Religious Studies

Few will contest the fact that, despite predictions to the contrary, religion continues to play a central role in contemporary culture, politics, identity and conflict in every part of the globe. At the same time, the fast-moving forces of globalization, migration and technology continue to bring diverse religious communities into closer proximity, often creating new religious communities in the process. As a result, it has become ever more essential for people living in today’s world to be “religiously literate.”

The Religious Studies program at Washington University in St. Louis is designed to provide students with the opportunity not only to acquire basic knowledge of the beliefs and practices of the major world religions but also to learn how to engage in an empathetic but critical appraisal of both their historic and their contemporary significance. Many of the courses offered through our program are taught by faculty in different disciplines and areas, including history, English, classics, anthropology, American religion and politics, and East Asian studies. They explore religion and religious traditions in all their interdisciplinary complexity — often comparatively, sometimes thematically, and almost always in specific historical and cultural contexts. In addition to our courses, every year the program hosts events designed to foster a lively intellectual community of students and faculty, including public lectures as well as more informal gatherings of people interested in the study of religion.

Whether students are interested in preparing for advanced academic study of religion or a career as a religious professional, are seeking a more systematic exposure to the academic study of religion to complement their studies in another area, or simply feel the need to acquire a greater religious literacy as part of their general education, the major or minor in religious studies offers an excellent opportunity to develop a deeper understanding and appreciation of the complex ways in which religious traditions inform human thought and behavior.

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Majors

The Major in Religious Studies

Total units required: 30 units; 24 must be 300-level or above.

Required courses (6 units):

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>Re St 102</td>
<td>Thinking About Religion</td>
<td>3</td>
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<tr>
<td>Re St 368</td>
<td>Theories and Methods in the Study of Religion</td>
<td>3</td>
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Senior Capstone Experience (3 units): In their senior year, all religious studies majors (with the exception of those students who have qualified for and elected to write an honors thesis) are required to take Re St 479 Senior Seminar in Religious Studies. The topic of this seminar varies from year to year. Recent topics include: Saints and Society; Religion and the Secular: Struggles over Modernity; and Pilgrimage and Sacred Space in Antiquity.

Elective courses (21 units; 18 must be 300-level or above): All majors must take at least seven courses chosen from among the offerings in religious studies. Those courses will be selected to achieve both breadth and depth of knowledge in the field.

To foster breadth of knowledge, the electives must include one course in four different Religious Traditions/areas such as: Judaism, Christianity, Islam, Buddhism, Asian religions, and religions of the ancient Mediterranean world.

To foster depth of knowledge, the electives must include a concentration of three courses in one religious tradition or a set of closely related traditions (see list above) and a secondary concentration of two courses in another tradition or set of traditions. Alternatively, students may, with permission of their adviser, opt to create a thematic concentration that reflects their own more specific interests. Examples of such thematic concentrations include (but are not limited to): “Religion and the Arts,” “Religion and Politics,” and “Gender and Religion.”

Note: Any one course can count toward both the depth and breadth requirements.

For models illustrating possible combinations of depth and breadth (including thematic concentrations), visit the Religious Studies website: http://religiousstudies.artsci.wustl.edu/program/major.

Additional Information

Senior Honors: Qualified majors are encouraged to apply for Senior Honors. Applications are available online (http://religiousstudies.artsci.wustl.edu/program/honors) and are due prior to the end of the junior year. Students wishing to pursue this option need to meet the minimum honors requirements stated in this Bulletin and satisfactorily complete, during the senior year, Re St 498 Independent Work for Senior Honors I (fall) and Re St 499 Independent Work for Senior Honors II
Everyone agrees that religion is vitally important, but people rarely agree about what religion is. This course introduces students to the questions posed about religion, and the methods by which they are answered. Beginning with the central question, What is religion? we ask: How has religion served political power? How does the experience of religion create or change perceptions of reality? How does religious practice maintain or subvert gender roles? How does commemoration of the past shape communities in the present? How are religious identities formed, and how do they change? What is religious art? How does something become sacred? We explore these and other questions using case studies drawn from a range of sources that represent different regions, traditions, and scholarly approaches. This course is required for Religious Studies majors and minors.

L23 Re St 224 Islamic Religion
Survey of the development of Islamic practice and thought from the emergence of Islam in early seventh century CE to the present.
Credit 3 units. A&S: TH, CD BU: ETH, IS EN: H

L23 Re St 225 Religion and Politics in American History
Same as ReiPol 225
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM BU: BA EN: H

L23 Re St 235 Religion and Politics in Early America
Same as ReiPol 235
Credit 3 units. A&S IQ: HUM BU: BA

L23 Re St 236f Introduction to East Asian Religions
This introductory course provides a basic, yet systematic, overview of certain major religious traditions that evolved in East Asia, particularly in China and Japan, but also in Korea. We begin with the classical Chinese traditions of Confucianism and Daoism, then turn our attention to Buddhism, which originated in India (ca. 500 BCE) and was later introduced into China (first century CE), Korea (fourth century CE) and Japan (sixth century CE). We then examine the Japanese tradition of Shinto, and focus more specifically upon the development of new Japanese forms of Buddhism. The course ends with a brief look at the coming of some of these religions to the West, and in particular the United States.
Credit 3 units. A&S: TH, CD BU: ETH

L23 Re St 300 Introduction to the Hebrew Bible/Old Testament
A survey of the Hebrew Bible (Old Testament) through the historical and cultural context of the ancient Near East. Traditional Jewish and Christian interpretation of the Bible is discussed. No knowledge of Hebrew required; no prerequisites.
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM BU: ETH, HUM

