

RELIGION (Div II)

Chair: Professor Jeffrey Israel

- Zaid Adhami, Assistant Professor of Religion and Faculty Affiliate in Anthropology & Sociology; affiliated with: Religion, Anthropology & Sociology
- Magnús T. Bernhardtsson, Brown Professor of History and Faculty Affiliate in Arabic Studies, Leadership Studies and Religion, Chair of Global Studies; affiliated with: History, Global Studies, Religion, Leadership Studies
- Denise K. Buell, Cluett Professor of Religion
- Edan Dekel, Garfield Professor of Ancient Languages, Chair of Jewish Studies Program; affiliated with: Classics, Religion
- Georges B. Dreyfus, Jackson Professor of Religion
- Kim Gutschow, Senior Lecturer in Religion and Anthropology/Sociology; affiliated with: Religion, Anthropology & Sociology
- Jacqueline Hidalgo, Professor of Latina/o/x Studies and Religion; affiliated with: Religion, Latina/o Studies
- Jeffrey I. Israel, Chair and Associate Professor of Religion
- James A. Manigault-Bryant, Chair and Professor of Africana Studies and Faculty Affiliate in Anthropology and Sociology and Religion; affiliated with: Africana Studies, Religion, Anthropology & Sociology
- Neil Roberts, Associate Dean of the Faculty, John B. McCoy and John T. McCoy Professor of Africana Studies and Faculty Affiliate in Political Science and Religion; affiliated with: Dean of the Faculty's Office, Africana Studies, Religion, Political Science
- Jason Josephson Storm, Professor of Religion, Chair of Science & Technology Studies; affiliated with: Religion, Science & Technology Studies
- Saadia Yacoob, Assistant Professor of Religion

MAJOR

The major in Religion is designed to perform two related functions: to expose the student to the methods and issues involved in the study of religion as a phenomenon of psychological, sociological, and cultural/historical dimensions; and to confront students with the beliefs, practices, and values of specific religions through a study of particular religious traditions. It is a program that affords each student an opportunity to fashion their own sequence of study within a prescribed basic pattern constructed to ensure both coherence and variety. Beginning with the class of 2016, the major in Religion will consist of at least nine semester courses as follows:

Required Sequence Courses

REL 200 Theories and Methods in the Study of Religion

One 300-level seminar or tutorial

REL 401 Senior seminar

Elective Courses

Six electives at the 100-, 200-, or 300-level (with a maximum of one 100-level class to count towards major).

In addition, each major will select a specialization route in the major in conversation with and with the approval of the department. The specialization will consist of at least four courses. There are two ways to meet this requirement. A major could fulfill the requirement by concentration in one of the College's coordinate programs or by designating four specialization courses that can be supported by the resources of the Religion department faculty and the College. In other words, these four courses might be from among the six electives and one 300-level seminar or tutorial or might include additional coursework from other programs and departments (whether cross-listed or not).

The major will culminate in a year-long senior project. The first semester will remain a seminar (REL 401) on a topic in the study of religion set by the faculty member in consultation with incoming seniors. The spring semester will consist of participation in a research colloquium (not a course taken for credit). In this colloquium, each senior major will present their individual research projects, begun in the senior seminar, drawing on their specializations and advised by members of the faculty.

For those who wish to go beyond the formally-listed courses into a more intensive study of a particular religious tradition, methodological trend, or religious phenomenon (e.g., ritual, symbol-formation, mysticism, theology, etc.), there is the opportunity to undertake independent study or, with the

approval of the department, to pursue a thesis project.

The value of the major in Religion derives from its fostering of a critical appreciation of the complex role religion plays in every society, even those that consider themselves non-religious. The major makes one sensitive to the role religion plays in shaping the terms of cultural discourse, of social attitudes and behavior, and of moral reflection. But it also discloses the ways in which religion and its social effects represent the experience of individual persons and communities. In doing these things, the major further provides one with interdisciplinary analytical tools and cross-cultural experience and opens up new avenues for dealing with both the history of a society and culture and the relationships between different societies and cultures. What one learns as a Religion major is therefore remarkably applicable to a wide range of other fields of study or professions.

Students declaring Religion as a major will identify an area of specialization and link it to their senior seminar final paper and be expected to present it in a spring colloquium during their senior year.

THE DEGREE WITH HONORS IN RELIGION

The degree with honors in Religion requires the above-mentioned nine courses and the preparation of a thesis of 75+ pages with a grade of B+ or better. A thesis may combine revised work done in other courses with new material prepared while enrolled either in Religion 493-W31 or Religion W31-494. Up to two-thirds of the work in the thesis may be such revised work, but at least one-third must represent new work. The thesis must constitute a coherent whole either by its organizing theme or by a focus on a particular religious tradition. Candidates will also be expected to present the results of their thesis orally in a public presentation. Students who wish to be candidates for honors in Religion will submit proposals and at least one paper that may be included in the thesis to the department in the spring of their junior year. Students must normally have at least a 3.5 GPA in Religion to be considered for the honors program.

The chair will serve as advisor to non-majors.

