Religious Studies

If I headed back to college today, I would major in comparative religions rather than political science.

John Kerry, “Religion and Diplomacy” (http://americamagazine.org/issue/religion-and-diplomacy)

Religion is a major source of inspiration, meaning and controversy in human societies. Fast-moving forces of globalization, migration and technology continue to bring diverse communities into closer proximity, often creating new religious forms in the process. The Religious Studies program at Washington University gives students the opportunity to learn about diverse religions as well as to study past and current events with a critical but open mind.

One does not have to be religious in order to study religion! Religious Studies covers subjects as diverse as U.S. politics, Beyoncé, the Middle East, atheism, Tolstoy, Gandhi, Black Lives Matter, climate change, and Buddhist philosophies. The diversity of topics that can be covered in Religious Studies is huge and is best studied in all its interdisciplinary complexity. As such, courses offered by our program are taught by faculty in a variety of disciplines and areas, including: The John C. Danforth Center on Religion and Politics; Anthropology; Classics; East Asian Languages and Cultures; English; History; Jewish, Islamic and Near Eastern Studies; and Political Science.

A major in Religious Studies will help students understand and appreciate the complex ways in which religious traditions inform human thought and behavior. A double major or a minor will also enhance a broad range of studies from politics and law to business and medicine. So whether a student is interested in preparing for the advanced academic study of religion, seeking to complement another area of study, or simply feels the need to acquire a greater knowledge of religions, a major or minor in religious studies is excellent preparation for living and working in a pluralistic society and global culture.

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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):

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<tr>
<th>Code</th>
<th>Title</th>
<th>Units</th>
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<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, religious studies majors are required to take Re St 479 Senior Seminar in Religious Studies. Alternatively, students can fulfill the capstone requirement by writing an honors thesis.

Elective courses (21 units; 18 must be 300-level or above): All majors must take at least seven courses chosen in consultation with their major adviser and should fulfill the following:

A. At least one course from four of the following areas:
   Judaism; History of Christianity; Islam; Buddhism; East Asian religions; South Asian religions; and religion in the Americas.
B. A three-course series in one religious tradition or thematic concentration; and a two-course series in a different religious tradition or thematic concentration.

Please note: A course can count toward both A and B.

For examples of how these electives can be fulfilled please 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 on the Religious Studies website (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 (spring). Full guidelines are available on the Religious Studies website.

Transfer Credit: A maximum of 6 units of course work completed elsewhere, whether another college or university or through a Washington University-approved study abroad program, may be applied toward the major. Credit will be awarded only to those courses that have been approved by the Religious Studies program.

Minors

The Minor in Religious Studies

Total units required: 18 units; 12 must be 300-level or above

Required courses (6 units):

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</tr>
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<td>Re St 368</td>
<td>Theories and Methods in the Study of Religion</td>
<td>3</td>
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Elective courses (12 units; 9 must be 300-level or above): Minors may choose their electives based on individual interest and in consultation with their minor adviser. At least three of the four courses must be numbered 300 or above.

Additional Information

Transfer Credit: A maximum of 3 units of course work completed elsewhere, whether another college or university or through a Washington University-approved study abroad program, may be applied toward the minor. Credit will be awarded only to those courses that have been approved by the Religious Studies program.

Courses


L23 Re St 102 Thinking About Religion

Nearly everyone has had some experience with something they would call “religion,” from at least a passing familiarity through the media to a lifetime of active participation in religious communities. But what do we actually mean when we use the word? What is a religion? What does it mean to call something a religion, or “religious”? And what does it mean to study religion, given the slipperiness of the concept itself? This course offers an introduction to the academic study of religion through a consideration of these questions: What is religion, and how can we study it? Do we need an answer to the first question to pursue the second? Why, and toward what ends, might we undertake such study? We will also consider what is at stake in our investigation and inquiry into religion — for the inquirers, for the subjects of inquiry, and for society more broadly — and what kind of lens the study of religion offers us on ourselves, our neighbors, and society, in turn. To these ends, we will discuss major theoretical approaches to the study of religion and significant work on religions and religious phenomena, toward a better understanding of what “religion” might be and how it might be studied today. No prior knowledge or experience of religion, religions, or anything religious is expected or required. This course is required for religious studies majors and minors. Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM BU: ETH EN: H
L23 Re St 1550 Temple & Palace in World History: Approaches to Religion and Politics in the Middle East
This course aims to examine the ways in which temple and palace cooperated with and competed against each other in the Middle East from ancient to the present times. As sites of spiritual and political power, temples and palaces have played a major role in human history. They have been a source of cooperation and conflict by inspiring and regulating the spiritual and social lives of people, including how they enacted laws, developed cultures, established institutions, and interacted with each other as individuals, families and societies. The course will trace how their interactions produced various models of authority, law and social association and how they collectively and separately rationalized social hierarchy and diversity in human societies. Introductory course to the major and minor. Same as L22 History 1550
Credit 3 units. A&S: TH, SD A&S IQ: HUM, LCD, SD Arch: HUM Art: HUM BU: IS EN: H

L23 Re St 180 Freshman Seminar in Religious Studies
This course is for freshmen only. The topic varies from semester to semester. Recent topics include Sexuality in Early Christianity; Miracles; and The Self in Chinese Thought.
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM BU: ETH EN: H

L23 Re St 2010 Religion and American Society
This course explores religious life in the United States. We will focus our study on groups and movements that highlight distinctive ways of being both "religious" and "American," including the Americanization of global religions in the U.S. context. Major themes will include religious encounter and conflict; secularization, resignation and rationalism, and new religious establishments; experimentalism, eclecticism, and so-called "spiritual" countercultures; the relationship between religious change and broader social and political currents (including clashes over race, class, gender and sexuality); and the challenges of religious multiplicity in the U.S. Students will: 1) acquire knowledge of the disparate religions practiced in North America during the 20th century and beyond; 2) examine some of the chief conflicts as well as alliances between religion and the American social order in a global context; and 3) develop interpretive tools for understanding religion's present and enduring role in the U.S. and the world.
Same as L22 History 1550
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM BU: ETH EN: H

