

# RELIGIOUS STUDIES

## (AS) {RELS}

**SM 013. (EALC022) Gods, Ghosts, and Monsters. (A)** Humanities & Social Science Sector. Class of 2010 & beyond. McDaniel.

This course seeks to be a broad introduction. It introduces students to the diversity of doctrines held and practices performed, and art produced about "the fantastic" from earliest times to the present. The fantastic (the uncanny or supernatural) is a fundamental category in the scholarly study of religion, art, anthropology, and literature. This course will focus both theoretical approaches to studying supernatural beings from a Religious Studies perspective while drawing examples from Buddhist, Shinto, Christian, Hindu, Jain, Zoroastrian, Egyptian, Central Asian, Native American, and Afro-Caribbean sources from earliest examples to the present including mural, image, manuscript, film, codex, and even comic books. It will also introduce students to related humanistic categories of study: material and visual culture, theodicy, cosmology, shamanism, transcendentalism, soteriology, eschatology, phantasmagoria, spiritualism, mysticism, theophany, and the historical power of rumor.

It will serve as a gateway course into the study of Religion among numerous Asian, and East Asian Studies, as well as Visual Culture and Film Studies. It will include guest lectures from professors from several departments, as well as an extensive hands-on use of the collections of the Penn Museum of Archaeology and Anthropology and the manuscripts held in the Schoenberg Collection of Van Pelt Library. It aims to not only introduce students to major, approaches, and terms in the study of religion and the supernatural, but inspire them to take more advanced courses by Ilya Vinitsky, Liliane Weissberg, Projit Mukharji, Talya Fishman, Annette Reed, David Barnes, David Spafford, Frank Chance, Michael Meister, Paul Goldin, Renata Holod, Paul Rozin, among several others.

**SM 021. Religion in the African Diaspora. Battle.**

This introductory course examines the practices, beliefs, and deities within African-based religions in the United States and the Caribbean. While television shows such as American Horror Story presented African gods and their worshippers in pejorative ways, this course seeks to dispel these caricatures. The course will include Cuban Lukumi (Santería), Brazilian Candomblé, Haitian Vodou, and other traditional African Religions in African Diaspora. Special attention will be paid to gender, ritual, and performance, and the growth of these religions in the United States in immigrant communities and the African American community. Film clips and YouTube videos will accompany our readings and fuel our discussion. Course requirements will include regular participation, readings, short response papers, quizzes, and a final research paper.

**028. RELIGION IN AMERICA.**

**SM 030. GURUS, PROPHETS & ALIENS.**

**SM 031. Religion and Violence.**

Is religion inescapably violent? Are holy wars, witch trials, and suicide bombings predictable features of religious commitment? And does religion therefore need to be quarantined, separated from state power, so that it does not, as it inevitably would, wreak havoc upon religious opponents and deviants? In this course, we will explore the links between religion and violence through the examination of several case studies. In these case studies, we will ask how religious commitment and doctrine may inspire violence and what such violence may tell us about "religion." We will also explore how and why religion itself is often conceptualized in terms of violence. What is at stake, for example, in remembering the Crusades as an essentially religious phenomenon rather than a political one? Are claims about the inherent violence of religion used to disavow or mask the excess violence of state power?

**032. RELIGION AND VIOLENCE.**

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### **091. (ANTH082, ENGL082) Native American Literature. (M) Powell.**

From oral traditions to Youtube videos of Native American hip hop, this course surveys the diverse body of Native American literature through its many transformations across the centuries. The course will focus primarily on contemporary Native American literature, an era known as the Native American Renaissance. We will read literary works by Black Elk, Leslie Marmon Silko, Sherman Alexie, N. Scott Momaday, and others. The course will also include films such as *Smoke Signals* and *Whale Rider*.

### **SM 149. (RELS549, SAST102, SAST502) The Mullah & The Englishman - Islam in Modern South Asia. (A) Sevea.**

This course introduces students to Islam in modern South Asia, with a particular focus on the development of 'new' Muslim religious idioms, orientations, pedagogies and movements in 19th and 20th century South Asia. This course is divided into three parts. In the first part of this course, students are provided with an overview of: Muslim institutions and spaces in pre-colonial South Asia, the historical emergence of South Asia as a prominent global center of Islam, and the development of Urdu as an Islamic idiom. The second and main part of this course introduces students to academic literature concerning sophisticated encounters between the Muslim elite in north India and modern political and technological developments. The intimate interactions of the 'Mullah' and the 'Englishman' from the 19th to 20th century will thus be revealed to students. This part focuses upon, on the one hand, the role of Islam and pious Muslims in the colonial army, and on the other hand, Muslim initiatives to educate an Islamic 'modernism', 'traditionalism', 'fundamentalism' and 'Sufism', and appropriate print technologies for the creation of public spheres. Students will be introduced to historical scholarship revelatory of how these Muslim pedagogies and print initiatives were based upon sophisticated transcultural networks and exchange.

In the third part of this course, students will be encouraged to engage with contemporary literature on South Asian Muslim political philosophy and nationalism, and the transcultural intellectual exchanges that produced key Muslim political ideologies.

### **172. (EALC008) EAST ASIAN RELIGIONS.**

### **SM 191. (ENGL264) Multicultural American Literature and Spirituality. Tim Powell.**

This course will focus on the Multicultural Renaissance (1980-2000) when literary masterpieces appeared from African American, Native American, Asian American, and Latina/o writers such as Toni Morrison, Leslie Marmon Silko, Maxine Hong Kingston, and Rudolfo Anaya. As these writers were accepted into the canon of "American Literature," they forced the country to rethink the myth of the Manifest Destiny by updating ancient stories of Buddhism, Native American ceremonies, African religions, brought over on slave ships, and the unique blend of Christianity and indigenous spirituality that animates Mexican American Catholicism. In the 21st century, the Multicultural Renaissance continues, albeit in new forms. Television shows like "Orange is the New Black" and "Ru Paul's Drag Race" make visible and empower LGBT cultures; "Catfish" explores how cultural identities become ever more fluid in the age of the internet. Stand up comedians Key & Peele, Margaret Cho, and Ahmed Ahmed explore issues of religion, race, ethnicity, sexuality. This course will unfold against the backdrop of the 2016 election, as issues of cultural diversity divide the country, even as it becomes ever more multicultural.

### **SM 230. (JWST230) TOPICS IN EUROPEAN HIST. (C)**

### **SM 231. (JWST233) JESUS AND JUDAISM. (M)**

### **SM 232. READING THE APOSTLE PAUL. (M)**

### **235. STUDY ABROAD.**

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### **244. (JWST244) From Miracles to Mindfulness.** Steve Weitzman and Phil Webster.

In 1902, the most famous philosopher in America, William James, revolutionized the study of religion by analyzing religion as an experience rather than as a set of doctrines or scriptures. In this course, we will pick up the inquiry that James and scholars such as Sigmund Freud began by exploring new approaches to the science and philosophy of religious experience. We will invite a series of experts from a wide range of fields—neuroscience, psychoanalysis, phenomenology, psychology, anthropology, to name only a few—to present their cutting-edged research on the nature of religious experience. How can religious experience be studied? What does the research reveal about religious experience? And what can we learn from such experiences about the workings of the human mind and human society? The course has two components: 1) a discussion-centered mini-seminar from 3:30-5:00 will open consideration of the subject with help from relevant readings 2) a guest lecture series every Tuesday from 5:00-6:30, featuring leading scholars who approach religious experience from different disciplinary angles or in light of different questions.

### **251. (SAST250) History of Hinduism.** Sreenivasan.

This course will explore the history of the religion(s) designated by the term 'Hinduism' from their earliest articulations down to the rise of modern reforms in the nineteenth century. The study of Hinduism is perhaps unique among the scholarly traditions on world religions in that it has to date had no serious connected account of its historical development, as scholars have preferred to take structural, sociological, phenomenological, and doctrinal approaches to the religion. The course, after a brief review of scholarly approaches to Hinduism and their interpretive legacies, will seek to develop a historical sense of the religion through attention to shifts in liturgy, ritual, theology, doctrine, sacral kingship, and soteriology. The course will include the reading of primary sources relevant to understanding these changes as well as highlight both modern and premodern traditions of their interpretation. It will also consider and assess some of the key interpretive ideas in the study of Hinduism, including, Sanskritization, Great and Little Traditions, cult formation, regional and popular religious movements, and canon formation. There will also be sustained consideration of the question of religion and socio-political power as well as relations between Hinduism and other religions like Buddhism and Islam.

### **SM 259. (JWST249) ULTIMATE MEANINGS.** Arts & Letters Sector. All Classes. Weitzman.

Does life have some ultimate meaning? In their search for an answer to this question, people tell stories-- stories about the creation of the world, about great human beings confronted with the mysteries of existence, about what happens to people after death. To explore the role of stories in finding meaning in life, we will focus on some of the most meaningful stories ever composed: the biblical stories of Adam and Eve, Abraham and his family, the Exodus, Job and his friends, and the life and death of Jesus. One of our goals is to try to retrieve the original meaning of these narratives, what their authors intended, but we will also explore what they have come to mean for readers in our own day for believers and skeptics, scientists and artists, fundamentalists and feminists.

### **267. FOOD & RELIGION.**

### **SM 273. (EALC036) Buddhist Literature.** McDaniel.

This course seeks to introduce students to the diversity of texts, textual practices, and textual communities in Buddhist Asia. We will look at cosmological, historical, narrative, psychological, grammatical, magical, didactic, and astrological genres to gain an understanding of how Buddhist writers from various places and times have expressed their views on the inner workings of the mind, the nature of action, the illusion of phenomena, the role of the ethical agent, the origin of chaos, the persistence of violence, the contours of the universe, and the way to Enlightenment.

### **SM 329. (NELC350, NELC650, RELS629) Wisdom in the Hebrew Bible. (A)** Crantz.

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**SM 335. St. Paul and his interpreters.** Webster.

**SM 370. Corpse as Material Culture in the Study of Religion.** Toulson.

**SM 343. (NELC330) Islam in Eurasia. (M)** Garipova.

This course will explore the historical development of Islam in Central Eurasia from its origins until the present day. Islam in this region has centuries- long presence and a rich variety of traditions and practices. The aim of this course is to show that Islam in various parts of this larger region - Central Asia, North Caucasus and Transcaucasia, the Crimea, the Kazakh steppe and the Volga-Ural region was not a homogenous, static, and dogmatic creed. Rather, it presents a variety of Muslim identities and practices shaped by specific religious institutions within the context of their particular interaction with the state. The Russian imperial rule made Islam function in a qualitatively different environment, provided a new context for mutual impact of Muslim peoples on each other, transformed old and created new religious institutions which led to religious change. We will analyze Islamic institutions and their relations with state structures as well as the impact this interaction had on the religious authority of the ulama, Islamic law and society.

