

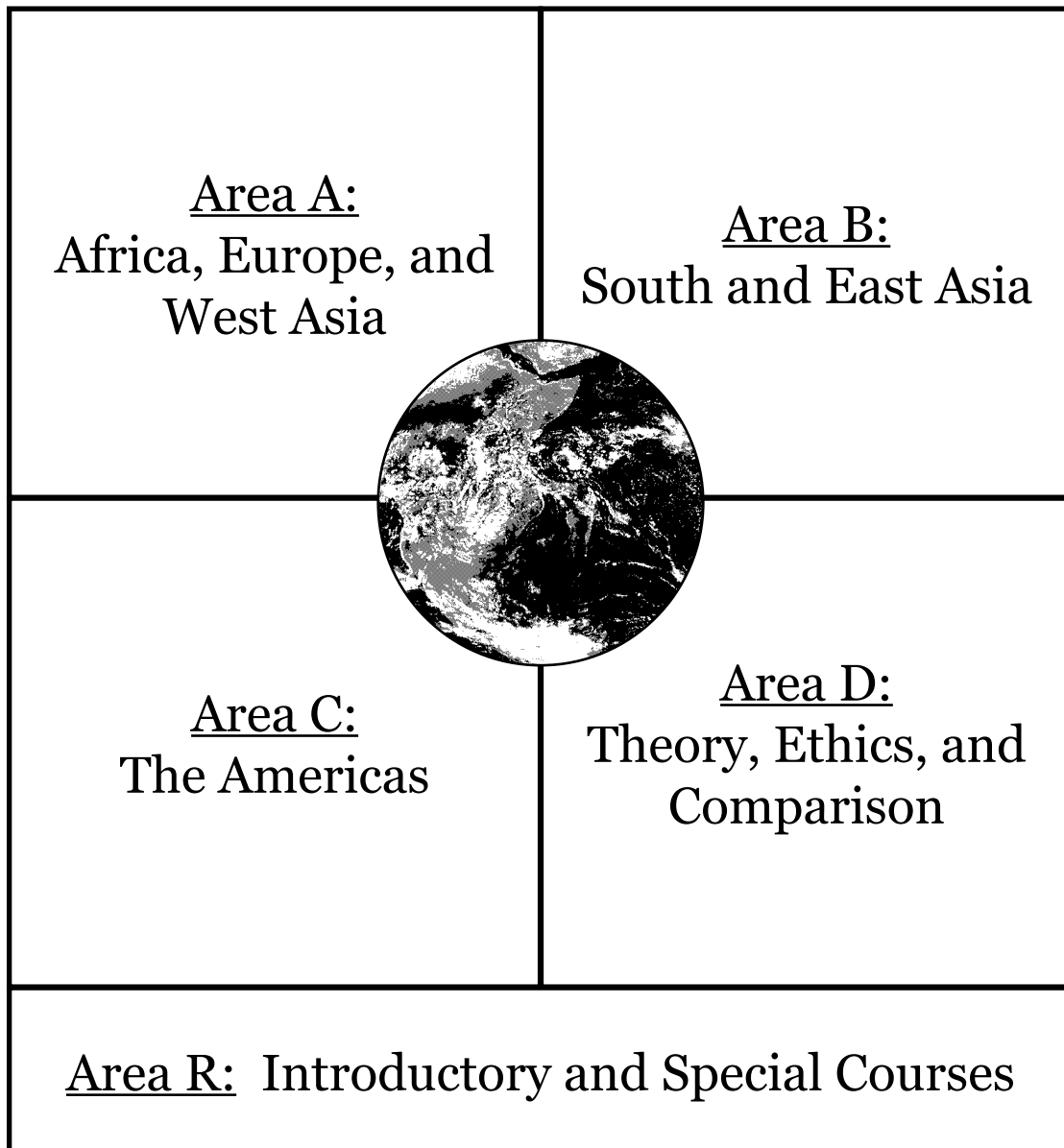


Ψ DEPARTMENT OF
**RELIGIOUS
STUDIES**

Spring 2012
Course Descriptions

NEW! COURSE AREAS

Undergraduate class listings are sorted by course area
throughout this booklet





Ψ DEPARTMENT OF
**RELIGIOUS
STUDIES**

Spring 2012
Course Listings

Undergraduate Courses

100/200 Levels

- REL-A202** ISS AFRI Euro & West Asian Rel: Magic in the ancient world (second 8 weeks)
- REL-A210** Introduction to Old Testament/Hebrew Bible
- REL-A220** Introduction to The New Testament
- REL-A230** Introduction to Judiasm
- REL-A250** Introduction to Christianity
- REL-B202** Issues in South and East Asian Religions: Intro to religion in China
- REL-B210** Introduction to Buddhism
- REL-D250** Religion, Ecology, and the Self
- REL-D202** ISS Theory, Ethics & Comparisons: Religion and human rights (second 8 weeks)
- REL-R102** Religion and Popular Culture (first 8 weeks)
- REL-R133** Introduction to Religion
- REL-R153** Religions of Asia
- REL-R160** Religion and American Culture (second 8 weeks)

