islam as Alternative**

The Revolutionary Egypt

The Worlds of *Jahiliyya* and *Ubudiyya*

Khatab, *The Political Thought*, 147-171 (MyLibrary) and (Musallam, C 6, 7, and 8 (pp. 111-198)

Recommended; Olivier Carré. *Mysticism and Politics: a Critical Reading of Fi-zilal al-Qur'an by Sayyid Qutb (1906-1966)*. Translated from the French by Carol Artigues and revised by W. Shepard. Boston: Brill, 2033 (BP80. Q86. C3613 20030); Roxanne L. Euben. *Enemy in the Mirror: Islamic Fundamentalism and the Limits of Modern Rationalism; a Work of Comparative Political Theory*. Princeton: Princeton University Press, 1999 (BP166.14 F85 F93); Sayed Khatab. *The Political Thought of Sayyid Qutb; the Theory of Jahiliyyah*. New York: Routledge, 2006 (MyLibrary); Sayed Khatab. *The Power of Sovereignty: the Political and Ideological Philosophy of Sayyid Qutb*. New York: Routledge, 2006 (MyLibrary); Ahmad S. Moussalli. *Radical Islamic Fundamentalism; the Ideological and Political Discourse of Sayyid Qutb*. Beirut, Lebanon: American University of Beirut, 1992 (BP80.Q86M68); Sayyid Qutb. *In the Shade of the Qur'an*. London: M.W.H., 1979 (BP130.4. Q7713); Sayyid Qutb. *Milestones*. Karachi: International Islamic Publishers, 1981 (electronic resource); and Emmanuel Sivan. *Radical Islam: Medieval Theory and Modern Politics*. New Haven: Yale University Press, Enlarged Edition, 1990 (BP163.S63 1990).

## Theme 4: Reconstruction

### Session 11 (March 26): Soroush: Religion and Secularity

Paradox of Islam and Secularity

Essence of Secularity and the place of Ethics

Rajaei, pp. 225- 231; and Soroush, C3, 4, 5, and 11 (pp. 39-87 and 171-183)

Recommended. <http://www.dr.soroush.com/English.htm>; Ashk P. Dahlen. *Islamic Law, Epistemology and Modernity; Legal Philosophy in Contemporary Iran* Charles. New York: Routledge, 2003, (electronic resource, particularly chapters VI and VII); D. Fletcher, "The Methodology of Abdolkarim Soroush; a Preliminary Study," *Islamic Studies*. 44:4 (Winter 2005), pp. 527-552; Behrooz Ghamari-Tabrizi. *Islam and Dissent in Post-revolutionary Iran: Abdolkarim Soroush, Religious Politics and Democratic Reform*. London: I. B.Tauris & Company, 2008 (DS 318.825 .G575 2008, U Ottawa); Nilufer Gole, "The Quest for the Islamic Self; within the Context of Modernity," in *Rethinking Modernity and National Identity in Turkey*, edited by Resat Kasba and Sibel Bozdogan. Seattle: University of Washington Press, 1997 (DR432 R48); Forough Jahanbakhsh. *Islam, Democracy and Religious Modernism in Iran (1953-2000): from Bazargan to Soroush*. Leiden: Brill, 2001 (BP173.6 J34. 2001); A. Soroush. *The Expansion of Prophetic Experience: Essays on Historicity, Contingency and Plurality in Religion*. Translated by Nilou Mobasser, Edited with analytical introduction by Forough Jahanbakhsh. Leiden Brill, 2009 (electronic resource); and Valla Vakili. *Debating Religion and Politics in Iran: The Political Thought of Abdolkarim Soroush*. New York: Council on Foreign Relations, 1996 (could be downloaded from the Council's webpage).

