

Moses, Mary, Malcolm X: The Fictionalisation of Religious Founders

RELI 4850 T / 5850 X (Fall 2025)

Religion

College of the Humanities

Wednesdays 2:30-5:30pm; 2a46 PA

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Course Description: The primary aim of this course is to think deeply about how we construct the past. The over-arching theoretical framework therefore is historiographical: what is history, what is evidence, what are historical data, how do we get to the past, what are the investments, limitations, and aspirations of historical investigation? Our thinking on these questions will be facilitated first by engaging collectively and rigorously on a number of theoretical approaches that inform how we answer the above questions (among others), including Historiography itself in addition to Memory Theory, Hagiography, Labelling, Orientalism, Gender, and Social Scientific Criticism,; and secondly, by writing a piece of historical fiction on a religious founder figure, rather than a traditional essay.

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. 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 that 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 religious founder narratives.
- to speak knowledgeably about the origin narratives of a number of religions.
- to write clear, compelling, and coherent historical narratives.

Course Evaluation

Class Leadership – 10%

Reading Responses / Class Participation – 40%

Class Presentation of Story Figures and Annotated Bibliography – 10%

Class Presentation of Draft Story – 10%

Short Story – 30%

Readings: Students are not required to purchase textbooks or other learning materials for this course. All required readings will be available from the library or posted in Brightspace.

Weekly Topics, Required Readings, and Additional Resources

Sept 3	On Being a Scholar: Bibliographical and Knowledge Management
Sept 10	<p>On Reverence and Comparison</p> <ul style="list-style-type: none"> Lincoln, Bruce. “Theses on Method.” <i>Method & Theory in the Study of Religion</i> 8 (1996): 225–27. [PDF in cuLearn] 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 Brightspace]
Sept 17	<p>Remembered Origins</p> <ul style="list-style-type: none"> 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 Brightspace] <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>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>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>Sept 24</p>	<p>Reverential Origins</p> <ul style="list-style-type: none"> • https://themillions.com/2010/12/will-you-beat-hagiographers-please-be-quiet-please.html • Insley, Sarah, and Jeanne-Nicole Mellon Saint-Laurent. "Biography, Autobiography, and Hagiography." In <i>A Companion to Late Antique Literature</i>, edited by Scott McGill and Edward J. Watts, 373–88. Medford, MA: Wiley Blackwell, 2018. [PDF in Brightspace] <p><u>Additional Resources:</u></p> <p>Augustine, Jonathan Morris. <i>Buddhist Hagiography in Early Japan: Images of Compassion in the Gyoki Tradition</i>. London: Routledge, 2004.</p> <p>Ashton, Gail. <i>The Generation of Identity in Late Medieval Hagiography: Speaking the Saint</i>. London: Routledge, 2000.</p> <p>Ben-Ami, Issachar, and Yiśśākār Ben-'Ammî. <i>Saint Veneration Among the Jews in Morocco</i>. Detroit: Wayne State University Press, 1998.</p> <p>Bilu, Yoram. "Ethnography and Hagiography." In <i>Ethics and Process in the Narrative Study of Lives</i>, edited by Ruthellen Josselson, 151–71. Thousand Oaks, CA: SAGE Publications, 1996.</p> <p>Cameron, Averil J. <i>Abû Dharr Al-Ghifârî: An Examination of his Image in the Hagiography of Islam</i>. Oriental Translation Fund, New Series, Vol. XLIII. London: Luzac and Co. Ltd. for the Royal Asiatic Society, 1973.</p> <p>Coon, Lynda L. <i>Sacred Fictions: Holy Women and Hagiography in Late Antiquity</i>. Philadelphia: University of Pennsylvania Press, 1997.</p>