300 Level

- REL-A300** Studies in Afri Eur and West Asian Rel: Rabbinic Judiasm
- REL-A300** Studies in Afri Eur and West Asian Rel: Jews and Race in the United States
- REL-A300** Studies in Afri Eur and West Asian Rel: Suffering and Lament - Ancient Judiasm
- REL-A320** Jesus and The Gospels (first 8 weeks)
- REL-A325** Christianity, 50-450 (second 8 weeks)
- REL-A380** Knowing Will of God Islam I: Law
- REL-B300** Studies in South Eastern and Asian Religions: Buddhist art of the Himalayas
- REL-B360** Religions in Japan
- REL-B374** Early Chinese Thought
- REL-D310** Contemporary Religious Thought: Person, Death, and Destiny
- REL-D315** Religion and Personality
- REL-R389** Majors Seminar in Religion: Christianity and Modernity
- REL-R300** Studies in Religion: Orthodox Christianity

400 Level

- REL-A415** Topics in Ancient Israelite Religion: Rabbinic and Talmudic Literature
- REL-A426** Gnostic Religion and Literature
- REL-A450** Topics in the History of Christianity: Religious Enlightenment
- REL-B410** Topics in the Buddhist Tradition: Seminar in Buddhist Studies
- REL-C401** Topics in American Religious History: Religion in the American West
- REL-D410** Topics in Religious Philosophy: Religion, Reason, and Literature

Critical Approaches courses

- COLL-C103** Critical Approaches To Arts & Sci: Theism And Atheism
- COLL-C104** Critical Approaches To Arts & Sci: Sickness And Health



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Graduate-Level Courses

500 Level

- REL-R531** Studies in Christian History: Religious Enlightenment
- REL-R532** Studies of Religion in American Culture: Religion in the American West
- REL-R541** Studies in the Jewish Tradition
- REL-R553** Studies in Islam
- REL-R581** Philosophical Approaches to Religion: Religion, Reason, and Literature

600/700 Level

- REL-R661** Religion and Social Criticism
- REL-R770** Social Ethics: Religion, Power, and Authority

Cross-Listed Courses

Central Eurasian Studies (CEUS)

- CEUS-T352** Advanced Persian
- CEUS-R414** Yasavi Sufis and Central Asian Islam
- CEUS-R614** Yasavi Sufis and Central Asian Islam
- CEUS-T752** Advanced Persian

Jewish Studies Program (JSTU)

- JSTU-B250** Intermediate Biblical Hebrew
- JSTU-J303** Jews and Race in the United States
- JSTU-J303** Rabbinic Judaism: Literature and Belief
- JSTU-H520** Colloquium in Jewish Studies

Undergraduate Notes

Please check on Student Information System (SIS) or the Schedule of Classes website for updated dates and times.

Religious Studies courses can carry COLL Arts and Humanities, Social and Historical Studies, and Cultural Studies A credit. We have a VERY dedicated teaching faculty and an active student organization. More information can be found at indiana.edu/~relstud.

Honors Thesis: Interested in doing an Honors Thesis in Religious Studies? See Schedule of Classes for readings classes. Contact William Smith, Religious Studies Advisor, at wsmithii@indiana.edu for more information.

Consider a Religious Studies Major! Have you taken one or two Religious Studies classes and you want to take another one? You should talk to me about a major or minor! – Will Smith, advisor (wsmithii@indiana.edu)

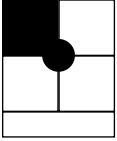
URSA: The Undergraduate Religious Studies Association (URSA) has been very active this semester. Contact William Smith, advisor, if you are interested in attending: wsmithii@indiana.edu. More information is available online at: indiana.edu/~relstud/ursa



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*Undergraduate courses sorted by area
(A-B-C-D-R)*



Area A: Africa, Europe, and West Asia

REL-A202 ISS AFRI Euro & West Asian Rel: Magic in the ancient world (second 8 weeks) (Alt)

The category of “magic” is one of the most fiercely debated topics in the study of ancient religions. Curses and love spells, healings and exorcisms, animation of statues and divinization for the afterlife: this class will examine the simplest spells performed on behalf of the common people, the complex theurgical rites of the philosophers, and a bit of everything in between. It will explore magic in several ancient contexts: Egypt, the Greco-Roman world, and early Jewish and Christian magic.

REL-A210 Introduction to Old Testament/Hebrew Bible (Mroczek)

The Hebrew Bible is a foundational text of Western civilization. The goal of this course is to familiarize you with this collection and to understand its development over time in an ancient culture that was radically different from our own. Besides the texts that make up the Hebrew Bible/Old Testament, we will also consider non-biblical texts that were written and read in the same period, including writings from the Dead Sea Scrolls, placing them in a broader historical and cultural context of Jewish Antiquity. How were these writings created, interpreted, used, and collected by ancient communities in the formative period that gave birth to Judaism and Christianity?

Throughout the course, we will discuss how the texts of the Hebrew Bible have been read and interpreted in very different ways by ancient religious communities and by modern biblical scholars. This approach is meant to encourage reflection on our own reading practices, and to understand how the assumptions we bring to a text, and the context in which we read it, affect the meanings that it comes to make.

REL-A220 Introduction to The New Testament (first 8 weeks) (Harrill)

This course provides students with a basis for critical thinking about the most influential writings in the intellectual and cultural history of Western civilization.