L23 Re St 208F History, Text and Identity: Introduction to Jewish Civilization
The anthropologist Clifford Geertz once famously invoked Max Weber in writing that "man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs." The main goal of this course — designed as an introduction to Jewish history, culture and society — is to investigate the "webs of significance" produced by Jewish societies and individuals, in a select number of historical periods, both as responses to historical circumstances and as expressions of Jewish identity. Over the course of the semester we focus on the following historical settings: seventh-century BCE Judah and the Babylonian exile; pre-Islamic Palestine and Babylonia (the period of the Mishnah and the Talmud); Europe in the period of the Crusades; Islamic and Christian Spain; Europe in the 18th and 19th centuries; North America in the 20th century; and the modern State of Israel. For each period we investigate the social and political conditions of Jewish life; identify the major texts that Jews possessed, studied and produced; determine the non-Jewish influences on their attitudes and aspirations; and explore the efforts that Jews made to define what it meant to be part of a Jewish collective.
Same as L75 JINE 208F
Credit 3 units. A&S: TH A&S IQ: HUM Art: HUM BU: ETH, IS EN: H

L23 Re St 210C Introduction to Islamic Civilization
A historical survey of Islamic civilization in global perspective. Chronological coverage of social, political, economic and cultural history are balanced with focused attention to special topics, which include: aspects of Islam as religion; science, medicine and technology in Islamic societies; art and architecture; philosophy and theology; interaction between Islam and Christendom; Islamic history in the Middle East, South Asia, Southeast Asia and Central Asia as well as Africa; European colonialism; globalization of Islam and contemporary Islam.
Same as L75 JINE 210C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM Art: HUM BU: ETH, IS

L23 Re St 215 Ritual And Performance Studies
What's the difference between a wink and a blink? What is the difference between graduation, a sacrament, and the electric slide? We make fine-grained distinctions every day in our own enactment and interpretation of these different kinds of practices. This class will introduce students to key academic approaches to "ritual," "practice" and "performance," and will ask whether these distinctions are important or arbitrary. Ritual studies (based in religious studies) also happens to center around the very same questions that gave birth to gender and queer studies (is gender a performance?), thus a parallel examination of ritual and performance studies necessarily brings religious identity into conversation with broader questions of identity (gender, race, class).
Same as L57 RelPol 215
Credit 3 units. A&S IQ: HUM, SD Arch: HUM Art: HUM BU: BA EN: H

L23 Re St 220 Whose St. Louis? Religion, Race, and Power in the Gateway City
Through the city's history, St. Louis residents and their leaders have established laws, policies and practices that have privileged certain groups at the expense of others. Race has often been part of that equation. This course examines moments of social crisis in St. Louis history — up to the present day — when residents have mobilized, resisted or ignored efforts to address race-based inequalities. We consider how St. Louis' religious communities in particular have understood the city's racial codes and how they have positioned themselves in relation to movements for social change. Along the way we explore slavery, property and housing restrictions, interstate construction, hiring practices, and gun violence. In addition to course reading assignments and film screenings, students will visit three religious sites to encounter and analyze the intersections of race, religion and power in present-day St. Louis.
Same as L57 RelPol 220
Credit 3 units. A&S IQ: HUM BU: BA EN: H
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
The United States has often been imagined as both a deeply Christian nation and a thoroughly secular republic. These competing visions of the nation have created conflict throughout American history and have made the relationship between religion and politics quite contentious. This course surveys the complex entanglements of religion and public life from the colonial era through the contemporary landscape. Topics covered include: religious liberty and toleration, secularization, the rise of African-American churches, the Civil War, national identity and the Protestant establishment, the religious politics of women's rights, religion and the presidency, the Cold War, the religious left and right, and debates over church-state separation. Same as L57 RelPol 225
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM BU: BA EN: H

L23 Re St 2300 Black-Jewish Relations in the United States
The relationship of blacks and Jews in the United States is at once intimate and strained, mutually beneficial and antagonistic. This course examines this uneasy alliance from a number of perspectives including anthropology, politics and identity politics, history, religion and class. Beginning with American anthropology's Jewish founding father, Franz Boas, challenging the concept of race, the course traces the relations of blacks and Jews throughout the 20th century and in our contemporary moment. We will pay particular attention to the civil rights era, which is commonly upheld as the golden age of black-Jewish relations, as well as to this alliance's unraveling in the post-civil rights era. The course then moves to a unit focused on more recent ruptures and collaborations including the 1991 Crown Heights race riots, during which Orthodox Jews clashed with their black neighbors, and Jewish involvement in the Black Lives Matter movement. The course concludes with a unit on identity and identity politics focused on the complexity and fluidity of the categories "white," "black" and "Jewish."
Same as L57 RelPol 230
Credit 3 units. A&S IQ: HUM, SD BU: BA EN: H

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.

L23 Re St 2400 Jewish Political Thought
This course uses the concepts of political theory to explore the diverse Jewish political tradition. While this tradition includes writing from and about the three historical periods of Jewish self-rule (including the modern state of Israel), most of the Jewish political tradition comes from the understanding of politics as viewed from outsiders to mainstream communities. Additionally, Jewish political thought can be found through a Jewish community's self-understanding based on its interpretation of Jewish text and law by which it bound itself. Because we span over 2,000 years of recorded history, we will not attempt to discern a single "Jewish political thought" but rather look at JPT through the lens of familiar concepts of political theory. The fundamental questions we will explore are the relationship of the Jewish tradition to concepts such as authority, law, consent, sovereignty and justice. We will ask how the Jewish tradition views government and the relationship between the authority of God and the authority of temporal powers. We will explore these questions through a range of materials that include both primary and secondary literature.
Same as L57 RelPol 240
Credit 3 units. A&S: TH A&S IQ: HUM BU: BA EN: H

L23 Re St 2500 Zionism
Zionism is often thought of as a commitment to the principle that the Jewish People, as a distinct "people," has a right to self-determination in its own historical land of the biblical Palestine. Yet the history of the term and the set of ideologies show a much more complex understanding. In this course we trace the emergence of a number of different "Zionisms" that would lead to the creation of the modern state of Israel. And we explore how the political principles at the core of these ideologies have fared in the 65 years since the founding of the modern Jewish state. The course is at its heart applied political theory: a case study of the way that ideas emerge from historical events, take on a life of their own, and then shape real outcomes in the world. The readings will weave together history, philosophy, literature and government. Same as L57 RelPol 250
Credit 3 units. A&S IQ: LCD, SSC Arch: SSC Art: SSC BU: BA EN: S

L23 Re St 300 Introduction to the Hebrew Bible/Old Testament
A survey of the religious ideas and cultural history of the Hebrew Bible (Old Testament) and its context in 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, LCD Arch: HUM Art: HUM BU: ETH, HUM

L23 Re St 3011 Intermediate Greek: The New Testament
A reading of texts from the New Testament as well as others of relevance to the religions of the Roman Empire. Prerequisites: Greek 317C or permission of the instructor.
Same as L09 Greek 301
Credit 3 units. A&S: LA A&S IQ: HUM, LCD, LS BU: HUM

L23 Re St 3012 Biblical Law and the Origins of Western Justice
This course will explore how law developed from the earliest periods of human history and how religious ideas and social institutions shaped law. The course will also illuminate how
biblical law was influenced by earlier cultures and how the ancient Israelites reshaped the law they inherited. It will further analyze the impact of biblical law on Western culture and will investigate how the law dealt with those of different social classes and ethnic groups, and we will probe how women were treated by the law.

