



RELI 203

Civilisations and Cultures of Islam

Religious Studies
SCHOOL OF ART HISTORY, CLASSICS AND
RELIGIOUS STUDIES

TRIMESTER 1, 28 February – 2 July 2011

RELI 203

Civilisations and Cultures of Islam

TRIMESTER 1 2011

28th February to 2nd July 2011

Course co-ordinator:	Dr Art Buehler, HU 116, tel: 463 7409 art.buehler@vuw.ac.nz
Tutors:	tba
Where and when:	Lectures: HM 206 Tuesday 11:00 – 12:50pm Times and Seminar Room TBA.
Tutorials:	
Trimester dates	
Teaching dates for this course:	28 th February – 3 rd June 2011
Mid-trimester break:	18 th April – 1 st May 2011
Study week:	6–10 June 2011
Examination/Assessment period:	10 th June – 2 nd July 2011

Withdrawal dates: Information on withdrawals and refunds may be found at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Religious Studies is located in the Hunter Building. The programme administrator, Aliko Kalliabetsos, is in HU 318 (463 5299), aliki.kalliabetsos@vuw.ac.nz. Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. **Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address**, and that they check this address regularly.

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Art Buehler by appointment. He will be in his office Tuesdays after class (1-4 pm), Wednesdays (1-4 pm) and Fridays (noon – 3:30 pm), but appointments are the best option. He will also answer all emails within 24 hours during the week.

Course delivery

The course uses a mixture of lectures and tutorials. The lectures communicate much that cannot be shared by written material. They are designed to share ways of thinking and active participation by students. The tutorials allow students the opportunity to develop their own communication skills through critical discussion of the readings and lectures.

1 **The course and its objectives**

This course seeks to introduce the major religious and cultural dimensions of the Islamic world, both those that express its diversity and those that express its continuity. No prior work is presupposed. Emphasis will be given to the development of classical Islamic institutions and ideas as well as the diverse forms of Islamic religious and cultural life over the past fourteen centuries as the Islamicate tradition has spread around the world.

A major purpose of the course is to provide students with a better and deeper understanding of the Islamic past and through this, the Islamic world today. While this is not a history course, anyone taking it should come away with a basic grasp of the larger historical framework within which Islamic civilization has developed.

2 **Course content**

This course will focus on ancient and contemporary beliefs, practices and forms of religiosity in the cultural regions of South and East Asia. The course aims to introduce class participants to the lived dimensions of Asian religion.

3 **This course, as a *Religious Studies* course, aims :**

Firstly to improve students' skills in critical thinking, creative thinking and communication.

Second to develop academic reading and writing skills, including the recognition and expression of key arguments and themes, logical analysis and critical engagement with primary and secondary sources.

Third to develop excellent skills in communication for peer learning, collaboration, and for formal presentation in the academic study of religion as well as other fields.

Fourth to familiarise students with the main concerns and methodologies of research in studies of religion as an academic discipline, and to prepare them for further study in the histories, social dynamics and practices of religion.

Fifth to encourage students to critically engage with the issues and debates found in the scholarly literature in the area of Religious Studies.

Sixth to provide students with the necessary skills and resources to undertake independent argument and analyses in the areas covered by the course.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary, not redundant, with one another; and ALL components of the course are necessary for students to do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

By the end of the course you will

- appreciate the complexity and diversity of Islam, both past and present and cross-culturally;
- be familiar with the most commonly used terms in Islamic studies;
- have a broad understanding of the main stages in the development of Islam and of the contribution of outstanding individuals and movements;
- be able to identify and utilize useful sources for the study of Islam;
- be able to evaluate critically information about Islam in the news media and other sources;
- be able to discuss competently (orally or in writing) several aspects of Islam which has been studied in some depth.

4 **The main learning objectives for this course are threefold:**

- to impart knowledge of the contemporary forms of religious practice across cultures;
- to teach the study of religion as a critical discipline; that is, to examine the cultural, spiritual, and social dimensions of religious activity (with a nod to politics which is covered more in RELI 329);
- to help the students develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

5 **Rationale for assessment:** The assessment of this course relates directly to these objectives.