The “New Testament” is not a single book but an anthology reflecting the work of various ancient authors. This course introduces students to the strictly historical study of this assorted literature, in the ancient context of first-century Jewish and Greco-Roman society that shaped its composition. We will examine how a small group of Jews connected to a prophet named Jesus of Nazareth became a separate religion with its own rituals and literature about a “Son of God.” To this end, we will study the earliest known Christian literature, the letters of the Apostle Paul, the production of “gospels” about the life of Jesus, and the formation of early churches. We will also explore biblical scholarship as an academic field of the humanities, and why every educated person ought to know about its findings.

Students will read the entire New Testament, as well as the Coptic Gospel of Thomas, the Infancy Gospel of Thomas, and the Acts of Thecla. At the end of the course, the student should have acquired a basic knowledge of the letters of Paul, the Gospels, and their diverse images of Jesus, as well as the Jewish roots of Christianity in the context of ancient Mediterranean religions. The course presupposes no previous study in Religious Studies.

Two unit tests, an essay (6-8 pages) and Final Exam



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REL-A230 Introduction to Judaism (Mokhtarian)

This course is an introduction to Jewish identity, values, practices, and traditions from the biblical to modern eras. Throughout the semester, we probe Judaism as primarily a religious phenomenon with a particular emphasis on its cultural and intellectual diversity from the ancient Israelites to modern Israel. Topics covered include Jewish practices, law, ethics, narrative, mysticism, philosophy, liturgy, and modern movements. In what ways are these various strands of Judaism interrelated and/or in tension with one another? In the face of such diversity, what is it that has unified Judaism and the Jewish people throughout the centuries? In exploring these types of problems related to Jewish identity, this course thus examines the appropriateness of defining Judaism as a religion, a culture, and/or an ethnicity. Readings for this class include several introductory textbooks as well as a wide range of primary source material.

REL-A250 Introduction to Christianity (Brown)

This course will teach you new things about a familiar religion. Nearly two billion people around the world today describe themselves as Christians, including a majority of people in the U.S. So most people believe they have at least a basic knowledge of Christianity. But Christianity is in fact bewilderingly diverse. We may be able to agree on a simple definition: Christianity is the religion of people who believe the gospel that Jesus Christ is the savior of the world. But what does it mean to “believe in”? What is the gospel? How is salvation achieved? Does God care only about “saving souls” or also about healing bodies from physical diseases? Should Christians be concerned about saving the physical world or do concerns such as environmentalism and social justice distract from getting people to heaven? What is the kingdom of heaven? What should believers do in this world? Should Christians be politically active? What are Christian responses to hot-button issues like war, abortion, and homosexuality? Over two thousand years of history, in diverse cultures, Christians have answered these questions in an amazing variety of ways. Christianity, in other words, is not really a single, unchanging religion but instead an ever-changing network of related practices and beliefs. We will trace the fascinating, often controversial, history of Christianity from Jesus and his followers’ healings and exorcisms in the first century up through the global expansion of Christianity in the modern world.

REL-A300 Studies in Afri Eur and West Asian Rel: Rabbinic Judaism: Literature and Beliefs (Mokhtarian)

The Jewish sages of late antiquity known as rabbis were masters of the Bible who produced a complex corpus of writings in which they interpret their holy scriptures. This vast collection of law and narrative, known as rabbinic literature, remains to this day the foundation of normative Jewish behavior and traditions. What did these interpreters of the Bible believe? And how was the Bible interpreted over the course of late antiquity? In seeking answers to these questions, this course introduces students to the literature and beliefs of the rabbis who lived in Palestine and Babylonia circa the second through sixth centuries C.E. and thus witnessed the rise of Christianity in the Roman Empire and the presence of Zoroastrianism in the Persian Sasanian Empire. Themes covered throughout the semester include some major concepts expressed in rabbinic literature such as covenant, exile, good and evil, the election of Israel, redemption, revelation, and existence of demons and angels. Students are exposed to a wide range of primary texts from the Mishnah, Midrash, and Talmuds, though emphasis is placed on their narrative portions known as aggadah. Secondary readings include introductory textbooks as well as research articles or books that engage some of the major problems in the field of rabbinics. This course is a natural sequel to any course on the Hebrew Bible, though no background in biblical studies or ancient Judaism is necessary.



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REL-A300 Studies in African, European, and West Asian Religions: Jews and Race in the U.S. (Imhoff)

Are Jews white? Are Jews a race? How does the Jewish community relate to “other” races? This class will explore the wide spectrum of ways American Jews have thought of themselves in relation to the idea of race and how have the answers to these questions changed over time. Looking at both contemporary and historical sources, we will discuss how Jews fit into the racial landscape in different times and places. This course will analyze the complex relationship of Jews and African Americans, from slavery to Jim Crow to Civil Rights to the incident in Crown Heights. It will also consider topics such as Sephardi and Mizrahi Jews in the United States, the place of Jews as immigrants and subjects of “race science” in the early twentieth century, the role of race in American Jewish literature, music, and theater, and the contemporary realities of Jews of different races through adoption, conversion, and intermarriage.

REL-A300 Studies in African, European, and West Asian Religions: Suffering and Lament in Ancient Judaism (Mroczek)

In this course, we discuss how Jewish communities from ancient times through the Middle Ages have grappled with trauma, loss, and destruction. How was suffering – both personal misfortune and communal catastrophe – understood, expressed, and overcome? We begin with two biblical texts, the Book of Job (which grapples with the problem of human suffering and divine justice), and the Book of Lamentations (which mourns the destruction of Jerusalem, the sack of the Temple, and the violent death or exile of the people to Babylon in 586 BCE).