**SM 346. (NELC386) Islamic Law and Modernity.** Garipova.

This course will focus on the development of Islamic law in the modern context. The functioning of traditional Islamic law (shari'a) in pre-modern times substantially from its counterpart in the nineteenth and twentieth centuries. Imperial, colonial and modern states in different geographies had a transformative impact on the practice of shari'a, replacing the traditional order and institutions in which sharia formed and developed with the new ones. In different contexts, intervention and pressure of states produced different outcomes for the communities and for those who represented traditional legal authority. We will analyze legal developments in various geographies with a focus on both state policies and local responses. We will also look at how Muslims understood shari'a in the twentieth century, how they employed it as ideology and how they tried to rethink its relevance in the contemporary time.

**SM 352. (JWST353, NELC352) Jewish Political Thought & Action. (M)** Fishman.

Weekly seminar explores expressions of Jewish political thought--and, where possible, political action-- from biblical times to the present. Themes include the leadership of biblical priests, prophets and kings; covenant as the basis of the theocratic polity the status of outsiders in biblical and rabbinic societies; constructions of political authority; changing understandings of Jewish "nationhood"; messianism; medieval Jewish ruminations on ideal government; the non-sovereign Jewish community's relationship to rulers; manifestations of Jewish communal autonomy; tensions between rabbinic and lay leadership; biblical Israel as a model for governance in early modern political thought; debates over Jewish Emancipation; expressions of Jewish socialism; varieties of pre-state Zionist thought; contemporary messianic Zionism; contemporary manifestations of Jewish political concerns. Primary sources (English translation) include readings from Hebrew Bible, ancient rabbinic texts, Jewish communal decrees, Moses Maimonides and other medieval Jewish thinkers; Baruch Spinoza, Moses Mendelssohn, Baruch Spinoza, Theodor Herzl, Martin Buber, Rabbi Abraham Isaac Kook, Yeshayahu Leibovitz and contemporary writers. One session will take place in the Rare Book Room of Van Pelt Library. No prior knowledge is assumed.

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### **SM 446. (HIST446) Digital Humanities.** Tim Powell.

Penn recently opened the Price Lab for Digital Humanities as part of the university's new strategic plan, so it is a very exciting moment for DH at Penn. This class might be considered an advanced introduction to the relatively short history of DH. It will focus on one of the questions that has vexed the field from the beginning: Why are the Digital Humanities So White? as Tara McPherson put it rather bluntly in a chapter of *Debates in the Digital Humanities*. The class will provide an overview of some of the foundational texts of DH, but the primary focus of the class will be involving students in a new DH project to construct an interactive timeline, built in Omeka. The spatio-temporal timeline seeks to represent Iroquois history as seen from the perspective of Iroquois scholar and Faithkeeper, Richard Hill. Hill is the director of the Deyohahage: Indigenous Knowledge Centre on the Six Nations reserve in the Grand River region of Ontario and one of the most highly regarded traditional knowledge keepers of his generation, so it is a great honor to be able to work with him.

On a more theoretical level, the class will be addressing the relationship between cultural codes and digital codes. In other words, how to represent Iroquois spiritual history (i.e., mythical events) on a chronological timeline? How to represent indigenous space on maps created by the people who colonized the Iroquois (e.g., the boarder between Canada and the US cuts the Iroquois traditional homeland in half)? Students will learn how to evaluate a complex and challenging project like this, which is still in its earliest stages. On a more practical level, students will learn skills in the exhibit building software Omeka. The class will engage many different forms of history from archival documents to YouTube videos, in its study of how digital technology makes it possible to represent the indigenous oral tradition much more accurately than is possible on the printed page.

### **SM 471. Religion in Eleven Objects.** Justin McDaniel.

This advanced course for Religious Studies majors and minors approaches the study of religion through material objects. By looking at both sacred and everyday objects like rosaries melted in atomic blasts, magical amulets used in healing rituals, temple murals defaced by invading armies, manuscript stained by hold water, we will explore the many ways people express their spiritual aspirations and existential fears through objects. Not only will a different object from a variety of religious traditions be examined each week (eleven in total), but we will also explore different methodological and theoretical approaches to the study of religion. Psychological, phenomenological, bio-genetic, sociological, art historical, discursive, post-modern, and narrative approaches will be discussed.

### **540. (JWST541) DAVID AND SOLOMON.**

### **SM 551. (SAST550) History of Hinduism.** Ali.

This course will explore the history of the religion(s) designated by the term 'Hinduism' from their earliest articulations down to the rise of modern reforms in the nineteenth century. The study of Hinduism is perhaps unique among the scholarly traditions on world religions in that it has to date had no serious connected account of its historical development, as scholars have preferred to take structural, sociological, phenomenological, and doctrinal approaches to the religion. The course, after a brief review of scholarly approaches to Hinduism and their interpretive legacies, will seek to develop a historical sense of the religion through attention to shifts in liturgy, ritual, theology, doctrine, sacral kingship, and soteriology. The course will include the reading of primary sources relevant to understanding these changes as well as highlight both modern and premodern traditions of their interpretation. It will also consider and assess some of the key interpretive ideas in the study of Hinduism, including, Sanskritization, Great and Little Traditions, cult formation, regional and popular religious movements, and canon formation. There will also be sustained consideration of the question of religion and socio-political power as well as relations between Hinduism and other religions like Buddhism and Islam.

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### **SM 549. (RELS149, SAST102, SAST502) The Mullah & The Englishman - Islam in Modern South Asia. (C) Sevea.**

This course introduces students to Islam in modern South Asia, with a particular focus on the development of 'new' Muslim religious idioms, orientations, pedagogies and movements in 19th and 20th century South Asia. This course is divided into three parts. In the first part of this course, students are provided with an overview of: Muslim institutions and spaces in pre-colonial South Asia, the historical emergence of South Asia as a prominent global center of Islam, and the development of Urdu as an Islamic idiom. The second and main part of this course introduces students to academic literature concerning sophisticated encounters between the Muslim elite in north India and modern political and technological developments. The intimate interactions of the 'Mullah' and the 'Englishman' from the 19th to 20th century will thus be revealed to students. This part focuses upon, on the one hand, the role of Islam and pious Muslims in the colonial army, and on the other hand, Muslim initiatives to educate an Islamic 'modernism', 'traditionalism', 'fundamentalism' and 'Sufism', and appropriate print technologies for the creation of public spheres. Students will be introduced to historical scholarship revelatory of how these Muslim pedagogies and print initiatives were based upon sophisticated transcultural networks and exchange.

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### **SM 586. History of Islam in Asia. Robb.**

This class looks at the history of Islam across South Asia, East Asia, and Southeast Asia with a focus on the last three centuries. Contrary to the popular perception that the Middle East defines Islam, Asia has been the source of some of Islam's most important social and reform movements. Students will contrast different Muslim societies over the last three centuries, examine points of confluence for geographically- or culturally-distinct Muslim peoples, and in their writing assignments focus on the history of one society in a wider Islamicate context.

### **SM 617. (AFRC640, COMM740) Proseminar in Africana Studies. (E) Beavers, Butler, Charles, Jackson, Savage, Thomas, Zuberi.**

This course focuses on the historical and cultural relationship between Africans and their descendants abroad.

### **SM 629. Wisdom in the Hebrew Bible. (M) Crantz.**

### **SM 632. (SAST632) HINDUISM&COLONIAL MODERNITY. (C)**

This seminar deals with the question of modernity in South Asia, with a specific focus on the construction, dissemination, and politicization of Hinduism in nineteenth and twentieth century India. It focuses on three central heuristic lenses--namely those of European imperialism, Orientalism, and nationalism--to study modernity and its discontents. What was at stake in the encounter between colonial modernity and India's religions in nineteenth and early twentieth centuries? How did colonial and native discourses on "reform" and "revival" shape Indian religions as we understand them today? How is modern "Hinduism" inextricably hinged to early forms of cultural transnationalism, Orientalism, and incipient forms of nationalism? This seminar approaches questions such as these and others, with an eye to understanding how nineteenth and early twentieth century discourses continue to shape contemporary understandings of Hinduism in deep and highly politicized ways.



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#### **SM 643. (RELS743, SAST633) The Persian Intellectual Tradition. (M) Elias.**

What makes Persian culture distinctive within broader Islamic intellectual history, and what constitutes the historical and geographical boundary of the Persianate intellectual and cultural zone? These questions lie at the center of inquiry in this seminar in which participants will read and discuss a broad range of works from the 11th to the 20th centuries. Readings will include works on philosophy and language, Sufi epic poems, religious and cultural geographies, accounts of natural and manufactured wonders, urban and political histories, as well as other kinds of texts. All readings will be in English for the regular meeting of the seminar; students with a reading knowledge of Persian and an interest in participating in an additional meeting to read the assignments in their original language should register for the higher of the two numbers listed for this course.

#### **745. VISUAL CULTURES IN ISLAM.**

#### **SM 670. (SAST640) Religious Bodies and Sex in South Asia. (C) Sevea.**

This graduate-level course introduces students to the writings of key religious scholars in modern South Asia who associated the regeneration of Hinduism, Islam, and Sikhism with the cultivation of bodies and sexual practices. Particular attention will be paid towards religious texts produced in modern India, Pakistan and Bangladesh pertaining to sexual bodies, exercises and health; celibacy; body-building; the transmission of sexual knowledge; and the political roles of the 'Hindu', 'Muslim' and 'Sikh' body. In this course, students will be encouraged to engage a range of sources including religio-sexual manuals, autobiographies, novels, speeches, pamphlets, official records, recipes and films. Moreover, students will be introduced to the academic literature on South Asian religious scholars and 'sex gurus' in South and Southeast Asia; religious sexuality in South Asia, Southeast Asia, the Middle East and Europe; and, the transcultural literary networks that led to the production of religio-sexual texts in modern South Asia.

#### **SM 702. (ARTH740, SPAN630) Topics in Medieval Art. (M) Maxwell.**

Topic Varies

#### **SM 743. (NELC713, RELS643, SAST633) The Persian Intellectual Tradition. Elias.** Prerequisite(s): To take course as RELS743 prior knowledge of Persian is required.

What makes Persian culture distinctive within broader Islamic intellectual history, and what constitutes the historical and geographical boundary of the Persianate intellectual and cultural zone? These questions lie at the center of inquiry in this seminar in which participants will read and discuss a broad range of works from the 11th to the 20th centuries. Readings will include works on philosophy and language, Sufi epic poems, religious and cultural geographies, accounts of natural and manufactured wonders, urban and political histories, as well as other kinds of texts. All readings will be in English for the regular meeting of the seminar; students with a reading knowledge of Persian and an interest in participating in an additional meeting to read the assignments in their original language should register for the higher of the two numbers listed for this course.

#### **SM 771. READINGS PALI BUDDHISM. Justin McDaniel.**

This course is an intensive reading course in Pali literature from South and Southeast Asia. Students who wish to take the course must have at least 3 years of Sanskrit and a knowledge of at least one Southeast Asian language. Reading will be in philosophical, narrative, magical, medical, historical, and ritual texts.

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### **SM 773. (EALC705, SAST674) Southeast Asian Manuscript Traditions. (M) McDaniel.**

This is an advanced PhD seminar in which the students will need advanced proficiency in Pali and at least one Southeast Asian Language (Burmese, Thai, Khmer, Lao, Leu, Khoen, Shan, and/or Lanna). Original manuscripts from Penn's collection of Southeast Asian religious, medical, botanical, historical, art, and literary archives will be examined and discussed.