L23 Re St 3003 Writing Intensive in Ancient Studes: Sanctuaries and Spectacle in the Greek World
Study of selected topics in Classics. This is a Writing Intensive Course.
Same as Classics 3003
Credit 3 units. A&S: TH, WI A&S IQ: HUM, WI EN: H

L23 Re St 3011 Intermediate Greek: The New Testament
Same as Greek 301
Credit 3 units. A&S: LA A&S IQ: LCD, LS BU: HUM

L23 Re St 3012 Biblical Law and the Origins of Western Justice
Same as JINE 3012
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD EN: H

L23 Re St 303 The Daoist Traditions
This course offers an introduction to the history, practices and worldviews that define the Daoist tradition. Through both secondary scholarship and primary texts, we consider the history of Daoism in reference to the continuities and discontinuities of formative concepts, social norms, and religious practices. Our inquiry into this history centers on consideration of the social forces that have driven the development of Daoism from the second century to the modern day. Special consideration is given to specific Daoist groups and their textual and practical traditions: the Celestial Masters (Tianshi), Great Clarity (Taqing), Upper Clarity (Shangqing), Numinous Treasure (Lingbao), and Complete Perfection (Quanzhen). Throughout the semester we also reflect on certain topics and themes concerning the Daoist tradition. These include constructions of identity and community, material culture, the construction of sacred space, and cultivation techniques.
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: ETH EN: H

L23 Re St 3030 Christianity in the Modern World
Survey of Christianity since the Reformation. Focus on the divisions in Christianity, its responses to modern science, the rise of capitalism, and European expansion into Africa, Asia and the Americas. Attention to ecumenism and the contemporary status of Christianity in the world. Use of original documents.
Credit 3 units. A&S: TH A&S IQ: HUM BU: ETH EN: H

L23 Re St 3062 Islam, Culture and Society in West Africa
This course explores the introduction of Islam into West Africa beginning in the 10th Century and explore its expansion and development in the region, placing emphasis on the 19th century to present day. It focuses on the development of West African Muslim cultural, social, religious and political life, to understand not only how the religion affected societies, but also how West African local societies shaped Islam. The course also aims to introduce students to a critical understanding of Islamic writing in West Africa. It also examines the organization of Muslim Sufi orders in West Africa through time and space. The course is organized around a series of lectures, readings, as well as print and visual media.
Same as AFAS 3062
Credit 3 units. A&S: SS, CD A&S IQ: LCD, SSC Arch: SSC Art: SSC BU: IS EN: S

L23 Re St 307F Introduction to the New Testament
What can be known — from an historical perspective — about the life and teachings of Jesus and his earliest followers? How did Jesus see himself and how did his followers see him? How did the lives, teachings and deaths of Jesus and his followers come to form the heart of a new movement? If Jesus and the apostles were all Jews, how did Christianity emerge as a distinct "religion"? This course investigates these questions through a focus on the earliest sources for Jesus and his first followers, including and extending beyond the canonical books of the Christian New Testament. Our approach in this course is historical and literary, rather than theological or confessional: we ask what Jesus, his first followers, and their Jewish and "pagan" contemporaries did and believed, and we try to catch glimpses of the worlds in which they lived and the cultures which they took for granted.
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM BU: HUM

L23 Re St 3080 City on a Hill: The Concept and Culture of American Exceptionalism
This course examines the concept, history and culture of American exceptionalism: the idea that America has been specially chosen or has a special mission to the world. First, we examine the Puritan sermon that politicians quote when
they describe America as a "city on a hill." This sermon has been called the "ur-text" of American literature, the foundational document of American culture, learning and drawing from multiple literary methodologies, we re-investigate what that sermon means and how it came to tell a story about the Puritan origins of American culture — a thesis our class reassesses with the help of modern critics. In the second part of this class, we broaden our discussion to consider the wider (and newer) meanings of American exceptionalism, theorizing the concept while looking at the way it has been revitalized, redefined and redeployed in recent years. Finally, the course ends with a careful study of American exceptionalism in modern political rhetoric, starting with JFK and proceeding through Reagan to the current day. In the end, students gain a firm grasp of the long history and continuing significance — the pervasive impact — of this concept in American culture.

Same as AMCS 3081
Credit 3 units. A&S: TH & A&S IQ: HUM; BU: BA; EN: H

L23 Re St 3082 From the Temple to the Talmud: The Emergence of Rabbinic Judaism
This course offers a survey of the historical, literary, social and conceptual development of Rabbinic Judaism from its emergence in late antiquity to the early Middle Ages. The goal of the course is to study Rabbinic Judaism as a dynamic phenomenon — as a constantly developing religious system. Among the topics explored are: How did Judaism evolve from a sacrificial cult to a text-based religion? How did the "Rabbis" emerge as a movement after the destruction of the Second Temple and how could they replace the old priestly elite? How did Rabbinic Judaism develop in its two centers of origin, Palestine (the Land of Israel) and Babylonia (Iraq), to become the dominant form of Judaism under the rule of Islam? How did Jewish ritual and liturgy develop under Rabbinic influence? How were the Rabbis organized and was there diversity within the group? What was the Rabbis' view of women? How did they perceive non-Rabbinic Jews and non-Jews? As Rabbinic Literature is used as the main source to answer these questions, the course provides an introduction to the Mishnah, the Palestinian and Babylonian Talmuds, and the Midrash collections — a literature that defines the character of Judaism down to our own times. All texts are read in translation.
Credit 3 units. A&S: TH & A&S IQ: HUM; BU: HUM

