REL 100QW
Introduction to Religion - Fall 2019

Location: Seney Hall 209
Instructor: Dr. Florian Pohl (fpohl@emory.edu)
Office: Seney Hall 115B
Hours: MW 4:00-5:00 p.m., or by appointment

General Education Program Requirements: This course fulfills the HSC (History, Society, Culture), Q (Ways of Inquiry), and CWR (Continuing Writing) requirements.

Course Description

A map such as the one below might be familiar to you if you have ever opened a textbook on “world religions.” Yet, the color-coded map raises fundamental questions about what we mean when we use the term “religion.” For one, its global coverage suggests that every part of the world “has religion.” Religion, we are asked to understand, is everywhere; it’s a universal aspect of humanity. Despite “religion’s” asserted omnipresence (All areas of the world are color-coded.), the different colors of the map suggest that different cultures differ in their experiences of this universal we call “religion.” We’ve gotten used to speaking of these different-color, bounded blocks of humanity as “world religions,” implying that these specific groups and traditions such as Buddhism, Christianity, and Islam are internally coherent (They share the same color on the map.) and discrete or bounded (Their colors don’t mix.)

This course raises questions about the conceptual shortcomings of the “world religion paradigm.” Rather than starting from the assumption that religion is a “thing” to be studied, we will study what people think and talk about when they label something as "religion." In short, the focus of our study will be the idea of religion. Lest you feel we're not studying religion at all, remember that (the idea of) religion is not unlike other concepts of difference such as race or gender. We frequently assume these concepts to be obvious and self-evident that we rarely question their realness. On closer look, however, we may come to see that, although these concepts do not define any realities of differences between people, they are politically consequential: We use them to understand ourselves, to articulate differences, and to exert power and influence. Behind these concepts, then, lie relations of power we need to attend to when we study (the idea of) religion.

Course Objectives

From the foregoing you can see that the ultimate aim of the course is to neither glorify nor critique any one tradition but rather to equip you with an understanding and skills in
the study of religion as an academic discipline. In short, the goals and objectives for you as a student in this course are:

- to gain access to some basic information about a number of different traditions we commonly call world religions, without attempting to discuss all of them comprehensively (that would be an impossible task);
- to describe and discuss recent debates about the concept of religion as a category and the problem with the "world religions" paradigm;
- to explore a range of theoretical tools for critical analysis in the cultural and discursive study of religion;
- to learn how to think about religion rather than what to think about (the idea of) religion;
- to develop the ability to analyze and critically evaluate ideas, arguments, and points of view that have religious presuppositions or implications;
- to construct your own arguments within the framework of the academic study of religion to convince others that your way of conceptualizing a matter is correct; and
- to further develop skills in expressing yourself orally and in writing within and beyond the academic study of religion.

Readings


- Additional readings: We will also make extensive use of web sources. The web is not a library but it can be a fabulous resource if navigated cautiously, i.e., if you critically evaluate and assess the information you find there. Finally, we will also get in the scholarly habit of using some of the standard reference works in the study of religion, most of which are available through the library’s extensive online collection. These include: *Encyclopedia of Religion* (ER), *Encyclopedia of Religion in America* (ERA), *Contemporary American Religion* (CAR), *Encyclopaedia of Islam, 2nd ed.* (EI2), *Encyclopaedia Judaica* (EJ).

You will be expected to have the assigned readings with you, whether from the textbook or the Canvas files, in class each day. Please include the printing of online documents as part of your book budget.

Canvas Learning Technology

This course will involve using the online communication tools on Canvas as well as readings and documents located there. You would do well to acquaint yourself with the features Canvas offers and different usages and use them as frequent points of entry.
and exploration around many of the issues we will be discussing as well as in preparation for the assignments.

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**Course Requirements and Grading**

The Final Grade will be calculated as follows:

1. Preparation and Participation 10%
2. Reading Responses 10%
3. Site Visit Paper 10%
4. Inquiry Essay I 20%
5. Inquiry Essay II 20%
6. Final Inquiry Project 30%

**1. Preparation and Participation (10%)**

**Preparation**: Reading assignments for each week are due at the beginning of each week unless noted otherwise. I expect you to keep up with all readings and assignments and to get the notes for missed class sessions from your peers. Appropriate preparation means reading the material several times, making notes, and coming to class with specific questions; part of this preparation should include consultation with recommended readings and standard reference works to understand fully the argument in the text.

**Participation**: There will be ample opportunity for you to participate in our class. Apart from my lectures you will be involved in activities such as class discussion, group work with subsequent presentations, and in-class writing assignments. Additional activities and assignments including peer assessments on written and oral work will also count toward your participation grade. While I will call on you often and ask about the content of assigned readings you are strongly encouraged to ask questions and suggest topics for discussion in class on your own.