STUDY ABROAD

The Williams College Religion Department encourages potential majors to study abroad in order to enhance their education and gain international perspectives on religious studies. There are many excellent study abroad opportunities offering students a variety of possible experiences: among them cultural immersion, field work, intensive language learning, independent study, participation in another educational system. Many of our majors study in the Williams College Oxford Program, but our majors also regularly pursue a semester or year-long study in other programs.

FAQ

Students **MUST** contact departments/programs **BEFORE** assuming study away credit will be granted toward the major or concentration.

Can your department or program typically pre-approve courses for major/concentration credit?

Yes, in many cases, though students should be sure to contact the department.

What criteria will typically be used/required to determine whether a student may receive major/concentration credit for a course taken while on study away?

Course title and description. Sometimes a course title is sufficient, but for many courses we also need to see a description of some sort because the title is unclear.

Does your department/program place restrictions on the number of major/concentration credits that a student might earn through study away?

No.

Does your department/program place restrictions on the types of courses that can be awarded credit towards your major?

No.

Are there specific major requirements that cannot be fulfilled while on study away?

Yes. 3 courses: Religion 200, one 300-level Religion seminar or tutorial, and Religion 401 Senior Seminar.

Are there specific major requirements in your department/program that students should be particularly aware of when weighing study away options? (Some examples might include a required course that is always taught in one semester, laboratory requirements.)

Yes. Make sure that they have or will be able to take REL 200, because it is offered only once a year.

Give examples in which students thought or assumed that courses taken away would count toward the major or concentration and then learned they wouldn't:

None to date.

As Henry David Thoreau put it, "The mass of men lead lives of quiet desperation," attempting to fill the void of their existence with sex, money, ephemeral amusements, and the steady accumulation of unnecessary possessions - basically killing time until the day they die. For some people this might seem to be enough, but this course is for those of us who lie awake at night wondering things like: "Why are we here?" "What does it mean to live a good life?" "How can I be happy?" "What is our duty to others?" "What really matters?" and the biggest question of them all: "What is the Meaning of Life?" This course will trace the diverse responses to these important questions offered by philosophers and religious thinkers in different cultures and time periods. We will read their texts critically and discuss how they can be directly relevant to our lives. Students will also be introduced to abstract theorizing in Religious Studies about how different cultures and traditions have historically come to live meaningfully. Authors and texts to be read may include Aristotle, Hannah Arendt, Marcus Aurelius, the Bhagavad Gita, H. H. Dalai Lama, the Dhammapada, Viktor Frankl, Søren Kierkegaard, Martin Luther King Jr, Shantideva, Peter Singer, Leo Tolstoy, Ibn Tufayl, Max Weber, and Slavoj Žižek.

Requirements/Evaluation: attendance and participation, journal and short writing assignments, midterm and final exams

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: potential religion majors

Expected Class Size: 40

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Not offered current academic year

REL 105 (S) Introduction to European Art Before 1700

Cross-listings: ARTH 101

Secondary Cross-listing

A team-taught introduction to the art and architecture of Europe from the ancient Mediterranean to Baroque Italy. This course celebrates the glory of works of art as physical objects, to be viewed and contemplated, to be sure, but also often to be worshiped, worn, touched (even licked), held, exhibited, bought and sold, passed through or around, and lived in. To help students begin to appreciate how these works of art might have been understood by those who originally made and used them, the course sets its objects of study within a number of revealing historical contexts, from the social and the political to the philosophical and the art historical. To give students time with original works of art, our discussion-centered conferences use the wealth of art resources in Williamstown: the Clark Art Institute, the buildings and sculpture of the Williams College Campus, and the Williams College Museum of Art.

Class Format: This course has 2 components: lectures and conferences. The lectures will be three times weekly, the conferences once per week. Both lectures and conferences will be held in person.

Requirements/Evaluation: Three shorter essays (one of which may be in the form of a final exam, either take-home or in-person), several quizzes, and engaged participation in conference sections

Prerequisites: none

Enrollment Limit: 60

Enrollment Preferences: Preference will be based on a short questionnaire, which students will be asked to complete if the course is over-enrolled.

Expected Class Size: 60

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 105(D2) ARTH 101(D1)

Attributes: ARTH pre-1800

Spring 2025

LEC Section: 01 MWF 11:00 am - 11:50 am Peter D. Low, Stefanie Solum

CON Section: 02 T 11:20 am - 12:35 pm

CON Section: 03 T 1:10 pm - 2:25 pm

CON Section: 04 W 1:10 pm - 2:25 pm

CON Section: 05 W 2:25 pm - 3:50 pm

CON Section: 06 R 9:55 am - 11:10 am

CON Section: 07 R 11:20 am - 12:35 pm

REL 107 (F) Islamophobia: A Global Perspective (DPE)