	<p>Ernst, Carl W. "From Hagiography to Martyrology: Conflicting Testimonies to a Sufi Martyr of the Delhi Sultanate." <i>History of Religions</i> 24 (1985): 308–27.</p> <p>Kieschnick, John. <i>The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography</i>. Vol. 10. Studies in East Asian Buddhism 10. Honolulu: University of Hawai'i Press, 1997.</p> <p>Meri, Josef W. <i>The Cult of Saints Among Muslims and Jews in Medieval Syria</i>. Oxford University Press, 2002.</p> <p>Miller, Patricia Cox. "Is There a Harlot in This Text? Hagiography and the Grotesque." <i>Journal of Medieval and Early Modern Studies</i> 33 (2003): 419–435.</p> <p>Papaconstantinou, Arietta. "Historiography, Hagiography, and the Making of the Coptic 'Church of the Martyrs' in Early Islamic Egypt." <i>Dumbarton Oaks Papers</i> 60 (2006): 65–86.</p> <p>Rapp, Claudia. "Comparison, Paradigm, and the Case of Moses in Panegyric and Hagiography." In <i>The Propaganda of Power: The Role of Panegyric in Late Antiquity</i>, edited by Mary Whitby, 277–98. Leiden: Brill, 1998.</p> <p>Renard, John. <i>Tales of God's Friends: Islamic Hagiography in Translation</i>. Berkeley: University of California Press, 2009.</p> <p>Rinehart, Robin. <i>One Lifetime, Many Lives: The Experience of Modern Hindu Hagiography</i>. Atlanta: Scholars Press, 1999.</p>
Oct 1	<p>Created Origins</p> <ul style="list-style-type: none"> • Hayden White, <i>Figural Realism: Studies in Mimesis Effect</i>. Baltimore, Johns Hopkins University Press, 1999, pp. 1-26. [PDF in Brightspace] <p><u>Additional Resources:</u></p> <p>Al-Azmeh, Aziz. <i>Times of History: Universal Topics in Islamic Historiography</i>. Budapest: Central European University Press, 2007.</p> <p>Cameron, Averil. <i>History as Text: The Writing of Ancient History</i>. Chapel Hill, North Carolina: The University of North Carolina Press, 1989.</p> <p>Carignan, Michael I. "Fiction as History or History as Fiction? George Eliot, Hayden White, and Nineteenth-Century Historicism." <i>Clio</i> 29 (2000): 395–415.</p> <p>DeCaroli, Robert. <i>Haunting the Buddha: Indian Popular Religions and the Formation of Buddhism</i>. New York: Oxford University Press, 2004.</p> <p>Fuller, Jason D. "Modern Hinduism and the Middle Class: Beyond Revival in the Historiography of Colonial India." <i>The Journal of Hindu Studies</i> 2 (2009): 160–78.</p> <p>Gombrich, Richard F. <i>How Buddhism Began: The Conditioned Genesis of the Early Teachings</i>. London: Routledge, 2006.</p> <p>Halpern, Baruch. "The Resourceful Israelite Historian: The Song of Deborah and Israelite Historiography." <i>Harvard Theological Review</i> 76 (1983): 379–401.</p>

	<p>Heehs, Peter. "Shades of Orientalism: Paradoxes and Problems in Indian Historiography." <i>History and Theory</i> 42 (2003): 169–95.</p> <p>Kansteiner, Wulf. "Hayden White's Critique of the Writing of History." <i>History and Theory</i> 32 (1993): 273–95.</p> <p>Kapstein, Matthew. <i>The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory</i>. New York: Oxford University Press, 2000.</p> <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>Navrátilová, Hana. "Gender and Historiography (in Deir El-Medina)?" <i>Sozialisationen: Individuum-Gruppe-Gesellschaft: Beiträge Des Ersten Münchner Arbeitskreises Junge Ägyptologie</i>. Wiesbaden: Harrassowitz, 2012, 149–167.</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>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>Wright, Dale S. "Historical Understanding: The Ch'an Buddhist Transmission Narratives and Modern Historiography." <i>History and Theory</i> 31 (1992): 37–46.</p>
Oct 8	Presentation of Story Figures – Initial Thoughts
Oct 15	<p>Gendered Origins</p> <ul style="list-style-type: none"> • Scott, Joan W. "Gender: A Useful Category of Historical Analysis." <i>The American Historical Review</i> 91.5 (1986): 1053–75. https://doi.org/10.2307/1864376 • Griffin, Ben. "Hegemonic Masculinity as a Historical Problem." <i>Gender & History</i> 30.2 (2018): 377–400. https://doi.org/10.1111/1468-0424.12363. <p><u>Additional Resources:</u></p> <p>Allen, Judith. "'Mundane' Men: Historians, Masculinity and Masculinism." <i>Historical Studies</i> 22.89 (1987): 617–28.</p>