**Student Minutes and Presentation**: Taking notes on lectures and class discussion is a critical part of your learning experience. You are all expected to take notes during class as you must draw on them for your own work as well as when preparing for the essays. Your notes will also be the basis for **brief 2-minute presentations** that each of you is to give in class as part of your participation grade. Every day our meetings will start with one of you presenting on the previous class session. Be concise as you only have two minutes of talking time, and resist the temptation to provide a summary of the previous
2. Reading Responses (10%)

For this class, you are asked to write short analytical responses to the assigned readings (250-300 words). This task is designed to encourage you to keep up with your reading, keep you engaged with the material, enrich class discussion (as you will already have something to say), help you practice your skills in thinking critically and writing fluidly, and, finally, provide a log of your thoughts at this state in your studies. See Canvas for more details.

3. Site Visit Paper (10%)

For this paper (1,000 words, +/- 10%) you are required to attend a public worship service or a religious ceremony in a religious tradition other than your own. You may choose any temple, synagogue, church, mosque, etc. that you wish, with the rule that it must be of a faith you have never practiced. To visit and observe worship in a religious tradition other than your own can by itself be a fascinating eye-opening experience. It will give you an insight into the actual living reality of the religion. Moreover, it is also a good way to measure the textbook’s knowledge and class discussion against your own personal experiences. Part of the visit will be to interview a member of the group about what you observed. After your visit, you are to write an analytical essay that provides a meaningful academic perspective on the worship service. See Canvas for more details.

4.-5. Inquiry Essay I and Inquiry Essay II (20% each, 40% total)

The analysis essays encourage you to study one topic carefully and in its context, as you refine your ability to write clearly and argue persuasively within the academic study of religion. All essays will be take-home essays of 1,200 words (+/- 10%). I will post in advance of each assignment essay prompts as well as guidelines on how to write the essays. I will be looking for two things in your writing: a) evidence of your knowledge and understanding of class material and b) your ability to use or apply the material in ways that go beyond what you have read or heard in class. This second part can be done in many ways: you can critique the material, apply it to something else, or even just explain it in a different way. Regardless of your approach to the topic, you must have a specific point or claim to argue in your essay. I encourage you to write a thesis paragraph ahead of time and to discuss it with me. Many students have found that it improves the quality of their writing. Support for your writing will also come from your peers through a peer review process. See Canvas for more details.

6. Final Inquiry Project (30%)

Your final assignment asks you to write analysis essay of 1,500 words (+/- 10%). The guidelines for the previous inquiry essays also apply to the final essay. Different from the earlier assignments, however, the final analysis essay gives you the opportunity to reflect in a thoughtful, mature, informed, and scholarly manner on a topic of your choice relating to our course. Any topic or text that relates to and draws on the materials from this course is permissible. Make sure that you offer an argument about, or interpretation of, the topic you choose. Make one overall point. Do not try to do too
much. The point of this assignment is to encourage depth, since the journals encourage breadth. See Canvas for more details.

Policies

Attendance

You must be present for class meetings to do well in the course. You should aim to arrive to class meetings a couple minutes early having read the assignment and taken notes, including at least two questions or observations to contribute to discussion. Latecomers will be counted absent at the very beginning of class. Should you be late, you are permitted to enter the classroom only if you do so silently and without disturbing class proceedings. You are allowed to be absent from a total of three (3) class sessions. With every additional absence, your final grade for this class will go down 5%. This means you should plan ahead with your allowance of three absences. Talk to me ahead of time if you foresee any difficulties for yourself with this policy. My expectations of professionalism extend to classroom etiquette. This includes such behavior as arriving on time, staying in the classroom until an official break or the end of the class period, and packing up only when class has finished.

Religious Holidays Arrangements

Instructors are encouraged, not required, to accommodate students' academic needs related to religious holidays. Please make every effort to negotiate your religious holiday needs within the first two weeks of the semester; waiting longer may compromise your instructor’s ability to extend satisfactory arrangements. If you need guidance negotiating your needs related to a religious holiday, the College Chaplain, Rev. Lyn Pace, ppace@emory.edu, Candler Hall 202, is willing and available to help. **Please be aware that Rev. Pace is not tasked with excusing students from classes or writing excuses for students to take to their professors. Emory’s official list of religious holidays may be found at http://www.religiouslife.emory.edu/faith_traditions/holidays.html.