Throughout Jewish history, lament and mourning become key modes of expression through which communities remember their history, preserve and renew their traditions, and attempt to heal from trauma and tragedy. In the last part of the course, we will also consider how biblical traditions of lament and mourning have been used in modern literature, poetry, and film to respond to the radical suffering of Jewish communities in the 20th century.

REL-A320 Jesus and The Gospels (first 8 weeks) (Harrill)

Jesus Christ is a major religious figure about which there is considerable academic and theological debate. This course examines this debate and thus explores the problem of how historical facts and religious persuasion are related where a religion, such as Christianity, lays claim to historical truth. Since the Enlightenment this has been a matter of considerable intellectual and cultural interest. The basic questions are: Who was Jesus? What can we know about him that will satisfy ordinary standards of historical knowledge? What difference does it make? Attempts to answer these questions have resulted in what is usually called the “quests” for the “historical Jesus.” This course will analyze those previous quests for the historical Jesus and their analysis of the early Christian Gospels. Each student will write a final paper arguing for his or her own particular reconstruction of the historical Jesus, using the methods of critical analysis that he or she is learning in the course. No prerequisites. Midterm, Interpretative Essay (6-8 pages), Final Exam.

REL-A325 Christianity, 50-450: Christianizing the Roman Empire (second 8 weeks) (Storin)

Christianity began as a small sect of Judaism in first-century Palestine, but over the subsequent three centuries, it became the dominant religious tradition in the Mediterranean basin and beyond. How did this happen? Why did people convert to Christianity? How did its religious institutions come to occupy a primary position of power in the later Roman Empire? In short, how did the Christianization of the Mediterranean world happen? This course will track how this dramatic growth by investigating the processes and instruments of Christianization in late antiquity. While a basic understanding of Christianity and ancient history is helpful, no previous knowledge is assumed.



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REL-A380 Knowing Will of God Islam I: Law (Jaques)

The purpose of the class is for students to gain understandings of central issues in Muslim legal thought as they were developed by various groups and individuals over the last 1300 years. The course will focus on examining Muslim strategies for interpreting the texts of revelation and how these developed since the death of Muhammad in 632 through the establishment of the four Sunni schools of law in the 9th-10th centuries. It will primarily examine how these ideas were developed by traditional Muslim jurists (the fuqaha) since the early 9th century and how they have been reinterpreted by modernists, revivalists, and revivalist extremists in the last century.

Attendance is required as is active participation in class discussions. There will be various class assignments, a mid-term exam, and a term paper (15-20 pages for undergraduates and 20-25 pages for graduates)

REL-A415 Topics in Ancient Israelite Religion: Rabbinic and Talmudic Literature (Magid)

This course will explore the “mind of the Rabbis” through a close analysis of one chapter of the Babylonia Talmud on property damages. We will meet every Friday and study the talmudic section together (English translations will be available). Graduate students will meet a second time during the week (time TBA) where we will read secondary literature on Talmud and its impact on medieval and modern Jewish civilization.

REL-A426 Gnostic Religion and Literature (Brakke)

During the second and third centuries early Christians denounced the Gnostics and their religious kindred the Valentinian school of Christian theology as the most dangerous heresies that threaten the truth of Christian doctrine. Gnostic and Valentinian Christians taught that the God of Israel was not the real Father of Jesus Christ, who came to earth to grant people knowledge (gnosis) both of true divinity and of themselves. These Christians expressed their religious insights in complex myths that fascinated and enraged people in antiquity—as well as in modern times since they were rediscovered at Nag Hammadi in Egypt in 1945. We will read for ourselves Gnostic and Valentinian literature, including the newly revealed Gospel of Judas, and explore the philosophical, religious, and mystical teachings that challenged emerging orthodox Christianity. Some previous study of early Christianity (e.g., A220 or A325) is helpful, but not required. Two papers and a final exam. The main textbook is Bentley Layton’s *The Gnostic Scriptures*.

REL-A450 Topics in the History of Christianity: Religious Enlightenment and Its Discontents (Michelson)

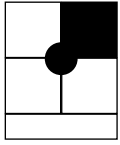
One of the most common features of religious thought is the attempt by some of the faithful to reform their confession so that it might accommodate the psychological needs and ideological demands of contemporary society. Yet such attempts at religious enlightenment, which generally seek to reconcile faith and science, are often met by two antagonistic responses: fundamentalist readings of scripture and tradition that seek to defend the established faith against attempts to modernize it; and radical interpretations of the origins of religion that seek to do away with religious belief altogether. This course examines all three of these currents in religious thought in the Western world, with a particular concentration on debates that have shaped modern European Christianity.



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**Area B:
South and East Asia**

REL-B202 Issues in South and East Asian Religions: Disputers of the Dao: An Intro to Religion in China (Ing)

This course will introduce students to religion in China. We will spend much of the semester engaging questions such as, what is religion and is it universal? And, how did adherents of Chinese religious traditions talk about their own tradition and the traditions of others? After a brief overview of contemporary debates concerning the origin of the notion of “religion” and its usage in the study of China, we will explore a series of exchanges between adherents of various religious traditions. These include early debates between Confucians, Daoists, and Moists, apologetic literature written by Chinese Buddhists, syncretic literature written by Confucian-Muslims, and more. This material will give us an opportunity to rethink the category of religion, and in particular the notion of religious identity. It will also allow us to examine what these debates tell us about the kinds of issues those in China found worthy of discussion.