Same as L59 JINE 3012  
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD EN: H

L23 Re St 303 Daoist Traditions  
This course offers an introduction to the history, practices and worldviews that define the Daoist traditions. 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 (Taiqing), Upper Clarity (Shangqing), Numinous Treasure (Lingbao), and Complete Perfection (Quanzhen). Throughout the semester we also reflect on certain topics and themes concerning Daoist traditions. 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 3031 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.  

Credit 3 units. A&S: TH A&S IQ: HUM BU: ETH EN: H

L23 Re St 3044 Humors, Pox, and Plague: Medieval and Early Modern Medicine  
This course examines how people thought about, experienced and managed disease in the medieval and early modern periods. Students will consider developments in learned medicine alongside the activities of a diverse range of practitioners — e.g., surgeons, empirics, quacks, midwives, saints, and local healers — involved in the business of curing a wide range of ailments. Significant attention will be paid to the experiences of patients and the social and cultural significance of disease. Major topics include: the rise and fall of humoral medicine; religious explanations of illness; diseases such as leprosy, syphilis and plague; the rise of anatomy; herbs and pharmaceuticals; the experience of childbirth; and the emergence of identifiable "modern" institutions such as hospitals, the medical profession, and public health. The focus will be on Western Europe but we'll also consider developments in the Islamic world and the Americas.  

Same as L22 History 3044  
Credit 3 units. A&S IQ: HUM BU: BA 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 explores 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 L90 AFAS 3062  
Credit 3 units. A&S: SS, CD A&S IQ: LCD, SSC Arch: SSC Art: SSC BU: IS EN: S UColl: NW

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, LCD 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 L98 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, LCD Art: HUM BU: HUM

L23 Re St 3091 Confucian Thought
This course is designed to introduce students to the history and teachings of one of the world’s major religious traditions: Confucianism. We will examine how Confucianism developed in ancient China and afterwards spread throughout East Asia and beyond. In particular, we will pay attention to the issue of ritual and how Confucians attempted to ritualize social interactions and the world at large. In order to do so, we will engage in the writings of Confucius, Mengzi, and Xunzi, three early Chinese writers whose basic ideas about ritual heavily informed myriad cultural practices that are formative for large portions of East Asia today. Hence, this course on ancient thinkers not only introduces thoughts and practices prevalent throughout premodern China, Japan and Korea. It also functions as a catalyst that helps us understand some of the reasons and motivations behind these communities’ recent efforts to renegotiate and question “the colonialist flavor” of human rights and democracy.
Credit 3 units. A&S: TH A&S IQ: HUM, LCD BU: ETH EN: H

L23 Re St 3100 Religion and Violence
Is religion intrinsically connected with violence or merely manipulated to justify political positions and incite supporters? How has religion been the motivation and justification behind violent conflict, aggression and persecution? Does religion have a greater power to make war or peace? People have debated these questions for centuries as believers waged war in the name of their god(s). We’ll study several critical theories about religion and violence and test them on historical and recent “religious” conflicts. Our investigation will be organized around five types of violence: 1) martyrdom and redemptive suffering, 2) claims on sacred space, 3) the violence of social stratification and “othering,” 4) war and 5) apocalyptic and spiritual warfare. Case studies ranging from early Christian martyrs and crusades to attacks on abortion clinics and Tokyo subways will help clarify patterns and types of religious violence.

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, LCD BU: ETH EN: H

L23 Re St 3105 American Holidays, Rituals, and Celebrations
This seminar examines a variety of holidays, festivals and rituals in American history and culture. Topics include: conflicts over Christmas, the sentiments of greeting cards, African-American emancipation celebrations, Roman Catholic festivals dedicated to the Virgin Mary, modern renderings of Jewish ritual (including Hanukkah), the masculinity embodied in fraternal lodge ceremonies, Neopagan festivals, and Halloween Hell Houses. Various interpretive approaches are explored, and the intent is to broach a wide range of questions about history and tradition, gender and race, public memory and civic ceremony, moral order and carnival, through this topical focus on ritual and performance. A major emphasis is also placed on original research and writing, evident in the weight given the concluding seminar report and the final paper.
Same as L98 AMCS 3105
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM EN: H

L23 Re St 311 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 UColl: NW

L23 Re St 312 South Asian Religious Traditions
The Indian subcontinent is home to Hindu, Islamic, Buddhist, Jain, and Sikh traditions, among others. In this course we explore several traditions that are vital to life in India, Pakistan and beyond. We first encounter each tradition through narrative, and in their political statements and contestations. Students will have the opportunity for creative projects or individual research.
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM Art: HUM BU: IS EN: H UColl: NW

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;
L23 Re St 314C Islamic History 1200-1800
An introduction to Islamic politics and societies from the Mongol conquests to the 13th century to the collapse and weakening of the colossal “gunpowder” empires of the Ottomans, Safavids and Mughals in the early 18th century. Broadly speaking, this course covers the Middle Period (1000-1800) of Islamic history, sandwiched between the Early and High Caliphal periods (600-100) on the one hand and the Modern Period (1800-present) on the other hand. Familiarity with the Early and High Caliphal periods is not assumed. The course is not a “survey” of this period but a series of “windows” that allows students to develop both an in-depth understanding of some key features of Islamic societies and a clear appreciation of the challenges (as well as the rewards!) that await historians of the Middle Period. Particular attention is given to the Mamluk and Ottoman Middle East, Safavid Iran and Mughal India.
Same as L22 History 314C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: IS