L23 Re St 3101 The Problem of Evil
The question of how God can allow evil to occur to the righteous or innocent people has been a perennial dilemma in religion and philosophy. We study the classic statement of the problem in the biblical book of Job, the ancient Near Eastern literature on which Job is based, and traditional Jewish and Christian interpretation of Job. We study the major approaches to the problem of evil in Western philosophical and religious thought.
Credit 3 units. A&S: TH & A&S IQ: HUM; BU: ETH; EN: H

L23 Re St 3105 American Holidays, Rituals and Celebrations
Same as AMCS 3105
Credit 3 units. A&S: TH & A&S IQ: HUM; BU: HUM; EN: H

L23 Re St 3111 Buddhist Traditions
This course examines the historical development of Buddhism from its origins in South Asia in the sixth to fifth century BCE, through the transmission of the teachings and practices to East Asia, Southeast Asia and Tibet, to contemporary transformations of the tradition in the modern West. In the first third of the course, we focus on the biographical and ritual expressions of the historical Buddha’s life story, the foundational teachings attributed to the Buddha, and the formation and development of the Buddhist community. In the second third, we examine the rise of the Mahayana, the development of the Mahayana pantheon and rituals, and the spread of Mahayana in East Asia. In the final third, we explore the Theravada tradition in Sri Lanka and Thailand, then Tantric Buddhism in India, Tibet and East Asia. We close the course with an overview of Buddhism in the modern West.
Credit 3 units. A&S: TH, CD & A&S IQ: HUM; LCD: BU: ETH; EN: H

L23 Re St 312 South Asian Religious Traditions
In this course, we take a considered look at the diverse religious traditions that have shaped and enriched life on the Indian subcontinent and beyond. India, Pakistan, Nepal, Bangladesh and Sri Lanka are home to Hindu, Islamic, Buddhist, Jain, Christian and Sikh traditions of learning and practice, among others. This course provides an in-depth survey of the traditions of South Asia, while attending to the borrowings and contestations which have blurred and defined the boundaries between traditions over time. We explore the central teachings, practices and debates of these traditions as we explore mythology, poetry and narrative; ritual and performance; social relations and political life at selected moments in the history of South Asia.

L23 Re St 313C Islamic History 622–1200
The cultural, intellectual, and political history of the Islamic Middle East, beginning with the prophetic mission of Muhammad and concluding with the Mongol conquests. Topics covered include: the life of Muhammad; the early Muslim conquests; the institution of the caliphate; the translation movement from Greek into Arabic and the emergence of Arabic as a language of learning and artistic expression; the development of new educational, legal and pietistic institutions; changes in agriculture, crafts, commerce and the growth of urban culture; multiculturalism and inter-confessional interaction; and large-scale movements of nomadic peoples.
Same as History 313C
Credit 3 units. A&S: TH & A&S IQ: HUM; BU: HUM; BU: IS

L23 Re St 314C Islamic History 1200–1800
Same as History 314C
Credit 3 units. A&S: TH, CD & A&S IQ: HUM, LCD: Art: HUM; BU: IS

L23 Re St 3192 Modern South Asia
This course covers the history of the Indian subcontinent in the 19th and 20th centuries. We look closely at a number of issues including colonialism in India; anticolonial movements; the experiences of women; the interplay between religion and national identity; and popular culture in modern India. Political and social history are emphasized equally.
Same as History 3192
Credit 3 units. A&S: TH, CD & A&S IQ: HUM, LCD: Art: HUM; BU: HUM, IS
L23 Re St 3262 The Early Medieval World 300–1000
A principal theme of this course is the Christianization of Europe. From the emergence of the Christian church in the Roman Empire and the conversion of the emperor Constantine in 312 through the turbulent adoptions of Christianity by different cultures in the Early Middle Ages; the rise of Islam in the 7th century; the Arab conquests of north Africa and southern Europe; and the Byzantine empire, especially in Constantinople. Same as History 3262
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: IS EN: H

L23 Re St 3263 The High Middle Ages: 1000–1500
This course begins with the first millennium in the West and ends with the arrival of Europeans in the Americas. The course explores topics such as the relationship of popes to kings, of cities to villages, Jews to Christians, of vernacular literature to Latin, knights to peasants, the sacred to the profane. Topics include: different forms of religious life; farming; heresy; the shift from a penitential culture to a confessional one; the crusades; troubadour poetry; the Mongol Empire; universities; leprosy; and the conquest of New Spain.
Same as History 3263
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: IS EN: H

L23 Re St 3266 "East" and "West" in Jewish Imagination and Politics
How have Jews, as a paradigmatic diasporic people, understood their place between "East" and "West," and their relationships with other Jews and non-Jews within, across, and beyond the vast territorial expanse of Eurasia? What has it meant to identify, to be identified, and to live as Jews in Eurasia and beyond — both before and after the State of Israel? We begin with the origin of world Jewry, follow the various and interrelated experiences of Jews under Christendom and Islam, and, through carefully chosen vignettes, trace how the modern concepts of "East" and "West" have shaped the course of Jewish history, politics and imagination for millennia.
Same as IAS 3266
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD, SD EN: H

L23 Re St 3277 Philosophy of Religion
Same as Phil 327
Credit 3 units. A&S: TH A&S IQ: HUM EN: H

L23 Re St 3293 Religion and Society
We take a broad and practice-oriented view of “religion,” including uttering spells, sacrificing to a god, healing through spirit possession, as well as praying and reciting scripture. We consider religious practices in small-scale societies as well as those characteristic of forms of Judaism, Islam, Christianity and other broadly based religions. We give special attention to the ways religions shape politics, law, war, as well as everyday life in modern societies.
Same as Anthro 3293
Credit 3 units. A&S: SS A&S IQ: SSC Art: SSC BU: ETH EN: S

