

REL 150 Introduction to Sacred Texts, 4551, 01J
Oxford College of Emory University, Spring 2006
Seney 310
Tuesdays and Thursdays, 1-2:15pm

Professors Mullen and Pohl
Office hours: TBA
Offices: Seney Hall, first floor
emullen@emory.edu, fpohl@emory.edu

Course Description and Objectives

This course introduces some of the world's major religious traditions through the study of their sacred texts, also referred to as "scripture(s)," and provides intellectual and scholarly frameworks for reading them. The study of sacred texts is important because it opens a window onto the specific socio-historical circumstances that shape canons and the interpreted meanings of text and tradition that people of the world's religions hold as sacred and true. Moreover, the sacred texts of the world's religions are formative influences on ideas about the divine and ultimate reality, humankind, and the cosmos, as well as understandings of ethics, family, history, and nationhood, in all cultures. Sacred oral traditions and texts contain familiar and famous religious narratives, myths, cosmogonies, alongside laws and ethical codes that shape religious worldviews and practices.

Central to all our considerations will be the question of what constitutes a sacred text (or "scripture"). We will study a wide selection of sacred texts from Hindu, Buddhist, Zoroastrian, Judaic, Christian and Islamic traditions, including first-order texts which are often considered most sacred by practitioners as well as many second-order commentaries upon them, both canonical and non-canonical. The question of what is considered part of a tradition's canon of sacred texts is itself highly contentious, as canonical content can be interpreted in many different ways. We will examine from an academic perspective the functions, uses, forms and definitions of "canon" and the sacred texts contained therein, as well as explore some main interpretational methods and hermeneutical strategies employed in the histories of religions and popularly today. Tracing the processes by which these texts came to be formed, analyzing their narrative structures, and recognizing the diversity of ways in which texts are used and interpreted are all aims of the course. Thus, the course will provide an intellectual and scholarly framework for reading sacred texts, introduce the major scriptural traditions of the world and some of the myriad of hermeneutical approaches to sacred text, while cultivating reading and writing skills, as well as critical-analytical abilities, particularly in the encounter with sacred canon. In short, the goals and objectives for you as a student enrolled in this course are:

- to familiarize yourself with some of the world's major religious traditions through the study of their sacred texts,
- to understand the importance and diversity of sacred texts in the world's religious traditions,
- to question the very categories of "sacred text," "scripture," and "canon" as universal and cross-cultural concepts,
- to identify possible cultural biases in the above terms
- to achieve a de-centered, new understanding of what "sacred text"/"scripture" means, and, of course,
- to further develop your critical skills as a thinker, reader, writer, and speaker within and beyond the academic study of religion.

Required Readings

Course textbooks: 1. Fieser, James and John Powers. *Scriptures of the World's Religions*, second edition. (New York: McGraw Hill, 2004). This is a selection of sacred scriptures from the world's major religious traditions, including first-order and second-order religious texts and basic introductions to the religions themselves. 2. Coward, Harold. *Scripture in World Religions*, (Maryknoll, NY: Oneworld, 2000). This is a collection of diverse chapters on forms, structures, authorities and interpretations of religious texts. The textbooks are available in the campus bookstore.

Additional readings: Other required readings, including articles, alternate translations of sacred scriptures, and selections from contemporary theologians and exegetes, will be made available either as hardcopy or electronically online.

Online Tools

This course will use the online communication tools on LearnLink (LL) as well as readings and documents located there. To use LL you only need to have a LL email account. The LL Conference for our class can be found under the class conferences; you should move the LL Conference to your desktop so you do not miss any important information. Also, you would do well to get acquainted with some of the LL features and use LL as a frequent point of entry and exploration around many of the issues we will be discussing.

Requirements and Grading

You do not need to have any prior experience with the academic study of religion to take this class. However, we do expect you to work hard, and to contribute to class discussions. If you are not comfortable with the expectations for reading and writing in this class, you should consider taking another class instead. While we will lecture for part of the class almost every day, it will be conducted much more on a seminar model of examining your informed responses to the reading material. You are expected to keep up with all reading assignments. All readings are due at the beginning of each week unless noted otherwise. The readings are engaging and heavy. If you have not done the readings, it will simply be impossible for you to participate in the discussion. While we will suffer from that, the main damage will be done to your own learning and your participation grade. This equally applies to the amount of writing expected of you. Your final grade will be calculated according to the following:

Attendance and Participation (including Student Minutes and Presentations)	10%
Academic Journal	10%
2 Reflection Papers	10% each
Test I	10%
Test II	10%
Test III	10%
Final Exam	15%
Research Paper	15%

(Grading Scale: A, B, C, D, F. Plus and minus grades may be given on individual assignments and final grades.)