## **Comparative Religion**

### **L/R 001. (EALC004) Religions of Asia. (C) History & Tradition Sector. All classes. Vose.**

Summer 2012 Description: This course is an introduction to the religious traditions of Southern and Eastern Asia. It surveys the beliefs, rituals, and thought of major traditions-Hinduism, Buddhism, Confucianism, Taoism-and less well known traditions-Jainism, Zoroastrianism, Sikhism, Shintoism. The focus of the course will be on the lived experience of each tradition, looking at the worldviews, motives and aspirations of religious figures. Further, we will trace historical developments by examining moments of sharing and contestation of religious, political, and social ideas between traditions in order to question their boundaries and integrity. Special emphasis is placed on the role of the visual in each religious culture. As religions often do not draw the same boundaries between the sacred and profane as western traditions do, we will also interrogate the ways we approach the study of religion and problematize the very study of "Asian Religions" and "World Religions" in general. This course seeks to foster effective skills and to promote critical and independent inquiry into the ways the sacred has been and continues to be made, and how the vicissitudes of life are made meaningful in Asia.

### **L/R 002. (JWST122) Religions of the West. (C) History & Tradition Sector. All classes. Reed.**

This course surveys some of the core beliefs and practices within Judaism, Christianity, and Islam. To do so, we will focus on history and memory, exploring how key figures and formative events from the past have been made present, from generation to generation, through scripture, ritual, liturgy, and remembrance. Special attention will be given to points of interaction between Jews, Christians, and Muslims, as well as to the impact of their intertwined histories on the formation and development of Western cultures. Fulfills History & Tradition Sector.

### **003. (CLST242, COML242) Religion and Literature. (C) Arts & Letters Sector. All Classes. Matter.**

A consideration of how great works of literature from different cultural traditions have reclaimed and reinterpreted compelling religious themes. The focus this semester will be on themes of creation, especially the creation of human beings, from ancient myths of different cultures to modern science fiction. This course fulfills the General Requirement in Sector 3, Arts and Letters.

### **L/R 004. (ANCH102, ARTH121) Art and Religion. (C) Muravchick.**

What is religious art and what makes art religious? This course will survey a wide variety of artistic expressions from a number of religious traditions which draw on spiritual themes, are inspired by religious experiences or texts, and which serve an important role in religious practice and belief. Some of the themes which this course will explore are: visualization and action within the cosmos, passion and religious ecstasy, the material culture of personal devotion, icons and iconoclasm, depictions of the miraculous, and the relationship between word and image. Objects and images from Christianity, Islam, Judaism, and Buddhism and will be explored along with examples from other traditions.



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### **SM 012. Introduction to Religion. (C) Matter.**

This course is an introduction to the study of religion as an academic discipline. We will consider issues such as the role of religion in human societies, how religion addresses perennial questions of life and death, and how religious traditions change, evolve, and influence one another. Although this is NOT a primarily an introduction to different religious traditions in sense of a "world religions" survey course, students will become acquainted with major teachings of several faith traditions. Our focus, though, will be the big questions: Does religion do more good than harm or is it the other way around? Has the modern emergence of a more secular worldview been an improvement or a diminishment? Can we know or experience who or what "ultimatereality" is, or is "it" really beyond us? How can we explain the relationship religion, peace, and violence? Is suffering and meaninglessness so pervasive that no traditional concept of a loving and powerful God can be affirmed credibly? What kinds of provocative and perhaps enduring answers have people given to these questions in the past? Has something changed as we've moved from ancient to modern times in terms of our own worldviews, so that the the ways people used to think about God must be radically revised if not abandoned entirely?

or are there ways for modern women and men to become or remain religious without ceasing to be modern? The goals of this freshman seminar include: 1. an enhanced working knowledge of some significant elements of religion, especially symbol, doctrine, experience, and systems of cosmic, social and order, as they are manifested in several religious traditions. 2. an enhanced capacity to make critical comparisons among religious traditions across time. 3. a greater capacity to analyze and reflect on the meaning of religious beliefs and practices. 4. a greater capacity to read and critically interpret religious and scholarly texts. 5. development of your written and verbal communication skills.

### **005. (FOLK029, GSWS109) Women and Religion. (C) Humanities & Social Science Sector. Class of 2010 & beyond. Garipova.**

This course looks at the contrast between the model of the virtuous woman, and the instructive power of the uncontrollable woman, from 1800 to present in Hinduism, Christianity, and Islam. Drawing examples from a variety of historical contexts and traditions, this course will touch on issues of religious empowerment, piety, leadership, and theoretical questions involving gender, spirituality, the body and the intersection of class status and religious performance.

### **007. (AFRC001, HIST007) Introduction to Africana Studies. (C) Humanities & Social Science Sector. Class of 2010 & beyond. Staff.**

The aim of this course is to provide an interdisciplinary examination of the complex array of African American and other African Diaspora social practices and experiences. This class will focus on both classic texts and modern works that provide an introduction to the dynamics of African American and African Diaspora thought and practice. Topics include: What is Afro-American Studies?; The History Before 1492; Creating the African Diaspora After 1500; The Challenge of Freedom; Race, Gender and Class in the 20th Century; From Black Studies to Africana Studies: The Future of Afro-American Studies.

### **SM 010. Religion in Public Life. (C) Staff.**

This seminar is an introduction to several aspects of the hotly debated relation between religion and public life in America. In the first half of the course we will study two books by law professors, one Jewish and the other Christian. Their debate will introduce us to the legal and historical background, and to the continuing challenges of church-state separation in America. The second half of the course will examine the claim that we now live in a "new religious America," one in which the increasing presence of Hindus, Buddhists and Muslims has created a new pluralism and a new set of challenges. We will then consider the argument of one historian that diversity and difference have characterized religious groups in America since at least the 19th century, and that this has resulted in a number of paradoxical social situations. Finally, we will close with a brief look at the claim that there exists in America a "civil religion," one that unites all citizens despite their other religious differences.

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**014. (ANCH046, NELC046) Myths and Religions of the Ancient World.. (B)** History & Tradition Sector. All classes. Frame.

This course will survey the religions of the ancient Middle East, situating each in its historical and socio-cultural context and focussing on the key issues of concern to humanity: creation, birth, the place of humans in the order of the universe, death and destruction. The course will cover not only the better known cultures from the area, such as Egypt and Mesopotamia, but also some lesser known traditions, such as those of the Hurrians, or of the ancient Mediterranean town of Ugarit. Religion will not be viewed merely as a separate, sealed-off element of the ancient societies, but rather as an element in various cultural contexts, for example the relationship between religion and magic, and the role of religion in politics will be recurring topics in the survey. Background readings for the lectures will be drawn not only from the modern scholarly literature, but also from the words of the ancients themselves in the form of their myths, rituals and liturgies.

**015. (ENGL033) The Bible as Literature. (M)** Hall.

Successive generations have found the Bible to be a text which requires--even demands--extensive interpretation. This course explores the Bible as literature, considering such matters as the artistic arrangement and stylistic qualities of individual episodes as well as the larger thematic patterns of both the Old and New Testaments and the Apocrypha. A good part of the course is spent looking at the place of the Bible in cultural and literary history and the influence of such biblical figures as Adam and Eve, David, and Susanna on writers of poetry, drama, and fiction in the English and American literary traditions.

**057. Study Abroad.**

**114. (NELC166, NELC468) The Religion of Ancient Egypt. (M)** Silverman/Wegner.

Weekly lectures (some of which will be illustrated) and a field trip to the University Museum's Egyptian Section. The multifaceted approach to the subject matter covers such topics as funerary literature and religion, cults, magic religious art and architecture, and the religion of daily life.

**SM 103. Approaches to the Study of Mysticism. (C)** Staff.

Introduction to "mysticism" as a subject of academic investigation and to selected representations in various religious traditions. Special attention to problems of definition and historical context.

**105. (CINE105) Religion and Film. (C)** Staff.

Introduction to different ways in which religion is represented in film. Emphasis upon religious themes, but some attention to cinematic devices and strategies. Although most films studied will deal with only one of the major historical religious traditions (Hinduism, Buddhism, Judaism, Christianity and Islam), the selection will always include at least two of those traditions.

**106. Modern Religious Thought. (C)** Staff.

Evil and its justifications, theodicy, are a dominant and recurring problem for modern religious thought. We will examine various explanations for the nature and origin of evil in the writings of Leibniz, Kant, Nietzsche, Arendt, and Camus along with other philosophers and religious thinkers both ancient and modern. Through close readings of primary sources and secondary materials we will trace this problem of evil from its ancient formulations to its modern instantiations. The question, "whence evil?" becomes most pertinent in an era when many ills are surmountable through education and technological improvements yet ills persist and the greatest volumes of people in human history have been slain in mass-killings.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **115. (COML053, MUSC053) Art and Archaeology in Greek and Roman Religion. (M) Muller.**

Survey of the pagan religion of Greece and Rome in which the major expressions of cultic activity from Mycenaean-Minoan times (ca. 1600-1200 B.C.) until the establishment of Christianity (ca. A.D. 300) will be examined. Utilizing artifacts from the University of Pennsylvania Museum and elsewhere, the course will work with the mythological, literary and archaeological records for the cults of ancient Athens, Delphi, Olympia, Rome and other key centers. Participants will be introduced to the Museum's research and storage facilities normally not accessible to the public.

### **SM 116. (FOLK025, HIST025, HSOC025, STSC028) Science, Magic, and Religion, 1500 to the present.. (C) History & Tradition Sector. All classes. Staff.**

Throughout human history, the relationships of science and religion, as well as of science and magic, have been complex and often surprising. This course will cover topics ranging from the links between magic and science in the seventeenth century to contemporary anti-science movements.

### **199. Independent Study. (C)**

### **SM 203. (COML205, JWST213, JWST213, NELC383) The Religious Other. (M) Fishman.**

Course explores attitudes toward monotheists of other faiths, and claims made about these "religious Others" in real and imagined encounters between Jews, Christians and Muslims from antiquity to the present. Strategies of "othering" will be analyzed through an exploration of claims about the Other's body, habits and beliefs, as found in works of scripture, law, theology, polemics, art, literature and reportage. Attention will be paid to myths about the other, inter-group violence, converts, cases of cross-cultural influence, notions of toleration, and perceptions of Others in contemporary life. Primary sources will be provided in English.

### **SM 204. The Graphic Novel and Religious Identities. (M) Arsenault.**

Graphic novels and comic books express a variety of popular conceptions concerning religion and, as such, are capable of showing us where (and how) religious identities and phenomena exist in modern societies. Viewing comics as material-semiotic objects with multiple origins, audiences, and effects, this course investigates how religions, religious identity, and religious phenomena are expressed in and through the comic book. Situated at the intersection of religious studies, critical theory, media studies, and literary analysis, the course asks students to consider a number of issues and concerns, including: the appropriateness of the medium to express religious ideas, practices, texts, and histories; the different ways in which narratives of salvation and spiritual transformation are visualized; the role of alternative comics in the critique of popular religion; the use of comics as a means to proselytize, confess, memorialize, and historicize; and the cultural status of comics as material objects of religious import.