L23 Re St 315 Virtues, Vices, Values: Regulating Morality in Modern America
This course takes morality and the question of “what’s right” seriously as a lens through which to understand and assess modern American history. “Morality” is, of course, a devilishly flexible rhetoric, a language invoked to tell people how to act and how to be good, or, conversely, to criticize and to shame. When the state or a community wants its citizens or members to be “good,” it crafts laws and creates customs to encourage or inhibit behaviors. This class examines how state and non-state actors have attempted to regulate the lived experiences of Americans and the conflicts that emerge over what, exactly, is correct, or right, or good for individuals, society and the state. It interrogates what values the state imposes upon its citizens and what values citizens want the state to uphold.
Same as L57 RelPol 315
Credit 3 units. A&S: TH, SD A&S IQ: HUM, SD BU: ETH EN: H

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 L22 History 3192
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: HUM, IS

L23 Re St 320 Religious Freedom in America
This interdisciplinary course, co-taught by a law school professor and an American historian, concerns the intersection of religion, liberty and law in American culture. It introduces students to the major texts and historical issues concerning religious liberty, using legal history and case law, intellectual and social history, and political philosophy. It will address issues of significant contemporary debate — from the role of religious groups on college campuses to bakers and gay weddings — along with the deep historical background, from English settlement of North America and the making of the Constitution, through the Civil War, to the Cold War and the recent political developments.
Same as I50 InterD 320
Credit 3 units. A&S IQ: HUM, SD EN: H

L23 Re St 321 American Religion and the Politics of Gender and Sexuality
Religious beliefs about gender and sexuality have long played a vital role in American politics, vividly evident in debates over such issues as birth control, censorship, pornography, funding for AIDS research, abortion, contraceptive access, abstinence-only sex education, sexual harassment, same-sex marriage and more. Educated citizens need to understand the impact of these religiously inflected debates on our political culture. This course explores the centrality of sex to religion and politics in the U.S., emphasizing Christianity (both Protestant and Catholic forms) and its weighty social and political role regulating the behavior of women and men, children and teens, as well as its uses in legal and judicial decisions. Alongside scholarly readings in gender and sexuality, we will discuss popular devotional texts — on chastity, marriage and homosexuality — with a political bent. Students will leave the course able to analyze how religious beliefs about sex shape specific gender norms central to U.S. politics.
Same as L57 RelPol 321

L23 Re St 322 Jews and Christians in the Premodern World
In modern times, it is common to think of Judaism and Christianity as two distinct, if historically connected, “religions.” Increasingly, however, historians of ancient religions have thought more deeply about the implications of taking Christianity and Judaism in antiquity as more fluid and porous than we tend to think of them. In this upper-division course, we will explore the ways in which the boundaries that early Christians attempted to draw between Christianity and Judaism remained unstable and incomplete. While the various efforts to establish early Christian identity led to the production of a variety of hermeneutical representations of the Judaioi, these literary representations nevertheless often reflected, to various degrees, engagement with actual historical Jews/Judeans, who shared political, economic, and intellectual worlds with Christians. We will consider how early Christian discourse about Jews and Judaism informed and was informed by intra-Christian disputes and their negotiations of their relationships with the wider Greco-Roman culture. We will explore how Christian efforts to establish both continuity and difference between Judaism played a role in the construction of “orthodoxy” and “heresy,” as well as the way in which Christians re-appropriated Jewish texts, rituals and ideas in their efforts to construct a Christian identity. We will also explore how this continued dynamic of difference and continuity continued into the Middle Ages.
Credit 3 units. A&S IQ: HUM, LCD BU: ETH EN: H

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 seventh century; the Arab conquests of north Africa and southern Europe; and the Byzantine empire, especially in Constantinople.
This course is designed to explore the history and historiography of how religions shape politics, law, war, as well as everyday life in modern societies. We will 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 L22 History 334C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: ETH HUM, IS

L23 Re St 3354 Vienna, Prague, Budapest: Politics, Culture, and Identity in Central Europe
The term Central Europe evokes the names of Freud and Mahler; Kafka and Kundera; Herzl, Lukács, and Konrád. In politics, it evokes images of revolution and counter-revolution, ethnic nationalism, fascism and communism. Both culture and politics, in fact, were deeply embedded in the structures of empire (in our case, the Habsburg Monarchy) — structures which both balanced and exacerbated ethnic, religious, and social struggles — in modern state formation, and in the emergence of creative and dynamic urban centers, of which Vienna, Budapest and Prague were the most visible. This course seeks to put all of these elements into play — empire, nation, urban space, religion and ethnicity — in order to illustrate what it has meant to be modern, creative, European, nationalist or cosmopolitan since the 19th century. It engages current debates on nationalism and national identity; the viability of empires as supranational constructs; urbanism and modern culture; the place of Jews in the social and cultural fabric of Central Europe; migration; and authoritarian and violent responses to modernity.
Same as L22 History 3354
Credit 3 units. A&S IQ: HUM, LCD BU: IS
L23 Re St 335C Becoming Modern: Emancipation, Antisemitism, 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 will be exploring 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 antisemitism; 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 L22 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 seminar on 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 will look closely at some of the major Jewish philosophical and poetical works originating in Islamic lands. Another important source to be studied will be documents from the Cairo Genizah, reflecting social history, the status of women, and other aspects of daily life.
Same as L22 History 336C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Arch: HUM BU: HUM

L23 Re St 3392 Topics in South Asian Religions
The topic for this course varies. The topic for fall 2017 is Hinduism and the Hindu Right.
Credit 3 units. A&S: TH, CD A&S IQ: HUM EN: H

L23 Re St 3421 Childhood, Culture, and Religion in Medieval Europe and the Mediterranean World
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 will explore 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 will 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 will 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 L66 ChSt 342

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 L22 History 343C
Credit 3 units. A&S: TH, CD, SD A&S IQ: HUM, LCD Arch: HUM Art: 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. Recent topics include Tantric Buddhism and Death; Dying and the Afterlife in East Asian Religions.
Credit 3 units. A&S: TH A&S IQ: HUM, LCD 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 L75 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 L75 JINE 351
L23 Re St 3540 Anthropological and Sociological Study of Muslim Societies
This course introduces students to anthropological and sociological scholarship on Muslim societies. Attention will be given to the broad theoretical and methodological issues which orient such scholarship. These issues include the nature of Muslim religious and cultural traditions, the nature of modernization and rationalization in Muslim societies, and the nature of sociopolitical relations between "Islam" and the "West." The course explores the preceding issues through a series of ethnographic and historical case studies, with a special focus on Muslim communities in the Middle East, South Asia, and Europe. Case studies address a range of specific topics, including religious knowledge and authority, capitalism and economic modernization, religion and politics, gender and sexuality, as well as migration and globalization. Same as L75 JINE 354
Credit 3 units. A&S IQ: LCD, SSS BU: IS EN: S