Attendance and Participation including Student Notes and Presentation

Attendance: You must be present for class meetings in order to do well in the course. Assigned readings will be supplemented by in-class lectures, discussions, exercises, and more. 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 will have to plan ahead with your allowance of three absences. Talk to either of us ahead of time, if you foresee any difficulties for yourself with this policy.

If a disability requires special circumstances for you in the classroom, taking notes, or taking tests or exams, please see Disability Services on campus for proper aid. Those students needing help with writing, or English, please go to the Writing Center run by Dr. Adrian Ivey or the ESL program headed by Dr. Stacy Bell.

Participation: Class participation is part of the learning process. As it is also part of the final grade there will be ample opportunity for it over the course of the semester. Apart from our lectures you will be involved in activities such as class discussion, group work with subsequent presentations, peer reviews and in-class writing. We expect you to keep up with all readings and assignments and to get the notes for missed class sessions from your peers. While we 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 will have to draw on

them for your own work as well as when preparing for the tests. Your notes will also be the basis for a brief five-minute presentation 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. Here you will draw on your minutes/notes to give a brief summary of the main points discussed in the previous class as well as an outlook on unresolved issues and open questions which need further address. Be concise as you only have five minutes of talking time. Your peers will have a chance to comment on the accuracy of your notes and presentation and make suggestions for improvement.

Peer Reviews of Paper Projects: See the section on the Research Paper Project below.

Academic Journal

For this class you are asked to keep an academic journal. Your academic journal will be graded at the end of the semester and accounts for 10% of your final grade. Each Tuesday you will turn a journal entry in which you respond to the week's reading assignment. These responses are meant as free reflection opportunities and provide you with outlets for your thoughts pertaining to the topics raised in the readings. They might contain your reflections on an idea, issue, question, or problem that became important for you in the readings assigned. Additionally, your responses need to include two discussion questions on the assigned readings for the week. The academic journal is designed to keep you engaged with the material, to help you practice writing, to develop some ideas informally, and to have a log of your thoughts at this state in your academic career. The contents of the journal entries will be private, and there will be no penalty for "controversial" opinions. You are free to explore a variety of writing styles and voices. I am interested in your reactions to the subject matter and not in your ability to adopt another's view. The entries are thus informal in the sense that they are exploratory. You do not have to arrive at some finished view or conclusion. However, they must be thoughtful, mature, and informed and will be graded based upon evidence of understanding and sensitive, informed level of engagement with the material. I will increasingly look for your ability to connect your response to the readings with class discussion and with what you encounter through other sources outside the classroom. Please keep a bound folder of loose-leaf paper as your personal journal.

Two Reflection Papers

These short papers (3-4 pages, 12 pt TNR, double-spaced, one-inch margins) are meant as a free reflection opportunity. You will reflect in a thoughtful, mature, informed, and scholarly manner on a topic of your choice relating to our course. Any topic or text relating to our course is permissible. In your writing we will look for increasing use of terminology relevant to the academic study of religion, exploration of religious concepts, questioning that extends beyond class discussion, and courageous attempts on your part to answer questions that arise from your interaction with the material. The criteria for grading the assignments are: a) level of effort (appropriate length and degree you interact with the material), b) appropriate and relevant use of terms, concepts, examples, and scholarly sources c) coherent argument and clear presentation of points. In short, the assignment will be graded based upon evidence of understanding and sensitive, informed level of engagement with the topic of your choosing. The first reflection paper must be turned in, at the latest, by Thursday, March 1. The second reflection paper may be turned in any time before the final exam date.

Three Tests and One Final Exam

There will be three tests over the course of the semester. The tests will cover both the reading assignments and in-class material given. Each test will consist of two parts, a short identification section and an essay section. The first test will cover the material from the introductory sessions up to and including our discussion of Hindu traditions. For the second test you will be expected to demonstrate your knowledge of Buddhist, Zoroastrian and Jewish textual traditions. The third test will cover Christianity and Islam. The final exam will be given during exam week at the end of the semester. The exam is cumulative. In preparation for it you will have to look back at the entire semester and reflect on the material in a synthetic and comparative manner. The time of the final may not be changed.