Cross-listings: GBST 105

Secondary Cross-listing

This course's goal is to show how the racialization of Islam and Muslims has been constitutive to the latter's imagination. It looks at how difference works and has worked, how identities and power relationships have been grounded in lived experience, and how one might both critically and productively approach questions of difference, power, and equity. The course goes back to the founding moments of an imagined white-Christian Europe and how the racialization of Muslim bodies was central to this project and how anti-Muslim racism continues to be relevant in our world today. The course will give a global perspective on Islamophobia and how it is structuring and used by political actors in various territories. The course will show how Muslims were constructed as subjects in history, politics, and society from the very beginning of the making of Europe and the Americas to the end of the Cold War to the post-9/11 era. The course is based on the literature of multidisciplinary studies by leading scholars in the field, drawing from anthropology, gender studies, history, political science, religious studies, postcolonial studies, decolonial studies, and sociology. This course's goal is to show how the racialization of Islam and Muslims has been constitutive to the latter's imagination. It looks at how difference works and has worked, how identities and power relationships have been grounded in lived experience, and how one might both critically and productively approach questions of difference, power, and equity. The course goes back to the founding moments of an imagined white-Christian Europe and how the racialization of Muslim bodies was central to this project and how anti-Muslim racism continues to be relevant in our world today. The course will give a global perspective on Islamophobia and how it is structuring and used by political actors in various territories. The course will show how Muslims were constructed as subjects in history, politics, and society from the very beginning of the making of Europe and the Americas to the end of the Cold War to the post-9/11 era. The course is based on the literature of multidisciplinary studies by leading scholars in the field, drawing from anthropology, gender studies, history, political science, religious studies, postcolonial studies, decolonial studies, and sociology.

Requirements/Evaluation: Class participation and two papers, in these proportions: 10% attendance; 20% participation; 35% first paper (7 pages); 35% second paper (7 pages). No final exam.

Prerequisites: no

Enrollment Limit: 35

Enrollment Preferences: freshmen and concentrations

Expected Class Size: 30

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

GBST 105(D2) REL 107(D2)

Difference, Power, and Equity Notes: The course critically examines difference, power, and equity. Thematically, it looks at the racialization of Islam and the intersection of race, religion, class, and gender in the construction of the 'Muslim problem' from a historical as well as a global contemporary perspective. On one side, the course content explores forms of difference and power. On the other side, the course attempts to help students to engage in alternative forms of action to address these inequalities.

Attributes: GBST Borders, Exiles + Diaspora Studies

Not offered current academic year

REL 109 Apocalypse (WS)

An end of days. A utopia to come. A great cosmic reversal of fortune. A revelation of truth that leads to radical transformation. Each of these themes and many more fall under the genre of imagination that we associate with the apocalypse. In order to understand the persistence and prevalence of apocalyptic imaginations, we will move back and forth through time. On the one hand, we will read the Book of Revelation in relationship to a selection of ancient Zoroastrian, Jewish, Greek, Christian, and Muslim texts identified with apocalyptic traditions. On the other hand, we will read these texts in relationship to and alongside select literature and movements of apocalypse in the U.S.A. We will pay particular attention to how apocalyptic imaginations reflect upon and interact with social structures of class, colonization, ethnicity, gender, race, and sexuality.

Requirements/Evaluation: grading will be based on participation, short P/F papers, a graded 3-page essay that will be revised, a 5-page second essay, and a final 7- to 10-page paper

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: first-years and sophomores preferred or Religion majors

Expected Class Size: 15

Grading:

Distributions: (D2) (WS)

Writing Skills Notes: As a WS course, grading will be based on short, weekly P/F papers, a graded 3-page essay that will be revised for credit, a 5-page second essay, and a final 7- to 10-page paper for which a draft will be peer reviewed. Students will receive from the instructor timely comments on their writing skills, with suggestions for improvement.

Not offered current academic year

REL 110 (S) Religion in Everyday Life (WS)

When studying religions, people generally turn to studying scriptures, the life and teachings of the religion's founder, and the fundamental doctrines of the religion. What this approach does not allow us to understand, however, is the way that such religious traditions actually manifest themselves in the world. This course introduces students to an alternative approach to studying religion, by exploring the way these religions are lived and experienced by individuals and communities in a variety of contexts. We will see how religion intersects with people's lived experiences of gender, race, class, sexuality, and broader socio-cultural and political contexts. We will explore this approach to religion through an engagement with ethnography (the qualitative research method in the social-sciences generally described as "participant-observation"). Students will not only learn about the theory and practice of this methodology, but will also conduct their own ethnographic research project over the course of the semester. This will involve: designing a feasible project and research question, selecting local research sites and subjects, taking field-notes and conducting interviews, and finally analyzing data and writing an ethnographic essay.

Class Format: Semester-long community-based field research. Regular in-class peer-review exercises.

Requirements/Evaluation: regular reading responses, semester-long research project with frequent small assignments building up to the final product (class presentation and approximately 10-page paper)

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: first-year students and sophomores; students interested in Religious Studies

Expected Class Size: 10-12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (WS)

Writing Skills Notes: Students will learn a specific mode of qualitative/ethnographic writing through a semester-long field-based project. This involves many scaffolded assignments of field-based research and writing, for which they receive very regular feedback from the instructor, as well as extensive peer-review exercises. There will be a number of readings on writing style and technique, as well as class discussion and workshopping activities. The final essay will itself be developed in multiple steps.

