

# From Moses to Malcolm X: The Narratives of Religious Founders

RELI 4850 T / 5850 X (Winter 2020)

Religion

College of the Humanities

Wednesdays 8:30-11:30; 234 PA

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**Course Description:** It is not a universal feature of religion that it has a founder, but many do. And these religions offer us a unique opportunity of study, for where there is a founder, there is always a way of representing that founder figure. This course looks for patterns in these representations by coming at the different founders with different sets of questions: cultural memory theory, social identity theory, gender theory, social location and description, historical criticism, textual and literary representation, hagiography, ritual, historiography, and so on.

**Course Objective:** The aim of this course is to consider the forces that motivate and shape the generation of founder narratives in religious movements around the world and throughout time: social memory, historiography, nostalgia, reverence, contest, social identity formation, and so on. Comparison is not explanation, but it is the first step towards analysis.

## Learning Objectives

By the end of the course, students should be able:

- to demonstrate critical thought concerning the narratives groups manufacture about their past.
- to situate the rhetoric of a few founder-narratives within the history of religion and social history more broadly.
- to apply a number of theoretical frameworks to founder narratives.
- to speak knowledgeably about the origin narratives of a number of religions.

## Course Evaluation

Class Leadership – 10%

Reading Responses / Class Participation – 40%

Presentation of Essay Figures and Annotated Bibliography – 10%

Presentation of Draft – 10%

Research Essay – 30%

## Weekly Topics, Required Readings, and Additional Resources

<b>Jan 8</b>	On Being a Scholar: Bibliographical and Knowledge Management
<b>Jan 15</b>	<p>On Reverence and Comparison</p> <ul style="list-style-type: none"> <li>• Lincoln, Bruce. “Theses on Method.” <i>Method &amp; Theory in the Study of Religion</i> 8 (1996): 225–27. [PDF in cuLearn]</li> <li>• Jonathan Z. Smith, <i>Imaging Religion: From Babylon to Jonestown</i> (Chicago: Chicago University Press, 1982), pp. 19-35; and Jonathan Z. Smith, “The ‘End’ of Comparison,” in <i>A Magic Still Dwells: Comparative Religion in the Postmodern Age</i>, eds. Kimberley C. Patton and Benjamin C. Ray (Berkeley: University of California Press, 2000), 237-41. [single PDF in cuLearn]</li> </ul>
<b>Jan 22</b>	<p><b>Remembered Origins</b></p> <ul style="list-style-type: none"> <li>• Halbwachs, Maurice. <i>On Collective Memory</i>. Translated by Lewis A. Coser. Chicago: University of Chicago Press, 1992, pp. 46-51, 84-119. [single PDF in cuLearn]</li> </ul> <p><u>Additional Resources:</u></p> <p>Assmann, Jan. <i>Religion and Cultural Memory</i>. Stanford: Stanford University Press, 2006.</p> <p>Baumeister, Roy F., and Stephen Hastings. “Distortions of Collective Memory: How Groups Flatter and Deceive Themselves.” In <i>Collective Memory of Political Events: Social Psychological Perspectives</i>, edited by James W. Pennebaker, Dario Paez, and Bernard Rimé, 277–93. Mahwah: Erlbaum, 1997.</p> <p>Ben-Yehuda, Nachman. <i>Masada Myth: Collective Memory and Mythmaking in Israel</i>. Madison: University of Wisconsin Press, 1995.</p> <p>Burke, Peter. “History as Social Memory.” In <i>Memory: History, Culture and the Mind</i>, edited by Thomas Butler, 97–113. Oxford: Basil Blackwell, 1989.</p> <p>Connerton, Paul. “Seven Types of Forgetting.” <i>Memory Studies</i> 1 (2008): 59–71.</p> <p>Conway, Martin A. “Memory and the Self.” <i>Journal of Memory and Language</i> 53 (2005): 594–628.</p> <p>Fentress, J., and C. Wickham. <i>Social Memory</i>. Oxford: Blackwell, 1992.</p> <p>Fernyhough, Charles. <i>Pieces of Light: The New Science of Memory</i>. New York: Harper Collins, 2012.</p>