- i. **The tutorial assignments** are to be short (one page, maximum) written responses to the current week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **They are due in the relevant tutorial.**
- ii. **The essays** allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using primary and secondary sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives them the opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings. Students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.
- iii. **The map exercise** gives students an opportunity, probably their first, to see where a fifth of the people in the world live, in places they have probably never even heard of. This is global citizenry 101.

- iv. **The take-home test** allows students to demonstrate their knowledge and understanding of the material presented in the course and their understanding of the themes addressed and allows students the opportunity to reflect on their learning process throughout the term. One half of it will be analyzing newspaper articles throughout the term and encouraging to students to come to their own conclusions on the basis of their own data.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with the marker for a discussion.

- 6 **RELI 203 is internally assessed** by means of written assignments and a take-home exam, weighted as follows:

- **Essay one - 2000** words due **25 March** worth **20%** of the final grade.
- **Essay two - 2500** words due **6 May** worth **25%** of the final grade.
- **7 tutorial assignments to be handed in at tutorials worth 21% of the final grade.** These are to be short thoughtful responses to questions set for the required reading of the week and are to be no more than one page each. Late assignments are strongly discouraged – minus 3% reward per day, every day – up to a week, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **A Map Exercise** handed out **1 March**, due **15 March** and worth **9%** of the grade. **Lateness is rewarded at the same rates as tutorial assignments.**
- **A final takehome test worth 25%** of the final grade due **on the last day of class, 31 May.** Tests not given to the lecturer **personally** by the student during class time will have 5 points taken off the score. **No tests accepted after 3 June without specific consent of the instructor two weeks in advance.**

NB Late assignments and essays are strongly discouraged – 2% per every late day shall be deducted (3% for – up to 7 days from due date, after which they will not be accepted unless there are extenuating circumstances and an extension granted.

7 Mandatory course requirements: To gain a pass in this course students must

- a) Submit the written work specified for this course (specifically the map exercise, the two essays and the take-home test), on or by the specified dates (subject to such provisions as are stated for late submission of work) **Students are strongly encouraged to do the tutorial assignments since they are 21% of the grade.**
- b) Attend 80% of classes and tutorials – specifically that means six of the seven tutorials. Attendance will be recorded by signature at the beginning and/or end of class.

8 Required texts:

- Dan Brown, *A New Introduction to Islam*
- Sumbul Ali-Karamali, *The Muslim Next Door: The Qur'an, the Media, and that Veil Thing.*
(both available at VicBooks)
- The course Reader is available from Students Notes at a cost of approximately \$40.00

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 7 February to 11 March 2011, After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks, Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

9 Work-load

For 20 point courses, a student should spend on average 14 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. The total workload for the course, including class time should be approximately 200 hours.

10 The lecture programme follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of complementary lectures, readings and tutorials, and *all* components are necessary for students to do well.

- 11 Tutorials** deal with topics which complement the lecture programme. They provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions.

Rationale: why do we require tutorial assignments? Over the course of the trimester, we require students to submit a total of seven written responses to the readings. These responses are submitted to your tutor at tutorials. These responses should not exceed one page in length and need only address the required readings. They will be marked according to the criteria below and returned to students the following week. These written responses are designed to accomplish the following four objectives, each of which is vital to successful completion of the course:

- They give students a regular, small-scale (low-risk) opportunity to practice good academic writing, and receive feedback on their writing to help them improve;
- They ensure that students are keeping up with the required readings and enable teaching staff to monitor student progress;
- They provide students the opportunity to develop critical reading skills (i.e. a focus on the material most pertinent to the question);
- They develop students' analytical skills.

12 Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor

- 13 Evaluation:** this course shall be evaluated by UTDC

Lecture Programme

The **lectures (HM LT 206, Tuesday 11:00-12:50 p.m.)** constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the final test and the essays, it is important that students *both* attend all lectures *and* do all readings. The required readings are essential background for the lectures/tutorials and should be completed **before each lecture**.

Asterixed selections are in the Course Reader. Additional readings might be added during the semester. Tutorials further discuss the readings. **Asterixed lecture dates** are those with tutorials following the class.