Attributes: EXPE Experiential Education Courses

Not offered current academic year

REL 111 (F) Oracle, Prophecy, Possession: Commun(ica)ting with Divine Powers

Cross-listings: CLAS 111

Primary Cross-listing

This course explores a set of practices and contexts in which humans have sought to interact with divine powers. We shall ask how humans interact with divine powers through the techniques of spirit possession, prophecy, and consulting with oracles. Importantly, we shall also ask how these interactions reveal and produce what it is to be human, with attention to differences among humans and the relation between humans and nonhuman forces (divine powers but also natural forces and other animals). The bulk of the course will focus on ancient examples from cultural contexts near the Mediterranean Sea, but we shall also consider other geographical regions and some modern practices and contexts. Ideal for students interested in

ancient religions but also those interested in questions of power, agency, and how the ways that we imagine what it means to be human involve questions about nonhuman forces (whether imagined in religious, scientific, philosophical, or other terms).

Class Format: the class will include 1 or more field trips

Requirements/Evaluation: weekly GLOW posts; 2 3-page papers; 1 collaborative project; 1 final project

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: first-year students, then second-year students, then majors in religion or classics

Expected Class Size: 20

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 111(D1) REL 111(D2)

Fall 2024

SEM Section: 01 TF 1:10 pm - 2:25 pm Denise K. Buell

REL 112 (F) Sex, Gender, Religion

Cross-listings: WGSS 112

Primary Cross-listing

The relationship between sex, gender, and religion is one that is hotly debated in our current political context. Many contemporary issues such as abortion, sexual identity, transgender rights are all informed by religious traditions. While religion is most often critiqued for its misogyny and homophobia, it also opens up unexpected possibilities for gender and sexual diversity. This course will consider both these paradoxes and contradictions in religious traditions and their engagement with gender and sexuality. The course will consider how religious traditions have shaped our current discourses on sexual and gender diversity, how religious tradition understand and interact with modern constructions of sexual and gender identity, and how religious queer communities imagine queer possibilities in conversation with their religious traditions. In exploring these topics, the course will cover global religious traditions both historically and in the contemporary.

Requirements/Evaluation: weekly responses, midterm essay, final project.

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: first years

Expected Class Size: 25

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 112(D2) WGSS 112(D2)

Not offered current academic year

REL 115 (F) Latina Feminist Spiritualities (DPE) (WS)

Cross-listings: WGSS 115 / LATS 115

Secondary Cross-listing

Self-proclaimed feminist activists, who hail from a variety of ethnic Latina/o/x/e (Latine) backgrounds, have often appealed to "ancestral" and "spiritual traditions" as integral to their activism and commitments. Some Latine feminists turned to "spiritual" traditions including brujería/witchcraft; curanderismo and Indigenous healing traditions; Santería/Lukumí and other AfroDiasporic traditions; astrology; home altars; various "mystical" traditions such as Kabbalah and Sufism, as well as Christian mystics like Teresa of Avila or Sor Juana Inés de la Cruz. Others have turned to the appropriation of "Eastern" traditions such as yoga, Tibetan Buddhism, and Zen Buddhism. This course engages students in an intensive introduction to some of the varieties of Latine feminist thought and contexts, including how activists, writers, and artists think about women, gender, sexuality, race,

class, colonialism, the earth, healing, and a better world. How do these feminists of different Latine backgrounds and contexts imagine a better world? How and why do they appeal to spiritual traditions as a source of wisdom, healing, and lived practice for a better world? In this course, we seek to understand both particular Latine feminist spiritual practices on their own terms, as well as why such writers and activists appeal to "the spiritual" in Latine contexts. We will also consider how they frame notions of "the spiritual" in relationship to notions of "the religious" and "the secular."

Requirements/Evaluation: Grading is based on 5-6 page papers written on alternating weeks and brief 1-2 page response papers shared on alternating weeks as well as participation and two paper revisions.

Prerequisites: None

Enrollment Limit: 10

Enrollment Preferences: Latina/o Studies concentrators, religion majors, first-year students interested in Latina/o Studies and/or religion

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

WGSS 115(D2) LATS 115(D2) REL 115(D2)

Writing Skills Notes: Grading is based on alternating weeks writing a lead paper and other weeks writing a brief response paper. This course will require students to write regularly and revise two of their lead papers for grades.

Difference, Power, and Equity Notes: This course examines how Latine feminists have responded to a variety of differential power inequities, especially in terms of gender, sexuality, race, ethnicity, language, and class. It also considers the ways they have imagined better and more equitable worlds, and with what consequences they have done so.

Attributes: LATS Core Electives

Not offered current academic year

REL 118 (F) Emerson's American Religion and Ethics

Whether it is cause for veneration or blame, the writings of Ralph Waldo Emerson [1803-1882] have significantly shaped American values, ideals, and attitudes. Emerson has inspired rebels against tradition, revelers in nature, and explorers of the soul. But his writing has also been derided as ethereal, individualistic, and high-minded. This course is an immersion in the essays and poetry of Ralph Waldo Emerson. While we will nod occasionally toward Emerson's historical context, our task will *not* be to historicize him. We will respond directly to Emerson as humanistic scholars and as human beings who are addressed by his writing. We will investigate critically how he makes arguments, how he uses language, the concepts he develops, his sense of what has gravity and what is frivolous, the anxieties and desires that lie beneath the surface of his texts, what he admires, what he disdains. But we will also respond to his ideas as living invitations to clarify our own thinking. We will critique, but also champion or build with his ideas of genius, the over-soul, the self, fate, reason, sincerity, character, beauty, America, religion, experience, creativity, and more. Students will be asked to develop their own thinking about these ideas and show how their thinking can work with or against Emerson's. This course is an opportunity to cultivate a relationship of intellectual intimacy with a profound and expansive human consciousness, reflect critically on yourself and on Emerson in this relationship, and exercise key capacities necessary for the humanistic study of religion and ethics: analytical reasoning, critical introspection, interpretative judgment, and creative expression.