### **205. (ARTH226, ARTH626, CLST221, CLST621) American Folklore. (M) Staff.**

American folklore encompasses an astonishing array of cultural groups and artistic forms: African-American oral poetry and Franco-American fiddle tunes, Irish-American songs and Italian-American food, Native American jokes and German-American quilts, ancient old-country recipes and the latest and most bizarre Urban Legend. In this course, we will survey some of the groups that we call "American" and some of the expressive traditions that we call "folklore." We will discuss how these traditions originate, how they develop over time, and especially how they become part of--or remain separate from--American popular culture. Along the way, we will raise important questions about the meanings that folklore holds for "Americans," for smaller cultural groups, and for individuals.

## RELIGIOUS STUDIES

### (AS) {RELS}

**L/R 236. (CINE352, COML241, GRMN256, RUSS188) The Devil's Pact in Literature, Music and Film. (C)** Arts & Letters Sector. All Classes. Richter.

For centuries the pact with the devil has signified humankind's desire to surpass the limits of human knowledge and power. From the reformation chap book to the rock lyrics of Randy Newman's Faust, from Marlowe and Goethe to key Hollywood films, the legend of the devil's pact continues to be useful for exploring our fascination with forbidden powers.

**409. (AFRC409, ANTH409) Native American Spirituality, Health, and Contemporary Concerns. (C)** Powell.

Spring 2014 Topic: "Native American Spirituality, Health, and Contemporary Concerns" will focus on traditional and contemporary conceptions of Health in four Native American communities-- Lakota or Sioux, Navajo or Dine, Cherokee, and Ojibwe or Anishinaabe. The methodology will be interdisciplinary, drawing upon writings from the fields of health care, anthropology, literature, history, film studies, and religious studies. Students will learn about the the complex interrelationships between traditional knowledge systems' and modern, western conceptions of "medicine." Some examples of this include the Lakota Ghost Dance, Navajo sand paintings, Cherokee protocols regarding sacred knowledge, and Anishinaabe herbal medicine. The readings will include anthropological studies of these forms of "medicine," a history of Indian Health Services, first hand accounts of a female Navajo doctor trained in western medicine who then returned home to practice on the Navajo reservation, studies of historical trauma resulting from the massacre of Lakota at Wounded Knee, and contemporary studies of health care on Indian reservations. Students will be evaluated on the basis of in-class presentations and two research papers.

The class will also participate in an ongoing project to develop a Cultural Sensitivities workshop that is being implemented at the Indian Health Care clinic at the Cass Lake Hospital on the Leech Lake Ojibwe reservation.

**309. Honors Thesis Seminar. (B)**

Required of honors majors who choose the research option.

**SM 311. (JWST335, NELC335) Muslim, Christian, and Jewish Relations in the Middle East and North Africa. (M)** Sharkey.

This class is a reading- and discussion-intensive seminar that addresses several recurring questions with regard to the Middle East and North Africa. How have Islam, Judaism, and Christianity influenced each other in these regions historically? How have Jews, Christians, and Muslims fared as religious minorities? To what extent have communal relations been characterized by harmony and cooperation, or by strife and discord, and how have these relations changed in different contexts over time? To what extent and under what circumstances have members of these communities converted, intermarried, formed business alliances, and adopted or developed similar customs? How has the emergence of the modern nation-state system affected communal relations as well as the legal or social status of religious minorities in particular countries? How important has religion been as one variable in social identity (along with sect, ethnicity, class, gender, etc.), and to what extent has religious identity figured into regional conflicts and wars? The focus of the class will be on the modern period (c. 1800-present) although we will read about some relevant trends in the early and middle Islamic periods as well. Students will also pursue individually tailored research to produce final papers.

**399. Directed Reading. (C)**

Students arrange with a faculty member to pursue a program of reading and writing on a suitable topic.

**410. American Religion and the LGBTQ Experience. (C)** Philip Francis.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 439. (AFRC405, URBS405) Religion, Social Justice & Urban Development. (B) Lamas.**

Urban development has been influenced by religious conceptions of social and economic justice. Progressive traditions within Judaism, Christianity, Islam, Buddhism, Hinduism, Jainism, Baha'i, Humanism and other religions and systems of moral thought have yielded powerful critiques of oppression and hierarchy as well as alternative economic frameworks for ownership, governance, production, labor, and community. Historical and contemporary case studies from the Americas, Europe, Africa, Asia, and the Middle East will be considered, as we examine the ways in which religious responses to poverty, inequality, and ecological destruction have generated new forms of resistance and development.

### **SM 500. (GRMN554) Theories of Religion. (M) Staff.**

A study of the various ways of interpreting religion as a phenomenon in human life. Analysis of the presuppositions involved in psychological, sociological, and phenomenological approaches. Authors include James, Weber, Freud, Otto, Eliade, and contemporary writers offering historical, anthropological, and philosophical perspectives.

### **SM 509. Teaching Religious Studies. (A) Weitzman.**

Many faculty in academia, especially at a research university, think of themselves as scholars first and teachers second. The emphasis on scholarship is essential for a position at a research university, but what the culture of such institutions can obscure is the importance of teaching as part of the academic vocation. The purpose of this course is to help prepare graduate students to teach academic religious studies, not to teach them how to teach, a skill developed through experience and feedback, but to encourage students to plan in advance for their work as educators and to develop their teaching aspirations and approach in dialogue with issues and debates in Religious Studies, the Humanities and the field of Education.

### **SM 701. Feminist Cultural Studies. (M) Smith-Rosenberg.**

This course will explore a myriad of different forms of cultural analyses from Marxist and material feminism to queer and lesbian theory. The course will explore the nature of sexual difference between women and men and of differences among women, the intersectionality of gender, race and class, the ways gender is culturally constructed and resistance and agency are tied to language, sexuality as a fluid and protean experience, the ways new technologies impact on our experience of our bodies and sexualities, the ways nationalism and colonialism are engendered, endangering and disempowering women. Theorists we will read will include Audre Lorde, Adrienne Rich, Patricia Hill Collins, Hortense Spillers, Teresa de Lauretis, Rosi Braidotti, Danna Haraway, Carole Pateman, Patricia Williams, Kimberle Crenshaw, Gayatri Spivak, Chandra Mahanty, Judith Butler, Sue Ellen Case. Our focus will be more on the interaction of material and discursive factors than on a psychoanalytic interpretation.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 510. Civil Religion. (M) Butler.**

In the first half of the course, we will examine the theoretical question of whether modern liberal societies need a civil religion - an idea first proposed in the late eighteenth century by writer who feared that without some unifying ideal or principle the centrifugal forces at work in modern societies would lead them to disintegrate. We will examine various authors who have defended the idea of civil religion in these terms (including J.J. Rousseau, J.G. Herder, and G.W.F. Hegel) as well as several who (implicitly or explicitly) have rejected the argument (Max Weber, Michael Oakeshott, Daniel Bell, and Niklas Luhmann). In the second half of the class, we will turn to the American context and explore the way these arguments have played themselves out from the time of the constitutional frames to today. In this part of the class, we will read and discuss excerpts from the Federalist Papers and Tocqueville's *Democracy in America*, selected presidential speeches, nineteenth- and twentieth-century debates surrounding Manifest Destiny and American Exceptionalism, John Dewey/Richard Rorty's proposal for a religion of democratic "common faith," and the neoconservative case for a civil religion of "national greatness."

Along the way we will also have occasion to examine sociological treatments of civil religion by such authors as Emile Durkheim, Robert Bellah, and Seymour Martin Lipset.

### **SM 605. (COML662, FOLK629, NELC683) Theories of Myth. (B) Ben-Amos.**

Theories of myth are the center of modern and post-modern, structural and post-structural thought. Myth has served as a vehicle and a metaphor for the formulation of a broad range of modern theories. In this course we will examine the theoretical foundations of these approaches to myth focusing on early thinkers such as Vico, and concluding with modern twentieth century scholars in several disciplines that make myth the central idea of their studies.

### **SM 609. (COML609, GREK609) Divination and Semiotics. (M) Struck.**

This course will trace a history of signs, using Greek divination as the primary focus. We will explore ancient and contemporary sign theories and their usefulness in illuminating ancient practices of divination--or the reading of signs thought to be embedded in the world. Participants in the seminar will be expected to contribute an expertise in one (or more) of three general areas: Greek literature, Greek and Roman religions, and contemporary theory in the humanities. The course is open to graduate students without Greek as well as classicists--though please register appropriately. The particular areas we cover will to some extent be determined by the interests of the participants, but will surely include: divination by dreams, entrails, and oracles as attested by literary and (to a lesser extent) archaeological evidence; Platonic, Aristotelian, Stoic and Neoplatonic theories of signs; and contemporary semiotics as articulated mainly by Saussure, Barthes, and Eco. Ancient authors will include: Homer, Xenophon, Sophocles, Cicero, Artemidorus, and Iamblichus.

### **999. Independent Study. (C) See department for section numbers.**

## **Religion in America**

### **117. (AFRC117) African American Religion. (C) Butler.**

The unique history and experiences of African Americans can be traced through religion and belief. Through the mediums of literature, politics, music, and film, students will explore the religious experience of people of the African Diaspora within the context of the complex history of race in American history. The course will cover a broad spectrum of African American religious experience including Black Nationalism, urban religions, the "black church" and African religious traditions such as Santeria and Rastafarianism. Special attention will be paid to the role of race, gender, sexuality, and popular culture in the African American religious experience.



# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 208. (ANTH282, CINE282, ENGL282) Native American Religion and Literature. (M) Powell.**

This course will examine films by and about Native Americans. From the very beginnings of film history, Native Americans have been a centrally important subject. While much of the writing about Native American films tends to focus on the perpetuation of stereotypes, this class will concentrate on four primary themes: 1) the role that film plays in helping the audience to understand the exceedingly complex place of indigenous people in "American" identity (with "American" signifying, in this instance, a hemispheric sense of identity); 2) the myriad of ways that indigenous people have been involved in the history of film as extras, actors, directors, producers; 3) how representations changed when Native Americans took control of production; 4) the ways in which films by and about Native Americans have helped to heal the historical trauma resulting from the "Indian Wars" that have gone on for 500+ years on the North American continent.

### **SM 310. (AFRC308, FOLK310) American Jesus. (M) Anthea Butler.**

Images and beliefs about Jesus have always been a compelling part of American life. This course seeks to examine the social, political, religious and artistic ways that Jesus has been appropriated and used in American life, making him a unique figure for exploring American religious life. Special attention will be given to how Jesus is used to shape social and political concerns, including race, gender, sexuality, and culture.