	<p>Foscarini, Giorgia. “Collective Memory and Cultural Identity: A Comparative Study of the Politics of Memory and Identity Among Israelis of Polish and Tunisian Descent.” <i>Ethnologies</i> 39 (2017): 81–98.</p> <p>Loftus, Elizabeth F. “When A Lie Becomes Memory’s Truth: Memory Distortion After Exposure to Misinformation.” <i>Current Directions in Psychological Science</i> 1 (1992): 121–23.</p> <p>Neumann, Birgit. “The Literary Representation of Memory.” In <i>Cultural Memory Studies: An International and Interdisciplinary Handbook</i>, edited by Astrid Erll, Ansgar Nünning, and Sara B. Young, 333–43. Berlin: Walter de Gruyter, 2008.</p> <p>Nora, Pierre. <i>Realms of Memory: Conflicts and Divisions</i>. Edited by Lawrence D. Kritzman. Translated by Arthur Goldhammer. New York: Columbia University Press, 1996.</p> <p>Olick, Jeffrey K., Vered Vinitzky-Seroussi, and Daniel Levy, eds. <i>The Collective Memory Reader</i>. New York: Oxford University Press, 2011.</p> <p>Poole, Ross. “Memory, History and the Claims of the Past.” <i>Memory Studies</i> 1 (2008): 149–66.</p> <p>Roediger, Henry L., and Kathleen B. McDermott. “Distortions of Memory.” In <i>The Oxford Handbook of Memory</i>, edited by Endel Tulving and Fergus I. M. Craik, 149–62. New York: Oxford University Press, 2000.</p> <p>Schacter, Daniel L., ed. <i>Memory Distortion: How Minds, Brains, and Societies Reconstruct the Past</i>. Cambridge, MA: Harvard University Press, 1995.</p> <p>Schudson, Michael. “Dynamics of Distortion in Collective Memory.” In <i>Memory Distortion: How Minds, Brains, and Societies Reconstruct the Past</i>, edited by Daniel L. Schacter, 346–64. Cambridge, MA: Harvard University Press, 1995.</p> <p>Schwartz, Barry. <i>Abraham Lincoln and the Forge of National Memory</i>. Chicago: University of Chicago Press, 2000.</p>
<b>Jan 29</b>	<p>Jesus 1</p> <ul style="list-style-type: none"> <li>• Gospel of Matthew</li> </ul>
<b>Feb 5</b>	<p>Jesus 2</p> <ul style="list-style-type: none"> <li>• Crook, Zeba A. “Collective Memory Distortion and the Quest for the Historical Jesus.” <i>Journal for the Study of the Historical Jesus</i> 11 (2013): 53–76. [PDF in cuLearn]</li> <li>• Le Donne, Anthony. “The Problem of Selectivity in Memory Research: A Response to Zeba Crook.” <i>Journal for the Study of the Historical Jesus</i> 11 (2013): 77–97. [PDF in cuLearn]</li> <li>• Crook, Zeba A. “Gratitude and Comments to Le Donne.” <i>Journal for the Study of the Historical Jesus</i> 11 (2013): 98–105. [PDF in cuLearn]</li> </ul>
<b>Feb 12</b>	Presentation of Essay Figures – Initial Thoughts
<b>Feb 19</b>	<b>Winter Break</b>
<b>Feb 26</b>	<p><b>Reverential Origins</b></p> <ul style="list-style-type: none"> <li>• <a href="https://themillions.com/2010/12/will-you-beat-hagiographers-please-be-quiet-please.html">https://themillions.com/2010/12/will-you-beat-hagiographers-please-be-quiet-please.html</a></li> <li>• Insley, Sarah, and Jeanne-Nicole Mellon Saint-Laurent. “Biography, Autobiography, and Hagiography.” In <i>A Companion to Late Antique</i></li> </ul>

*Literature*, edited by Scott McGill and Edward J. Watts, 373–88. Medford, MA: Wiley Blackwell, 2018. [PDF in cuLearn]

Additional Resources:

Augustine, Jonathan Morris. *Buddhist Hagiography in Early Japan: Images of Compassion in the Gyoki Tradition*. London: Routledge, 2004.