- Baron, Ava. "Masculinity, the Embodied Male Worker, and the Historian's Gaze." *International Labor and Working-Class History* 69.1 (2006): 143–60.
- 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.
- Brady, Sean. "Why Examine Men, Masculinities and Religion in Northern Ireland?" Pages 218–51 in *Men, Masculinities and Religious Change in Twentieth-Century Britain*. Edited by Lucy Delap and Sue Morgan. London: Palgrave Macmillan UK, 2013.
- Brod, Harry. "The Construction of the Construction of Masculinities." Pages 19–32 in *Constructions of Masculinity in British Literature from the Middle Ages to the Present*. Edited by Stefan Horlacher. New York: Palgrave Macmillan US, 2011.
- 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.
- Connell, Raewyn. "Masculinities in Global Perspective: Hegemony, Contestation, and Changing Structures of Power." *Theory and Society* 45 (2016): 303–18.
- Connell, Robert William. *Masculinities*. Routledge, 2020.
- Herzog, Hanna. "Redefining Political Spaces: A Gender Perspective on the *Yishuv* Historiography." *Journal of Israeli History* 21 (2002): 1–25.
- Doron, Assa, ed. *Gender and Masculinities: Histories, Texts and Practices in India and Sri Lanka*. London: Routledge, 2017.
- Gay, Jean-Pascal. "Towards a Religious History of Gender: Sacerdotal masculinity and the Historicization of Hegemony." Pages 37–45 in *Masculinités sacerdotales*. Edited by Jean-Pascal Gay, Silvia Mostaccio, and Josselin Tricou. Turnhout, Belgium: Brepols Publishers, 2023.
- Goode, Mike. *Sentimental Masculinity and the Rise of History, 1790-1890*. Cambridge: Cambridge University Press, 2009.
- Hallama, Peter. "Introduction: Men and Masculinities under Socialism: Toward a Social and Cultural History." *Aspasia* 15 (2021): 1–20.
- Harvey, Karen. "The History of Masculinity, circa 1650–1800." *Journal of British Studies* 44 (2005): 296–311.
- Hodgson, Natasha R., Katherine J. Lewis, and Matthew M. Mesley, eds. *Crusading and Masculinities*. London: Routledge, 2019.
- Hollywood, Amy. "Gender, Agency, and the Divine in Religious Historiography." *The Journal of Religion* 84 (2004): 514–28.
- Rodet, Marie. "Migrants in French Sudan: Gender Biases in the Historiography." In *Trans-Atlantic Migration. The Paradoxes of Exile*, edited by Toyin Falola and Niyi Afolabi, 165–68. New York: Routledge, 2007.

	<p>Roper, Michael, and John Tosh. "Introduction: Historians and the Politics of Masculinity." Pages 1–24 in <i>Manful Assertions</i>. Edited by Michael Roper and John Tosh. Routledge, 2021.</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>Sinha, Mrinalini. "Giving Masculinity a History: Some Contributions from the Historiography of Colonial India." <i>Gender & History</i> 11 (1999): 445–60.</p> <p>Strange, Carolyn. "Femininities and Masculinities." Pages 221–42 in <i>The Oxford Handbook of Legal History</i>. Edited by Markus D. Dubber and Christopher Tomlins. Oxford University Press, 2018.</p> <p>Tosh, John. "Hegemonic Masculinity and the History of Gender." Pages 41–58 in <i>Masculinities in Politics and War: Gendering Modern History</i>. Edited by Stefan Dudink, Karen Hagemann, and John Tosh. Manchester: Manchester University Press, 2004.</p> <p>Tosh, John. "The History of Masculinity: An Outdated Concept?" Pages 17–34 in <i>What Is Masculinity?</i> Edited by John H. Arnold and Sean Brady. London: Palgrave Macmillan UK, 2011.</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>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>
Oct 22	Winter Break
Oct 29	<p>Social Origins</p> <ul style="list-style-type: none"> • Geertz, C. "On the Nature of Anthropological Understanding." <i>American Scientist</i> 63 (1975): 47–53. [single PDF in Brightspace] • Triandis, Harry C. <i>Individualism & Collectivism</i>. Boulder: Westview Press, 1995. [single PDF in Brightspace] <p><u>Additional Resources:</u></p> <p>Barton, Carlin A. <i>Roman Honor: The Fire in the Bones</i>. Berkeley: University of California Press, 2001.</p> <p>Erchak, Gerald M. <i>The Anthropology of Self and Behaviour</i>. New Brunswick, NJ: Rutgers University Press, 1992.</p> <p>Fortes, Meyer. <i>Oedipus and Job in West African Religion</i>. Cambridge: Cambridge University Press, 1959.</p> <p>Gale, Richard M. <i>The Divided Self of William James</i>. Cambridge: Cambridge University Press, 1999.</p>