### **211. (AFST292) African Religion in America. (M) Staff.**

This survey course focuses on African Religious culture in Nigeria and in the African Diaspora. Students will be introduced to the ritual and philosophical foundations of Yoruba religion and culture. This course emphasizes the incorporative nature and heterogeneity of problematize essentialisms and stereotypes about these religious systems by paying close attention to the ethnographic details, historical contexts, philosophical underpinnings, and political developments of each religion in their region. Traditions we will be exploring are: Ifa Divination in Nigeria and Benin; Santeria and Regla de Ocha in Cuba and the United States; Vodoun in Haiti; Shango in Trinidad; Candomble and Umbanda in Brazil; and the American Yoruba Movement in the United States. Course readings will provide a theoretical and informative basis for dealing with the concepts of syncretism, creolization, and ethnicity.

### **SM 400. The Religious Right in America. (A) Butler.**

From the Scopes Monkey Trial to Sarah Palin, conservative religion figures and groups have attempted to define and shape government and public policy in the United States. This course will look at the impact of conservative religion in American Politics and the ideas, personalities, and policy it has shaped. Special attention will focus on the 2008 and 2012 Election cycles, the use of media in the Religious Right, political personalities, and grassroots organizing integral to the Religious Right and its impact on American politics.

### **SM 412. (AFRC412) African American Spiritual Autobiography. (M) Staff.**

This seminar will engage works of autobiography in the African American tradition with particular attention to the spiritual and religious contexts of the authors. We will discuss recurring themes, scriptural motifs, and religious and social tensions expressed in the works. Gender, political ideology, social activism, and religious identification will also be explored.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 517. (AFRC518, FOLK517) Topics in American Religion. (M) Butler.**

From Marvin Gaye, to Tammy Faye Baker, to Sarah Palin and James Baldwin, Pentecostalism has influenced many, including politicians, preachers, writers, and the media. One of the fastest growing religious movements in the world, Pentecostalism continues to have a profound effect on the religious landscape. Pentecostalism's unique blend of charismatic worship, religious practices, and flamboyant, media-savvy leadership, has drawn millions into this understudies and often controversial religious movement. This course will chronicle the inception and growth of Pentecostalism in the United States, giving particular attention to beliefs, practices, gender, ethnicity, and Global Pentecostalism.

### **519. (RELS119, SAST009, SAST529) An Introduction to Religion in South Asia. (C) Sevea.**

This undergraduate-level course introduces students to the multi-religious complexion of South Asia as a region, with a particular focus upon key religious traditions and the resemblances and interactions between them. This course is divided into two parts. In the first part of this course, students are introduced to key religious traditions of South Asia, Hinduism, Buddhism, Jainism, Islam and Sikhism. Students will be encouraged to survey academic works pertaining to, on the one hand, the literature, doctrines, cosmologies, rituals and histories of, and prominent places of worship in, the Hindu, Buddhist, Jain, Muslim and Sikh religious traditions. On the other hand, the development of South Asia into a distinctive space and spiritual 'homeland' for multi-religious communities. Whilst the first part of the course focuses upon religious traditions autonomously, the subsequent section of the course is thematic and encourages students to make comparisons, and discover sophisticated relationships and dynamic interactions between religious traditions in South Asia. Students are introduced to scholarly writings that are revelatory of the materiality of religious traditions in pre-modern and modern South Asia; everyday forms of piety in South Asia; gender positions in religious traditions; encounters of religious traditions with European

colonialism; and, perceptions of the 'other' in pre-modern religious traditions. Herein, students will find multiple sites of resemblances or differences, and cultural negotiations, engagements and contests, within religious traditions in South Asia.

### **SM 610. Religion in Public Life. (M) Staff.**

This seminar is an introduction to six of the most debated areas involving religion in public life: diversity in American religions; church-state relations and the Constitution; issues in specific eastern and western religions; religious dimensions of contemporary ethical and social debates (abortion, euthanasia, minority and gender roles); religious symbolism in the public sphere; and the prevailing understandings of religion in the media and modern society. Teachers, school administrators, journalists, public policy specialists, social workers, lawyers, and health care professionals all encounter situations in which the religious sensitivities of "clients" (students, parents, readers, etc.) affect the ways in which they discharge their duties. This seminar serves as an introduction to the Religion in Public Life concentration within the Master of Liberal Arts Program, which is designed to provide professionals with an understanding of the many historical, social and legal issues that complicate discussions of religion in public situations.

## **Jewish Studies**

### **121. (HIST140, JWST157, NELC052, NELC452) Med and Early Mod Jewry. (A) History & Tradition Sector. All classes. Ruderman.**

Exploration of intellectual, social, and cultural developments in Jewish civilization from the rise of Islam in the seventh century to the assault on established conceptions of faith and religious authority in 17th century Europe that is, from the age of Mohammed to that of Spinoza. Particular attention will be paid to the interaction of Jewish culture with those of Christianity and Islam.

## RELIGIOUS STUDIES

### (AS) {RELS}

#### **024. (ANTH124, JWST124, NELC155) Archaeology and the Bible; Conflict Insight Understanding. (M) Staff.**

The Hebrew Bible (Tanak) and archaeological research provide distinct, and at times conflicting, accounts of the origins and development of ancient Israel and its neighbors. Religion, culture and politics ensures that such accounts of the past have significant implications for the world we live in today. In this course we will discuss the latest archaeological research from Israel, the Palestinian Territories and Jordan as it relates to the Bible, moving from Creation to the Babylonian Exile. Students will critically engage the best of both biblical and archaeological scholarship, while being exposed to the interpretive traditions of Anthropology as an alternative approach to the available evidence. Open discussions of the religious, social and political implications of the material covered will be an important aspect of the course.

#### **SM 027. (COML057, JWST151, NELC156) Great Books of Judaism. (A) Arts & Letters Sector. All Classes. Carasik.**

The Babylonian Talmud (Bavli), a product reflecting the collaborative effort of generations of sages, is the foundational legal and ethical document of rabbinic Judaism. Both the methods of interpreting this text --and their theoretical frameworks have varied dramatically, evolving creatively throughout the generations. In the past century, theories of how to read the Talmud and hypotheses about its formation and redaction have opened up new avenues for understanding what the text says and, more importantly, how it works. Through in-depth examination of demonstrative legal passages, this course will contrast the insights generated by the major critical schools of the past century and with the interpretations of selected medieval scholars, the Rishoni English translations will be provided alongside the original.

#### **120. (HIST139, JWST156, NELC051, NELC451) Jews and Judaism in Antiquity. (B) History & Tradition Sector. All classes. Staff.**

The course is an overview of Jewish history, culture, and society from its biblical settings through the Hellenistic-Roman, and rabbinic periods. We will trace the political, social, and intellectual-religious, and literary development of Judaism from its beginnings through the Second Temple period to the formation and evolution of Rabbinic Judaism. Topics to be covered include: the evolution of biblical thought and religious practice over time; Jewish writing and literary genres; varieties of Judaism; Judaism and Imperialism; the emergence of the rabbinic class and institutions.

#### **L/R 122. (HIST141, JWST158, NELC053) History of Jewish Civilization: 17th Century to the Present. (B) History & Tradition Sector. All classes. Wenger.**

This course offers an intensive survey of the major currents in Jewish culture and society from the late middle ages to the present. Focusing upon the different societies in which Jews have lived, the course explores Jewish responses to the political, socio-economic, and cultural challenges of modernity. Topics to be covered include the political emancipation of Jews, the creation of new religious movements within Judaism, Jewish socialism, Zionism, the Holocaust, and the emergence of new Jewish communities in Israel and the United States. No prior background in Jewish history is expected.

#### **123. (JWST123, NELC283) Introduction to Judaism. (M) Dohrmann.**

Introduction to Judaism is a broad introduction to Judaism-touching on key religious themes, ideas, and practices as they develop throughout Judaism's long history. Our major emphasis will be to see the religion as an evolving dialogue that happens across and within its diverse corpus of sacred and central texts from the Bible and Talmuds, through Medieval Kabbalah and Medieval Philosophy, and into Modern Jewish Literatures.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **124. (HIST150, JWST130) American Jewish Experience. (C) Wenger.**

This course offers a comprehensive survey of American Jewish history from the colonial period to the present. It will cover the different waves of Jewish immigration to the United States and examine the construction of Jewish political, cultural, and religious life in America. Topics will include: American Judaism, the Jewish labor movement, Jewish politics and popular culture, and the responses of American Jews to the Holocaust and the State of Israel.

### **125. (JWST150, NELC150) Introduction to the Bible (Old Testament). (A) Humanities & Social Science Sector. Class of 2010 & beyond. Tigay.**

An introduction to the major themes and ideas of the Hebrew Bible (the Old Testament), with attention to the contributions of archaeology and modern Biblical scholarship, including Biblical criticism and the response to it in Judaism and Christianity. All readings are in English.

### **126. (JWST102, JWST126, NELC186) Jewish Mysticism. (M) Arts & Letters Sector. All Classes. Fishman.**

Survey of expressions of Jewish mysticism from Hebrew Scripture through the 21st century. Topics include rabbinic concerns about mystical speculation, the ascent through the celestial chambers - heikhalot-, the Book of Creation, the relationship of Jewish philosophy and mysticism, techniques of letter permutation, schematization of the Divine Body, the prominence of gender and sexuality in kabbalistic thought, the relationship of kabbalah to the practice of the commandments, Zohar, Lurianic kabbalah, Hasidism, New-Age Jewish spirituality and the resurgence of Jewish mysticism in the 20th century. All readings will be in English translation.

### **SM 127. (JWST152, NELC152) Jewish Law and Ethics. (A) Staff.**

An introduction to the literary and legal sources of Jewish law within an historical framework. Emphasis will be placed upon the development and dynamics of Jewish jurisprudence, and the relationship between Jewish law and social ethics.

### **SM 223. (COML257, JWST153, NELC158, NELC458) Jewish Literature in the Middle Ages. (C) Fishman/Stern.**

This course is devoted to introducing and exploring the different genres and types of Jewish literature in the Middle Ages, including poetry, narrative, interpretation of the Bible, liturgy, historiography, philosophy, sermon, mystical and pietistic writings. Specific topics will vary from semester to semester. Attention will be paid to the varieties of Jewish experience that these writings touch upon. All readings in translation.

### **SM 129. (ANTH129, JWST100, NELC252, NELC552) Themes in the Jewish Tradition. (C) History & Tradition Sector. All classes. Ben-Amos/Stern/Dohrmann/Fishman.**

Course topics will vary; have included The Binding of Isaac, Responses to Catastrophes in Jewish History, Holy Men & Women (Ben-Amos); Rewriting the Bible (Dohrmann); Performing Judaism (Fishman); Jewish Political Thought (Fishman); Jewish Esotericism (Lorberbaum). Democratic culture assumes the democracy of knowledge- the accessibility of knowledge and its transparency. Should this always be the case? What of harmful knowledge? When are secrets necessary? In traditional Jewish thought, approaching the divine has often assumed an aura of danger. Theological knowledge was thought of as restricted. This seminar will explore the "open" and "closed" in theological knowledge, as presented in central texts of the rabbinic tradition: the Mishnah, Maimonides and the Kabbalah. Primary sources will be available in both Hebrew and English.

# RELIGIOUS STUDIES

## (AS) {RELS}

**220. (COML228, HEBR250, JWST256) Studies in the Hebrew Bible. (B) Staff.** Prerequisite(s): Knowledge of biblical Hebrew and prior experience studying the Hebrew text of the Bible. Knowledge of Greek is not required. Language of instruction is English.