REL-B210 Introduction to Buddhism (Nance)

This course offers a broad overview of Buddhist ideas and practices, from their origins in India to their later expansions into other parts of Asia (and their more recent incursions into Europe and the Americas). The course has two main aims: first, to familiarize students with Buddhism as it has taken shape in various historical and cultural settings; second, to invite students to think carefully and critically about Buddhist ideas and practices and what they imply for those who espouse and engage in them. In pursuit of these aims, we will investigate a wide range of primary sources in translation, together with additional texts (and a few films) to contextualize this material. No previous knowledge of Buddhism is required.

REL-B300 Studies in South Eastern and Asian Religions: Buddhist Art of the Himalayas (Nance)

This course explores Buddhist art and its multiple social and ritual contexts, with particular attention given to works produced in traditions of Indian and Tibetan Buddhism. We will investigate the roles played by artworks in the religious lives of Buddhist communities, and we will explore the assumptions that inform—and the consequences that follow from—thinking of certain human artifacts as works of Buddhist art. What needs to be presumed for an object or performance to count as an instance of Buddhist art? What are the salient features of such works? How have they been—and how are they now—understood, discussed, and used by Buddhists and others? And how might attention to these issues change our understanding of the nature and function of Buddhist—and, more broadly, religious—art?

REL-B360 Religions in Japan (Blair)

In Japan most people say that they are not religious, and yet the cities are full of temples and shrines, the calendar is peppered with festival days, and most people have some kind of charm clipped to their handbag, mobile phone, or briefcase. This course is built on the understanding that religion has played and continues to play a major role in Japanese culture, but that we may need to re-think just what “religion” is and how it works when we think about religion in Japan. Therefore we will be reading not only about Zen but also about baseball, and we will be working with a variety of materials, including literature, ethnography, and film as we explore major issues and themes within the diverse religious cultures of Japan. Course requirements include two papers and four quizzes, as well as regular participation in class discussions. There are no pre-requisites for this course.



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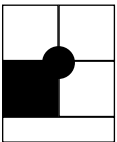
*Undergraduate courses sorted by area
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REL-B374 Early Chinese Thought (Stalnaker)

This course provides an introduction to the development of Chinese thought, from the oracle bone divination of the Shang Dynasty to the religious, ethical, and political theories of classical Confucianism, Mohism, and Daoism, through the unification of China in 221 BCE. We will concentrate on debates over human nature and the best practices of self-cultivation, the general nature of the cosmos and the human role in it, and the proper ordering of society. The different positions articulated by these early Chinese figures greatly influenced later Chinese intellectual and social history, including the development of Buddhism, and influenced developments in Japan, Korea, and Vietnam as well. Thus, understanding these early debates is an important stepping-stone for understanding East Asian thought and culture generally. No knowledge of classical Chinese is required. Readings are in English translation.

REL-B410 Topics in the Buddhist Tradition: Seminar in Buddhist Studies (Blair)

This semester the topic for this seminar course is Buddhism and popular culture. We will be reading novels, watching videos, and reading comic books, as well as studying sutras and reading research in Buddhist studies. Course requirements include a 12-page research paper and regular participation in class discussions. This is an advanced course and therefore in order to enroll, students must have completed Rel B210, Rel B310 or Rel B360. With permission of the instructor, students may substitute Rel R153 or another course with content in Buddhist studies.



**Area C:
The Americas**

REL-C401 Topics in American Religious History: Religion in the American West (Paddison)

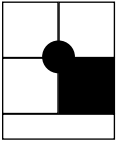
This course will focus on the religious dimensions of Americans' fascination and interactions with the west during the nineteenth century. Using a mix of recent writings by historians and accounts from people who lived during the era (missionaries and converts, map makers and ghost dancers, Mormon exiles and Chinese immigrants), we will consider how religious ideas shaped day-to-day life in the west as well as how the region was imagined, conquered, and transformed. The central question with which we will grapple is: did religious tolerance flourish in the "open spaces" of the west, as is often asserted, or did the greater religious diversity of the west bring increased intolerance for those groups outside the nation's white Protestant mainstream? In other words, where, when, and to what extent did the west offer greater religious freedom than the south or east?



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Area D: Theory, Ethics, and Comparison

REL-D202 ISS Theory, Ethics & Comparisons: Religion and human rights (second 8 weeks) (Ranganathan)

This course focuses, in a broad sense, on the relationship between religion and human rights. (1) We will first try to familiarize ourselves with the language, problems, and theories associated with human rights. For example, what sort of language is human rights language? Is it a species of preexisting ethical or legal languages? Or is it an altogether new language? Similarly, are “human rights violations” distinct from ethical or legal violations? Does human rights rest, ultimately, on religious warrants? That’s to say, to get human rights language off the ground, does it need to emerge and get its “normative teeth” from theological premises? (2) We will look at a few human rights issues of particular salience. These issues include, e.g., religious freedom, gender rights, and minority rights. How far do our explorations in (1) get us toward resolving these perennially vexing issues? Readings will include Nickel, Griffin, Wolterstorff, Pogge, Sen, Little, Barry, Kymlicka, Okin, Nussbaum, Scanlon, and Waldron.