Gilmore, David G., ed. *Honor and Shame and the Unity of the Mediterranean*. Washington, D.C: American Anthropological Association, 1987.

Homans, P. *Jung in Context: Modernity and the Making of a Psychology*. Chicago: University of Chicago Press, 1979.

Hui, C. Harry, and Marcelo J. Villareal. "Individualism-Collectivism and Psychological Needs." *Journal of Cross-Cultural Psychology* 20 (1989): 310–23.

Malik, Rabia. "Culture and Emotions: Depression Among Pakistanis." Pages 145–62 in *Culture in Psychology*. Edited by Corinne Squire. London: Routledge, 2000.

Malina, Bruce J. "The Individual and the Community -- Personality in the Social World of Early Christianity." *Biblical Theology Bulletin* 9 (1979): 126–38.

Morris, Brian. *Anthropology of the Self: The Individual in Cultural Perspective*. Boulder, CO: Pluto Press, 1994.

Pilch, J. J. "Psychological and Psychoanalytical Approaches to Interpreting the Bible in Social-Scientific Context." *Biblical Theology Bulletin* 27 (1997): 112–16.

Pitt-Rivers, Julian. "Honor and Social Status." Pages 19–77 in *Honor and Shame: The Values of Mediterranean Society*. Edited by J. G. Peristiany. Chicago: University of Chicago Press, 1966.

Rosaldo, Michelle Z. "Toward an Anthropology of Self and Feeling." Pages 137–57 in *Culture Theory: Essays on Mind, Self and Emotion*. Edited by Richard A. Shweder and Robert A. Levine. Cambridge: Cambridge University Press, 1984.

Shweder, Richard A. *Thinking Through Cultures: Expeditions in Cultural Psychology*. Cambridge, MA: Harvard University Press, 1991. Squire, Corinne, ed. *Culture in Psychology*. London: Routledge, 2000.

Stannard, David E. *Shrinking History: On Freud and the Failure of Psychohistory*. New York: Oxford University Press, 1980.

Triandis, Harry C., Robert Bontempo, Marcelo J. Villareal, Masaaki Asai, and Nydia Lucca. "Individualism and Collectivism: Cross-Cultural Perspectives on Self-Ingroup Relationships." *Journal of Personality and Social Psychology* 54 (1988): 323–38.

Valsiner, Jaan, ed. *The Oxford Handbook of Culture and Psychology*. Oxford ; New York: Oxford University Press, 2012.