The aim of this course is to introduce students to the critical methods and reference works used in the modern study of the Bible. To the extent possible, these methods will be illustrated as they apply to a single book of the Hebrew Bible that will serve as the main focus of the course.

**SM 222. (JWST222) Topics in Medieval Jewish Cultures. (M) Mesler.**

Spring 2013 Topic: Magic and Sorcery in Medieval Jewish and Christian Cultures

Magical beliefs, practices, and texts were widespread in Europe during the Middle Ages, forming an important, but often overlooked, aspect of contemporary Jewish and Christian cultures. In this seminar, we will explore the historical evidence for Christian and Jewish magical traditions, including their sources and development, the integration of magic into diverse aspects of medieval culture, and the condemnation and persecution of those accused of sorcery. In exploring these traditions, we will pay special attention to the points of intersection between Christian and Jewish magic, which will help us understand different forms of interactions and relations between medieval Christians and Jews. Students in this seminar will learn to read medieval treatises of magic as products of a particular time and place, to recognize the particular rationality underlying magical beliefs, and to assess the relationship between magic, science, and religion in medieval thought. No prior background is necessary, and all readings will be in English.

Katelyn Mesler (Ph.D. in Religious Studies, Northwestern University) is a historian of medieval Europe, with particular interests in Jewish-Christian relations, the history of science and medicine, magical beliefs and practices, apocalyptic thought, mysticism, heretical movements, and angelology. Her research has taken her to manuscript collections throughout the U.S., Italy, France, England, and Israel, where she has investigated unpublished texts and discovered long-lost sources. This year, Katelyn is a fellow at the Katz Center for Advanced Judaic Studies; afterwards, she will begin a research fellowship at the Hebrew University of Jerusalem.

**SM 224. (COML380, JWST255, NELC250, NELC550) Bible in Translation. (C) Staff.**

Spring 2015: The Book of Isaiah spans over two centuries and documents one of the most turbulent periods in the histories of Judah and Israel. In this course, we read Isaiah's prophecies in the context of their historical settings and in consideration of their theological implications. We will align the biblical texts to ancient artifacts and inscriptions that were created during the time of the prophet. A close reading of the text will allow us to appreciate Isaiah's message of peace and salvation. We can then ask: how is Isaiah's message relevant for us today?

**SM 225. (JWST225, NELC251, NELC651) Introduction to the Dead Sea Scrolls. (M) Reed.**

Exploration of the issues relating to the identification and history of the people who produced and used these materials as well as the claims made about the inhabitants of the Qumran site near the caves in which the scrolls were discovered, with a focus on what can be known about the community depicted by some of the scrolls, its institutions and religious life, in relation to the known Jewish groups at that time (the beginning of the Common Era). This will involve detailed description and analysis of the writings found in the caves -- sectarian writings, "apocrypha" and "pseudepigrapha," biblical texts and interpretations.

# RELIGIOUS STUDIES

## (AS) {RELS}

**SM 226. (HEBR257, JWST257) Studies in Rabbinic Literature. (D)** Stern/Fishman. Prerequisite(s): Students must be able to read an unpointed Hebrew text.

THE AKEIDAH IN MIDRASH AND IN MEDIEVAL JEWISH BIBLICAL COMMENTARIES The story of the Akeidah (Gen. 22) is one of the most significant and problematic texts in traditional Jewish literature. In this course, we will trace the history of the interpretation of this text in classical Jewish literature, from early post-Biblical interpretations found among the Dead Sea Scrolls, through Rabbinic midrash, and into the various medieval commentators--Rashi, Rashbam, Ibn Ezra, Radak, Ramban, and still others. While the focus of the course will be on the Akeidah, we will also use this text as a test-case to study the history of how Jews read, and why the interpretations of this story differ so radically. Attention will also be paid to contemporary Christian and Islamic interpretations. All texts will be read in the original Hebrew, and students should be able to read unpointed Hebrew texts, but no other previous experience in reading these texts is necessary.

**SM 227. (JWST227) Modern Jewish Thought. (C)** Staff.

Through a reading of such thinkers as Martin Buber, Gershom Scholem and Franz Rosenzweig, the course will address some of the fundamental issues in modern Jewish thought and experience.

**SM 429. (GRMN581, HIST490, JWST490) Topics In Jewish History. (M)** Staff.

Reading and discussion course on selected topics in Jewish history. The instructors are visiting scholars at the Center for Advanced Judaic Studies

**320. (HIST380, JWST380) Modern Jewish Intellectual and Cultural History. (C)** Ruderman.

An overview of Jewish intellectual and cultural history from the late 18th century until the present. The course considers the Jewish enlightenment Reform, Conservative and Neo-Orthodox Judaism, Zionist and Jewish Socialist thought, and Jewish thought in the 20th century, particularly in the context of the Holocaust. Readings of primary sources including Mendelsohn, Geiger, Hirsch, Herzl, Achad-ha-Am, Baeck, Buber, Kaplan, and others. No previous background is required.

**SM 422. (HIST449, JWST449) Jewish Intellectual and Cultural History in the Early Modern Era: From the Spanish Expulsion to Spinoza. (C)** Distribution Course in Arts & Letters. Class of 2009 & prior only. Ruderman.

God and Nature examines the place of the natural world, medicine, and science in Jewish thought from antiquity to the modern era. It looks especially at a body of primary sources in Hebrew written during the age of the so-called "scientific revolution" and during its aftermath. The course is a seminar open to undergraduate and graduate students with a reading knowledge of classical Hebrew. Students without Hebrew with special interest in the subject might enroll with special permission from the instructor.

**SM 426. (HEBR486, JWST426) Rabbinic Writers on Rabbinic Culture. (M)** Fishman. Prerequisite(s): Reading knowledge of Hebrew.

The course traces reflections on rabbinic culture produced within Jewish legal literature of the classic rabbinic period - Midrash, Mishna and Talmud - and in later juridical genres - talmudic commentary, codes and responsa. Attention will be paid to the mechanics of different genres, the role played by the underlying proof-text, the inclusion or exclusion of variant opinions, the presence of non-legal information, the balance between precedent and innovation. Reading knowledge of Hebrew is required.



## RELIGIOUS STUDIES

### (AS) {RELS}

#### **SM 520. (JWST320, JWST520, NELC454, RELS321) Spirit and Law. (M) Fishman.**

While accepting "the yoke of the commandments", Jewish thinkers from antiquity onward have perennially sought to make the teachings of revelation more meaningful in their own lives. Additional impetus for this quest has come from overtly polemical challenges to the law, such as those leveled by Paul, medieval Aristotelians, Spinoza and Kant. This course explores both the critiques of Jewish Law, and Jewish reflections on the Law's meaning and purpose, by examining a range of primary sources within their intellectual and historical contexts. Texts (in English translation) include selections from Midrash, Talmud, medieval Jewish philosophy and biblical exegesis, kabbalah, Hasidic homilies, Jewish responses to the Enlightenment, and contemporary attempts to re-value and invent Jewish rituals.

#### **SM 523. (COML527, HEBR583, HIST523, JWST523) Studies in Medieval Jewish Culture. (C) Fishman.** Prerequisite(s): Reading knowledge of Hebrew.

Topic for Fall 2012: Medieval Sepharad. Through close reading of Hebrew primary sources, students will explore developments in Sephardi culture from the 11th through the 16th centuries. Topics to be examined include Sephardi preoccupation with the biblical text; medieval Sephardic belle lettres, scriptural exegesis and historiographic writings; Karaite-Rabbanite interactions; Jewish-Islamic interactions, and the nexus of philosophy and kabbalah. Students must be able to read unpointed Hebrew texts. Undergraduates require instructor's permission.

Primary sources include readings from ancient, medieval and early modern Jewish texts. Students must be able to read unvocalized Hebrew. Open to undergraduates only with the instructor's permission.

#### **SM 557. (JWST553, NELC557) Seminar in Rabbinic Judaism. (M) Stern, Reed.** Prerequisite(s): Proficiency in Hebrew and/or Greek recommended. Undergraduates need permission to enroll. May be repeated for credit.

This seminar will investigate biblical and other precedents for the idea of the messiah and the messianic age, and their interpretation and extension into both ancient Judaism and ancient Christianity. To what degree are Second Temple Jewish and early Christian ideas about the messiah an extension of ancient Israelite concepts? To what degree might they reflect a response or reaction to Hellenistic and Roman imperial ideologies? How (and when) did beliefs surrounding Jesus depart meaningfully from Jewish ideas about the messiah? How do Rabbinic Jewish traditions about the messiah and messianic age differ from their Christian counterparts, and is there evidence of any "influence"? These questions will be explored with a focus on primary source readings.

## Christianity

#### **SM 133. An Introduction to Christianity. (C) Matter.**

A survey of the classical Christian Traditions (Orthodoxy, Roman Catholicism, Protestant groups). The basic perspective is phenomenological, but historical and folkloric considerations are also raised. Topics include the symbols of Christian faiths, perspectives on human nature, and views of evil.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **135. Introduction to the New Testament. (C)** History & Tradition Sector. All classes. Reed.

"What can be known - from historical perspectives - about the life and teachings of Jesus and his earliest followers? Did Jesus see himself as a teacher and/or a revolutionary and/or the messiah? If Jesus and the apostles were all Jews, how did Christianity emerge as a distinct "religion"? distinct from Judaism? And how is that this small Galilean and Judean movement came to shape world history and Western culture even to this day? This course explores these questions through a focus on the formation of the New Testament - from the letters of Paul in the early first century CE, to the collection and closure of the canon of Christian Scriptures in the fourth century CE. In the process, we will explore the lived worlds of the first followers of Jesus through readings of texts within and outside the New Testament but also through art, artifacts, and manuscripts at Penn and in Philadelphia.

### **SM 438. (JWST410) Topics in Medieval History. (C)** Treat.

This seminar introduces students to the development of Jewish and Christian biblical interpretation by focusing on ancient, medieval, and modern interpretations of the Song of Songs. Students will encounter a variety of important Jewish and Christian interpreters in English translation, guided by appropriate secondary materials. The Song of Songs is part of Jewish Scripture. It appears to be a collection of poetry on the theme of human love. Studying the developing interpretations of the Song of Songs gives one an unusual opportunity to examine the history of significant ideas in Western culture. The course will touch on issues of gender and religious language, on allegory and interpretation, on mystical and feminist readings of scripture, and on the interplay of the ascetic and the erotic in religion.

This course has no prerequisites. The readings will be made available in English. The class will utilize a combination of lecture, discussion, student presentations, reports, close reading, and a research paper.