Requirements/Evaluation: Class participation, regular in-class writing assignments, midterm exam, final exam

Prerequisites: None

Enrollment Limit: 18

Enrollment Preferences: First-year students have top priority, then sophomores

Expected Class Size: 18

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

Fall 2024

SEM Section: 01 MR 1:10 pm - 2:25 pm Jeffrey I. Israel

REL 121 (S) Getting Spiritual With Rumi: From Sufism to Self-Help

Although he lived about 800 years ago, Rumi is often described as the "best-selling poet in the United States." His poetry and sayings are shared endlessly on the internet and social media, celebrating above all his inspiring words on love and beauty. Rumi's spiritual wisdom is seen as transcending the confines of organized religion, with its divisive dogmas and restrictive rules. What is much less well-known is that Rumi was a devout Muslim mystic, a practitioner of the Islamic spiritual tradition of Sufism. This course will take the poetry and teachings of Rumi as a lens to reflect on spirituality, both in a practical and introspective way, as well as a matter of historical and cultural analysis. We will read two types of translations of Rumi: those that adapt Rumi's work for a modern Western audience, and those that are more direct translations of Rumi's work in its original Islamic idiom. We will also do some broader readings to contextualize the medieval Sufi background that Rumi functioned within, as well as the contemporary scene of popular spirituality and self-help in the US. Through these comparative readings, we will consider the following: What does spirituality and self-cultivation mean to you personally? How does the experience and significance of spirituality change, from the context of traditional Sufism, to 21st century self-help and popular spirituality? What does this tell us about broader trends and conditions in our society? What do these intersecting traditions have to offer us in our world today?

Class Format: This course is part of a joint program between Williams' Center for Learning in Action and the Berkshire County Jail in Pittsfield, MA. The class will be composed equally of nine Williams students and nine inmates and will be held at the jail. An important goal of the course is to encourage students from different backgrounds to think together about issues of common human concern. Transportation will be provided by the college. *Please note the atypical class hours, Th. 4:45-8:30 pm

Requirements/Evaluation: Personal journaling; Short response papers; Creative final project

Prerequisites: None

Enrollment Limit: 9

Enrollment Preferences: Demonstrated interest in problems of mass incarceration, criminal justice, etc. As well as interest in spirituality.

Expected Class Size: 9

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Attributes: EXPE Experiential Education Courses

Not offered current academic year

REL 126 (F) Religion, Politics, and Society: A Global Perspective (DPE)

Cross-listings: GBST 101

Secondary Cross-listing

In spite of predictions that religion would wither away in the face of modernization, even casual observation indicates that it remains a powerful force in contemporary political life. Our goal is to obtain an enhanced understanding and appreciation of the salience of religion in public life. The course will be divided into three parts. The first part focuses on different theoretical approaches to making sense of the relation between religion, politics, and society, discussing especially the concept of the 'secular' in Western thought and decolonial critique thereof. The second part will take a global perspective on the relation between religion and politics. We will discuss cases of Buddhism, Christianity (Catholicism and Protestantism), Confucianism, Hinduism, Islam (Sunni and Shi'a), and Judaism. The third part focuses on religion in the USA. Here, we will discuss the role of religion in American political culture, the relation of religion to the state, the relevance of religious interests and their political mobilization, religious minorities in the United States, and many other aspects of religion in the US society. Although the study of religion and politics raises a host of deep philosophical questions, the principal aim of the course is to understand how religion affects politics (and vice versa), rather than to explore the normative dimensions of questions raised by the interaction of these two forces.

Requirements/Evaluation: Class participation and three papers, in these proportions: 10% attendance; 20% participation; 20% first paper (7 pages); 30% second paper (8-10 pages); and 20% third paper (7 pages). No final exam.

Prerequisites: none

Enrollment Limit: 35

Enrollment Preferences: Global Studies concentrators and intended concentrators; Religion majors and intended majors

Expected Class Size: 25

Grading: no pass/fail option, yes fifth course option

Unit Notes: Core course for GBST

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

GBST 101(D2) REL 126(D2)

Difference, Power, and Equity Notes: An engagement with religious difference in the world, with a spotlight on how religion and politics--that is, power--interact globally and in the USA.