	<p>Weber, Elke U., and Christopher K. Hsee. "Culture and Individual Judgment and Decision Making." <i>Applied Psychology</i> 49 (2000): 32–61.</p> <p>Yrizarry, Nathan, David Matsumoto, Chikako Imai, Kristie Kookan, and Sachiko Takeuchi. "Culture and Emotion." Pages 131–47 in <i>Cross-Cultural Topics in Psychology</i>. Edited by Leonore Loeb Adler and Uwe P. Gielen. Westport, CT: Praeger, 2001.</p>
Nov 5	<p>Contested Origins</p> <ul style="list-style-type: none"> • Bremmer, Jan N. "The Birth of the Term 'Magic.'" <i>Zeitschrift für Papyrologie und Epigraphik</i> 126 (1999): 1–12. [single PDF in Brightspace] • Styers, Randall. "Magic and the Play of Power." Pages 255–62 in <i>Defining Magic: A Reader</i>. Edited by Bernd-Christian Otto and Michael Stausberg. Critical Categories in the Study of Religion. Sheffield: Equinox, 2013. [single PDF in Brightspace] <p><u>Additional Resources:</u></p> <p>Bartkowski, John P. "Claims-Making and Typifications of Voodoo as a Deviant Religion: Hex, Lies, and Videotape." <i>Journal for the Scientific Study of Religion</i> 37 (1998): 559–79.</p> <p>Berger, Peter L. "The Sociological Study of Sectarianism." <i>Social Research</i> 21 (1954): 467–85.</p> <p>Berlinerblau, Jacques. "Toward a Sociology of Heresy, Orthodoxy, and Doxa." <i>History of Religions</i> 40 (2001): 327–51.</p> <p>Graf, Fritz. "Theories of Magic in Antiquity." In <i>Magic and Ritual in the Ancient World</i>, edited by Paul Allan Mirecki and Marvin W. Meyer, 93–104. Leiden: Brill, 2002.</p> <p>Haqqani, Husain. "Weeding out the Heretics: Sectarianism in Pakistan." <i>Current Trends in Islamist Ideology</i> 4 (2006): 73–88.</p> <p>Katz, Jack. "Deviance, Charisma, and Rule-Defined Behavior." <i>Social Problems</i> 20 (1972): 186–202.</p> <p>Kent, Stephen A. "Deviance Labelling and Normative Strategies in the Canadian 'New Religions/Countercult' Debate." <i>Canadian Journal of Sociology / Cahiers Canadiens de Sociologie</i> 15 (1990): 393–416.</p> <p>McGowan, Andrew. "Eating People: Accusations of Cannibalism Against Christians in the Second Century." <i>Journal of Early Christian Studies</i> 2 (1994): 413–42.</p> <p>Qadir, Ali. "When Heterodoxy Becomes Heresy: Using Bourdieu's Concept of Doxa to Describe State-Sanctioned Exclusion in Pakistan." <i>Sociology of Religion</i> 76 (2015): 155.</p>

	<p>Smith, Jonathan Z. "Trading Places." In <i>Ancient Magic and Ritual Power</i>, edited by Marvin Meyer and Paul Mirecki, 13–27. Leiden: Brill, 1995.</p> <p>Stratton, Kimberly B. <i>Naming the Witch: Magic, Ideology, and Stereotype in the Ancient World</i>. New York: Columbia University Press, 2007.</p> <p>Victor, Jeffrey S. "Fundamentalist Religion and the Moral Crusade Against Satanism: The Social Construction of Deviant Behavior." <i>Deviant Behavior</i> 15 (1994): 305–34.</p> <p>———. "Moral Panics and the Social Construction of Deviant Behavior: A Theory and Application to the Case of Ritual Child Abuse." <i>Sociological Perspectives</i> 41 (1998): 541–65.</p> <p>Wilson, Bryan R. <i>The Social Dimensions of Sectarianism: Sects and New Religious Movements in Contemporary Society</i>. New York: Oxford University Press, 1992.</p>
Nov 12	<p>Lost Origins</p> <ul style="list-style-type: none"> • Edward W. Said, <i>Orientalism</i> (New York: Basic Books, 1978), pp. 111-66 [single PDF in Brightspace] <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 & Religion</i> 37 (2014): 63–81.</p> <p>———. "Tailoring Nirvana: Appropriating Yoga, Resignification and Instructional Challenges." <i>International Journal of Media & 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>
Nov 19	Presentation of Drafts for Peer Review
Nov 26	Presentation of Drafts for Peer Review
Dec 3	Catch-up Day

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%

- Any class with an assigned reading (with the exception of Sept 10) will be led by 1-2 students, depending on enrollment. 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 60mins after the end of the first class for students to trade their dates with each other if they want a different date. After that, the dates will be considered final.
- In Class Leadership, everyone does ONE of the two assigned reading and comes prepared to talk about it. The student/s assigned to lead the class will: summarize the reading, situate it in the course topic, provoke conversation and questions from the class. But the Class Leader does not bear full responsibility for keeping conversation moving along; other students must contribute to this with their questions, comments, and observations (see: Class Participation). 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 struggles. 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 thinking about 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 that fruitful conversation is possible, students will submit brief reflections to the assigned readings for all classes except Sept 10, Feb 12, Mar 25, and April 1.