Ashton, Gail. *The Generation of Identity in Late Medieval Hagiography: Speaking the Saint*. London: Routledge, 2000.

Ben-Ami, Issachar, and Yiśśākār Ben-‘Ammî. *Saint Veneration Among the Jews in Morocco*. Detroit: Wayne State University Press, 1998.

Bilu, Yoram. “Ethnography and Hagiography.” In *Ethics and Process in the Narrative Study of Lives*, edited by Ruthellen Josselson, 151–71. Thousand Oaks, CA: SAGE Publications, 1996.

Cameron, Averil J. *Abû Dharr Al-Ghifârî: An Examination of his Image in the Hagiography of Islam*. Oriental Translation Fund, New Series, Vol. XLIII. London: Luzac and Co. Ltd. for the Royal Asiatic Society, 1973.

Coon, Lynda L. *Sacred Fictions: Holy Women and Hagiography in Late Antiquity*. Philadelphia: University of Pennsylvania Press, 1997.

Ernst, Carl W. “From Hagiography to Martyrology: Conflicting Testimonies to a Sufi Martyr of the Delhi Sultanate.” *History of Religions* 24 (1985): 308–27.

Kieschnick, John. *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography*. Vol. 10. Studies in East Asian Buddhism 10. Honolulu: University of Hawai’i Press, 1997.

Meri, Josef W. *The Cult of Saints Among Muslims and Jews in Medieval Syria*. Oxford University Press, 2002.

Miller, Patricia Cox. “Is There a Harlot in This Text? Hagiography and the Grotesque.” *Journal of Medieval and Early Modern Studies* 33 (2003): 419–435.

Papaconstantinou, Arietta. “Historiography, Hagiography, and the Making of the Coptic ‘Church of the Martyrs’ in Early Islamic Egypt.” *Dumbarton Oaks Papers* 60 (2006): 65–86.

Rapp, Claudia. “Comparison, Paradigm, and the Case of Moses in Panegyric and Hagiography.” In *The Propaganda of Power: The Role of Panegyric in Late Antiquity*, edited by Mary Whitby, 277–98. Leiden: Brill, 1998.

Renard, John. *Tales of God’s Friends: Islamic Hagiography in Translation*. Berkeley: University of California Press, 2009.

Rinehart, Robin. *One Lifetime, Many Lives: The Experience of Modern Hindu Hagiography*. Atlanta: Scholars Press, 1999.

**Mar 4**

**Created Origins**

- Hayden White, *Figural Realism: Studies in Mimesis Effect*. Baltimore, Johns Hopkins University Press, 1999, pp. 1-26. [PDF in cuLearn]

Additional Resources:

Al-Azmeh, Aziz. *Times of History: Universal Topics in Islamic Historiography*. Budapest: Central European University Press, 2007.

Beckles, Hilary. "Sex and Gender in the Historiography of Caribbean Slavery." In *Engendering History: Caribbean Women in Historical Perspective*, edited by Verene Shepherd, Bridget Brereton, and Barbara Bailey, 125–40. New York: Palgrave Macmillan US, 1995.

Burke, Peter. "History as Social Memory." In *Memory: History, Culture and the Mind*, edited by Thomas Butler, 97–113. Oxford: Basil Blackwell, 1989.

Cameron, Averil. *History as Text: The Writing of Ancient History*. Chapel Hill, North Carolina: The University of North Carolina Press, 1989.

Carignan, Michael I. "Fiction as History or History as Fiction? George Eliot, Hayden White, and Nineteenth-Century Historicism." *Clio* 29 (2000): 395–415.

Castañeda, Antonia I. "Gender, Race, and Culture: Spanish-Mexican Women in the Historiography of Frontier California." *Frontiers: A Journal of Women Studies* 11 (1990): 8–20.

Caulfield, Sueann. "The History of Gender in the Historiography of Latin America." *Hispanic American Historical Review* 81 (2001): 449–90.

DeCaroli, Robert. *Haunting the Buddha: Indian Popular Religions and the Formation of Buddhism*. New York: Oxford University Press, 2004.

Fuller, Jason D. "Modern Hinduism and the Middle Class: Beyond Revival in the Historiography of Colonial India." *The Journal of Hindu Studies* 2 (2009): 160–78.