Not offered current academic year

REL 149 (S) The Sacred in South Asia

Cross-listings: ASIA 242 / ANTH 249

Secondary Cross-listing

Is religious identity necessarily singular and unambiguous? The jinn - Islamic spirits born of fire - are sought out for their healing and other powers not only by Muslims in India, but by Hindus, Christians and Sikhs, as well. In parts of Bengal statues of the Hindu goddess Durga are traditionally sculpted by Muslim artisans. Buddhist pilgrimage sites in Sri Lanka contain tombs of Muslim Sufi saints and shrines of Hindu deities. South Asia - where a fifth of humanity lives - provides some of the most striking examples of pluralism and religiously composite culture in our contemporary world. Yet at the same time, strident religious majoritarianism has been a defining feature of the politics of India, Pakistan and Sri Lanka for decades, and haunts Nepal and Bangladesh as well. Are these two modes of religious being - pluralistic and composite on the one hand, singular and majoritarian on the other - reflective of two different conceptions of selfhood? What if we turn from questions of community and identity to questions of unseen power and the sacred? This course is an exploration of lived religion in South Asia. It is simultaneously a study of popular Hinduism, Buddhism and Islam and an introduction to the anthropology of religion. Centered on in-depth studies of popular sites of 'syncretic' ritual practice (shared across religious difference) as well as studies of mass mobilizations that seek to align the religious community with the nation, we approach from multiple angles what the sacred might mean in modernity.

Requirements/Evaluation: weekly (1 page) posts on readings, two short (5 page) papers, and one (12-14 page) final research paper.

Prerequisites: Interest in the topic!

Enrollment Limit: 20

Enrollment Preferences: Students in all fields of study are most welcome; if overenrolled, priority will be given to majors in Anthropology, Sociology, Religion and Asian Studies.

Expected Class Size: 15

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ASIA 242(D2) REL 149(D2) ANTH 249(D2)

Attributes: GBST South + Southeast Asia Studies

Not offered current academic year

REL 166 (F) Being Muslim, Being American: American Muslim Literature in the 21st century (DPE)

Cross-listings: AMST 166 / COMP 166 / ENGL 268

Primary Cross-listing

Islam and Muslims in the United States are the subject of extensive public scrutiny and media coverage in broader public discourses. It is less common, however, to hear Muslims' own voices speak about their lives, experiences, beliefs, and commitments. This course will take a literary approach to exploring American Muslims' own narratives about themselves, which will serve as an introduction to religion in contemporary U.S. culture. We will address questions such as: How do American Muslims attempt to fashion their identity in the wake of 9/11? What are the pressures and demands of American national belonging and cultural citizenship that Muslims must navigate? How are race, gender, ethnic heritage, and immigration definitive of Muslim experiences and self-understandings? How are Muslims approaching the tensions between communal belonging and individuality? What are the competing claims and contestations about authentic expressions of Islam? We will be engaging such themes through an analysis of popular memoirs, autobiographies, novels, short stories, poetry, films, and comedy.

Requirements/Evaluation: regular reading responses, short midterm essays, and final paper

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: First-year students and sophomores

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

AMST 166(D2) COMP 166(D1) ENGL 268(D1) REL 166(D2)

Difference, Power, and Equity Notes: This course will explore the intersections of power in American Muslim life, such as: Muslims as a religious minority in the context of the War on Terror; racial and ethnic differences in Muslim communities; immigration and national belonging; competing claims to religious authenticity and authority; and conflicting gendered norms. Students will learn to identify these multiple layers and configurations in the texts, and how to analyze their workings in nuanced multidimensional ways.

Not offered current academic year

REL 200 (S) What is Religion? Theories and Methods in the Study of Religion

To explore the meaning of religion, this course will introduce the debates around which the discipline of religious studies has been constituted. At stake are questions such as: How does one go about studying religion? Is "religion" a cultural universal? What is religion's relationship to the "European Enlightenment"? to race? to science? to society? to secularism? to colonialism? to ethics? to politics? to violence? to sex? to freedom? Has religion changed fundamentally in modernity? And if so, what is its future?

Requirements/Evaluation: class participation, weekly short GLOW post writing assignments, a 5-page midterm paper, and a 10-page final paper

Prerequisites: none, although a previous course on religion is recommended

Enrollment Limit: 15

Enrollment Preferences: Religion majors and prospective majors

Expected Class Size: 15

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

Spring 2025

SEM Section: 01 TF 1:10 pm - 2:25 pm Denise K. Buell

REL 201 (F) The Hebrew Bible

Cross-listings: JWST 201 / COMP 201

Primary Cross-listing

The Hebrew Bible is perhaps the single most influential work in the history of Western philosophy, literature, and art. But the overwhelming presence of the text in nearly every aspect of modern culture often obscures the sheer brilliance of its narrative technique as well as the complex interplay between law, history, prophecy, and poetry. This course offers a comprehensive introduction to the literary, historical, and theological aspects of the Hebrew Bible with an eye towards developing a sophisticated understanding of the text in its ancient context. Through the close reading of substantial portions of the Hebrew Scripture in translation and the application of various modern critical approaches to culture and literature, students will explore fundamental questions about the social, ritual, and philosophical history of ancient Israel, as well as the fundamental power of storytelling that has resonated across two millennia.

Requirements/Evaluation: Class participation, short written assignments, midterm and final exams.

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: If the course is overenrolled, preference will be given to Jewish Studies concentrators and Religion and Comparative Literature majors.