REL-D250 Religion, Ecology, and the Self (Haberman)

The essence of Deep Ecology is to ask deeper questions. We face many problems in the world today; many argue that these problems are deeply interconnected. Deep Ecology is one response to global problems. It seeks fundamental transformations in our views of world and self, claiming that there is no ontological divide in the forms of life. Deep Ecology, therefore, aims for an environmentally sustainable and spiritually rich way of life that recognizes the intrinsic value of all life forms and the enchantment of the world. This course involves an introductory examination of Deep Ecology from a Religious Studies perspective that investigates traditions in terms of their thought, action, and communities.

REL-D310 Contemporary Religious Thought: Person, Death, and Destiny (Hart)

This course will pursue ancient philosophical (and, of course religious) interests from the angle of the distinction between first- and third-person perspectives as these emerge in phenomenology. The chief vehicle will be a recent (2009) book, Erich Klawonn’s *Mind and Death* (144 pp.) The author does not identify himself as a phenomenologist, yet has learned from both phenomenology and analytic philosophy. A basic theme he shares with Robert Spaemann, in *Persons: The Distinction between Something and Someone*, parts of which we will also study, is that at bottom “person” refers to Who and not What, i.e., person is not a “kind of being” nor a property. Spaemann claims that “person is a non-sortal term,” i.e., it does not properly refer to properties. We will argue that “person” refers to a radical singularity and unique individual. Yet because clearly we identify persons and for this we need property-ascriptions, there is a basic ambiguity in the claim that “person” is a non-sortal term. Klawonn’s roots the themes of person and self in what he calls the “I-dimension” which itself is non-proprietary, when properly understood, i.e., as the referent that the indexical “I” presupposes and that is the lived ongoing pre- or non-reflexive self-awareness. To reach his position he reworks current thought-experiments regarding one’s “double.” We will discuss how the I-dimension may be compared with various other (e.g., monist and dualist) theories, his theory of this I-dimension as a substance, the problems of the identity, temporality, and ontology of this I-dimension, and finally the possibility of its surviving death. Classic and more recent views of the immateriality and thus possible immortality of the I-substance through its “simplicity” or “unity” or “transcendence” (e.g., Plato, Bolzano, Brentano, McTaggart, Husserl, Chisholm) will also be part of our discussion here.



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Lectures will make reference to my Who One Is which is available electronically through IU's library. The basic issues discussed here have wide-ranging implications for religion and theology, as well as for practical-ethical matters, e.g., questions of rights and medical practices and procedures.

Format: Circa 45 minute lecture and 30 minute discussion (for undergraduates primarily).

Requirements: Undergraduate: 1 Exam, about two-thirds through the course and a research paper; undergraduate papers, about 10 pp. based on assigned readings and whatever other work that we (JGH and student) agree on.

Requirements: Graduate: 1 Exam circa two-thirds through the semester and a research paper, circa 20 pp., based on assigned readings and other readings we (JGH and student) agree upon. Also a seminar, circa once/week at agreed upon times where class lectures and readings will be discussed. Graduate students will be asked to study a work such as Spaemann's or an appropriate one by H.D. Lewis – I am open to other suggestions – and write a five-page essential summary of it.

REL-D315 Religion and Personality: Religion and the Self in Augustine, Kierkegaard, and Freud (Miller)

This course is about religion, psychology, and the moral life. It focuses on the quality of our loves, fears, hatreds, and regrets; our sense of responsibility to ourselves and others; our (anxious) awareness that we are limited in body and time; and our attempt to craft a narrative of self-understanding. With these topics in mind, we will examine questions of self-knowledge, religious experience, and the moral quality of the emotions.

We will ask, Is religion a source of psychic health, or an obstacle to it? What sorts of problems is religion meant to cure? What problems do religious beliefs create? How does religion bear on the self's loves, its past, its mortality, its doubts? We will also look at concrete actions, cultural practices, and religious institutions. Along the way we'll ask whether it is possible to want to do evil, whether it is possible to love or grieve too much, what is meant by purity of heart, and whether we ought to love the dead. To focus some of our discussions, we'll look at relationships with mothers and fathers, the emergence of mega-churches in the USA, eating ethnic fast food, and wearing "authentic NBA apparel."

We will study these questions and cases through the works of Augustine, Søren Kierkegaard, and Sigmund Freud. These authors examined how the self can be a problem to itself. They were strong poets of self-analysis who turned to religion to provide either a cure for or an explanation of the self's internal woes. Equally important, they believed that the path to truth was taken through self-examination. What we find as they take us along that path will be a central topic of this course. These authors also saw their ideas as having broader implications for cultural and social criticism. Their brilliant efforts to study the self's desires, pathologies, cultural authorities, and religious practices will be the focus of our readings and discussions.