Gokhale, Balkrishna Govind. *New Light on Early Buddhism*. Bombay: Popular Prakashan, 1994.

Gombrich, Richard F. *How Buddhism Began: The Conditioned Genesis of the Early Teachings*. London: Routledge, 2006.

Halpern, Baruch. "The Resourceful Israelite Historian: The Song of Deborah and Israelite Historiography." *Harvard Theological Review* 76 (1983): 379–401.

Heehs, Peter. "Shades of Orientalism: Paradoxes and Problems in Indian Historiography." *History and Theory* 42 (2003): 169–95.

Herzog, Hanna. "Redefining Political Spaces: A Gender Perspective on the *Yishuv* Historiography." *Journal of Israeli History* 21 (2002): 1–25.

Hollywood, Amy. "Gender, Agency, and the Divine in Religious Historiography." *The Journal of Religion* 84 (2004): 514–28.

Jordanova, Ludmilla. "Gender and the Historiography of Science." *The British Journal for the History of Science* 26 (1993): 469–83.

Kansteiner, Wulf. "Hayden White's Critique of the Writing of History." *History and Theory* 32 (1993): 273–95.

Kapstein, Matthew. *The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory*. New York: Oxford University Press, 2000.

	<p>Long, V. Philips. <i>Israel's Past in Present Research: Essays on Ancient Israelite Historiography</i>. Winona Lake: Eisenbrauns, 1999.</p> <p>Maraldo, John C. "Hermeneutics and Historicity in the Study of Buddhism." <i>The Eastern Buddhist</i> 19 (1986): 17–43.</p> <p>Marincola, John. <i>Authority and Tradition in Ancient Historiography</i>. Cambridge: Cambridge University Press, 1997.</p> <p>McMullin, Neil. "Historical and Historiographical Issues in the Study of Pre-Modern Japanese Religions." <i>Japanese Journal of Religious Studies</i> 16 (1989): 3–40.</p> <p>Navrátílová, Hana. "Gender and Historiography (in Deir El-Medina)?" <i>Sozialisationen: Individuum-Gruppe-Gesellschaft: Beiträge Des Ersten Münchner Arbeitskreises Junge Aegyptologie</i>. Wiesbaden: Harrassowitz, 2012, 149–167.</p> <p>Paul, Herman. <i>Hayden White</i>. Cambridge: Polity, 2011.</p> <p>Robson, James. "Formation and Fabrication in the History and Historiography of Chan Buddhism." <i>Harvard Journal of Asiatic Studies</i> 71 (2011): 311–49.</p> <p>Rodet, Marie. "Migrants in French Sudan: Gender Biases in the Historiography." In <i>Trans-Atlantic Migration. The Paradoxes of Exile</i>, edited by Toyin Falola and Niyi Afolabi, 165–68. New York: Routledge, 2007.</p> <p>Rousseau, Philip. <i>The Cultural Turn in Late Ancient Studies: Gender, Asceticism, and Historiography</i>. Durham, NC: Duke University Press, 2005.</p> <p>Silk, Jonathan A. <i>Riven by Lust: Incest and Schism in Indian Buddhist Legend and Historiography</i>. Honolulu: University of Hawaii Press, 2009.</p> <p>Trompf, Garry W. <i>Early Christian Historiography: Narratives of Retribution</i>. London: Routledge, 2016.</p> <p>Wedemeyer, Christian K. "Tropes, Typologies, and Turnarounds: A Brief Genealogy of the Historiography of Tantric Buddhism." <i>History of Religions</i> 40 (2001): 223–59.</p> <p>White, Hayden. <i>The Content of the Form: Narrative Discourse and Historical Representation</i>. Baltimore, London: The Johns Hopkins University Press, 1987.</p> <p>Whitney, Elspeth. "The Witch 'She'/The Historian 'He': Gender and the Historiography of the European Witch-Hunts." <i>Journal of Women's History</i> 7 (1995): 77–101.</p> <p>Wright, Dale S. "Historical Understanding: The Ch'an Buddhist Transmission Narratives and Modern Historiography." <i>History and Theory</i> 31 (1992): 37–46.</p> <p>Zeleza, Paul Tiyambe. "Gender Biases in African Historiography." In <i>African Gender Studies: A Reader</i>, edited by O. Oyěwùmí, 207–232. New York: Palgrave Macmillan, 2005.</p>
<p><b>Mar 11</b></p>	<p>Contested Origins</p> <ul style="list-style-type: none"> <li>• Berger, Peter L. "The Sociological Study of Sectarianism." <i>Social Research</i> 21 (1954): 467–85. [PDF in cuLearn]</li> <li>• Berlinerblau, Jacques. "Toward a Sociology of Heresy, Orthodoxy, and Doxa." <i>History of Religions</i> 40 (2001): 327–51. [PDF in cuLearn]</li> </ul>