L23 Re St 359 Travelers, Tricksters, and Storytellers: Jewish Travel Narratives and Autobiographies
Jewish literature includes a number of highly fascinating travel accounts and autobiographies that are still awaiting their discovery by a broader readership. In this course, we will explore a broad range of texts originating from the Middle Ages to the 19th century. They were written by both Ashkenazi and Sephardi Jews hailing from countries as diverse as Spain, Italy, Germany, and the Ottoman Empire. Among the authors were pilgrims, rabbis, merchants, and one savvy business woman. We will read their works as responses to historical circumstances and as expressions of Jewish identity, in its changing relationship to the Christian or Muslim environment in which the writers lived or traveled. Specifically, we will ask questions such as: How do travel accounts and autobiographies enable their authors and readers to reflect on issues of identity and difference? How do the writers produce representations of an "other," against which and through which they define a particular sense of self? To what extent are these texts reliable accounts of their authors' personal experiences, and where do they serve their own self-fashioning? How do the writers portray Christians, Muslims and Jews from other cultural backgrounds than their own? How do they construe the role of women in a world dominated by men? How do they reflect on history, geography, and other fields of knowledge that were not covered by the traditional Jewish curriculum; and how do they respond to the challenges and opportunities of early modernity? This course is open to students of varying interests, including Jewish, Islamic, or Religious Studies, medieval and early modern history, European or Near Eastern literatures. All texts will be read in English translation. Same as L75 JINE 359
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: IS EN: H

L23 Re St 3600 Religion and the Modern Civil Rights Movements, 1954-1968
The modern Civil Rights Movement is a landmark event in the nation's political, civic, cultural and social history. In many contexts, this movement for and against civil and legal equality took on a religious ethos, with activists, opponents and observers believing that the net result of the marches, demonstrations and legislative rulings would redeem and/or destroy "The Soul of the Nation." This seminar examines the modern Civil Rights Movement and its strategies and goals, with an emphasis on the prominent religious ideologies and activities that were visible and utilized in the modern movement. The course pays particular attention to the Protestant, Catholic, Jewish, and Islamic traditions, figures and communities that were indifferent, combative, instrumental and/or supportive of Civil Rights legislation throughout the mid-20th century. Same as L57 RelPol 360
Credit 3 units. A&S: TH A&S IQ: HUM BU: ETH EN: H

L23 Re St 3622 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 L75 JINE 3622
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM BU: IS EN: H

L23 Re St 365 The Bible as Literature
Same as L14 E Lit 365
Credit 3 units. A&S: TH A&S IQ: HUM, LCD Arch: 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 3660 The Sephardic Experience: 1492 to the Present
This course explores the history and culture of the Sephardic diaspora from the expulsion of Spanish and Portuguese Jewry at the end of the 15th century to the present. We will start with a brief introduction into the history of Iberian Jews prior to 1492, asking how this experience created a distinct subethnic Jewish group: the Sephardim. We will then follow their migratory path to North Africa, Italy, the Ottoman Empire, the Netherlands and the Americas. The questions we will explore include: In what sense did Jews of Iberian heritage form a transnational community? How did they use their religious, cultural, and linguistic ties to advance their commercial interests? How did they transmit and transform aspects of Spanish culture and create a vibrant Ladino literature? How did the Sephardim interact with Ashkenazi, Greek, North African, and other Jewish, Muslim, and Christian communities? How did Jewish emigres from Spain and Portugal become intermediaries between Christian Europe and the Ottoman Empire? What was the role of Sephardim in Europe's transatlantic expansion? How did conversos (converts to Christianity) return to Judaism and continue to grapple with their ambiguous religious identity? How did Ottoman and North African Jews respond to European cultural trends and colonialism and create their own unique forms of modern culture? How did the Holocaust impact Sephardic Jewry? The course will end with a discussion of the Sephardic experience in America and Israel today. Same as L75 JINE 366
Credit 3 units. A&S IQ: HUM, LCD Arch: HUM BU: H
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 Arch: HUM Art: HUM BU: 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 L75 JINE 370C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD BU: IS

L23 Re St 3730 Topics in Near Eastern Cultures
The topic for this course will change each semester; the specific topic for each semester will be given in Course Listings.
Same as L75 JINE 373
Credit 3 units. A&S IQ: HUM, LCD, SD Arch: HUM Art: HUM BU: IS EN: H

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 and how rabbinic literature and institutions were created.
Same as L75 JINE 301C
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: BA, HUM

L23 Re St 382 Topics in Christianity
The topic covered in this course varies. The topic for fall 2017 is Orthodoxy and Heresy in Early Christianity.
Credit 3 units. A&S: TH A&S IQ: 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 L08 Classics 3831
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD Art: HUM BU: H

L23 Re St 385D Topics in Biblical Hebrew Texts
Prerequisite: HBRW 384 or permission of the instructor.
Same as L74 HBRW 385D
Credit 3 units. A&S: TH A&S IQ: HUM Arch: HUM Art: HUM BU: H

L23 Re St 388C Religion and Politics in South Asia: Writing-Intensive Seminar
The relationship between religion, community and nation is a topic of central concern and contention 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 L22 History 388C
Credit 3 units. A&S: TH, CD, WI A&S IQ: HUM, LCD, WI BU: IS EN: H

L23 Re St 3900 Mormonism and the American Experience
The focus of this seminar is Mormonism, meaning, primarily, the Church of Jesus Christ of Latter-day Saints (or LDS Church), which is the largest Mormon body. Mormons in the United States have gone from being one of the most intensely persecuted religious groups in the country's history to the fourth largest religious body in the U.S. (by one count), with a reputation for patriotism and conservative family values. In addition to introducing who the Mormons are, their beliefs and religious practices, this seminar will explore issues raised by...
Mormonism's move toward the religious mainstream alongside its continuing distinctiveness. These issues include: What is the religious "mainstream" in the U.S.? How did conflicts over Mormonism during the 19th century, especially the conflict over polygamy, help define the limits of religious tolerance in this country? How have LDS teachings about gender and race, or controversies about whether or not Mormons are Christian, positioned and repositioned Mormons within U.S. society? Same as L57 RePol 390