Devices in Class

You may utilize laptops and tablets in their capacity as learning aids during class. You may not use them for communicating, browsing, gaming, doing schoolwork for other courses, or otherwise departing from the task at hand during the brief periods of the week we will spend together. Your phone(s) should be powered down, or in airplane mode, and stowed during class. If you find yourself needing to access the day’s reading on your phone, or are expecting a time-sensitive call, announce it before class begins.

Office Hours and Opportunities for Conferencing about Your Writing

Peer reviews, class discussion, and written feedback that I give you on your assignments are meant to help you reflect on your writing and to enhance your written work through a series of revisions. In addition to these formal procedures, I also encourage you to see me during my office hours for us to reflect together on how to improve your writing. If my office hours conflict with your schedule, I will be happy to make an appointment with you at a more convenient time.
Writing Center (Pierce Hall 117)

The Writing Center usually opens in the third or fourth week of the semester. Consultants in the Oxford Writing Center are available to support Oxford College students as they work on any type of writing assignment and/or text, at any stage of the composing process. Consultants can assist with a range of projects, from traditional papers and presentations to websites and other multimedia projects. They take a similar approach as they work with students on concerns including idea development, structure, use of sources, grammar, and word choice. They usually do not proofread for students. Instead, they discuss strategies and resources students can use as they write, revise, and edit their own work. All students, monolingual and multilingual, are welcome to visit the Writing Center tutors. Learn more and make an appointment by visiting the WCOnline website of the Writing Center (Links to an external site.). Please review tutoring policies before your visit.

Honor Code

The Honor Code applies to all assignments, in and out of the classroom. All work in this course must be entirely your own and entirely original to the requirements of this course in this semester. For more info, visit: http://oxford.emory.edu/catalog/regulations/honor-code.html

Accommodating Students with a Disability

- If you have a documented disability and have anticipated barriers related to the format or requirements of this course, or presume having a disability (e.g. mental health, attention, learning, vision, hearing, physical or systemic), and are in need of accommodations for this semester, we encourage you to contact the Office of Accessibility Services (OAS) to learn more about the registration process and steps for requesting accommodations at oas_oxford@emory.edu.
- If you are a student that is currently registered with OAS and have not requested or received a copy of your accommodation notification letter, please notify OAS immediately.
- Students who have accommodations in place are encouraged to coordinate with their professor during the first week of the semester, to communicate specific needs for the course as it relates to approved accommodations.
- Accommodations may not be implemented until the instructor is provided an accommodation letter and discusses the accommodation plan for this course face to face with the OAS student. Accommodations may not be implemented

For additional information regarding OAS, please visit the website: http://equityandinclusion.emory.edu/access

Title IX Reporting

Title IX Reporting: Every Emory employee who is informed about an allegation of sexual misconduct involving any student is required to notify a Title IX Coordinator either directly or through their relevant reporting structure. However, employees who serve in a professional role in which communications are afforded confidential status under the law (e.g., medical providers, therapists, and professional and pastoral counselors) are not bound by this requirement but may, consistent with their ethical and legal obligations, be
required to report limited information about incidents without revealing the identities of the individuals involved, to a Title IX Coordinator or Deputy Title IX Coordinator. All members of the Emory community are encouraged to promptly report incidents of sexual harassment and discrimination.

For more information, visit: http://sexualmisconductresources.emory.edu/policies/index.html

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**Course Schedule**

**Aug 29: Introductions to each other and the class**

**Required:**

- Livingston, Preface, pp. xv-xvii
- Please prepare for our first class meeting by familiarizing yourself with our course site on Canvas as you will use it often throughout the semester.

**Sep 3: What is religion?**

**Required:**

- Livingston (Part I, Chapter 1, pp. 1-14)


**Sep 5: Ways of studying religion**

**Required:**

- Livingston (Part I, Chapter 2, pp. 15-34)

**Optional:**
Sep 10: Do Native Americans have religion?

Required:

- Black Elk Speaks (Preface, Chapters 1-2)

Optional:


Sep 12: Postcolonialism and decolonization


Optional:

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**Sep 17: Black Elk’s Great Vision**

**Required:** Go over chapters 1 and 2 in *Black Elk Speaks* and continue reading chapters 3-14.

**Optional:**

- Read the two source texts ("The Prophet's Mission" and "The Prophet's Night Journey") describing different events in the life of Prophet Muhammad in the Islamic tradition and think about how the experiences expressed in the two accounts compare to Black Elk’s experience described in the chapter on the Great Vision.

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**Sep 19: Black Elk and the Ghost Dance Movement**

**Required:**

- *Black Elk Speaks* (Chapters 15-22).

**Optional:** "Ghost Dance" (ER), "Wovoka" (ER). Note: The *Encyclopedia of Religion* (ER) is available online through the Emory Library system.