1 March Introduction + Muslims, Islam and Fundamental Concepts

*****Map Exercise handed out*****

***8 March Pre-Islamic Arabia and the Conquests (first hour) Introduction to the Qur'an (second hour)**

Required Reading: *A New Introduction to Islam*, 1-87;105-112.

*Sells, Michael. *Approaching the Quran: The Early Revelations*.
Ashland, OR: White Cloud Press, 1999, 1-31.

*Mattson, Ingrid. *The Story of the Quran: Its History and Place in Muslim Life* Oxford: Blackwell, 2008, 137-174.

Start collecting articles from the media

15 March The Qur'an *please bring your course readers to class

Required Reading: *The Muslim Next Door*, 3-82; *A New Introduction to Islam*, 49-68.

Supplementary Reading: *Gade, Anna. "Motivating Qur'anic Practice in Indonesia by Competing in Goodness," *Journal of Ritual Studies* 18/2 (2004), 24-42.

*****Map Exercise Due*****

22 March

The Prophet Muhammad (first hour)
The Recent Cartoon incident Involving Cartoons of Muhammad
(second hour)

Required Reading: *A New Introduction to Islam*, 88-101.
*Schimmel, Annemarie. *And Muhammad is His Messenger*. Chapel Hill, NC: University of North Carolina, 1985, pp. 24-55.
*Ernst, Carl. *Following Muhammad: Rethinking Islam in the Contemporary World*. Chapel Hill, NC: University of North Carolina Press, 73-92.

****First Essay Due Friday, 25 March****

***29 March**

Leadership after Muhammad and the Caliphate (first hour)
The Shi'i Imams and later Iranian Shi'ism (second hour)

Required Reading: *A New Introduction to Islam*, 113-146; *The Muslim Next Door*, 83-98.
*Nasr, Wali. *The Shia Revival: How Conflicts within Islam will Shape the Future*. NY: W.W. Norton, 2007, 31-61.

Continue collecting articles from the media

***5 April**

Islamic Jurisprudence and the Five Pillars (first hour)
Wahhabism and the Contemporary Theological Battlefield
(second hour)

Required Reading: *A New Introduction to Islam*, 149-171; *The Muslim Next Door*, 99-116.
*Sedgwick, Mark. *Islam and Muslims: A Guide to Diverse Experience in a Modern World* Boston: Intercultural Press, 1996, 21-33; and supplementary sheets in the reader.

Tutorial Reading (after required reading): Shakir, Zaid. "An Examination of the Issue of Female Prayer Leadership," 239-245; Silvers, Laury. "Islamic Jurisprudence, Civil Disobedience, and Woman-Led Prayer," 246-251; Mattson, Ingrid. "Can a Woman Be an Imam? Debating form and Function in Muslim Women's Leadership," 252-263; all from Curtis, Edward E., ed. *The Columbia Sourcebook of Muslims in the United States*. New York: Columbia University Press, 2008.

12 April

Mosque Visit – reading TBA.

Mid trimester break: 18 April – 1 May 2011

***3 May**

Guest Lecture: Pilgrimage: The Hajj by Rehanna Ali

Required Reading: *Malcolm X and Haley, Alex. *The Autobiography of Malcolm X*. NY: Ballantine Books, 1965, 318-342.
* Chernoff, John. "The Pilgrimage to Mecca: An Excerpt from A Drummer's Testament," in *Chicago Review* 34/3 (Summer 1984), 68-93.

****Second Essay due Friday, 6 May****

***10 May**

Sufism and Poetry of Maulana Jalaluddin Rumi (d. 1273)

Required Reading: *A New Introduction to Islam*, 193-216;
*Helminski, Kabir, *The Knowing Heart: A Sufi Path of Transformation*. Boston: Shambhala, 1999, 3-29.
Barks, Coleman, trans. *The Essential Rumi*. San Francisco: HarperOne, 1997, 80-85.

You should have at least twelve articles collected on a theme by now

***17th May**

Women in Islam

Required Reading: *The Muslim Next Door*, 117-166; *"Women in Islam," and "The Case for Covering Up," in *Whole Earth Review* (Winter, 1985), 28-31; * Mernissi, Fatima. *Beyond the Veil* Bloomington, IN: Indiana University Press, 1987, 26-45.