L23 Re St 3313 Women and Islam
An anthropological study of the position of women in the contemporary Muslim world, with examples drawn primarily from the Middle East but also from Asia, Africa, Europe and the United States. Students examine ethnographic, historical and literary works, including those written by Muslim women. Topics having a major impact on the construction of gender include Islamic belief and ritual, modest dress (veiling), notions of marriage and the family, modernization, nationalism and the nation-state, politics and protest, legal reform, formal education, work and Westernization. The course includes a visit to a St. Louis mosque, discussions with Muslim women, and films.
Same as Anthro 3313
Credit 3 units. A&S: SS, CD A&S IQ: LCD, SSC Art: SSC BU: BA

L23 Re St 334C Crusade, Disputation and Coexistence: Jews in Christian Europe
This course investigates some of the major themes in the history of the Jews in Europe, from the High Middle Ages to the eve of the French Revolution. Jews constituted a classic, nearly continuous minority in the premodern Christian world — a world which was not known for tolerating dissent. Or was it? One of the main purposes of the course is to investigate the phenomenon of majority/minority relations, to examine the ways in which the Jewish community interacted with and experienced European societies, cultures and politics. We look at the dynamics of boundary formation and cultural distinctiveness; the limits of religious and social tolerance; the nature and contexts of persecution; and the prospects for Jewish integration to Europe during the course of the Enlightenment era. Our course also highlights the particular historical experiences, cultural and religious developments, and communal patterns of the Jews during this time.
Same as History 334C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: ETH, HUM, IS

L23 Re St 3350 Out of the Shtetl: Jews in Central and Eastern Europe Between Empire, State and Nation
Out of the Shtetl is a course about tradition and transformation; small towns and urban centers; ethnicity and citizenship; nations, states and empires. At its core, it asks the question, what did it mean for the Jews of Central and Eastern Europe to emerge from small market towns and villages to confront modern ethnicities, nations and empires? What lasting impact did the shtetl experience have on Jewish life in a rapidly changing environment? The focus is on the Jewish historical experience in the countries that make up Central and Eastern Europe (mainly the Bohemian lands, Hungary, Poland, and Russia) from the late 16th century to the fall of the Soviet Union. Among the topics that we cover: Jews and the nobility in Poland-Lithuania; the multi-cultural, imperial state; Hasidism and its opponents; absolutism and reform in imperial settings; the emergence of modern European nationalisms and their impact on Jewish identity; antisemitism and popular violence; nationalistic and radical movements among Jews; war, revolution and genocide; and the transition from Soviet dominion to democratic states.
Same as History 3350
Credit 3 units. A&S: TH A&S IQ: HUM BU: IS EN: H

L23 Re St 335C Becoming "Modern": Emanicipation, Anti-Semitism and Nationalism in Modern Jewish History
This course offers a survey of the Jewish experience in the modern world by asking, at the outset, what it means to be — or to become — modern. To answer this question, we look at two broad trends that took shape toward the end of the 18th century — the Enlightenment and the formation of the modern state — and we track changes and developments in Jewish life down to the close of the 20th century with analyses of the (very
different) American and Israeli settings. The cultural, social, and political lives of Jews have undergone major transformations and dislocations over this time — from innovation to revolution, exclusion to integration, calamity to triumphs. The themes that we explore in depth include the campaigns for and against Jewish “emancipation”; acculturation and religious reform; traditionalism and modernism in Eastern Europe; the rise of political and racial anti-Semitism; mass migration and the formation of American Jewry; varieties of Jewish national politics; Jewish-Gentile relations between the World Wars; the destruction of European Jewry; the emergence of a Jewish nation-state; and Jewish culture and identity since 1945.

Same as History 335C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM Art: HUM BU: ETH, HUM

L23 Re St 336C History of the Jews in Islamic Lands
This course is a survey of Jewish communities in the Islamic world, their social, cultural and intellectual life from the rise of Islam to the Imperial Age. Topics include: Muhammad, the Qur'an and the Jews; the legal status of Jews under Islam; the spread of Rabbinic Judaism in the Abbasid empire; the development of new Jewish identities under Islam (Karaites); Jewish traders and scholars in Fatimid Egypt; the flourishing of Jewish civilization in Muslim Spain (al-Andalus); and Sephardi (Spanish) Jews in the Ottoman empire. On this background, we look closely at some of the major Jewish philosophical and poetical works originating in Islamic lands. Another important source we study are documents from the Cairo Genizah, reflecting social history, the status of women and other aspects of daily life. Primary and secondary readings (in translation) are supplemented by audiovisual materials.

Same as History 336C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM BU: HUM

L23 Re St 3421 Childhood, Culture and Religion in Medieval Europe
From child saints to child scholars and from child crusaders to child casualties, the experience of childhood varied widely throughout the European Middle Ages. This course explores how medieval Jews, Christians and Muslims developed some parallel and some very much divergent concepts of childhood, childrearing, and the proper cultural roles for children in their respective societies. Our readings combine primary and secondary sources from multiple perspectives and multiple regions of Europe and the Mediterranean World, including a few weeks on the history and cultural legacy of the so-called Children's Crusade of 1312. We conclude with a brief survey of medieval childhood and its stereotypes as seen through contemporary children's books and TV shows. This course fulfills the Language & Cultural Diversity requirement for Arts & Sciences.