Presentation of Story Figures and Annotated Bibliography – 10%, Oct 8

- The figure who is your focus **must be historical** – that is, an actual person who lived in an actual time period and place. Mythical figures (Adam, Abraham, Asclepius, Remus/Romulus, etc.) would not work because in your narrative you need to be able to create a rich and realistic version of your figure's time and place. Mythical figures are not anchored in real time, so that cannot be done as easily.
- Other than this caveat, you can write on any religious founder figure, including sectarian figures (not only Jesus for Christianity, but Paul, Luther, or Theresa of Avilla (etc); not only Muhammad for Islam, but Abu Bakr, Jafar, or Rabia Basri (etc.); etc. etc.).
- On Oct 8, writers 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 story you're planning to weave around them.
- At this point, an annotated bibliography should also be submitted, showing primary and secondary sources.

Peer Review of Draft Short Stories – 10%

- Draft short stories will be shared with everyone in the class. Each writer must read each story. Class time will be spent providing peer feedback.
 - Bring any comment: grammar/style corrections or comments, story items that confuse you, historical issues that confuse or concern you. But also bring COMPLIMENTS

(scenes or dialogue you really liked) and IDEAS to help where a writer is struggling. Any feedback that could not be shared in class time should be sent to the writer for their benefit.

- There is no expectation that your story is in its final form, but as a rule, the more polished / the more advanced it is, the higher the quality of the feedback you can receive.
- The time allotted for story will be determined by the number of writers we have to fit in.

Final Short Stories – 30%

- In terms of the classroom and classroom performance, the expectations of undergraduate and graduate writers alike are the same. It is only in terms of the stories that expectations are different. Therefore, separate briefs for these will be made available to the student writers in Brightspace.
- Final Short Stories will be due on Dec 15, 2025.

University Regulations for All College of the Humanities Courses (Updated July 21, 2025)

Academic Dates and Deadlines

[This schedule](#) contains the dates prescribed by the University Senate for academic activities. Dates relating to fee payment, cancellation of course selections, late charges, and other fees or charges will be published in the [Important Dates and Deadlines section](#) of the Registration Website.

Copies of Written Work Submitted

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

Online Learning Resources

[On this page](#), you will find resources collected by Carleton Online to help you succeed in your online courses; Learning Strategies and Best Practices, Study Skills, Technology and Online Interaction and Engagement.

Academic Integrity Policy

The University Academic Integrity Policy defines plagiarism as “*presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one’s own.*” This 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, artworks, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, material on the internet and/or conversations.

Examples of plagiarism include, but are not limited to:

- any submission prepared in whole or in part, by someone else, including the unauthorized use of generative AI tools (e.g., ChatGPT)
- using ideas or direct, verbatim quotations, paraphrased material, algorithms, formulae, scientific or mathematical concepts, or ideas without appropriate acknowledgment in any academic assignment
- using another's data or research findings without appropriate acknowledgement
- submitting a computer program developed in whole or in part by someone else, with or without modifications, as one's own
- failing to acknowledge sources with proper citations when using another's work and/or failing to use quotations marks."

Plagiarism is a serious offence that cannot be resolved directly by the course's instructor.

The Associate Dean of the Faculty follows a rigorous [process for academic integrity allegations](#), including reviewing documents and interviewing the student, when an instructor suspects a violation has been committed. Penalties for violations may include a final grade of "F" for the course.