Additional Resources:

Bartkowski, John P. "Claims-Making and Typifications of Voodoo as a Deviant Religion: Hex, Lies, and Videotape." *Journal for the Scientific Study of Religion* 37 (1998): 559–79.

Berger, Peter L. "Sectarianism and Religious Sociation." *American Journal of Sociology* 64, no. 1 (July 1, 1958): 41–44.

Chopra, Rohit. "Neoliberalism as Doxa: Bourdieu's Theory of the State and the Contemporary Indian Discourse on Globalization and Liberalization." *Cultural Studies* 17 (2003): 419–44.

Graf, Fritz. "Theories of Magic in Antiquity." In *Magic and Ritual in the Ancient World*, edited by Paul Allan Mirecki and Marvin W. Meyer, 93–104. Leiden: Brill, 2002.

Hampshire, Annette P., and James A. Beckford. "Religious Sects and the Concept of Deviance: The Mormons and the Moonies." *The British Journal of Sociology* 34 (1983): 208–29.

Haqqani, Husain. "Weeding out the Heretics: Sectarianism in Pakistan." *Current Trends in Islamist Ideology* 4 (2006): 73–88.

Katz, Jack. "Deviance, Charisma, and Rule-Defined Behavior." *Social Problems* 20 (1972): 186–202.

Kent, Stephen A. "Deviance Labelling and Normative Strategies in the Canadian 'New Religions/Countercult' Debate." *Canadian Journal of Sociology / Cahiers Canadiens de Sociologie* 15 (1990): 393–416.

Lewis, Bernard. "Some Observations on the Significance of Heresy in the History of Islam." *Studia Islamica*, no. 1 (1953): 43–63.

McGowan, Andrew. "Eating People: Accusations of Cannibalism Against Christians in the Second Century." *Journal of Early Christian Studies* 2 (1994): 413–42.

Qadir, Ali. "When Heterodoxy Becomes Heresy: Using Bourdieu's Concept of Doxa to Describe State-Sanctioned Exclusion in Pakistan." *Sociology of Religion* 76 (2015): 155.

Simon, Udo, and Robert Langer. "The Dynamics of Orthodoxy and Heterodoxy. Dealing with Divergence in Muslim Discourses and Islamic Studies." *Die Welt Des Islams* 48 (2008): 273–88.

Smith, Jonathan Z. "Trading Places." In *Ancient Magic and Ritual Power*, edited by Marvin Meyer and Paul Mirecki, 13–27. Leiden: Brill, 1995.

Stratton, Kimberly B. *Naming the Witch: Magic, Ideology, and Stereotype in the Ancient World*. New York: Columbia University Press, 2007.

Victor, Jeffrey S. "Fundamentalist Religion and the Moral Crusade Against Satanism: The Social Construction of Deviant Behavior." *Deviant Behavior* 15 (1994): 305–34.

———. "Moral Panics and the Social Construction of Deviant Behavior: A Theory and Application to the Case of Ritual Child Abuse." *Sociological Perspectives* 41 (1998): 541–65.

Wallis, Roy, and Steve Bruce. "Stark-Bainbridge Theory of Religion: A Critical Analysis and Counter Proposals." *Sociology of Religion* 45 (1984): 11–27.

Wilson, Bryan R. *The Social Dimensions of Sectarianism: Sects and New Religious Movements in Contemporary Society*. New York: Oxford University Press, 1992.