REL-D410 Topics in Religious Philosophy: Religion, Reason, and Literature (Levene)

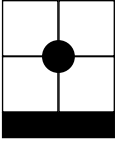
This seminar considers the relationship between religion, reason, and literature in select works of Western theology, philosophy, poetry, and drama. Readings will include works from Plato, Shakespeare, Hegel, Whitman, and Stevens, along with selections from the Hebrew Bible. We will focus on the following questions: What are the major distinctions within and between our texts? What concepts of the human being does each text propose? What concepts of the reader? Of divinity? Of reason? Of relationships? Of other forms of value? What do we learn, within and between the texts, about the practice of interpretation, and what are its central challenges and promises?



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**Area R:
Introductory and Special Courses**

REL-R102 Religion and Popular Culture (first 8 weeks) (Brakke)

How do religious ideas and values reflect and shape popular culture? And how does popular culture use religious figures to express its values and anxieties? We will explore these questions through the example of Jesus in ancient and modern cultures. First we will see how the Gospels about Jesus present him in different ways to appeal to ancient people and how the earliest visual images of Jesus reflected ancient ideas about gods and special human beings. We will then look at various depictions of Jesus from the late nineteenth century through the early twentieth century, including novels, movies, art, and drama. The themes here will be changing ideas of masculinity, the anxieties of the Cold War, the rise of the youth culture in the 1960s, and the Culture Wars of the 1990s/2000s. Some of the images of Jesus we will study have been warmly embraced by modern Christians (for example, the film *The King of Kings* from 1927), while some others have been denounced by Christians as blasphemous (for example, the play *Corpus Christi* from 1998). So students will need open minds as well as working alarm clocks for this first-week eight class at 8:00 a.m. Two unit tests and a final exam.

REL-R133 Introduction to Religion (Furey)

What is religion? A dialogue with God? A system of social power? An account of ultimate truth (or illusion)? A conspiracy of forces known or unknown? A magical or ethical kingdom? This course is an introduction to religion through a consideration of these questions. Taking the lead from some of the great twentieth century scholars of religion, juxtaposed with some recent case studies, we will consider this complex human phenomenon from a variety of perspectives. The goal is to analyze what we have in mind when we say “religion” and to explore how alternative accounts, experiences, and interpretations might lead us to question, affirm, or reconsider these assumptions.

REL-R389 Majors Seminar in Religion:Christianity and Modernity (Furey)

In 1500 Western Europe was known as Christendom, whereas today it is a society where less than 20% of the population regularly attends church. Today Christianity flourishes in Africa, Asia, and Latin America--places where there were few Christians five hundred years ago. People often cite these facts as evidence that the two most important developments in modern Christian history are secularization and globalization. But this claim is as complicated as it is commonplace. There is no consensus about whether the Protestant Reformation revitalized Christianity or sapped it of sacred energy; about whether Enlightenment thought ushered in a new worldview or expressed the convictions of a few elite intellectuals; about how to characterize the interplay of capitalism and religion; or whether the energy that once fueled Christianity in the West has now been siphoned off to the south and east. This course engages these debates by studying writers—religious leaders, adherents, critics, and novelists—who offer subtle and distinctive commentary on each of these developments. As we use their writings to analyze the relationship between Christianity and modernity, we shall try to understand what phenomena lead people to describe our age as “secular,” what that description assumes about being “religious,” and what it means to understand these developments from a global perspective. In addition to several short response papers, the course grade will be based on in-class tests and a final project on a research topic to be selected by the student in consultation with the professor.



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REL-R153 Religions of Asia (Ing)

This course will introduce students to the religious traditions of Asia. More specifically it will examine Hinduism, Buddhism, Confucianism, Daoism, and Shinto. We will spend much of the semester engaging a question central to these traditions. Namely, what kind of world do we live in, and what are human beings to do about this world?

After a brief overview we will spend several weeks studying the beliefs and practices of each religious tradition. We will also study in depth one major text from each tradition. All readings are in English. No prior knowledge of Asia or religion is necessary.

REL-R160 Religion and American Culture (second 8 weeks) (Logan)

This course examines religious life and culture in America through the themes of American exceptionalism, the relationship of "church" and the nation, race and religion, and the culture of fundamentalism. A question that moves between all these themes is: are some religions more "American" than others? We will look specifically at Burning Man, Mormonism and the end of polygamy, the Crown Heights riots, and Jerry Falwell. These religious cultures are locations where we will examine the limits and requirements of religious diversity in the United States. We will also track the historical narrative of American religion from the colonial period up through the 21st century.

REL-R300 Studies in Religion: Orthodox Christianity (Michelson)

This course examines the various ways in which Orthodox Christian believers have articulated and practiced their faith since the fourth century. The first part of the course focuses on the canonical texts of patristic Christianity and Byzantine Orthodoxy, i.e. the writings that make up the core religious doctrines of Orthodox Christianity. The second part of the course offers a detailed study of modern Russian Orthodoxy as expressed in its institutions, practices, and theology.