Expected Class Size: 40

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

JWST 201(D2) COMP 201(D1) REL 201(D2)

Attributes: JWST Gateway Courses

Fall 2024

LEC Section: 01 TR 9:55 am - 11:10 am Edan Dekel

REL 203 (F) Judaism: Before The Law

Cross-listings: JWST 101

Primary Cross-listing

This course introduces the academic study of Judaism through a humanistic exploration of "the Law" as a concept in Jewish thought and practice. Coverage will include the Law of Moses in the Hebrew Bible, the rabbinic distinction between "Oral Law" and "Written Law," medieval philosophical justifications for the Law, modern interpretations of the Law as Moral Law, Hasidic challenges to the centrality of the Law, and twentieth-century Jewish fiction that is haunted by a felt absence of the Law. Topics may also include the nature of rabbinic authority, methods of Jewish legal interpretation and innovation, and Jewish law as it pertains specifically to women, gentiles, idolaters, food consumption, and the Land of Israel. Course materials will include classical sources such as the Talmud and Midrash, modern philosophical texts, Franz Kafka's *The Trial* with his parable "Before The Law," ethnographic accounts of contemporary Jewish observance, and much else. *All readings will be in translation.*

Requirements/Evaluation: class participation, three short papers, and a final longer paper

Prerequisites: none

Enrollment Limit: 30

Enrollment Preferences: Jewish Studies concentrators, Religion majors and students who are considering these options

Expected Class Size: 15

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 203(D2) JWST 101(D2)

Attributes: JLST Interdepartmental Electives JWST Gateway Courses

Not offered current academic year

REL 204 (S) What is Islamic Art? (DPE) (WS)

Cross-listings: ARTH 206

Secondary Cross-listing

Through a deep engagement with primary sources--visual, performative and textual--this tutorial introduces students to global cultures that have participated in the production of Islamic art and culture through the centuries. Through a diverse set of readings, we will discuss how Islamic art is viewed today. How did, for instance, Colonialism and Orientalism from the 18th to the 20th centuries create an entrenched narrative for the study of the field, that continues to hold sway to this day? How have Muslim cultures defined their own artistic production? In particular, how can specific artworks, such as figural painting or palace architecture, be understood as "Islamic"? What are some key scholarly debates around the term "Islamic Art"? The tutorial is specifically designed keeping in mind the period of soul-searching the field is currently going through, even to the point of questioning the very term "Islamic art" and its epistemological parameters. By familiarizing students to an important discipline in art history, the aim of the tutorial is to provide alternate methodologies as well as epistemologies that run parallel to more mainstream or familiar avenues of study.

Requirements/Evaluation: focused bi-monthly writing assignments, 5-7 pages in length, and bi-monthly peer response papers, 2 pages in length.

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: Art History majors and seniors, Religion majors

Expected Class Size: 8

Grading: no pass/fail option, no fifth course option

Distributions: (D1) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 206(D1) REL 204(D2)

Writing Skills Notes: This tutorial helps students develop writing skills in terms of grammar, structure, and organization. It is designed to teach students how to make clear, well-articulated arguments. Students will receive extensive feedback every other week on their writing assignments from the instructor and their peers. There will also be a comprehensive mid-semester review from the instructor.

Difference, Power, and Equity Notes: In addition to introducing students to an important field of art history, the tutorial analyzes how Islamic art was codified and examined during the colonial and post-colonial periods, and how that understanding has come to define the field over the last century. The course will encourage students to challenge longstanding biases and assumptions when studying these artworks.

Not offered current academic year

REL 206 (S) The Book of Job and Joban Literature

Cross-listings: COMP 206 / JWST 206

Primary Cross-listing

The Book of Job has often been described as the most philosophical book of the Hebrew Bible. The story of one man's struggle to understand the cause of his suffering and his relationship to God represents the finest flowering of the Near Eastern wisdom literature tradition. Through its exploration of fundamental issues concerning human suffering, fate and divinity, and the nature of philosophical self-examination, Job has served as a touchstone for the entire history of existential literature. At the same time, the sheer poetic force of the story has inspired some of the greatest artistic and literary meditations in the Western tradition. This course will engage in a close reading of the Book of Job in its full cultural, religious, and historical context with special attention to its literary, philosophical, and psychological dimensions. We will then proceed to investigate key modern works in several genres that involve Joban motifs, themes, and text both explicitly and implicitly. These texts will include Franz Kafka's *The Trial*, Archibald MacLeish's *J.B.*, Robert Frost's "Masque of Reason," Carl Jung's *Answer to Job*, and William Blake's *Illustrations to the Book of Job*. All readings are in translation.

Requirements/Evaluation: Evaluation will be based on class participation, short written assignments, and midterm and final exams.

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: If the course is overenrolled, preference will be given to students who have already taken a course in biblical literature.

Expected Class Size: 18

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 206(D1) REL 206(D2) JWST 206(D2)

Attributes: JWST Core Electives

Spring 2025

SEM Section: 01 TR 9:55 am - 11:10 am Edan Dekel

REL 210 (F) Distant Encounters: East Meets West in the Art of the European Middle Ages (WS)