	<p>Zaidman-Dvir, Nurit, and Stephen Sharot. "The Response of Israeli Society to New Religious Movements: ISKCON and Teshuvah." <i>Journal for the Scientific Study of Religion</i> 31 (1992): 279–95.</p>
<p><b>Mar 18</b></p>	<p><b>Lost Origins</b></p> <ul style="list-style-type: none"> <li>• Edward W. Said, <i>Orientalism</i> (New York: Basic Books, 1978), pp. 111-66 [single PDF in cuLearn]</li> </ul> <p><u>Additional Resources:</u></p> <p>Altglas, Véronique. <i>From Yoga to Kabbalah: Religious Exoticism and the Logics of Bricolage</i>. New York: Oxford University Press, 2014.</p> <p>Antony, Mary Grace. "'It's Not Religious, But It's Spiritual:' Appropriation and the Universal Spirituality of Yoga." <i>Journal of Communication &amp; Religion</i> 37 (2014): 63–81.</p> <p>———. "Tailoring Nirvana: Appropriating Yoga, Resignification and Instructional Challenges." <i>International Journal of Media &amp; Cultural Politics</i> 12 (2016): 283–303.</p> <p>Askegaard, Søren, and Giana M. Eckhardt. "Glocal Yoga: Re-Appropriation in the Indian Consumptionscape." <i>Marketing Theory</i> 12 (2012): 45–60.</p> <p>Cohen, Erik. "The Vegetarian Festival and the City Pillar: The Appropriation of a Chinese Religious Custom for a Cult of the Thai Civic Religion." <i>Journal of Tourism and Cultural Change</i> 10 (2012): 1–21.</p> <p>Coskuner-Balli, Gokcen, and Burcak Ertimur. "Legitimation of Hybrid Cultural Products: The Case of American Yoga." <i>Marketing Theory</i> 17 (2017): 127–47.</p> <p>Ernst, Carl W. "Situating Sufism and Yoga." <i>Journal of the Royal Asiatic Society</i> 15 (2005): 15–43.</p> <p>Geaves, Ron. "Sufism in the West." In <i>The Cambridge Companion to Sufism</i>, edited by Lloyd Ridgeon, 233–56. New York: Cambridge University Press, 2015.</p> <p>Jain, Andrea. <i>Selling Yoga: From Counterculture to Pop Culture</i>. New York: Oxford University Press, 2014.</p> <p>Jain, Andrea R. "Who Is to Say Modern Yoga Practitioners Have It All Wrong? On Hindu Origins and Yogaphobia." <i>Journal of the American Academy of Religion</i> 82 (2014): 427–71.</p> <p>Johnson, Paul C. "Shamanism from Ecuador to Chicago: A Case Study in New Age Ritual Appropriation." <i>Religion</i> 25 (1995): 163–78.</p> <p>Kay, David N. <i>Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation</i>. London: Routledge, 2007.</p> <p>Keister, Jay. "Seeking Authentic Experience: Spirituality in the Western Appropriation of Asian Music." <i>The World of Music</i> 47 (2005): 35–53.</p> <p>Klassen, Pamela E. "Ritual Appropriation and Appropriate Ritual: Christian Healing and Adaptations of Asian Religions." <i>History and Anthropology</i> 16 (2005): 377–91.</p>