Same as ChSt 342
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM BU: HUM

L23 Re St 3422 Art of the Islamic World
This course surveys the art and architecture of societies where Muslims were dominant or where they formed significant minorities from the 7th through the 20th centuries. It examines the form and function of architecture and works of art as well as the social, historical and cultural contexts, patterns of use, and evolving meanings attributed to art by the users. The course follows a chronological order, where selected visual materials are treated along chosen themes. Themes include the creation of a distinctive visual culture in the emerging Islamic polity; the development of urban institutions; key architectural types such as the mosque, madrasa, caravanserai, palace and mausoleum; art objects and the arts of the illustrated book; cultural interconnections along trade and pilgrimage routes; Westernization and modernization in art and architecture.

Same as Art-Arch 3422
Credit 3 units. A&S: TH A&S IQ: HUM, LCD Arch: AH EN: H

L23 Re St 343C Europe in the Age of the Reformation
How should people act toward each other, toward political authorities and toward their God? Who decided what was the “right” faith: the individual? the family? the state? Could a community survive religious division? What should states do about individuals or communities who refused to conform in matters of religion? With Martin Luther’s challenge to the Roman Catholic Church, the debates over these questions transformed European theology, society and politics. In this class we examine the development of Protestant and Radical theology, the Reformers’ relations with established political authorities, the response of the Catholic Church, the development of new social and cultural expectations, the control of marginalized religious groups such as Jews, Muslims and Anabaptists, and the experiment of the New World.

Same as History 343C
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD Arch: HUM BU: BA, HUM

L23 Re St 346 Topics in East Asian Religions
This course explores one of the various topics in East Asian Religions.
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM EN: H

L23 Re St 3465 Islamic Law
This course presents a general overview of Islamic law and an introduction to the study of religious legal authority which values consensus. It then explores the formation of the major schools of law. Next it debates the notions of “ijtihad” and “taqlid” and discusses how open and independent legal decisions have been in the Islamic world. It also traces the transmission of legal knowledge in religious institutions across time and place by focusing on medieval Muslim societies and by closely examining the education of a modern-day Ayatollah.

Same as JINE 346
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM EN: H

L23 Re St 3513 Muhammad in History and Literature
This course intends to examine the life and representations of the Prophet Muhammad from the perspective of multiple spiritual sensibilities as articulated in various literary genres from medieval to modern periods. The course is divided roughly into two parts. One part deals with the history of Muhammad and the related historiographical questions. The second part deals with the representations of Muhammad in juristic, theological, Sufi, etc., literature. Because of the availability of primary sources in English translation, there is a healthy dose of primary source reading and analysis throughout the semester. Those students with advanced Arabic (and Persian and Turkish) skills are encouraged to engage sources in their original language.

Same as JINE 351
L23 Re St 359 Travelers, Tricksters and Storytellers: Jewish Travel Narratives and Autobiographies, 1100–1800
Premodern Jewish literature includes a number of highly fascinating travelogues and autobiographies that are still awaiting their discovery by a broader readership. In this course, we explore a variety of texts ranging from medieval to early modern times. They were written by Jewish authors (both Ashkenazi and Sephardic) originating from Spain, Italy, Germany and the Ottoman Empire — among them pilgrims, rabbis, merchants, and one savvy business woman. We read them as responses to historical circumstances and as expressions of Jewish identity in its changing relationship to the Christian or Muslim environment in which the authors lived or traveled. Specifically, we ask questions such as: What is it about travel writing that enables its authors (and readers) to reflect on themes of identity and difference? How does this genre produce representations of an Other, against which and through which it defines a particular sense of self? What are the commonalities and differences between (Jewish) travelogues and autobiographies? To what extent are these texts reliable accounts of their authors' personal experiences and to what extent do they serve their own self-fashioning? How did premodern Jewish writers portray Christians, Muslims and Jews from other cultural backgrounds than their own? How did they construe the role of women in a world dominated by men? How did they reflect on history, geography and other fields of knowledge that were not covered by the traditional Jewish curriculum; and how did they respond to the challenges of early modernity?
Same as JINE 359
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: IS; EN: H

L23 Re St 362 Topics in Islam
Selected themes in the study of Islam and Islamic culture in social, historical and political context. The specific areas of emphasis are determined by the instructor.
Same as JINE 3622
Credit 3 units. A&S: TH A&S IQ: HUM; Arch: HUM Art: HUM; BU: IS; EN: H

L23 Re St 365 The Bible as Literature
Same as E Lit 365
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM; BU: ETH; EN: H

L23 Re St 366 Approaches to the Qur'an
The place of the Qur'an in Islamic religion and society. Equal emphasis on text: the Qur'an's history, contents, and literary features; and context: the place of the Qur'an in everyday life, its oral recitation, artistic uses, and scholarly interpretation. Knowledge of Arabic not required.
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: ETH

L23 Re St 3670 Gurus, Saints and Scientists: Religion in Modern South Asia
Many long-standing South Asian traditions have been subject to radical reinterpretation, and many new religious movements have arisen, as South Asians have grappled with how to accommodate their traditions of learning and practice to what they have perceived to be the conditions of modern life. In this course we consider some of the factors that have contributed to religious change in South Asia, including British colonialism, sedentarization and globalization, and new discourses of democracy and equality. We consider how new religious organizations were part and parcel with movements for social equality and political recognition; examine the intellectual contributions of major thinkers like Swami Vivekananda, Sayyid Ahmad Khan and Mohandas Gandhi; and explore how Hindu, Islamic and other South Asian traditions were recast in the molds of natural science, social science and world religion.
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: ETH; EN: H