Co-operation or Collaboration

An important and valuable component of the learning process is the progress a student can make as a result of interacting with other students. In struggling together to master similar concepts and problems and in being exposed to each other's views and approaches, a group of students can enhance and speed up the learning process. Carleton University encourages students to benefit from these activities which will not generally be viewed as a violation of the Policy. With the exception of tests and examinations, instructors will not normally limit these interactions.

Students shall not co-operate or collaborate on academic work when the instructor has indicated that the work is to be completed on an individual basis. Failure to follow the instructor's directions in this regard is a violation of the standards of academic integrity. Unless otherwise indicated, students shall not co-operate or collaborate in the completion of a test or examination.

Group Work: There are many cases where students are expected or required to work in groups to complete a course requirement. Normally, students are not responsible for violations of this policy committed by other members of a group in which they participate.
More information on the process [here](#).

Academic Accommodations

Academic accommodation refers to educational practices, systems and support mechanisms designed to accommodate diversity and difference. The purpose of accommodation is to enable students to perform the essential requirements of their academic programs. At no time does academic accommodation undermine or compromise the learning objectives that are established by the academic authorities of the University.

Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the *Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances*, are outlined on the [Academic Accommodations website](#).

Requests for Academic Accommodation

You may need special arrangements to meet your academic obligations during the term. For an accommodation request, the processes can be [found here](#).

Addressing Human Rights Concerns

The University and all members of the University community share responsibility for ensuring that the University's educational, work and living environments are free from discrimination and harassment. Should you have concerns about harassment or discrimination relating to your age, ancestry, citizenship, colour, creed (religion), disability, ethnic origin, family status, gender expression, gender identity, marital status, place of origin, race, sex (including pregnancy), or sexual orientation, please contact the [Department of Equity and Inclusive Communities](#) at equity@carleton.ca.

Grading System at Carleton University

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

[The system of grades used](#), with corresponding grade points and the percentage conversion can be found [here](#).

Course Sharing Websites and Copyright

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).

[More information](#)

Student Rights and Responsibilities at Carleton

Carleton University strives to provide a safe environment conducive to personal and intellectual growth, free of injustice and characterized by understanding respect, peace, trust, and fairness.

The [Student Rights and Responsibilities Policy](#) governs the non-academic behaviour of students. Carleton University is committed to building a campus that promotes personal growth through the establishment and promotion of transparent and fair academic and non-academic responsibilities.

Deferred Term Work

In some situations, students are unable to complete term work because of extenuating circumstances beyond their control, which forces them to delay submission of the work. Requests for academic consideration are made in accordance with the [Academic Consideration Policy for Students in Medical or Other Extenuating Circumstances](#).

Students who claim short-term extenuating circumstances (normally lasting up to five days) as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor. If the instructor requires supporting documentation, the instructor may only request submission of the University's self-declaration form, which is available on the [Registrar's Office website](#). The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule.

1. Normally, any deferred term work will be completed by the last day of term. In all cases, formative evaluations providing feedback to the student should be replaced with formative evaluations. In the event the altered due date must extend beyond the last day of classes in the term, the instructor will assign a grade of zero for the work not submitted and submit the student's earned grade accordingly; the instructor may submit a change of grade at a later date. Term work cannot be deferred by the Registrar.
2. In cases where a student is not able to complete term work due to extenuating circumstances lasting for a significant period of time/ long-term (normally more than five days), the instructor and/or student may elect to consult with the Registrar's Office (undergraduate courses) or Graduate Registrar (graduate courses) to determine appropriate action.
3. If a student is concerned the instructor did not respond to the request for academic consideration or did not provide reasonable accommodation, the student should follow the appeals process described in the [Academic Consideration Policy](#).
4. If academic consideration is granted, but the student is unable to complete the accommodation according to the terms set out by the instructor as a result of further illness, injury, or extraordinary circumstances beyond their control, the student may submit a petition to the Registrar's Office (undergraduate courses)/Graduate Registrar (graduate courses). Please note, however, that the course instructor will be required to submit an earned final grade and further consideration will only be reviewed according to established precedents and deadlines. (More information: [Undergraduate](#) | [Graduate](#)).

Deferred Final Exams

Students who are unable to write a final examination because of extenuating circumstances, as defined in the [Academic Consideration Policy](#), 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.