Research Paper Project

You are free to choose a topic of interest to you from the Paper Topics list (see page 6 of this syllabus), as well as a religious tradition and selection or selections from sacred text on which to focus. The paper should exhibit your own research, analysis, applied knowledge of approaches, hermeneutical or exegetical strategies, as well as a sound, intellectual grasp of the material at hand. Any religious tradition or text relating to our course is permissible.

Your paper should be 8-10 pages (12 pt TNR, double-spaced, one-inch margins). Please note that plagiarism is easy to spot, and harshly penalized by the University. Don't be afraid to trust your own words and scholarly analyses.

A research paper is a focused analysis of material obtained from any of a number of different sources (course books, other academic books and monographs, journals, magazines, newspapers, personal interviews). The paper must not merely summarize the position maintained by another, but present your own argument, scholarly analyses and reflections. Your argument must be amply supported by the data reviewed. This paper should be carefully structured and presented, and of course be on a Sacred Texts topic. The paper must include a title page, endnotes or footnotes and a bibliography. Papers that explore interpretational methods and hermeneutical strategies employed popularly today, partly in relation to current issues in world religions such as gender roles, the status of women, social justice, economic justice, sexuality, violence and conflict resolution, ecology, or religion and science, are welcome. Of greatest importance is that you choose a topic that interests you.

Think of the paper project in stages: choose a topic, compile a bibliography, engage in your research, compose an outline, write an initial draft, present your ideas before your peers, use peer reviews and feedback to revise your draft, and turn in your paper's final version. In order to facilitate the research process, there are three distinct activities and deadlines that you should meet.

First, you should contact us via email for approval of your topic and for help in finding sources. You must have cleared your topic with us by **Thursday, Feb. 22**. Second, around the middle of the semester you will write a progress report on your research to-date. It will provide a snapshot of your work and should include a brief description (no more than 300 words) of your research topic, interesting findings so far, as well as any difficulties you have encountered. In addition, please also attach a bibliography of the works you are using in your research. Note that Internet research is problematic, often unscholarly, and strongly discouraged. Use of "wiki" encyclopedias online is not allowed. Your progress report is due on **Thursday, March 8**. Finally, you will work in assigned groups in the 14th week of the course to critique each others' papers in helpful, constructive peer reviews. Turn in a first draft of your paper, photocopied for your peer group, on **Tuesday, April 17** in class. On **Tuesday, April 24** in class, we will exchange thoughts and suggestions for improvement of the papers via written peer reviews and discussion. This will allow you to revise your paper before turning in a final draft with peer reviews attached on **Tuesday, May 1**. Late papers will be penalized. Please refer to the peer review handout for guidelines on constructive critiques. Your professors will take part as much as possible in each group.

Academic Honesty

Finally, all students deserve an atmosphere of fairness, honesty and maturity. All of us at Oxford College live by the standards set forth in the Honor Code, which includes the "responsibility for maintaining standards of unimpeachable honesty in all academic work." The Honor Code also indicates that we cannot tolerate actions in others that violate this code, so we (and you) are obligated to report violations. Oxford College takes this honor code very seriously, as do we, and penalties for violations are severe. Please read the Honor Code carefully; we trust you to conduct yourselves accordingly.

Schedule of Readings, Topics, and Events

- Week 1 (1/18, Thursday only) Introductions to each other and the class
The Authority and Role of Scriptures.
Reading: Coward, Preface
- Week 2 (1/23, 1/25) What is Scripture? Definitions, Development and Origins, Functions, Uses, Forms; Hermeneutics: the Art and Diversity of Interpretation
Readings: W.C. Smith, Chapter 1 from *What is Scripture?* and Fieser and Powers, Preface
- Week 3 (1/30, 2/1) Hindu Vedas, Upanishads, Devotions
Readings: Fieser and Powers, "Hinduism" (pp. 1-26, 34-55)
- Week 4 (2/6, 2/8) Hindu Views of Language
Coward, Chap. 4
Test I Thursday
- Week 5 (2/13, 2/15) Canons of Buddhist traditions and anti-canonical schools
Readings: Fieser and Powers, "Buddhism" (all pages)
- Week 6 (2/20, 2/22) Buddhist Hermeneutics
Coward, Chap. 6
Last week to have your Research Paper topic approved via email to professors
- Week 7 (2/27, 3/1) Zoroastrianism: Cosmogony and Dualism in a Seminal Textual Tradition
Readings: Fieser and Powers, "Zoroastrianism"
Reflection Paper 1 due Thursday
- Week 8 (3/6, 3/8) Jewish Texts, Written and Oral Torah, How to Study Talmud
Readings: Fieser and Powers, "Judaism" (pp. 255-305); Coward, Ch. 1 (pp. 1-10)
Progress Report due on Thursday
(March 7: Midterm reports due from professors)
(Week of 3/12: No class due to the Spring Recess)
- Week 9 (3/20, 3/22) Judaism, continued
Readings: Fieser and Powers, "Judaism" (pp. 305-321), Coward, Ch. 1 (pp. 10-33)
Test II on Thursday
- Week 10 (3/27, 3/29) Scripture, Origins of Christianity and Developments
Readings: Fieser and Powers, "Christianity" (pp. 322-381); Coward, Ch. 2 (pp. 34-56)
- Week 11 (4/3, 4/5) Christianity, continued
Readings: Fieser and Powers, "Christianity" (pp. 381-396); Coward, Ch. 2 (pp. 56-80)
- Week 12 (4/10, 4/12) Muhammad and the Qur'an, Exegesis (*tafsir*), and Recitation (*tajwid*)
Readings: Fieser and Powers, "Islam" (pp. 398-441); Coward, Ch. 3 (pp. 81-84)