L23 Re St 368 Theories and Methods in the Study of Religion
What is religion? In this course, we explore how religious ritual may help to clarify the nature and function of religion. We first consider "classic" theories of religion and ritual, such as those of James Frazer, Sigmund Freud, Emile Durkheim, Mircea Eliade, Max Weber, E.E. Evans-Pritchard, and Clifford Geertz. We then consider more recent theories of ritual and its relationship to religion (such as those of Victor Turner and Maurice Bloch). Alongside, and in light of, these theoretical writings, we look at specific instances of ritual practice from various cultures and periods. Note: This course is required for Religious Studies majors and minors. It is recommended that this course be taken after completion of L23 Re St 102 Thinking About Religion.
Credit 3 units. A&S: TH A&S IQ: HUM; BU: ETH; EN: H

L23 Re St 370C Islamic Movements: Reform, Revival, Revolt
As a religion and a social/intellectual and political movement, Islam has undergone constant reassessment since its inception 14 centuries ago; thus modern fundamentalist movements are the latest manifestation of long-term trends. An overview of this historical process, concentrating on contemporary Islamic movements and works by seminal thinkers.
Same as JINE 370C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: IS

L23 Re St 374C Kings, Priests, Prophets and Rabbis: The Jews in the Ancient World
We trace Israelite and Jewish history from its beginnings in the biblical period (ca. 1200 BCE) through the rise of rabbinic Judaism and Christianity until the birth of Islam (ca. 620 CE). We explore how Israel emerged as a distinct people and why the rise of the imperial powers transformed the political, social and religious institutions of ancient Israel. We illuminate why the religion of the Bible developed into rabbinic Judaism and Christianity and how rabbinic literature and institutions were created.
Same as JINE 301C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM; BU: BA, HUM

L23 Re St 3750 In the Beginning: Creation Myths of the Biblical World
This course studies myths and epic literature from the Bible, ancient Egypt, the ancient Near East and ancient Greece about the birth of the gods, the creation of the world, and of humanity, and the establishment of societies. These masterpieces of ancient literature recount the deeds of gods and heroes and humanity’s eternal struggle to come to terms with the world, supernatural powers, love, lust and death. This course examines
is a European term that doesn't apply in Asian societies. This European invention? Many scholars now argue that "religion" as a personal orientation in society and politics. Is religion as a personal orientation in questions about the importance of religion for individuals, recent years have seen a dramatic rethinking of the past in. L23 Re St 3921 Secular and Religious: A Global History
Credit 3 units. A&S: TH, CD, WI A&S IQ: HUM, LCD, WI
Same as History 3921
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD, SD BU: IS EN: H

L23 Re St 380 Topics in Religious Studies
The topic for this course varies.
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM BU: ETH

L23 Re St 3831 Magicians, Healers and Holy Men
Magic is perhaps not one of the first words one associates with Greco-Roman antiquity. Yet for most individuals living in the ancient Mediterranean, including philosophers, businessmen, and politicians, magic was a part of everyday life. Casting spells, fashioning voodoo dolls, wearing amulets, ingesting potions, and reading the stars are just some of the activities performed by individuals at every level of society. This course examines Greco-Roman, early Christian, and Judaic "magical" practices. Students read spell-books which teach how to read the stars, make people fall in love, bring harm to enemies, lock up success in business, and win fame and the respect of peers. Students also look at what is said, both in antiquity and in contemporary scholarship, about magic and the people who practiced it, which helps illuminate the fascinating relationship between magic, medicine, and religion.
Same as Classics 3831

L23 Re St 385D Topics in Biblical Hebrew Texts
Prerequisite: HBRW 384 or permission of the instructor.
Same as HBRW 385D
Credit 3 units. A&S: TH A&S IQ: HUM BU: HUM EN: H

L23 Re St 386 Topics in Jewish Studies
Same as JINE 3852
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H

L23 Re St 38C8 Religion and Politics in South Asia: Writing-Intensive Seminar
The relationship between religion, community and nation is a topic of central concern and contestation in the study of South Asian history. This course explores alternative positions and debates on such topics as: changing religious identities; understandings of the proper relationship between religion, community and nation in India and Pakistan; and the violence of Partition (the division of India and Pakistan in 1947). The course treats India, Pakistan and other South Asian regions in the colonial and postcolonial periods.
Same as History 38C8
Credit 3 units. A&S: TH, CD, WI A&S IQ: HUM, LCD, WI BU: IS EN: H

L23 Re St 3921 Secular and Religious: A Global History
Recent years have seen a dramatic rethinking of the past in nearly every corner of the world as scholars revisit fundamental questions about the importance of religion for individuals, societies and politics. Is religion as a personal orientation in decline? Is Europe becoming more secular? Is secularism a European invention? Many scholars now argue that "religion" is a European term that doesn't apply in Asian societies. This course brings together cutting-edge historical scholarship on Europe and Asia in pursuit of a truly global understanding. Countries covered vary, but may include Britain, France, Turkey, China, Japan, India and Pakistan.
Same as History 3921
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD, SD BU: IS EN: H

L23 Re St 393 Medieval Christianity
This course surveys the historical development of Christian doctrine, ecclesiastical organization, and religious practice between the fifth century and the 15th, with an emphasis on the interaction of religion, culture, politics and society. Topics covered include: the Christianization of Europe; monasticism; the liturgy; sacramental theology and practice; the Gregorian reform; religious architecture; the mendicant orders and the attack on heresy; lay devotions; the papal monarchy; schism and conciliarism; and the reform movements of the 15th century.
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: IS EN: H

L23 Re St 3950 Topics in Religion and Politics:
This course examines the history of Islam and Muslims in the United States, from the earliest days of the country’s founding to the contemporary everyday life of Muslims in the U.S. From the arrival of West African Muslims to the Americas during the Atlantic slave trade and the Founding Fathers’ discussion of a Muslim president to Malcolm X, the Nation of Islam, Muslim Students Associations, and grocery stores, the course traces individual, communal, and institutional histories of American Muslim encounters and experiences. Studies of religion, history and anthropology are examined with literature, music, films and new media toward an interdisciplinary investigation of how Islam as a religion and worldview is represented, practiced and lived, intersecting with race, gender, class, sexuality, diaspora, politics and citizenship in an American and global landscape.
Same as RelPol 395