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 will vary, but may include Britain, France, Turkey, China, Japan, India and Pakistan. Same as L22 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 Arch: HUM Art: HUM BU: IS EN: H

L23 Re St 396 Islamic Philosophy, Mysticism, and Theology
How does an individual achieve access to knowledge and access to God? To what extent is such access dependent upon scripture? To what extent is such access dependent upon reason? Are there forms of truth and experience that only reveal themselves through mysticism? Questions of this sort are central to the interrelated disciplines of Islamic philosophy, Islamic theology, and Islamic mysticism (i.e., Sufism). This course examines the preceding three disciplines, with a focus on the premodern period. Students will be introduced to major figures within these disciplines, including al-Ghazali, Ibn Sina, Ibn al-'Arabi, Ibn Taymiyya, and Rumi. Moreover, students will also examine how these disciplines have shaped various aspects of social life within premodern Muslim communities. Although the course addresses a range of issues, special attention will be given to the following topics: (1) the relationship between Islamic scripture/law and Islamic philosophy, mysticism and theology; (2) the relationship between Islamic religious teachings and the forms of both "high" and "popular" culture found in premodern Muslim societies; (3) free thought, scientific inquiry, heterodoxy, skepticism and blasphemy in premodern Muslim societies; (4) Muslim institutions and social movements dedicated to promoting philosophy, mysticism and theology; (5) the aesthetic significance of philosophical, mystical, and theological teachings, and the expression of such teachings in Islamic ritual, poetry, literature, music, dance, painting and architecture. Credit 3 units. A&S IQ: HUM, LCD Arch: HUM Art: HUM BU: ETH EN: H

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, Christian and non-Christian alike. 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 redefining 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, LCD 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 L75 JINE 4001
Credit 3 units. A&S IQ: HUM EN: H

L23 Re St 403 Topics in East Asian Religion and Thought
Topics in East Asian Religions is a course for advanced undergraduate and graduate students on specific themes and methodological issues in East Asian religions. Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H

L23 Re St 4041 Islam and Politics
Blending history and ethnography, this course covers politics in the Islamic world in historical and contemporary times. Topics include history of Islam, uniformity and diversity in belief and practice (global patterns, local realities), revolution and social change, women and veiling, and the international dimensions of resurgent Islam. Geographical focus extends from Morocco to Indonesia; discussion of other Muslim communities is included (Bosnia, Chechnya, sub-Saharan Africa, U.S.). Same as L48 Anthro 4041
Credit 3 units. A&S: SS, CD A&S IQ: LCD, SSC Arch: SSC Art: SSC BU: IS

L23 Re St 4060 Convivencia or Reconquista? Muslims, Jews and Christians in Medieval Iberia
Senior Seminar. This seminar will provide an opportunity to explore in some depth various facets of the convivencia ("dwelling together": coexistence) of Muslims, Jews, and Christians in medieval Iberia. While we will pick up the timeline with the emergence of an Ibero-Islamic society in the eighth century CE, the seminar's historical horizon stretches up to the turn of the 15th to the 16th century, when Spanish Jews and Muslims were equally faced with the choice between exile and conversion to Christianity. Until about the mid-11th centuries Muslims dominated most of the Iberian Peninsula. From roughly the mid-11th through 15th centuries, Christians ruled much and
eventually all of Spain and Portugal. Through a process termed, from a Christian perspective, as reconquista (“reconquest”), Catholic kingdoms acquired large Muslim enclaves. As borders moved, Jewish communities found themselves under varying Muslim or Christian dominion, or migrated from one realm to the other. Interactions between the three ethno-religious communities occurred throughout, some characterized by mutual respect and shared creativity and others by rivalry and strife. The course focuses on these religious and cultural contacts, placing them in various historical and geographic contexts. It will raise questions concerning the ambiguities of religious change and concerning the interplay of persecution and toleration. Methodologically, the seminar emphasizes the study of primary sources, including documentary, historiographical, literary and poetical texts. In the course of their study, attention will be paid to peculiarities of genre, and difficulties involved in formulating historical assessments. In this sense, we will also aim at developing critical reading skills in relation to secondary literature. Seniors in Jewish, Islamic and Near Eastern Studies will be given preference in admission. Advanced students in other fields are asked to contact the instructor prior to enrollment.

Same as L75 JINE 4060
Credit 3 units. A&S: TH, CD & A&S IQ: HUM, LCD EN: H

L23 Re St 407 Solidarity and Silence: Religious Strategies in the Political Sphere
Although political action is often considered a problem of making oneself heard, religious practices of silence, self-effacement and withdrawal from certain worldly struggles have guided many significant political and social movements, particularly forms of nonviolent resistance. This course considers the role of religious thought and practice in such movements in the 20th century. The history of these movements presents an apparent paradox: How can political action emerge from the supposedly "private" realm of religion in the modern era, particularly its most individualistic formations in contemplative and mystical practices? Does the historical role of these practices in the political sphere complicate their portrayal in some scholarship as private, individual and depoliticizing? With these questions animating our investigations, we will consider the work of authors and activists including Leo Tolstoy, Mahatma Gandhi, Dietrich Bonhoeffer, Martin Luther King Jr., Simone Weil, and William Barber, as well as the history of movements associated with their work. Toward the end of the semester, we will turn to contemporary movements against economic inequality, intimate violence, racially motivated violence, and discrimination toward transgender persons to discuss the use of religious strategies or religiously-derived strategies in current political and social activism. CET (https://gephardtinstitute.wustl.edu/cec/college-of-arts-sciences) course. Credit 3 units. A&S IQ: HUM Arch: HUM Art: HUM EN: H

L23 Re St 408 Nuns
Nuns — women vowed to a shared life of poverty, chastity and obedience in a cloistered community — were central figures in medieval and early modern religion and society. This course explores life in the convent, with the distinctive culture that developed among communities of women, and the complex relations between the world of the cloister and the world outside the cloister. We look at how female celibacy served social and political, as well as religious, interests. We read works by nuns: both willing and unwilling; and works about nuns: nuns behaving well, and nuns behaving scandalously badly; nuns embracing their heavenly spouse, and nuns putting on plays; nuns possessed by the devil, and nuns managing their possessions; nuns as enraptured visionaries, and nuns grappling with the mundane realities of life in a cloistered community. Credit 3 units. A&S: TH, SD A&S IQ: HUM, LCD, SD Arch: HUM Art: HUM BU: BA EN: H

L23 Re St 4102 Rastafari, Reggae, and Resistance
Same as L90 AFAS 4102
Credit 3 units. A&S: TH A&S IQ: HUM EN: H