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**Sep 24: We have religion too**


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**Sep 26: Black Elk Speaks and Neihardt’s authorship**
Required: *Black Elk Speaks* (Chapters 23-25, Postscript). Topics for reflection: authorship of Black Elk Speaks, Neihardt's role

Optional:


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Oct 1: The Sioux beyond Black Elk Speaks

TBA

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Oct 3: No class (Reading/Writing day for INQ essay)

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Inquiry Essay 1: Due Oct 6 (11:59 p.m.)

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Oct 8: Muslim diversity

Required:


Optional:


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Oct 10: Malcolm X, Black nationalism, and the Nation of Islam
Required:

- *The Autobiography of Malcolm X*, chapters 10-16;


Optional Readings on Whiteness and (American) Religion:


Optional Readings on Situating Muslim Experience in Race Scholarship:


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**Fall Break: Oct 14-15**
Oct 17: History of Yakub

Required:

- Re-read X’s Chapter 10 and focus on the “History of Yakub.”


Oct 22: State Islamophobia (NOI, DOJ, FBI)


Optional:


Oct 24: Malcolm X's Hajj

Required:

- The Autobiography of Malcolm X (chapters 17-19)

What do a successful executive from suburban Malaysia, a religious radio commentator from rural South Africa and an Irish-born college professor from the United States have in common? They’re all about to embark on the spiritual journey of a lifetime—the sacred Islamic pilgrimage to Mecca known as the hajj. One out of every five people on Earth--some 1.3 billion--practice Islam. Over 80 percent of these Muslims live outside the Middle East, but they share a single spiritual center, and each year two million Muslims visit the holy city during the hajj. During the five-day hajj, believers seek to become closer to God, ask pardon for their sins, and renew their spiritual commitment. The
events of the hajj have long remained veiled from non-Muslims, who are forbidden even to enter the holy city of Mecca. But a team of Muslim filmmakers gained access to Islam’s holiest place during the peak of the pilgrimage to document the event for National Geographic Television. This film reveals the many faces of modern Islam.

Optional: “Muslim Pilgrimage” (ER) or “hadjdj” (EI2)

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Oct 29: Reassessing Malcolm X, Black nationalism, and the Nation of Islam


Optional:


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Oct 31: Categorizing the NOI (Is it authentically Islamic?)

Required:


Assignment (Note: If you decide to write a reading response, please write in response to this assignment.): Find a textbook on religion or world religions and examine how the book categorizes the Nation of Islam. Examine where the authors discuss the NOI and how they classify or categorize it. Do they group the NOI together with other religions or groups and, if so, what are their reasons for doing so? Be prepared to report on your observations in class. (Note: A wide selection of religion textbooks is available at the Oxford library. You can also browse textbooks online through Google Books or Amazon. Frequently it will suffice to examine the table of contents or the index to grasp the principle by which the book classifies the religions it discusses.)

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Nov 5: African American Muslims after Malcolm X

Required:
• Etmam, Omar. “For Black Muslim students, a two pronged fight for solidarity (Links to an external site.),” *PBS News Hour*. August 13, 2016. Web.

Optional Readings on African-American Muslim History after Malcolm X:


Optional Readings on Anti-Black Racism and anti-Muslim Racism in the US:

• Curtis, Edward E. "Black History, Islam, and the Future of the Humanities Beyond White Supremacy." In Humanities Futures: Franklin Humanities Institute, 2016. Web (Links to an external site.).
• “Black, Muslim, American: Interview with Dr. Jamillah Karim,” *The Islamic Monthly* (February 27, 2013). Web.

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**Nov 7: Coffee and Conversation with Dr. Wolfram Weisse**

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**Inquiry Essay 2: Due Nov 10 (11:59 p.m.)**

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**Nov 12: Jewish diversity (The Hasidic Movement)**

**Required:**

- *Holy Days* (Chapters 1-2)

**Optional:**


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**Nov 14: Hasidic piety**

**Required:**

- Holy Days (Chapters 3-6)
**Nov 19: Hasidic authority and the Rebbe**

**Required:**

- Holy Days (Chapters 3-6)


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**Nov 21: Religion and gender (Women’s agency in gender-traditional religions)**

**Required:**

- Holy Days (Chapters 7-15).

**Optional Readings on Religion, Gender, and Sexuality:**


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Site Visit Paper: Due Nov 24 (11:59 p.m.)

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Nov 26: Final Inquiry Project (Individual consultations, optional)

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Dec 3: Re-thinking religion: The category and classification of religion


Optional:


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Dec 5: In-class peer reviews of Final Inquiry Project drafts

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Dec 10: Last day of class

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Final Inquiry Project: Due Dec 13