	<p>Konik, Adrian. <i>Buddhism and Transgression: The Appropriation of Buddhism in the Contemporary West</i>. Leiden: Brill, 2009.</p> <p>Maddox, Callie Batts. "Studying at the Source: Ashtanga Yoga Tourism and the Search for Authenticity in Mysore, India." <i>Journal of Tourism and Cultural Change</i> 13 (2015): 330–43.</p> <p>Miller, Amara Lindsay. "Eating the Other Yogi: Kathryn Budig, the Yoga Industrial Complex, and the Appropriation of Body Positivity." <i>Race and Yoga</i> 1 (2016): 1–22.</p> <p>Orzech, Charles D. "The 'Great Teaching of Yoga,' the Chinese Appropriation of the Tantras, and the Question of Esoteric Buddhism." <i>Journal of Chinese Religions</i> 34 (2006): 29–78.</p> <p>Puustinen, Liina, and Matti Rautaniemi. "Wellbeing for Sale: Representations of Yoga in Commercial Media." <i>Temenos-Nordic Journal of Comparative Religion</i> 51 (2015): 45–70.</p> <p>Rocha, Cristina Moreira da. "Zen Buddhism in Brazil: Japanese or Brazilian?" <i>Journal of Global Buddhism</i> 1 (2000): 31–55.</p> <p>Sabra, Abdelhamid I. "The Appropriation and Subsequent Naturalization of Greek Science in Medieval Islam: A Preliminary Statement." <i>History of Science</i> 25 (1987): 223–43.</p> <p>Walraven, Boudewijn. "Buddhist Accommodation and Appropriation and the Limits of Confucianization." <i>Journal of Korean Religions</i> 3 (2012): 105–16.</p> <p>York, Michael. "New Age Commodification and Appropriation of Spirituality." <i>Journal of Contemporary Religion</i> 16 (2001): 361–72.</p>
<b>Mar 25</b>	Presentation of Drafts for Peer Review
<b>April 1</b>	Presentation of Drafts for Peer Review

## Email Communication

- Carleton’s Connect Mail is the official mode of email communication for all matters having to do with the university and with this course. All communications sent by Connect are official, and you are expected to get them. It is not an option to claim you did not get some announcement or request because you have another email address. You can configure your Connect account to forward university emails to another address, but you must be reachable through your connect account.

## Class Leadership – 10%

- Each class will be led by 1-2 students, depending on enrollment. Dates to be led by students are Jan 15 and 22, and Feb 26 onwards. The other days will be led by the professor.
- Leadership Days will be assigned by drawing names on the first day. There will be a window of 30mins after the end of the first class during which time *students* have the chance to trade their dates with another student and to let me know. After that, the dates will be set.
- In Class Leadership, everyone does the assigned reading and comes prepared to talk about it. The student/s assigned to lead the class will... lead the class: summarize the reading, situate it in the course topic, provoke conversation and questions from the class. The professor will participate as a peer (and interject occasionally as a moderator).

## **Reading Responses / Class Participation – 40%**

- Without the active and consistent participation of all members, a seminar dies. Learning is collaborative and collegial, always. Students whose lack of preparation for class, inattention to conversations, and inability to contribute meaningfully to class discussions will find me to be a harsh marker in this category. Everyone else will find me quite generous.
- The course is designed to give you a number of theoretical frameworks that I find useful for reading founder narratives. Part of our discussion each class will involve students articulating how they think that day's theoretical framework shapes their thinking about the figure who is the object of their study.
- In order to ensure fruitful conversation is possible, students will submit brief responses to the readings for all classes except Jan 8, Feb 12, Mar 25, and April 1.

## **Presentation of Essay Figures and Annotated Bibliography – 10%**

- Papers in this course will take what we have learned in the course, using the theoretical frameworks provided and any a student wishes to bring, and apply them to a figure not covered, e.g., (NOT i.e.) Moses, Diogenes, Confucius, Siddhartha Gautama, Muhammad, Guru Nanak, Helena Blavatsky, Malcolm X, ...
- On Feb 12, students will take turns presenting on the figure they have chosen. This presentation will include comment on the founding narratives, the issues that plague them, and some initial thoughts on the theoretical framework you think might be most useful for analyzing them. A Thesis Statement at this point is not necessary, but would help direct the conversation.
- At this point, an annotated bibliography should also be submitted, showing primary and secondary sources.

## **Presentation of Draft – 10%**

- On the last two days of class, students will do presentation of their paper. It is common for scholars to use a conference presentation as an opportunity to get feedback on a paper before sending it to a journal. So too here. We do not expect your paper to be complete. However, the rougher it is, the less useful will be the feedback from your peers.
- The time allotted for each presentation will be determined by the number of students in the class.
- Evaluation here will be based not on presentation style but solely on having enough work to present on. There is no expectation that this will be polished work.

## **Research Essays – 30%**

- In terms of the classroom and classroom performance, the expectations of undergraduate and graduate students alike are the same. It is only in terms of the research essays that expectations are different. Therefore separate briefs for these will be made available to the students.
- Final Papers will be due on April 25.