L23 Re St 4118 The Good Cause: Psychological Anthropology of Moral Crusades
Why do people join moral crusades? These are social movements based on powerful moral institutions, ranging from the abolitionist and suffragette movements to witch hunts, insurgency and ethnic riots. Such movements are extremely diverse, yet their unfolding and the dynamics of recruitment show remarkably common properties. We will examine a series of empirical cases, including recent events, and assess the relevance of models based on individual psychological dynamics, intuitive moral capacities, and human motivation for participation in collective action. Same as L48 Anthro 4118 Credit 3 units. A&S: SS, CD A&S IQ: LCD, SSC Arch: SSC Art: SSC EN: S

L23 Re St 412 Islamic Theology
This course explores major themes of early Islamic theology as developed by the Mutazilite, Ash'arite, and Maturidi schools. Some attention is paid to defunct theological systems, the traces of which have remained in the heresiographical literature. Most readings are in primary sources in English translation, though the students are also introduced to some secondary literature on various themes. Some comparative theology with reference to the Judeo-Christian tradition is a regular feature of class discussion. Topics include (but are not limited to): debates over the createdness of the Qur’an; predetermination and foreknowledge; God’s attributes; the nature of language; the nature of the human soul; and creation and afterlife. Credit 3 units. A&S: TH A&S IQ: HUM, LCD Art: HUM EN: H

L23 Re St 413 Topics in Islam
Fall 2017 Topic: History of Political Thought. This course aims to study political thought and practice in Islamic history (circa eighth through 13th centuries) through a close reading of a selection of primary sources in translation (and in their original language if language proficiency is satisfactory). Particular attention will be given to historical contexts in which thoughts are espoused and texts written. We plan to examine the development of political concepts and themes as articulated in diverse literary genres (legal, theological, political) from the eighth through the 13th century. We hope to engage various theoretical models to analyze the relationship between politics and religion and to tease out the role of power in determining sociopolitical relations, distinctions and structures. We hope to have a better grasp on the historicity of ideas presented in timeless categories in political discourse. Prerequisite: advanced knowledge of Arabic preferred but not required. Same as L75 JINE 445 Credit 3 units. A&S: TH A&S IQ: HUM BU: IS EN: H

L23 Re St 415 Topics in Judaism
Prerequisite: permission of instructor. Same as L75 JINE 415
L23 Re St 418 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 recluses; 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 new or 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 Arch: HUM Art: HUM EN: H

L23 Re St 419 Of Zombies, Ghosts, and Ancestors: Interactions of the Living and the Dead in Chinese Religions
This course introduces a basic aspect of the multifaceted history of Chinese religions, culture and civilization by centering on the practice of taking care of the dead. In particular, we will observe how various religious texts, short stories, and plays from China’s earliest times until the 16th century depicted the interactions of the living and the dead. Despite the distinct genres, time periods and topics, one important aspect will regularly appear: Apparently people perceived the boundaries between the living and the dead to be quite porous in premodern China. In other words, the dead seemed to have played as much of a role in society and everyday life as living family members, friends and government officials.
Credit 3 units. A&S IQ: HUM, LCD Arch: HUM Art: HUM EN: H

L23 Re St 4213 Sufism and Islamic Brotherhoods in Africa
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 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 tariqa. 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 L90 AFAS 4213

L23 Re St 4225 European Utopian Settlements in the American Midwest (1814-1864): Diversity and Antislavery
During the first part of the 19th century a number of utopian visionaries from Europe (Germany, France and England) tried to establish communities in the American Midwest. These colonies were based either on religious or philosophical/social ideals which could be traced back to interpretations of the Old and the New Testament or to Enlightenment principles of freedom and equality that had been propagated during the revolutions in Europe of 1789, 1830 and 1848 which in turn had been influenced by the American war of independence. These groups showed strong antislavery convictions. The Midwest was chosen since the areas in the vicinity of the confluence of the Mississippi and the Missouri were seen as open to new social experiments. Part of the seminar are field trips to the St. Louis-based Missouri History Library as well as to the St. Louis Public Library and one-day excursions to New Harmony in Indiana, Nauvoo in Illinois, and to small towns in Warren County, Missouri. Same as L97 IAS 4225
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H

L23 Re St 424 Gender and Power in Religious Thought
Gender has often been posed as the fundamental distinction of the human condition, creating the original opportunity for relation across that distinction. In some strands of religious thought, this distinction comes second to the creation of the world distinct from the divine. Religious and secular thinkers have turned to ordinary experiences of interpersonal relations for insight into these purportedly more fundamental relations and the connection between them. This seminar examines the role of interpersonal relationships in recent religious, ethical, and political thought, with particular attention to the way they bring gender and sexual desire more centrally into view.
Credit 3 units. A&S: TH A&S IQ: HUM, SD Arch: HUM Art: HUM EN: H

L23 Re St 425 Zen Buddhism
This course is designed as an exploration of the history, teachings, practices and literature of Zen Buddhism in China (Chan), Korea (Sôn), 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, LCD EN: H

L23 Re St 4250 Law, Religion, and Politics
What is the role of religious argument in politics and law? What kinds of arguments are advanced, and how do they differ from one another? Are some of these arguments more acceptable than others in a liberal democracy? This course will explore these questions through the work of legal scholars, theologians and political theorists. Our topics include the nature of violence and coercion in the law, constraints on public reason, the
relationship between religion and government, and the nature of religious practice and tradition.
Same as L57 RelPol 425
Credit 3 units. A&S IQ: HUM; EN: H

L23 Re St 4300 Pilgrims and Seekers: American Spirituality from Transcendentalism to the New Age
The seminar focuses on the formation of "spirituality" in American culture from the transcendentalist world of Ralph Waldo Emerson and Walt Whitman on through more recent expressions of the "spiritual-but-not-religious" sensibility. For the purposes of this course, "spirituality" is usefully placed in quotation marks in order to emphasize its peculiar construction as something positively distinct from "religion" — a re-ordering of American religious thought and experience that we will explore in historical and contemporary terms. The social and political consequences of this turn to the spiritual over the religious will also be explored: for example, the consecration of liberal individualism, the environmental vision of nature mysticism, the blessing of a "bourgeois-bohemian" consumerism, and the negotiation of cultural pluralism.
Same as L57 RelPol 430
Credit 3 units. A&S: TH A&S IQ: HUM; EN: H