### Session 12 (April 2): Soroush: Current Deficits; Freedom

The Poverty of Islamism

Reason, Freedom, Tolerance and Governance

Soroush, C6, 8, 9, and 10 (pp. 88-170)

Recommended: Hassan Abba, "'Islam versus the West' and the Political Thought of Abdolkarim Soroush," *The Fletcher School Online Journal for issues related to Southwest Asia and Islamic Civilization* (Spring 2006, online); Mehrzad Boroujerdi, "Three Philosophical Debates in Post-Revolutionary Iran," in his book *Iranian Intellectuals and the West: The Tormented Triumph of Nativism*. Syracuse: Syracuse University Press, 1996; Behrooz Ghamari-Tabrizi, "Contentious Public Religion: Two Conceptions of Islam in Revolutionary Iran, Ali Shari'ati and Abdolkarim Soroush," *International Sociology*. 19:4 (December 2004), pp. 504-523 (online); A. Soroush, "Shia Islam as a Factor in World Politics," in *Bridging the Divide: Religious Dialogue and Universal Ethics*. Foreword by Helmut Schmidt and Edited by Thomas S. Axworthy. Montreal: McGill-Queen's University Press, c2008. (BL65. P4 B75 2008), pp. 87-94; and Robin Wright, "Islam and Liberal Democracy; Two Visions of Reformation," *Journal of Democracy* 7:2 (1996), pp. 64-75.

### Week 13 (April 9): Concluding Session

A. General Observations

B. Papers due in class

## Academic Accommodations

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The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or [pmc@carleton.ca](mailto:pmc@carleton.ca) for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your **Letter of Accommodation** at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (*if applicable*). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the PMC website for the deadline to request accommodations for the formally-scheduled exam (*if applicable*).

**For Religious Observance:** Students requesting accommodation for religious observances should apply in writing to their instructor for alternate dates and/or means of satisfying academic requirements. Such requests should be made during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist, but no later than two weeks before the compulsory academic event. Accommodation is to be worked out directly and on an individual basis between the student and the instructor(s) involved. Instructors will make accommodations in a way that avoids academic disadvantage to the student. Instructors and students may contact an Equity Services Advisor for assistance ([www.carleton.ca/equity](http://www.carleton.ca/equity)).

**For Pregnancy:** Pregnant students requiring academic accommodations are encouraged to contact an Equity Advisor in Equity Services to complete a *letter of accommodation*. Then, make an appointment to discuss your needs with the instructor at least two weeks prior to the first academic event in which it is anticipated the accommodation will be required.

**Plagiarism:** The University Senate defines plagiarism as “presenting, whether intentional or not, the ideas, expression of ideas or work of others as one’s own.” This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in “substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They may include a mark of zero for the plagiarized work or a final grade of “F” for the course.

**Submission and Return of Term Work:** Papers must be submitted directly to the instructor according to the instructions in the course outline and will not be date-stamped in the departmental office. Late assignments may be submitted to the drop box in the corridor outside B640 Loeb. Assignments will be retrieved every business day at **4 p.m.**, stamped with that day's date, and then distributed to the instructor. For essays not returned in class please attach a **stamped, self-addressed envelope** if you wish to have your assignment returned by mail. Final exams are intended solely for the purpose of evaluation and will not be returned.

**Grading:** Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Final standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points is:

Percentage	Letter grade	12-point scale	Percentage	Letter grade	12-point scale
90-100	A+	12	67-69	C+	6
85-89	A	11	63-66	C	5
80-84	A-	10	60-62	C-	4
77-79	B+	9	57-59	D+	3
73-76	B	8	53-56	D	2
70-72	B-	7	50-52	D-	1

**Approval of final grades:** Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by an instructor may be subject to revision. No grades are final until they have been approved by the Dean.

**Carleton E-mail Accounts:** All email communication to students from the Department of Political Science will be via official Carleton university e-mail accounts and/or cuLearn. As important course and University information is distributed this way, it is the student's responsibility to monitor their Carleton and cuLearn accounts.

**Carleton Political Science Society:** The Carleton Political Science Society (CPSS) has made its mission to provide a social environment for politically inclined students and faculty. Holding social events, debates, and panel discussions, CPSS aims to involve all political science students at Carleton University. Our mandate is to arrange social and academic activities in order to instill a sense of belonging within the Department and the larger University community. Members can benefit through numerous opportunities which will complement both academic and social life at Carleton University. To find out more, visit <https://www.facebook.com/groups/politicalsciencesociety/> or come to our office in Loeb D688.

**Official Course Outline:** The course outline posted to the Political Science website is the official course outline.