COLLEGE OF ARTS AND SCIENCES - CRITICAL APPROACHES COURSES

COLL-C103 CRITICAL APPROACHES TO ARTS & SCI: THEISM AND ATHEISM (Levene)

This course is an introduction to some major thinkers in the modern West through their views on faith and doubt. The modern period in European thought is often considered to begin with challenges to traditional religious world views, especially the belief in God. While the nature and meaning of God's existence stimulated countless debates in earlier centuries, these debates gain momentum towards the middle of the seventeenth century in the context of the close of the religious wars spurred by the Reformation and the emergence of a new experimental attitude towards nature and the cosmos. Many thinkers begin to struggle openly with God's nature and whereabouts, setting the groundwork for arguments against God's existence altogether and eventually stimulating the creation of alternative ways of securing human meaning. Throughout the course we will ask how various thinkers have grappled with inherited notions of reason, revelation, nature, tradition, good and evil. What role did doubt, skepticism, and uncertainty play in modern world views? How have these experiences been related to faith? We will also subject the historical premises of the course to scrutiny, asking about the very assumption that atheism inaugurates modernity. What is the validity of this claim? Are there other events, ideas, or experiences we might identify as uniquely modern? How do terms such as "enlightenment," "science," "freedom," "authority," and the "self" determine how we characterize, and thus value, this period?



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COLL-C104 CRITICAL APPROACHES TO ARTS & SCI: SICKNESS AND HEALTH (Brown)

Sickness and death are perennial human concerns, and all cultures (historical and modern) have been deeply concerned with seeking to alleviate sickness, prolong life, and promote health through a wide range of medical and/or religious approaches. Which approaches are the most effective? Are there advantages and/or dangers involved in combining approaches? This course looks at the problems raised by sickness from a variety of disciplinary perspectives (religious studies, biomedicine, history, anthropology, and literature), making historical and global cross-cultural comparisons. Assignments and classroom activities will draw upon a wide variety of cultural artifacts, such as empirical research, cartoons, audio and video recordings, fiction, internet resources, and feature films. The course will develop skills in critical thinking, written and oral communication, and analysis of primary and secondary documents.

GRADUATE LEVEL COURSES

REL-R531 Studies in Christian History: Religious Enlightenment and Its Discontents (Michelson)

One of the most common features of religious thought is the attempt by some of the faithful to reform their confession so that it might accommodate the psychological needs and ideological demands of contemporary society. Yet such attempts at religious enlightenment, which generally seek to reconcile faith and science, are often met by two antagonistic responses: fundamentalist readings of scripture and tradition that seek to defend the established faith against attempts to modernize it; and radical interpretations of the origins of religion that seek to do away with religious belief altogether. This course examines all three of these currents in religious thought in the Western world, with a particular concentration on debates that have shaped modern European Christianity.

REL-R532 Studies of Religion in American Culture: Religion in the American West (Paddison)

This course will focus on the religious dimensions of Americans' fascination and interactions with the west during the nineteenth century. Using a mix of recent writings by historians and accounts from people who lived during the era (missionaries and converts, map makers and ghost dancers, Mormon exiles and Chinese immigrants), we will consider how religious ideas shaped day-to-day life in the west as well as how the region was imagined, conquered, and transformed. The central question with which we will grapple is: did religious tolerance flourish in the "open spaces" of the west, as is often asserted, or did the greater religious diversity of the west bring increased intolerance for those groups outside the nation's white Protestant mainstream? In other words, where, when, and to what extent did the west offer greater religious freedom than the south or east?

REL-R541 Studies in the Jewish Tradition (Magid)

This course will explore the "mind of the Rabbis" through a close analysis of one chapter of the Babylonia Talmud on property damages. We will meet every Friday and study the talmudic section together (English translations will be available). Graduate students will meet a second time during the week (time TBA) where we will read secondary literature on Talmud and its impact on medieval and modern Jewish civilization.



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REL-R553 Studies in Islam: Islamic Law (Jaques)

The purpose of the class is for students to gain understandings of central issues in Muslim legal thought as they were developed by various groups and individuals over the last 1300 years. The course will focus on examining Muslim strategies for interpreting the texts of revelation and how these developed since the death of Muhammad in 632 through the establishment of the four Sunni schools of law in the 9th-10th centuries. It will primarily examine how these ideas were developed by traditional Muslim jurists (the fuqaha) since the early 9th century and how they have been reinterpreted by modernists, revivalists, and revivalist extremists in the last century.

Attendance is required as is active participation in class discussions. There will be various class assignments, a mid-term exam, and a term paper (15-20 pages for undergraduates and 20-25 pages for graduates)

REL-R581 Philosophical Approaches to Religion: Religion, Reason, and Literature (Levene)

This seminar considers the relationship between religion, reason, and literature in select works of Western theology, philosophy, poetry, and drama. Readings will include works from Plato, Shakespeare, Hegel, Whitman, and Stevens, along with selections from the Hebrew Bible. We will focus on the following questions: What are the major distinctions within and between our texts? What concepts of the human being does each text propose? What concepts of the reader? Of divinity? Of reason? Of relationships? Of other forms of value? What do we learn, within and between the texts, about the practice of interpretation, and what are its central challenges and promises?

REL-R661/R770 Religion and Social Criticism: Religion, Power, and Authority (Stalnaker)

Is religious authority oppressive and dominating, or inspiring and liberating? Perhaps it is both, either at once or at different times and places? In this course we will examine classic and more recent works on the many intersections of religion and authority, drawing from disciplines such as history, sociology, philosophy, and religious studies. Readings and discussions will track a number of important themes: conceptions of power, freedom, and constraint; charisma and institutional structure; the role of authority and resistance to authority in self-formation and community regulation; cultural or ideological "hegemony" and possible "tactics" of resistance; the interplay of social relations, habitual behavior, "discourse," and ideas; and various virtues (or vices) such as reverence, deference, obedience, and awe.