L23 Re St 432 Early Christianity and Classical Culture
This course explores the development of Early Christianity from the Apostolic fathers (late first century CE) to Augustine in the fifth century. We will be focused on contextualizing these early Christian communities within the classical Greek and Roman worlds through which they spread, examining their engagement with Greco-Roman models of rhetoric, philosophy and literature. Prerequisites: L23 307F Introduction to the New Testament or previous work in Classical Studies recommended but not required.
Credit 3 units. A&S: TH A&S IQ: HUM; EN: H

L23 Re St 4357 The Holocaust in the Sephardic World
The course provides students with a comprehensive understanding of the Holocaust, of its impact on the Sephardic world, of present-day debates on the "globalization" of the Holocaust, and of the ways in which these debates influence contemporary conflicts between Jews, Muslims and Christians in Southern Europe and North Africa. We will turn to the history of these conflicts, and study the Sephardic diaspora by focusing on the consequences that the 1492 expulsion had within the Iberian Peninsula, in Europe, and in the Mediterranean world.
We will study Sephardic communities in Europe and North Africa and their interactions with Christians and Muslims before World War II. Once we have examined the history of the Holocaust and its impact on the Sephardic world in a more general sense, our readings will focus on the different effects of the Holocaust's "long reach" into Southeastern Europe, the Balkans, and North Africa, paying close attention to interactions among Jews, local communities, and the Nazi invaders. Finally, we will address the memory of the Sephardic experience of the Holocaust, and the role of Holocaust commemoration in different parts of the world. We will approach these topics through historiographies, memoirs, novels, maps, poetry and film.
Same as L97 IAS 4357
Credit 3 units. A&S IQ: HUM; LCD; SD Arch: HUM Art; HUM BU: ETH, IS

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.
Same as L90 AFAS 438
Credit 3 units. A&S: TH, CD; A&S IQ: HUM; LCD EN: H

L23 Re St 4401 Topics in Rabbinic Texts
The course aims to introduce students to independent reading of selected rabbinic texts in the original language. We will focus on a number of topics representing the range of rabbinic discussion, including legal, narrative, and ethical issues. At the same time, we will study the necessary linguistic tools for understanding rabbinic texts. Prerequisites: HBRW 385 or HBRW 401 or instructor's permission.
Same as L74 HBRW 440
Credit 3 units. A&S: TH A&S IQ: HUM; LCD EN: H

L23 Re St 444 The Mystical Tradition in Judaism
What is Jewish "mysticism"? What is its relationship to the category of "religion"? Is Jewish mysticism just one form of a general phenomenon common to a variety of religious traditions or is it a specific interpretation of biblical, rabbinic, and other Jewish traditions? Taking the above questions as a starting point, this course aims at a systematic and historically contextualized analysis of a broad range of Jewish texts that are commonly classified as "mystical." (All primary texts are read in translation.) At the same time, we explore such overarching themes as: the interplay of esoteric exegesis of the Bible and visionary experiences; the place of traditional Jewish law (halakhah) within mystical thought and practice; the role of gender, sexuality, and the body in Jewish mystical speculation and prayer; the relationship between mysticism and messianism; Ashkenazic and Sephardic traditions and their mutual impact on Jewish mysticism; the "absence of women" from Jewish mystical movements; esoteric traditions of an elite vs. mysticism as a communal endeavor; and the tension between innovation and the claim to tradition in the history of Jewish mysticism.
Credit 3 units. A&S: TH, CD; A&S IQ: HUM; LCD Arch: HUM Art; HUM BU: ETH, IS

L23 Re St 4491 American Unbelief from the Enlightenment to the New Atheism
This seminar examines American secularism, humanism, and atheism from the Enlightenment forward to the present. Topics emphasized include: the relationship between believers and nonbelievers, the civil liberties of atheists, religion in the public schools, social radicalism and women's rights, and the more recent growth of religious disaffiliation and public atheism. The course considers not only the intellectual dimensions of freethinking unbelief but also the broader politics of secularism in a nation routinely imagined as "under God."
Same as L57 RelPol 4491
Credit 3 units. A&S: TH A&S IQ: HUM Arch; SSP Art; SSP EN: H
L23 Re St 4711 Topics in Religious Studies: Gender and Religion in China
In this course, we explore the images, roles and experience of women in Chinese religions: Confucianism, Daoism, Buddhism, and so-called “popular” religion. Topics discussed include: gender concepts, norms and roles in each religious tradition; notions of femininity and attitudes toward the female body; biographies of women in Confucian, Daoist, and Buddhist literature; female goddesses and deities; and the place of the Buddhist and Daoist nun and laywoman in Chinese society. All readings are in English or in English translation. Prerequisite: senior/graduate standing. Students with no previous background in Chinese religion, literature or culture need to obtain instructor’s permission before enrolling. Credit 3 units. A&S: TH A&S IQ: HUM, LCD

L23 Re St 479 Senior Seminar in Religious Studies
The topic for this seminar differs every year. Previous topics include Saints and Society; Religion and the Secular: Struggles over Modernity; and Pilgrimage and Sacred Space in Antiquity. 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 L75 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, LCD Art: HUM

L23 Re St 4811 Reading Seminar in Religion and Chinese Literature
A seminar on religion and Chinese literature with varying topics. Prerequisite: instructor’s permission. Same as L04 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
The so-called “Jewish Question” was a product of European modernity. It emerged in conjunction with the formation of modern states, Enlightenment projects for political reform, the decline of religious influence in society, and struggles over Jewish emancipation. In this seminar, students examine the unusual career of this obsession from the 16th through the 20th century by focusing selectively on a number of illustrative episodes: Christian Hebraism and the Reformation; the Enlightenment assault on religious power; European debates on Jewish emancipation; the emergence of the “Jewish Question” in the 19th century; anti-Semitism as a modern political phenomenon; the renewed discourse of Jewish “ritual murder” at the turn of the 20th century; Zionism and other forms of Jewish nationalism; and the question of anti-Zionism in the reformation of the “Jewish Question” during the past half-century. Same as L22 History 4942 Credit 3 units. A&S: TH A&S IQ: HUM, LCD 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, LCD

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. 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 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 L22 History 4993 Credit 3 units. A&S: TH A&S IQ: HUM, LCD EN: H
L23 Re St 49CA 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 L22 History 49CA
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 salviic 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 L22 History 49JK
Credit 3 units. A&S: TH, CD A&S IQ: HUM, LCD EN: H