### **136. (JWST136) Death and the Afterlife in Ancient Judaism and Christianity. (C)** Reed.

This course surveys the development of concepts about death and the afterlife in Judaism and Christianity, exploring the cultural and socio-historical contexts of the formation of beliefs about heaven and hell, the end of the world, martyrdom, immortality, resurrection, and the problem of evil. Readings cover a broad range of ancient sources, including selections from the Hebrew Bible and New Testament, as well as other Jewish and Christian writings (e.g., "apocrypha," "pseudepigrapha," Dead Sea Scrolls, classical rabbinic literature, Church Fathers, "gnostic" and "magical" materials). In the process, this course introduces students to formative eras and ideas in the history of Judaism, Christianity, and Western culture

### **SM 433. Christian Thought From 200-1000. (M)** Matter. Prerequisite(s): None--some background in European history helpful.

This course introduces students to the major intellectual issues of Christianity from the period of the formulation of orthodox theology (the third to the fifth centuries), through the early medieval era, to the dawn of scholastic theology around the year 1000. Although the emphasis is on the evolution of Christian thought, several aspects of social and political history will also be considered, for example, the growth of ascetic movements and the monastic ideal, relationship between Christianity and the Roman Empire, and the role of women in Christian history. Readings will be largely from primary sources, with several secondary authors (especially Peter Brown) serving as foils to interpretation. Students will be expected to do independent research in the library and on line, beyond the assigned readings of the course.

# RELIGIOUS STUDIES

## (AS) {RELS}

**SM 434. Christian Thought From 1000-1800. (M) Matter.** Prerequisite(s): None-some background in European history helpful.

This course will trace the development of Christian thought (including philosophy, theology, spirituality and mysticism) from the early Scholastic period to early Methodism. Readings will be from both primary and secondary sources. A research paper will be required of each student.

Spring 2014: This course will give an overview of the main currents of Western Christian thought from the first age of reform (that is, the Central Middle Ages) through the Reformations of the sixteenth century, to the eve of the Enlightenment. In these centuries, "Christendom" underwent an almost constant process of internal and external self-definition. The most striking results of this process were the definitive separation of eastern and western Christianity and the division of the western church into what became known as Protestant and Catholic Christianity. Our focus will be on the changing definitions of Christian culture, including theological formulations (definitions of orthodoxy and heterodoxy), trends of spirituality and mysticism, forms of worship, and gender roles and definitions. Attention will also be given to institutional questions such as ecclesiastical hierarchy, monasticism, scholasticism and the rise of universities, and the changing relationship between the secular and religious worlds. Readings will be from both original and secondary sources. Additional primary sources will be available online, attached to the course Blackboard page. I will supply copies of other readings.

Students will write two papers. The first (due Feb. 8) is a 5-7 pp. analysis of a primary source from the class, for which another text may be substituted by permission of the instructor. The second paper, due at the end of the course, should be a more ambitious research paper (at least 10 pp. for undergraduates, longer for graduate students) that includes some aspect of this history we did not directly study in class.

**SM 533. (HIST533, JWST533) Ancient and Medieval Church History. (C) Matter.**

Many historians have argued that the most successful type of religious life in the Christian tradition is that founded by Saint Benedict of Nursia in early medieval Italy. The vision of a devout life in community dominated the medieval Christian landscape, and inspired some of the greatest classics of western Christian spirituality. This course will trace the Benedictine ideal from its roots in the Desert Fathers of the early Church, through Benedict's life and the formation of his Rule, to the role played by Benedictines in the development of medieval secular learning, theology, music, and spirituality. We will end by reading some contemporary works on the Benedictine ideal in the modern world.

**SM 535. (COML535) Varieties of Christian Thought before Irenaeus. (K) Reed.**

A survey of the known groups and perspectives that emerged in the first 150 years or so of the development of "Christianity" from its roots in Judaism and the hellenistic world(s), with special attention to the primary sources (especially literary) and to modern attempts at historical synthesis.

**SM 537. (GRMN510, ITAL530) Medieval Christian Mysticism. (C) Matter.**

Selected topics in Christian mystical writings. Authors will be read in English translation. Knowledge of medieval languages is helpful, but not required.

**SM 538. Modern Christian Thinkers. (C) Matter.**

Close study of selected texts dealing with the relation between Christian ideas and modern thought.

## **RELIGIOUS STUDIES**

### **(AS) {RELS}**

#### **143. (NELC136, SAST139) Introduction to Islam. (C) Muravchick.**

This course is an introduction to Islam as a religion as it exists in societies of the past as well as the present. It explores the many ways in which Muslims have interpreted and put into practice the prophetic message of Muhammad through historical and social analyses of varying theological, philosophical, legal, political, mystical and literary writings, as well as through visual art and music. The aim of the course is to develop a framework for explaining the sources and symbols through which specific experiences and understandings have been signified as Islamic, both by Muslims and by other peoples with whom they have come into contact, with particular emphasis given to issues of gender, religious violence and changes in beliefs and behaviors which have special relevance for contemporary society.

#### **SM 735. (CLST735, JWST735) Seminar in Judaism and/or Christianity in the Hellenistic Era. (F) Reed.** Prerequisite(s): Qualified undergraduates may enroll with permission from the instructor. Knowledge of Greek Presupposed. Student may enter either term

Selected topics from current research interests relating to early Judaism and early Christianity.\*\*\*\*\*Fall 2013 Topic: This advanced doctoral seminar will explore the main primary sources and scholarly debates concerning contacts, conflict, and competition between Jews and Christians during the formative era of Late Antiquity. Proficiency in ancient Hebrew and/or Greek and Latin is required. Undergraduates may enroll with special permission from the instructor.

#### **SM 736. (HIST736) Seminar in Medieval Religious Studies. (C) Matter.**

Selected topics in medieval religious studies, especially biblical exegesis. Reading knowledge of medieval Latin required.

## **Islamic Studies**

#### **142. (ANTH142, SAST141) Islam in South Asian Culture. (M) Spooner.**

Islam reached South Asia in the eighth century and Muslim rulers held sway over large parts of the Subcontinent for much of the period from the late 12th century until the colonial period. However, the majority of the population never converted to Islam, and since independence in 1947 Islam--its interpretation, realization, and influence--has been a major factor underlying many difficult political issues. This has been true not only in the largest country, India, where Muslims form 12% (unevenly distributed) of the population, but in Bangladesh and Pakistan where non-Muslims are relatively insignificant minorities. This course explores the realities and the perceptions related to Muslim identities and the Islamic heritage in the subcontinent, and sets it in global context by comparison with other parts of the world which share various aspects of the South Asian experience. The course will conclude with an assessment of the larger significance--social, economic and political, as well as cultural--of Islam in South Asia today.

#### **145. (NELC185, SAST145) Islamic History and Culture. (M) Harris.**

This course introduces students to the history of Islam as both a religion and as a civilization, from pre-Islamic Arabia to the rise of the gunpowder empires in the 16th century. The course will use key moments, texts, and figures in Islamic history to examine notions of religion, culture, and civilization as they have been understood by Muslims, in a variety of contexts, as well as the problems and politics surrounding the representation of Islamic history and Islam in the contemporary world. Some major topics to be covered include the development of Islamic institutions, the participation of Jews, Christians, and others in Islamic civilization, Arabic and Persian literature, as well as Europeans' encounters with Islam.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 245. Sufism. (B) Atanasova.**

This course is a survey of the large complex of Islamic intellectual and social perspectives subsumed under the term Sufism." Sufi philosophies, beliefs, practices, and social organizations have been a major part of the Islamic tradition in all historical periods and Sufism has also served as a primary muse behind Islamic aesthetic expression in poetry, music, and the visual arts. In this course, we will attempt to understand the nature and importance of Sufism by addressing both the world of ideas and socio-cultural practices. We will trace the development of Sufism as a form of Muslim piety linked to key notions in the Quran as well as living practices of venerating the Prophet Muhammad. We will then immerse ourselves in Sufi theoretical writings through a select list of primary sources introducing foundational Sufi concepts concerning the annihilation of oneself in God, and the various stages of the Sufi quest for spiritual union. From there, we will shift to a discussion of the interactions between Sufism and philosophy by looking at the writings of two of the most influential Sufi thinkers, Al-Ghazali and Ibn al-Arabi. We will also study the important role of Sufi poetry through a close reading of a selection of Rumi's works.

In our discussion of the social and political dimensions of Sufism, we will explore the relations between Sufi movements and religious and political authority, focusing on antinomianism and patronage in the Ottoman Empire, and on Sufi responses to colonial rule. The last part of the course will look at the roles of Sufis and Sufism in contemporary societies from South Asia to North America.

### **248. (NELC238) Introduction to Islamic Law. (A) Lowry.**

This course will introduce students to classical Islamic law. Most of the readings will be taken from primary sources in translation. Areas covered will include criminal law, family law, law in the Qur'an, humanities, and other selected topics.

### **SM 249. (SAST249) Topics in Islamic Religion and Society. (C) Terenjit Sevea.**

A course devoted to specific problems in the religion of Islam and Muslim societies. Each semester will focus on one of the following subjects: Muhammad, Women in Islam, Islamic Mysticism, or American Islam. No previous knowledge of Islam required.

### **542. (RELS242, SARS241, SARS541) Seeing is believing. (E) Jamal Elias.**

Seeing is Believing engages in a historical, theoretical, and cross-cultural analysis of the place of visuality in religion and of religion in visual culture. We will examine images, buildings, places, objects, performances and events. The geographical, cultural and historical scope of the material is broad, including subjects from Europe, the Islamic World, non-Muslim South Asia, the US and Latin America from the medieval period until the present. Theoretical works will be read in conjunction with representative examples to invite intellectual engagement in a socially and historically grounded way. Important issues to be covered include the relationship of visual to material culture; visual theories versus theories of vision; locating religion in human sensory experience; perception at individual and collective levels; authenticities, fakes and simulacra; iconoclasm and image veneration; aesthetics, use and utility; and things.

### **SM 541. (NELC581, SAST541) Religion and the Visual Image. (M) Elias.**

This seminar explores the place of visual religious arts in Islam; we will attempt to get beyond conventional ideas regarding the impropriety of visual representation to examine how Muslims have understood and deployed visual art in a number of historical and cultural contexts. In the process, we will explore the ways in which visuality as a process renders the act of seeing into a religious experience. As such, we will also examine the role of the arts in relation to religion: how does vision affect the understanding and practice of religion, and what do visual arts tell us about religion in ways that texts of speech cannot? Simultaneously, what does the study of religion tell us about visual art that art history cannot?

# RELIGIOUS STUDIES

## (AS) {RELS}

**SM 545. (NELC534) Sufism. (C)** Elias. Prerequisite(s): Reading knowledge of Arabic.

Selected topics, such as Sufi Texts or The Qur'an, in the study of Islamic religion.

**SM 742. (NELC782, SAST763) Topics in Islam. (M)** Elias. Prerequisite(s): A reading knowledge of modern Persian (Farsi/Dari/Tajik) is required.

Fall 2012 Topic: TBD

## Buddhism and Hinduism

**L/R 155. (PHIL050, RELS455, SAST150) Introduction to Indian Philosophy. (C)** History & Tradition Sector. All classes. Staff.