- Week 13 (4/17, 4/19) Islam, continued
 Readings: Fieser and Powers, "Islam" (pp. 442-456); Coward, Ch. 3 (pp. 84-104)
Photocopies of Research/Site Visit/Interview Papers Rough Drafts for Peer Reviews due on Tuesday
Test III on Thursday
- Week 14 (4/24, 4/26) Peer Reviews and Course Summary
 In-class Peer Reviews of student paper drafts (Tuesday): Read your peers' paper drafts, and prepare helpful comments!
 Readings: Coward, Chap. 7 (Thursday)
- Week 15 (5/1, Tuesday only) Conclusions and Review for Final Test
 Final draft of Research Paper due
- Exam Week (May 3-9) Final Exam: TBA.
Reflection Paper 2 due by exam start

Paper Topics

Papers that explore interpretational methods and hermeneutical strategies employed popularly today, for example in relation to current issues in world religions such as gender roles, the status of women, social justice, economic justice, sexuality, violence and conflict resolution, ecology, or religion and science, are highly encouraged.

Relatedly, book reports that incorporate solid background research on the general topic on any of the sources found below in the Suggested Further Reading list are welcome. If you have a source not on the list, simply get it approved by your professor/s.

Papers on the origins and developments of canon in the world's religious traditions are welcome.
 Exegesis papers (on a particular passage/s of sacred text explored in depth) are welcome.

Suggested Further Reading and Helpful Sources

Austin, Richard Cartwright. *Hope for the Land: Nature in the Bible*. Atlanta: John Knox Press, 1990.

Badiner, Allan Hunt, ed. *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley: Parallax Press, 1990.

Biale, Rachel. *Women and Jewish Law: An Exploration of Women's Issues in Halakhic Studies*. New York: Schocken, 1984.

Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll, NY: Orbis Books, 1987.

Cabezón, Jose Ignacio. *Buddhism, Sexuality, and Gender*. Albany: SUNY Press, 1992.

Callicott, J. Baird and Roger T. Ames ed. *Nature in Asian Traditions of Thought*. Albany: SUNY Press, 1989.

Carmody, Denise L. *Women and World Religions*, 2nd ed. Englewood Cliffs, NJ: Prentice Hall, 1989.

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. New York: Paulist Press, 1983.

Chapple, Christopher Key. *Nonviolence to Animals, Earth and Self in Asian Traditions*. Albany: SUNY Press, 1993.