## University Regulations for All College of the Humanities Courses

### Copies of Written Work Submitted

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Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### Academic Integrity at Carleton

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Plagiarism is presenting, whether intentionally or not, the ideas, expression of ideas, or work of others as one's own. Plagiarism includes 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. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to: books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, art works, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, and material on the internet. More information can be found [here](#).

### Academic Accommodation Policy

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#### **Academic Accommodation**

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

**Pregnancy obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Religious obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Academic Accommodations for Students with Disabilities:** 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).

### **Survivors of Sexual Violence**

As a community, Carleton University is committed to maintaining a positive learning, working and living environment where sexual violence will not be tolerated, and is survivors are supported through academic accommodations as per Carleton's Sexual Violence Policy. For more information about the services available at the university and to obtain information about sexual violence and/or support, visit: [carleton.ca/sexual-violence-support](http://carleton.ca/sexual-violence-support)

### **Accommodation for Student Activities**

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience. Reasonable accommodation must be provided to students who compete or perform at the national or international level. Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. <https://carleton.ca/senate/wp-content/uploads/Accommodation-for-Student-Activities-1.pdf>

## **Grading System at Carleton University**

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Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points and the percentage conversion is below. Grade points indicated are for courses with 1.0 credit value. Where the course credit is greater or less than one credit, the grade points are adjusted proportionately.

[Grading System](#)

## **Course Sharing Websites and Copyright**

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Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or

distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

## Statement on Class Conduct

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The Carleton University Human Rights Policies and Procedures affirm that all members of the University community share a responsibility to:

- promote equity and fairness,
- respect and value diversity,
- prevent discrimination and harassment, and preserve the freedom of its members to carry out responsibly their scholarly work without threat of interference.

## Deferred Term Work

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In some situations, students are unable to complete term work because of illness or other circumstances beyond their control, which forces them to delay submission of the work.

Students who claim illness, injury or other extraordinary circumstances beyond their control as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor and **in all cases this must occur no later than three (3.0) working days after the term work was due.**

The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule. Normally, any deferred term work will be completed by the last day of term. More information is available [in the calendar](#).

## Deferred Final Exams

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Students who are unable to write a final examination because of a serious illness/emergency or other circumstances beyond their control may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made. [More information.](#)

The application for a [deferral](#) must:

1. be made in writing or online to the Registrar's Office no later than **three working days** after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation and, in cases of illness, by a medical certificate dated no later than one working day after the examination, or by appropriate documents in other cases. Medical documents must specify the date of the onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [forms and fees page](#).

Any questions related to deferring a Final Exam or Final Assignment/Take Home Examination should be directed to the [Registrar's Office](#).

## Withdrawal From Courses

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Withdrawn. No academic credit, no impact on the CGPA. WDN is a permanent notation that appears on the official transcript for students who withdraw after the full fee adjustment date in each term (noted in the Academic Year section of the Calendar each term). Students may withdraw on or before the last day of classes.

Important dates can be found [here](#).

## Financial vs. Academic Withdrawal

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**Make sure that you are aware of the separate deadlines for Financial and Academic withdrawal!**

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend – you must withdraw in Carleton Central within the published deadlines to cancel your registration. [More information](#)

## Department Contact Information

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**College of the Humanities** 300 Paterson Hall (613)520-2809

[CollegeOfHumanities@cunet.carleton.ca](mailto:CollegeOfHumanities@cunet.carleton.ca)

Drop box for CLCV, HUMS LATN GREK Term Papers and assignments is outside 300 P.A.

**Greek and Roman Studies** 300 Paterson Hall (613)520-2809

[GreekAndRomanStudies@cunet.carleton.ca](mailto:GreekAndRomanStudies@cunet.carleton.ca)

Drop Box is outside of 300 P.A.

**Religion** 2A39 Paterson Hall (613)520-2100

[Religion@cunet.carleton.ca](mailto:Religion@cunet.carleton.ca)

Drop box for RELI and SAST Term Papers and assignments is outside of 2A39 P.A.

**Registrar's Office** 300 Tory (613)520-3500

<https://carleton.ca/registrar/>

## Student Resources on Campus

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[CUKnowHow Website](#)

[Academics: From registration to graduation, the tools for your success.](#)