The application for a deferral must:

1. be made in writing to the Registrar's Office no later than three (3) working days after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation. In cases of short-term extenuating circumstances normally lasting no more than five (5) days, students must include the University's self-declaration form, which can be found on [the Registrar's Office website](#). Additional documentation is required in cases of extenuating circumstances lasting longer than five (5) days and must be supported by a medical note specifying the date of 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 [here](#).

Academic Consideration Policy

As per the [Academic Consideration Policy](#), if students encounter extenuating circumstances that temporarily hinder their capacity to fulfil in-class academic requirements, they can request academic consideration. The Academic Consideration for Coursework is only available for accommodations regarding course work. Requests for accommodations during the formal exam period must follow the [official deferral process](#).

NOTE: As per the Policy, students are to speak with/contact their instructor before submitting a request for Academic Consideration. Requests are not automatically approved. Approving and determining the accommodation remains at the discretion of the instructor. Students should consult the course syllabus about the instructor's policy or procedures for requesting academic consideration. [More information here](#).

Financial vs. Academic Withdrawal

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. A fee adjustment is dependent on registration being canceled within the published [fee deadlines](#) and dependent on your course load. A course dropped after the deadline for financial withdrawal will receive a grade of Withdrawn (WDN), which appears on your official transcript.

Even if you miss the deadline for financial withdrawal, you might decide to drop a course to avoid a failure or a poor grade showing up on your student record and bringing down your CGPA. It is your responsibility to drop the course via Carleton Central within the published [deadlines](#) (see Academic Withdrawal).

If you are considering withdrawing from a course, you may want to talk to an advisor first. Course withdrawal may affect your student status, as well as your eligibility for student funding, immigration status, residence accommodation and participation in varsity sports, etc.

Additionally, remember that once you choose your courses, you must use the “Calculate amount to pay” button to determine the correct amount of fees to pay.

Carleton Central is your one-stop shop for registration activities. If you are interested in taking a course, make sure to complete your registration. Simply attending a course does not mean you are registered in it, nor is it grounds for petition or appeal.

Mental Health and Wellness at Carleton

As a student you may experience a range of mental health challenges that significantly impact your academic success and overall well-being. If you need help, please speak to someone. There are numerous resources available both on- and off-campus to support you. For more information, please consult <https://wellness.carleton.ca/>

Emergency Resources ([on and off campus](#))

- Suicide Crisis Helpline: call or text 9-8-8, 24 hours a day, 7 days a week.
- For immediate danger or urgent medical support: call 9-1-1

Carleton Resources

- Mental Health and Wellbeing: <https://carleton.ca/wellness/>
- Health & Counselling Services: <https://carleton.ca/health/>
- Paul Menton Centre: <https://carleton.ca/pmc/>
- Academic Advising Centre (AAC): <https://carleton.ca/academicadvising/>
- Centre for Student Academic Support (CSAS): <https://carleton.ca/csas/>
- Equity & Inclusivity Communities: <https://carleton.ca/equity/>

Off Campus Resources

- Distress Centre of Ottawa and Region: call 613-238-3311, text 343-306-5550, or connect online at <https://www.dcottawa.on.ca/>
- Mental Health Crisis Service: call 613-722-6914 or toll-free 1-866-996-0991, or connect online at <http://www.crisisline.ca/>
- Empower Me Counselling Service: call 1-844-741-6389 or connect online at <https://students.carleton.ca/services/empower-me-counselling-services/>
- Good2Talk: call 1-866-925-5454 or connect online at <https://good2talk.ca/>
- The Walk-In Counselling Clinic: for online or on-site service <https://walkincounselling.com>

The Centre for Indigenous Support and Community Engagement

The Centre for Indigenous Initiatives is proud to offer culturally centered individual counselling to students who self-identify as First Nation, Metis or Inuk. Through this service, Indigenous students [can access confidential, individual sessions for support with personal, mental health or academic challenges.](#)

Department Contact Information

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CollegeOfHumanities@cunet.carleton.ca

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MEMS (Undergraduate Minor) 300 Paterson Hall
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