L23 Re St 3977 The Making of the Modern Catholic Church
This course examines the work of three church councils that put their stamp on the Catholic Church at key moments in its history, making it what it is today. The first section is dedicated to the Fourth Lateran Council (1215), which defined the high medieval church as an all-encompassing papal monarchy with broad powers over the lives of all Europeans. In the second section we turn our attention to the Council of Trent (1545–1563), which responded to the threat posed by the Protestant Reformation by reforming the Catholic church, tightening ecclesiastical discipline, improving clerical education, and defining and defending Catholic doctrine. We conclude with a consideration of the largest church council ever, Vatican II (1962–1965), which reformed the liturgy and redefined the church to meet the challenges of the modern, multicultural, postcolonial world.
Credit 3 units. A&S: TH A&S IQ: HUM EN: H

L23 Re St 4002 JINES Capstone Seminar
The capstone course for Jewish, Islamic and Near Eastern Studies majors, Arabic majors and Hebrew majors. The course content is subject to change.
Same as JINE 4001
with neighboring communities and Westerners. Included in the discussions are objects (both ritual and utilitarian), body modification and decoration/ornamentation, dress, architecture, religion/ritual, warfare and exchange. We consider what the materials used in these categories tell us about local concepts of ancestral or divine power, about indigenous understandings of the local environment and its importance, and also how objects were understood as mediators of the relationships between humans and ancestors or divine beings. Prerequisites: Intro to Western Art (L01 Art-Arch 113) or Intro to Modern Art (L01 Art-Arch 215); one 300-level course in art history preferred; or permission of instructor. same as Art-Arch 4105 Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H

L23 Re St 413 Topics in Islam
Saintly mediators between God and man play a central role in Islamic piety. A focus on major aspects of saintly mediation such as the emergence and spread of the cult of saints, its place within Islamic religiosity in comparison with prophecy, and the institutional framework within which such mediation occurs. Related issues such as conversion to Islam and Islamization of originally non-Islamic beliefs and practices addressed. Prerequisite: JINE 210C or permission of instructor. same as JINE 445 Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM EN: H

L23 Re St 414 Gender and Sexuality in East Asian Religions
In this course we explore the role of women in the indigenous religious traditions of China, Japan and Korea (Confucianism, Daoism, Shamanism and Shinto), as well as Buddhism, Christianity and Islam. We begin by considering the images of women (whether mythical or historical) in traditional religious scriptures and historical or literary texts. We then focus on what we know of the actual experience and practice of various types of religious women — nuns and abbesses; shamans and mediums; hermits and recluse; and ordinary laywomen — both historically and in more recent times. Class materials include: literary and religious texts; historical and ethnological studies; biographies and memoirs; and occasional videos and films. Prerequisites: This class is conducted as a seminar, with minimal lectures; substantial reading and writing; and lots of class discussion. For this reason, students who are not either upper-level undergraduates or graduate students, or who have
little or no background in East Asian religion or culture, need to obtain the instructor's permission before enrolling.

Credit 3 units. A&S: TH, CD, SD A&S IQ : HUM, LCD EN: H

L23 Re St 4213 Sufism and Islamic Brotherhoods in Africa

Slavery and provided a spiritual connection with the motherland. Muslim societies are prevalent in Africa — from the Horn, the North, the East to the West, with smaller conclaves in Central and South Africa. Islam has played an influential role in these diverse societies, particularly through its Sufi form. Even though Sufism originated in the Arabian Peninsula, it has fit well with African beliefs and cultures. This course aims to explore Sufi beliefs, values and practices in Africa. It reconsiders the academic constructions of "African Islam" by exploring education, intellectual life, economics, gender roles, social inequalities and politics. The goal is to show that Africa is a dynamic part of the Muslim world and not a peripheral one, as it is most often portrayed by the international media or historically, through travelers and colonial accounts. African Muslim brotherhoods have served as political mediators between countries and people (i.e., the role of the Tijaniyya in the diplomatic rivalry between Morocco and Algeria, or its role in reconciliation of clanic rivalries in Sudan). In addition, the course pays attention to hierarchy in particular tarqia. Finally, the course examines how African Sufi orders have shaped their teachings to fit transnational demands over the 20th and 21st century. We explore these issues through readings, current media, lectures and special guest speakers. Same as AFAS 4213 Credit 3 units. A&S: TH, CD A&S IQ : HUM, LCD EN: H

L23 Re St 4225 Zen Buddhism

This course is designed as an exploration of the history, teachings, practices and literature of Zen Buddhism in China (Chan), Korea (Sŏn), Japan (Zen), and the United States. We discuss how Zen’s conception of its history is related to its identity as a special tradition within Mahayana Buddhism, as well as its basic teachings on the primacy of enlightenment, the role of practice, the nature of the mind, and the limitations of language. We also look at Zen Buddhism and its relation to the arts, including poetry and painting, especially in East Asia. Finally, we briefly explore the response of Zen teachers and practitioners to questions of war, the environment and other contemporary issues. Open to seniors and graduate students. Prerequisites: L23 Re St 311 Buddhist Traditions or instructor's permission. Credit 3 units. A&S: TH A&S IQ : HUM EN: H

L23 Re St 4300 Pilgrims and Seekers: American Spirituality from Transcendentalism to the New Age