24 May

Multiculturalism and Islam in New Zealand

Required Reading: *Shepard, William. "New Zealand's Muslims and their Organisations," *New Zealand Journal of Asian Studies* 8/2 (December 2006), 8-44. *Clarke, Ian. "Essentialising Islam: Multiculturalism and Islamic Politics in New Zealand," *New Zealand Journal of Asian Studies* 8/2 (December 2006), 69-96.

Supplemental Reading: "Fundamentalists and 'moderates' fighting over the Christchurch Mosque and Halal meat" in Kolig, Erich, *New Zealand's Muslims and multiculturalism*, Leiden: Brill, 2010, 225-234.

31 May

Film, TBA

Take-home final due.

Tutorial Programme

Please put your name on the BACK of the last page of the assignment

Each week do not forget to clip/photocopy/download an article concerning either Muslims or the Islamic world from the media source of your choice and put into a folder – see Takehome question 2

Week beginning

28 February No tutorials

7 March

Explain to your flatmate 1) What the Qur'an means to Muslims. 2) Why does it mean a LOT to them. Use as many specific examples as you can [from ALL three sources]. The thesis should make a clear and provocative statement.

14 March

Summarize what the author of *Muslim Next Door* says about the Qur'an in two sentences. These are the two points that YOU think are important. Explain why either one or both are significant to you. *** **Attach a sheet explaining what you are going to argue in Essay 1 and at least 5 sources you intend to use in full bibliographical format.** Both of these are necessary to get a grade for this tutorial.

21 March No tutorials

28 March

Isolate the three most significant events that happened in the first 150 years after Muhammad died 632-782. This can be numbered 1, 2, 3. With a few sentences explaining why you think each event is significant.

4 April

Using the same type of reasoning as is used for coffee drinking in II, and citing from Qur'an, hadith precedents and community consensus, you are a mufti who is going to decide whether it is permissible for a woman to lead ritual prayer. This may take more than one page. *** **Attach a sheet explaining what you are going to argue in Essay 2 and at least 5 sources you intend to use in full bibliographical format.** Both of these are necessary to get a grade for this tutorial.

11 April

No Tutorials

Mid trimester Break 18 April – 1 May 2011

2 May

Ibrahim's discussion of his *hajj* experience is as classic as Malcolm X's. What are the differences between these two experiences and how do you explain this? What does this tell us about ritual practice and cultural differences – even in rituals that are supposed to eliminate these differences?

9 May

This is a more personal type of response rather than a thesis-argument type of response [though you can do that if you insist]. In one page write what you find most of interest about sufism and why. OR, if you do not find anything of interest, why.

16 May Last Tutorial

On the basis of the reading for this week, do you agree with Fatima Mernissi (p. 44) when she says, "The entire Muslim social structure can be seen as an attack on, and a defence against, the disruptive power of female sexuality." Please make a cohesive argument.

23 May No Tutorial

30 May No Tutorial

Essays

Each student is required to submit **two** essays:

Essay 1 is due on 25 March at 4:00 pm.

Essay 2 is due on 6 May at 4:00 pm.

Essay 1 is to be at least **2000 words in length**, and is **worth 20%** of the final grade. Essay 2 is to be at least **2,500 words in length**, and is **worth 25%** of the final grade.

Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Use of Turnitin

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

Submission of essays and assignments

Essays are to be submitted in two ways, both of which are mandatory to receive credit for the essay:

Students must submit the essay to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign and date the sheet to document that you submitted your assignment, and when. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Penalties for late essays / assignments:

- 2 percent per 24 hours will be deducted for late essays up to a week. **For tutorial assignments it is 3% per day.**
- essays submitted more than one week late will not be accepted for assessment unless prior written arrangement has been made with the lecturer well in advance.

Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

Guidelines for essay writing

Each essay should consist of a thoughtful investigation of the topic of your choice. It is up to each student to define a focus for the essay and to design an appropriate title, even where you are writing in answer to a set question (for the first essay only; see below). Where you choose your own topic, **your choice of topic must be approved prior to writing by your tutor or the lecturer.**

Note also that in Week 2 we will devote **significant time in tutorial and class to an explanation of how to write successful essays.**

In devising an essay topic remember that an essay should answer a clearly defined question and develop an argument. An essay must offer a consistent interpretation of a specific issue, sustained by appropriate evidence and it must be presented in accordance with the departmental guidelines. Please put your name on the **BACK** of the last page of the essay.

A Selected Bibliography of books pertaining to Islam available on Reserve in Victoria Library is posted on Blackboard. Be sure to check the catalogue using key words or asking the lecturer or tutor for suggestions. There is also *Index Islamicus*, JSTOR, and Proquest.

If you use the web start at this site: [_www.uga.edu/islam/](http://www.uga.edu/islam/)

Essay 1

Essays will consist of a thoughtful investigation of a question or problem. Sources, scholarly and primary, both written and virtual, should be consulted and discussed in the essay. The emphasis should be on your own analysis and interpretation of your sources.

The essay should focus on a question dealing with issues presented before 6 April. It should present the results of the investigation of the question and have at least ten sources [unless it is a topic with sparse resources but enough to do an essay. You should consult with the lecturer (Essay 2) or tutor (Essay 1) about an individually chosen question. This is taken care of automatically with tutorial assignments. You are to be the scholar for the essays!

Topics:

1. Using the Vic Guide to the Qur'an as a guideline, there are various topics.
 - a. The Qur'an gives (does not give) women many significant rights.
 - b. Muhammad is portrayed as a beleaguered prophet (or as the inheritor of Moses or as. . .) in the Qur'an.
 - c. Jesus is honored (dishonored) in the Qur'an because. . .
 - d. The Qur'anic version of Jesus involves a different set of assumptions than the biblical version.

Be sure to have a thesis!! Your primary source is the Qur'an.

2. The Muhammad of tradition and the Muhammad of history differ considerably because . . .
3. Why would Muhammad, who was monogamous his whole married life with Khadija, all of a sudden have many wives after becoming a prophet?
4. Should Ali have been Muhammad's successor or was Abu Bakr the rightful successor to Muhammad? Why?
5. Military buffs could analyze why the spread of Muslim armies went so quickly from 632-732 CE.
6. Or what caused the war ending in ca.750 that led to the downfall of the Umayyad empire and the beginning of the Abbasid empire?
7. 12er Shi'ism is an Iranian cultural form of Islam. Discuss.

Essay One: Things to Consider

In order:

- 0) Make sure you have read everything assigned in class and know what is covered in class. Not having a 200-level knowledge of Islam lowers the essay grade fast.
- 1) **Name on the back of the back page. Nowhere else! This goes for everything you turn in.**
- 2) Insert page numbers for the document. Format the page according to format instructions. Get 28 lines per page – no more and no less.
- 3) The first paragraph or possibly the first two paragraphs on the first page should have your thesis clearly stated and the structure of your argument. *This essay argues x because of y, z and q.*
- 4) Be sure you have all the necessary sources to do a research essay. When in doubt check with the tutor. Introductory textbooks are not research sources. **Please do not use either of the books for RELI 203 as sources.** *The Encyclopedia of Islam is online and can be searched by keyword* – if you have problems finding the entry check with Art since often it is in transliterated Arabic and there is an idiosyncratic transliteration system.
- 5) Encyclopedia articles have AUTHORS – and they need to be cited. The editors of the encyclopedia are NOT the authors.
- 6) Indent paragraphs, do NOT overquote – quotes do not count in word count and **2000 words is a minimum**. Please do not mention authors or titles in the text – that is what footnotes are for.
- 7) **Read your format guidelines for footnotes and bibliography.** Go through and *just copy your entry to duplicate EVERYTHING EXACTLY down to the last little detail.* This is a simple exercise. It is impossible to get an A with format errors. Please let's not even go there for the next essay. Format errors will take the grade down one notch at least. Blatant format errors will have even more disastrous effects on the grade. Let's not even go there.

On Wikipedia –

Wikipedia's founder, Jimmy Wales, says he wants to get the message out to college students that they shouldn't use it for class projects or serious research.