- Christ, Carol P. and Judith Plaskow. *Womenspirit Rising: A Feminist Reader in Religion*. San Francisco: Harper and Row, 1979.
- Connery, John S. *Abortion: The Development of the Roman Catholic Perspective*. Chicago: Loyola Univ. Press, 1977.
- Coward, Harold ed. *Experiencing Scripture in World Religions*. Maryknoll, NY: Orbis Press, 2000.
- Coward, Harold. *Sacred Word and Sacred Text: Scripture in World Religions*. Maryknoll, NY: Orbis Press, 1988.
- Denny, Frederick M. and Rodney L. Taylor, ed. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.
- Dombrowski, Daniel A. *Christian Pacifism*. Philadelphia: Temple University Press, 1991.
- DuBose, Edwin R. "Views of the Major Faith Traditions," in *Choosing Death: Active Euthanasia, Religion, and the Public Debate*, ed. Ron P. Hamel. Valley Forge, PA: Trinity Press International, 1991.
- Duran, Khalid. "Homosexuality and Islam," in *Homosexuality and World Religions*, ed. Arlene Swidler. Valley Forge, PA: Trinity International, 1983.
- Eisenman, Robert H. and Michael Wise. *The Dead Sea Scrolls Uncovered*. New York: Penguin Books, 1993.
- Esack, Farid. *Qur'an, Liberation and Pluralism*. Oxford: Oneworld Publications, 1997.
- Feldman, David. *Birth Control in Jewish Law: Marital Relations, Contraception and Abortion as Set Forth in the Classic Texts*. New York: New York University Press, 1967.
- Fisher, Mary Pat. *Living Religions* fifth ed. Upper Saddle River, NJ: Prentice-Hall, 2002.
- Goldman, Alex J. *Judaism Confronts Contemporary Issues*. New York: Shengold Publishers, 1978.
- Graham, William A. *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion*. Cambridge: Cambridge University Press, 1991.
- Grant, Robert. With David Tracy. *A Short History of the Interpretation of the Bible*. 2nd ed. Philadelphia: Fortress Press, 1984.
- Gross, Rita M. *Buddhism After Patriarchy: A Feminist History, Analysis and Reconstruction of Buddhism*. Albany: SUNY Press, 1993.
- Helfand, Jonathan. "The Earth is the Lord's: Judaism and Environmental Ethics," in *Religion and Environmental Ethics* 7 (1985): 93-95.
- Holm, Jean and John Bowker, ed. *Sacred Writings*. London: Pinter Publishers, 1994.
- Holtz, Barry. *Back to the Sources*. New York: Schocken Books, 1984.
- Ip, Po-Keung. "Taoism and the Foundations of Environmental Ethics," in *Religion and Environmental Crisis*, ed. Eugene Hargrove. Athens: UGA Press, 1986.
- Levering, Miriam, ed. *Rethinking Scripture: Essays from a Comparative Perspective*. Albany: SUNY Press, 1989.
- Plaskow, Judith. *Standing Again at Sinai: Judaism from a Feminist Perspective*. San Francisco: Harper, 1991.
- Rabinowitz, Henry. "Talmud Class in a Gay Synagogue," *Judaism* 32 (1983): 433-43.

- Rosen, Jonathan. *The Talmud and the Internet: A Journey Between Worlds*. New York: Picador USA, 2000.
- Schuller, Eileen M. *The Dead Sea Scrolls: What Have We Learned?* Westminster John Knox Press, 2006.
- Schussler-Fiorenza, Elizabeth. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1983.
- Sharma, Arvind ed. *Today's Woman in World Religions*. Albany: SUNY Press, 1994.
- Smith, Wilfred Cantwell. *What Is Scripture? A Comparative Approach*. Minneapolis, MN: Fortress Press 1993.
- Swidler, Arlene. *Homosexuality and World Religions*. Valley Forge, PA: Trinity Press International, 1993.
- Tanakh: The Holy Scriptures*. Philadelphia: The Jewish Publication Society, 1988.
- Thurman, Robert A. F. "Buddhist Hermeneutics," *Journal of the American Academy of Religion* 46, 1 (1978), 22-23.
- Tse, Chung M. "Confucianism and Contemporary Ethical Issues," in *World Religions and Global Ethics*, ed. S. Cromwell Crawford. New York: Paragon, 1989.
- Trible, Phyllis. *Texts of Terror*. Philadelphia: Fortress Press, 1978.
- Umansky, Ellen M. "Jewish Attitudes Towards Homosexuality: A Review of Contemporary Sources," *Reconstructionist* 51 (1985): 9-15.
- VanVoorst, Robert E. *Anthology of World Scriptures*. Belmont, CA: Wadsworth Publishing Co., 1994.
- Wadud, Amina. *Qur'an and Woman*. Oxford: Oxford University Press, 1999.
- Weems, Renita J. "Reading Her Way through the Struggle: African-American Women and the Bible," in *Stony the Road We Trod*. Cain Hope Felder, ed. Minneapolis, MN: Fortress Press, 1991.
- Young, Serenity, ed. *An Anthology of Sacred Texts by and About Women*. New York: Crossroad, 1993.
- Young, William A. *The World's Religions: Worldviews and Contemporary Issues*. Englewood Cliffs, NJ: Prentice-Hall, 1995.
- Zehr, Howard. *Death as a Penalty: A Moral, Practical and Theological Discussion*. Elkhart, IN: Mennonite Central Committee, 1988.