This course will take the student through the major topics of Indian philosophy by first introducing the fundamental concepts and terms that are necessary for a deeper understanding of themes that pervade the philosophical literature of India -- arguments for and against the existence of God, for example, the ontological status of external objects, the means of valid knowledge, standards of proof, the discourse on the aims of life. The readings will emphasize classical Hindu, Buddhist, and Jain philosophical articulations (from 700 B.C. to 16th century CE) but we will also supplement our study of these materials with contemporary or relatively recent philosophical writings in modern India.

**162. (SAST122) Epic Traditions of India. (C)** Staff.

This course examines various key aspects of the epic traditions of India. The Ramayana and the Mahabharata are two great Indian epics that have deeply influenced the Indian religious and cultural ethos. The course inspects scholarly studies regarding the multiple renditions of these epics. The students will view folk performances from various regions in India that continue to bring these epics to life. These performances form a significant part of the epic tradition as they connect the stories in the epics with material realities of the Indian religious and cultural life. The course investigates the role played by the two epics, especially the Ramayana, in the Indian political discourse in both the past and the present. Beyond India, their historical birthplace, these epics traveled to South East Asian regions such as Indonesia and Malaysia. We will also consider the ways in which the traditions in these regions are similar or dissimilar to those in India. Lastly, the students will study the role of the media such as television shows, cinema, and comic books in the manifestation of these epics in popular imagination.

**163. (RELS663, SAST140) Introduction to Hinduism. (C)** Vose.

From scriptures of hallowed antiquity to riveting epics to ever-popular tele-serials and internet pujas? a bewildering array of narratives, technologies, peoples and ideas have been brought together under the label of "Hinduism". While encyclopedias and guidebooks continue the futile attempts to provide a checklist of the key features of the entity called "Hinduism", the historical reality repeatedly confounds any single definition of the term. The course will explore this diverse and heterogeneous reality by historicising the term "Hinduism". In other words, it will examine Hinduism within the diverse social, cultural and political contexts in which it has been and continues to be enmeshed. From the early Vedic era to contemporary diasporic Hindu communities, the course will provide an introduction to Hinduism as a fluid, multifaceted, heterogeneous reality that has always been shaped by its many historical contexts.

**276. (EALC265) Zen Buddhism. (C)** Staff.

This course examines the history, doctrines, and practices of Zen Buddhism in China, Japan and the West. Topics include the monastic life, notable Zen masters, Zen's cultural impact, and enlightenment.



# RELIGIOUS STUDIES

## (AS) {RELS}

### **L/R 173. (EALC015, SAST142) Introduction to Buddhism. (C) McDaniel.**

This course seeks to introduce students to the diversity of doctrines held and practices performed by Buddhists in Asia. By focusing on how specific beliefs and practices are tied to particular locations and particular times, we will be able to explore in detail the religious institutions, artistic, architectural, and musical traditions, textual production and legal and doctrinal developments of Buddhism over time and within its socio-historical context. Religion is never divorced from its place and its time. Furthermore, by geographically and historically grounding the study of these religions we will be able to examine how their individual ethic, cosmological and soteriological systems effect local history, economics, politics, and material culture. We will concentrate first on the person of the Buddha, his many biographies and how he has been followed and worshipped in a variety of ways from Lhasa, Tibet to Phrae, Thailand. From there we touch on the foundational teachings of the Buddha with an eye to how they have evolved and transformed over time. Finally, we focus on the practice of Buddhist ritual, magic and ethics in monasteries and among aly communities in Asia and even in the West. This section will confront the way Buddhists have thought of issues such as "Just-War," Women's Rights and Abortion.

While no one quarter course could provide a detailed presentation of the beliefs and practices of Buddhism, my hope is that we will be able to look closely at certain aspects of these religions by focusing on how they are practiced in places like Nara, Japan or Vietnam, Laos.

### **L/R 184. (EALC034) What is Taoism?. (M) Goldin.**

Topical study of the Taoist religion and its relations through history to philosophical Taoism, popular religion, and science.

### **SM 270. (EALC038) Topics in East Asian Religions. (M) Staff.**

Spring 2013 Topic: Religion, State, and Society in East Asia. This course examines the relationship between religious institutions and the state in East Asia. Focusing on China and Japan, we will learn about the impact of religious ideas, practices, and organizations on social, political and economic processes and inspect the role of religion in the consolidation of individual, communal, and national identity. Adopting a comparative and transnational approach, we will examine the impact of Asian religious traditions: Confucianism, Daoism, Buddhism, and Shinto, as well as global religions such as Islam and Christianity, on the internal sociopolitical structure of the Chinese and Japanese states and their role in shaping power relations on the international level.

The class will follow a linear chronological line divided into three separate units. The first unit will cover the emergence of the dominant religious traditions and sociopolitical structures in premodern China and Japan. This unit will set the tone for our main discussion of the relationship between religion and the state in the modern and contemporary periods. The second unit begins with the impact of Christianity on the political cultures of East Asia and concludes with the fate of the empires of China and Japan in the early 20thcentury. The third and final unit will focus on the emergence of new religious movements in postwar Japan and the continuing discourse on state control over religion in the PRC and Taiwan.

In addition to covering material from the assigned chapters from the textbook and other secondary sources in greater depth, we will also dedicate our class sessions to close readings of primary historical sources, from imperial edicts and philosophical and religious essays to news interviews and documentary footage. No previous knowledge of Chinese or Japanese is necessary, and all readings will be available in English on the blackboard site in PDF form.

# RELIGIOUS STUDIES

## (AS) {RELS}

**SM 356. Living Deliberately: Monk, Saints, and the Contemplative Life. (M)** McDaniel. Prerequisite (s): Students must complete an interview with instructor before acquiring a permit.

Students who are not Religious Studies Majors and are not honors students must gain permission from instructor to enroll in this course.

This is an experimental course in which students will experience monastic and ascetic ways of living. There will be no examinations, no formal papers, and very little required reading. However, each participant will need to be fully committed intellectually and participate in the monastic rules in the course involving restrictions on dress, technology, verbal communication, and food. The course subject matter is about ways in which nuns, monks, shamens, and swamis in various religious traditions (Buddhist, Muslim, Catholic, Jain, Taoist, Hindu, Animist, among others) have used poetry, meditation, mind-altering chemicals, exercise, magic, and self-torture to cope with pain and suffering, as well as struggle with spiritual, ethical, and metaphysical questions concerning the nature of the soul, the afterlife, and reality. Through monastic and spiritual practice, this course hopes to provide students with an opportunity to struggle with these questions themselves.

**SM 473. (SAST373) Southeast Asian Buddhism. (M)** Staff.

This course traces the history and development of Buddhist culture and religion in Southeast Asia. It is a discussion seminar course that examines the role of foundational texts like the Traibhumikatha and Mulasasana, as well as debating the role of kingship, magic, politics, economics, and art in the growth of Buddhism and Buddhist teachings in the region. It is open to undergraduates and graduates.

**SM 562. Religions of Southern India. (M)** Staff.

Critical examination of selected problem areas in the interpretation of religious texts, traditions, institutions, and practices in South and Southeast Asia.

**SM 418. (COML556, JWST356, JWST555, NELC356) Ancient Interpretation of the Bible. (M)** Stern.

The purpose of this course is two-fold: first, to study some of the more important ways in which the Bible was read and interpreted before the modern period; second, to consider the uses to which some contemporary literary theorists have put these ancient modes of interpretation as models and precursors for their own writing. The major portion of the course will be devoted to intensive readings of major ancient exegetes, Jewish and Christian, with a view to considering their exegetical approaches historically as well as from the perspective of contemporary critical and hermeneutical theory. Readings of primary sources will be accompanied by secondary readings that will be both historically oriented as well as theoretical with the latter including Hartman, Kermode, Todorov, and Bloom.

# RELIGIOUS STUDIES

## (AS) {RELS}

### **SM 571. (ARTH510, EALC718) Advanced Topics in Buddhism. (M) McDaniel.**

This is an advanced course for upper level undergraduates and graduate students on various issues in the study of Buddhist texts, art, and history. Each semester the theme of the course changes. In recent years themes have included: Magic and Ritual, Art and Material Culture, Texts and Contexts, Manuscript Studies.

Fall 2013 Topic: Buddhist repertoires (idiosyncratic and personal assemblages of beliefs, reflections, wonderings, possessions, and practices) for a large part, material and sensual. Buddhists are often sustained by their collection, production, and trading of stuff amulets, images, posters, protective drawings, CDs, calendars, films, comic books, and even Buddhist-themed pillow cases, umbrellas, and coffee mugs. Aspirations are interconnected with objects. Beliefs are articulated through objects. Objects are not empty signifiers onto which meaning is placed. The followers and the objects, the collectors and their stuff, are overlooked in the study of religion, even in many studies in the growing field of material culture and religion. What is striking is that these objects of everyday religiosity are often overlooked by art historians as well. Art historians often remove (through photography or physical movement to museums or shops) images and ritual implements from their ritual context and are seen as objets d'art.

While art historians influenced by Alfred Gell, Arjun Appadurai, and Daniel Miller have brought the study of ritual objects into the forefront of art historical studies, in terms of methodologies of studying Buddhist art, art historians have generally relegated themselves to the study of either the old and valuable or the static and the curated. This course aims to 1) bring a discussion of art into the study of living Buddhism. Art historians have primarily concentrated on the study of images, stupas, manuscripts, and murals produced by the elite, and primarily made before the twentieth century; 2) study art as it exists and operates in dynamic ritual activities and highly complex synchronic and diachronic relationships; 3) focus on the historical and material turn in the study of images, amulets, and murals in Buddhist monasteries and shrines.

## **Western Traditions**

### **112. (AFRC115) Religious Ethics and Modern Society. (C) Butler.**

Religious beliefs of Malcolm X and MLK formed their social action during the Civil Rights for African Americans. This seminar will explore the religious biographies of each leader, how religion shaped their public and private personas, and the transformative and transgressive role that religion played in the history of the Civil Rights movement in the United States and abroad. Students in this course will leave with a clearer understanding of religious beliefs of Christianity, The Nation of Islam, and Islam, as well as religiously based social activism. Other course emphases include the public and private roles of religion within the context of the shaping of ideas of freedom, democracy, and equality in the United States, the role of the "Black church" in depicting messages of democracy and freedom, and religious oratory as exemplified through MLK and Malcolm X.

### **113. (AFRC113, GSWS113, JWST113) Major Western Religious Thinkers. (C) Staff.**

Introduction to the writings of one or two significant western religious thinkers, designed for those who have no background in religious thought. Possible thinkers to be studied: Augustine, Maimonides, Spinoza, Luther, Teresa of Avila, Edwards, Mendelssohn, Kierkegaard, DuBois, Bonhoeffer, King.

### **SM 419. (JWST419, NELC489) Jewish-Christian Relations Through the Ages. (M) Fishman.**

This is a Bi-directional course which explores attitudes toward, and perceptions of, the religious "Other", in different periods of history. Themes include legislation regulating interactions with the Other, polemics, popular beliefs about the Other, divergent approaches to scriptural interpretation, and cross-cultural influences, witting and unwitting.

Different semesters may focus on Late Antiquity, the Middle Ages, Early Modern period, or contemporary times. May be repeated for credit.

**RELIGIOUS STUDIES**  
**(AS) {RELS}**