Mr. Wales says that he gets about ten e-mail messages a week from students who complain that Wikipedia has gotten them into academic hot water. "They say, 'Please help me. I got an F on my paper because I cited Wikipedia'" and the information turned out to be wrong, he says. But he said he has no sympathy for their plight, noting that he thinks to himself: "For God sake, you're in college; don't cite the encyclopedia."

The sources cited in Wikipedia, however, can be of use – so you can use it as a bibliographic source to lead you to other sources, which you can then critically examine.

Essay 2

The second essay should deal with topics concerning the **topics discussed after 29 March**. Self-chosen topics must be cleared with the lecturer. No topics on political islam – those are for RELI 329.

1. Sufism is (or is not) integral for Islamic cultures (in specific countries or a region) – pick an aspect that appeals to you – sufi music or sufi poetry for example – and show its importance (or non-importance). Be sure to keep your focus narrow.
2. Sufi music has become an important strand in the global “world-fusion” scene. Discuss how this has come about and the effects of commercialization. Suggestion: stick to a very certain area, e.g., Turkey, Africa, Indian Subcontinent or a specific artist/artists.
3. Sufism is the positive face of Islam – it is no surprise that Sufis were largely responsible for the Islamization of the Eastern Islamic world.
4. How is the hajj an example of pilgrimage – look at the hajj from an anthropological perspective involving ideas of *communitas* and liminality [concepts pioneered by van Gennep and Victor Turner].
5. The *hijab* has multivalent symbolic significance depending on one’s culture and social class. Discuss.
6. The architecture of a mosque is created purposely to facilitate ritual prayer and remembrance of God.
7. Muslim women have (or do not have) advantages over their non-Muslim counterparts [need to make equitable comparisons, e.g., across the same social class and time period!!]
8. Rumi’s poetry is/is not universal. Pick a couple of themes and do a close reading from the *Mathnawi*.
9. The Muslim community in New Zealand has generally assimilated well into New Zealand culture. Discuss, nuancing the different cultures of Kiwi Muslims.

Grading

The Unsatisfactory Essay:

The F paper either has no thesis or else it has one that is strikingly vague, broad, or uninteresting. There is little indication that the writer understands the material being presented. The paragraphs do not hold together; ideas do not develop from sentence to sentence. This paper usually repeats the same thoughts again and again, perhaps in slightly different language but often in the same words. The F paper is filled with mechanical faults, errors in grammar, and errors in spelling. It makes no sense and/or is almost impossible to read.

The C Essay:

The C paper has no thesis or else it is uninteresting or obvious. It does not advance an argument that anyone might care to debate. "Henry James wrote some interesting novels." "Modern cities are interesting places." The thesis in the C paper often hangs on some personal opinion, in other words, there is no argument. Opinion by itself is never sufficient. It must be defended. The C paper rarely uses evidence well; sometimes it does not use evidence at all. Even if it has a clear and interesting thesis, a paper with insufficient supporting evidence is a C paper. **Use ample and authoritative sources.** The C paper often has mechanical faults, errors in grammar and spelling, but please note: a paper without such flaws may still be a C paper.

The B Essay:

The reader of a B paper knows exactly what the author wants to say. It is well organized, it presents a worthwhile and interesting idea, and the idea is supported by sound evidence presented in a neat and orderly way. Some of the sentences may not be elegant, but they are clear, and in them thought follows naturally on thought. The paragraphs may be unwieldy now and then, but they are organized around one main idea. The reader does not have to read a paragraph two or three times to get the thought that the writer is trying to convey.

The B paper is always mechanically correct. The spelling is good, and the punctuation is accurate. Above all, the paper makes sense throughout. It has a thesis that is limited and worth arguing. It does not contain unexpected digressions, and it ends by keeping the promise to argue and inform that the writer makes in the beginning.

The A Essay:

The A paper has all the good qualities of the B paper, but in addition it is lively, well paced, interesting, even exciting. The paper has style. Everything in it seems to fit the thesis exactly. It may have a proofreading error or two, or even a misspelled word, but the reader feels that these errors are the consequence of the normal accidents all good writers encounter. Reading the paper, we can feel a mind at work. We are convinced that the writer cares for his or her ideas, and about the language that carries them.