Same as RelPol 430 Credit 3 units. A&S: TH A&S IQ : HUM

L23 Re St 4380 Islam, Transnationalism, and the African Diaspora

This course is designed for students who are interested in religion among African immigrants and African diaspora communities living mostly, but not exclusively, in Europe and North America, especially during waves of migration to the Americas. We begin in the days of the transatlantic slave trade, where we examine how interactions, bricolage, and influences of Christianity, Judaism, African indigenous religions, and Islam have impacted the African Diaspora living in the Americas. We equally examine how Islam served as a means of resistance to slavery and provided a spiritual connection with the motherland.
L23 Re St 479 Senior Seminar in Religious Studies
The topic for this seminar differs every year. Previous topics include Pilgrimage and Sacred Space in Antiquity; Religion in a Global Context; and Engendering Religion. The seminar is offered every spring semester and is required of all Religious Studies majors, with the exception of those writing an honors thesis. The class is also open, with the permission of the instructor, to other advanced undergraduates with previous course work in Religious Studies.
Credit 3 units. A&S: TH, SD & A&S IQ: HUM, SD EN: H

L23 Re St 4790 Advanced Seminar: Empire and Messianism in the Middle East
Senior Seminar: This course looks at imperial politics in its relations to monotheistic messianic movements and ideologies in the Islamic Mediterranean from the late antiquity to the 16th century. Messianic beliefs offered political hope, rallied opposition against the existing rule, defined and ordered lived reality for imperial subjects, presented a political leitmotiv for rulers, and advocated a just sociopolitical order to be realized in the immediate or indefinite future. Thus, this course attempts to see how politics became messianic by its very ability to promise a better future. Despite the chronological scope of the course, we examine only specific ideas, practices and movements as case studies to study in depth various facets of messianic movements and thought in their geographic and historical context. We use primary sources, which are the main methodological focus of the course, and secondary literature. We aim to develop skills in identifying, reading, analyzing and dealing with primary sources in their variety and critically engaging modern scholarship on the political role of Messianism. Students write a term paper and several reports on preassigned readings, and make regular class presentations. Admission preference is given to graduating seniors in JINELC, but the course is open to all advanced students provided that they consult the instructor prior to enrolling. Knowledge of a relevant primary source language is highly desired but not required. Same as JINE 4970
Credit 3 units. A&S: TH A&S IQ: HUM EN: H

L23 Re St 480 Topics in Buddhist Traditions
The topic for this course varies.
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM

L23 Re St 4811 Reading Seminar in Religion and Chinese Literature
Same as Chinese 481
Credit 3 units. A&S: TH A&S IQ: HUM, LCD Art: HUM

L23 Re St 486 Europe’s "Jewish Question": Emancipation, Anti-Semitism and Jewish-Christian Confrontation
Same as History 4942
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM

L23 Re St 490 Topics in Islamic Thought
The topic for this course varies.
Credit 3 units. A&S: TH A&S IQ: HUM

L23 Re St 498 Independent Work for Senior Honors I
Investigation of a topic, chosen in conjunction with a faculty adviser, on which the student prepares a paper and is examined.
Credit 3 units.

L23 Re St 499 Independent Work for Senior Honors II
Investigation of a topic, chosen in conjunction with a faculty adviser, on which the student prepares a paper and is examined. Students enroll in L23 Re St 498 in the fall semester and L23 Re St 499 in the spring semester. Prerequisite: admission to the Honors Program.
Credit 3 units.

L23 Re St 4993 Advanced Seminar in History: Women and Religion in Medieval Europe
This course explores the religious experience of women in medieval Europe and attempts a gendered analysis of the Christian Middle Ages. In it, we examine the religious experience of women in a variety of settings — from household to convent. In particular, we try to understand how and why women came to assume public roles of unprecedented prominence in European religious culture between the 12th century and the 16th, even though the institutional church barred them from the priesthood and religious precepts remained a principal source of the ideology of female inferiority.
Same as History 4993
Credit 3 units. A&S: TH A&S IQ: HUM EN: H

L23 Re St 4994 Advanced Seminar in History: The Inquisition in Europe, Asia and Latin America, 1200–1700
This seminar studies the history of the Inquisition from its beginnings in southern France in the first half of the 13th century up to the investigations undertaken by Dominicans and Franciscans in 17th-century Mexico and Peru. Along the way the seminar focuses upon other inquisitions in Europe (especially those made in Italy, Spain and Germany), and the hunt for heresy in Goa and the Philippines. This seminar reads inquisitional manuals (books on how to conduct an inquisition) and original inquisitional documents (the records of the trials and interrogations). Consequently, the history of heresy and witchcraft, as understood by people in the past and historians in the present, is discussed.
Same as History 4941
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM

L23 Re St 4995 Advanced Seminar in History: Religion and the Secular: Critical Perspectives from South Asia
A generation ago, scholars and observers around the world felt assured that modernization would bring the quiet retreat of religion from public life. But the theory of secularization now stands debunked by world events, and a host of questions has been reopened. This course provides students with a forum to think through these issues as they prepare research papers on topics of their own choosing.
Same as History 4995
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H

L23 Re St 49JK Advance Seminar in History: Blood and Sacred Bodies: Ritual Murder and Host Desecration Accusations
This seminar follows the history of the ritual murder and Host desecration accusations from the origins in 12th- and 13th-
century Europe to the 20th century. It pays close attention to the social and political functions of the narratives; their symbolic importance in Christianity’s salvific drama; attacks on such beliefs from both within and outside the community of the faithful; the suppression and decline of the ritual murder accusation; the integration of Jews into European societies in the 19th century; and the reappearance of the blood libel in the aftermath of emancipation.
Same as History 49JK
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H