TEST

Take-home test: There are two questions. Please hand in BOTH parts stapled together WITH page numbers. 1.5 spacing if you use MSWORD. NO cover sheets.

Please put your name on the BACK of the last page of the test.

Use *only* class materials in your answer and avoid quoting unless absolutely necessary. No footnotes are necessary, but if you want to reference, eg., you can use the following format: (LJ, page number). Please label: **Question 1** Part 1 Part 2 Part 3

Question One (750-1000 words total) *Please label:* Question 1, part 1 part 2

In this course we have been studying aspects of Islamic civilisations and cultures. You have had many in-class examples and examples from your readings. For your readings, we have used mostly scholarly sources and one main non-scholarly Muslim source, *The Muslim Next Door*. You are going to write a certain kind of book review of *The Muslim Next Door*.

Part One Taking the following topics, 1) Islamic history/conquests 2) Muhammad and the Hadith 3) Islamic law and jurisprudence 4) Sufism and 5) Wahhabism compare and analyze how the author of *The Muslim Next Door* treats these subjects in comparison to how the scholarly sources deal with the same material. [no need for footnotes just (MND, page) and (author, page)]. The goal is to document the similarities/differences between her non-scholarly treatment and the other scholarly accounts we have read on the same subjects. How useful these are for learning about Islam? Is there a pattern? (600-750 words)

Part Two Using other criteria than in Part 1, provide an overall evaluation of the usefulness of *The Muslim Next Door* for an introductory course like RELI 203. Make a very clear argument and document it. Would you recommend your flatmate read the book? Why or why not?

Be sure to take a stand, incorporating specifically what you have learned about Islam in this course.

Advice for writing:

- 1) *Be very clear about your thesis and have a summary of WHY you think this way in the thesis itself.*
- 2) *Build a logical, clear argument using all the sources [and your own experience if applicable]. If necessary, outline this before writing.*
- 3) *Finish with a conclusion – a conclusion is not a summary but (ideally) a way of clinching your argument beyond what you have already said.*

Question Two (1000 -1250 words) *Please label:* Question 2, part 1 part 2

In this course we have discovered the biases concerning the media presentation of Islam. Also, you have been collecting articles over the term. You are going to write a letter to the editor of your chosen written media source, e.g., the *Dominion Post*, concerning its treatment of the subject of Islam over the previous months. It is suggested to follow a specific topic if possible. *Please use only your gathered data and course materials.*

Part 1 will outline the biases of the medium in question with supporting data and argument. Be sure to include all articles with your test [number each one 1, 2..... 14] chronologically and cite them by number if necessary in the answer.

Part 2 Congratulate and/or reprimand the editor for his/her newspaper's treatment of Muslims/Islam on the basis of your expanded perspective gained by taking this course.

You will need to argue persuasively to get your letter published!!

Be very clear in your presentation so that readers can understand your argument – you will have to explain things in more detail (for example, history, cultural perspectives) because most of them have not taken this course. **Do not forget to include the articles – or photocopies in an attached envelope.**

General News and News of the Muslim World

Dominion Post

www.stuff.co.nz/

New Zealand Herald

<http://www.nzherald.co.nz/>

Eurasianet.org, News from Eurasia, including the Turko-Iranian world, Afghanistan, Central Asia, Russia, and the Balkans.

New York Times: World News <http://www.nytimes.com/pages/world/index.html>

Search PBS Online <http://www.pbs.org/search/>

www.WashingtonPost.com

CNN World News -- One can configure this so as to receive news of the particular areas or countries of the world in which one is interested. <http://www.cnn.com/WORLD/>

The Manchester Guardian <http://www.guardian.co.uk/>

How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

For further examples of **bibliography style only**, see the list of readings included in the Lecture Programme in **this Course Outline**. All readings listed in this outline are given in Chicago bibliography format.

I SOLEMNLY PROMISE A MORO BAR, OR EQUIVALENT ACCORDING TO PERSONAL PREFERENCE, TO ANY STUDENT WHO POINTS OUT TO ME AN ERROR IN THE CITATION FORMAT OF THIS COURSE OUTLINE.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or more authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition). Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.