Cross-listings: ARTH 212 / ARAB 212

Secondary Cross-listing

In this tutorial, students will investigate the rich artistic consequences -- in architecture, manuscript illumination, mosaic, sculpture, panel painting, fresco, metalwork, and other minor arts -- of European contact with the Eastern Mediterranean between approximately 300 and 1450 CE. From the beginnings of Christianity, pilgrims from Europe made the long journey to sacred sites in what they called the Holy Land (extending across parts of present-day Egypt, Israel, Syria, and Turkey), the place of Christ's life, death, and believed resurrection. Large numbers of pilgrims even made the long journey to the Holy Land, and especially to Jerusalem, to visit a range of sacred sites related to Christ and his saints. When these sites became less accessible with the spread of Islam in the seventh century -- and even before this time -- Europeans sought to recreate many of them at home. Later, from 1095 onward, Christian Europeans attempted to reclaim and hold the Holy Land from non-Christians by force, through an ill-fated series of five major and several lesser "crusades." Over the centuries, before, during, and after the Crusades, exposure to the peoples, ideas, and cultures of

the Eastern Mediterranean also came through trade and through the travel and settlement of non-Europeans in Europe itself, particularly in Spain, Sicily, and Venice. Through all of these centuries, moreover, the Christian, Greek-speaking empire of Byzantium, focused on its great capital of Constantinople (present-day Istanbul), interacted in myriad ways, both friendly and hostile, with the Latin-speaking polities of Western Europe, focused at least symbolically on their ancient capital of Rome. Together, by way of open discussion, we will explore artistic production within each of these different cross-cultural contexts of East-West encounter. In the process, we will reflect on how art could function as a conduit for the exchange of ideas in the Middle Ages, and how it could be used both to negotiate and to intensify cultural difference.

Requirements/Evaluation: participation in discussion; five 4-5-page papers; five 1-2-page papers; and one 6-8-page final paper

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: first- and second-year students, but open to all

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D1) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 212(D1) ARAB 212(D1) REL 210(D2)

Writing Skills Notes: In this tutorial, students will develop skills of critical reading and focus on how to craft clear and persuasive arguments of their own. To help them achieve these goals, they will receive timely comments on their written work, especially the five 4-5-page papers they will submit, with suggestions for improvement.

Attributes: ARTH pre-1800

Not offered current academic year

REL 211 (F) Envisioning the Sacred: Representation and Religion in Christian and Muslim Cultures (WS)

Cross-listings: ASIA 212 / ARTH 215

Secondary Cross-listing

How did medieval Christians and pre-modern Muslims imagine the sacred and how did they give what they imagined pictorial form? How were these pictures used, both in public and in private life, and why? How did the art of these unique religious traditions forge connections between the visible and invisible worlds? Paying particular attention to the function and experience of works of art within Christian and Islamic cultures, this seminar examines the evolution of devotional visual expression, while also exploring the problems sacred images generated in these distinct yet often overlapping traditions. Through readings and class discussion, the course will investigate, among other topics: the varied attitudes toward the representability of God in Judaism, Islam, and Christianity; the impact of earlier image traditions on the religious art of medieval Christians and pre-modern Muslims; the cult of the devotional image, concerns over idolatry, and the destruction of images; ideas about spiritual versus physical vision and their influence on the making and viewing of pictures; the relationship of sacred images to relics and to various aspects of organized ritual; and the possible roles played by pictures of the sacred in silencing or giving voice to dissent.

Requirements/Evaluation: Participation in class discussion; oral presentation; five 3-4-page papers, and a final 6-page paper

Prerequisites: None

Enrollment Limit: 12

Enrollment Preferences: Sophomores then juniors, but open to all

Expected Class Size: 12

Grading: no pass/fail option, no fifth course option

Unit Notes: This seminar will be team taught, by Murad Mumtaz and Peter Low

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ASIA 212(D1) ARTH 215(D1) REL 211(D2)

Writing Skills Notes: In this 200-level seminar, students will develop skills of critical reading and focus on how to craft clear and persuasive arguments of their own. To help them achieve these goals, they will receive timely comments on their written work, especially the five 3-4-page papers they will submit, with suggestions for improvement.

Attributes: ARTH pre-1800

Fall 2024

SEM Section: 01 TF 2:35 pm - 3:50 pm Peter D. Low, Murad K. Mumtaz

REL 215 (F) Religion in Latinx Literature, Art & Film

Cross-listings: LATS 219

Secondary Cross-listing

LATS 219--Religion in Latinx Literature, Art & Film This course will examine how a selective range of US Latinx writers, artists, and filmmakers--particularly in fiction, memoir, visual arts and films by and about Latinidad--depict, describe, and discuss religious themes, broadly considered. Latinx-authored novels and memoirs, artwork by Latina/o/x visual artists, and films depicting Latinx life through the lens of Latinx film-makers will be read, viewed, and studied to facilitate discussion about what it means to be Latina/o/x *and* religious. How do fictional, autobiographical and artistic depictions of Latinx people, communities, and their religiosity/spiritualities promote or deter understanding of *Latinidad* in the U.S.A.?

Requirements/Evaluation: In this course, students will read and write short essays about novels and/or memoirs (4-5 pages), critically analyze film and artwork in short papers (3-4 pages), and write a research paper (8-10 pages) that analyzes the nexus of Latinx religion and art, whether fiction, film, memoir, or the visual arts. Attendance, participation, Glow discussion forums, and written assignments will all constitute assessment tools for this course.

Prerequisites: No prerequisites.

Enrollment Limit: 20

Enrollment Preferences: Students with at least one prior LATS or Religion course will be given preference if an enrollment overload. Also sophomores, juniors, and seniors will be given preference over first year students.

Expected Class Size: 15-20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

LATS 219(D2) REL 215(D2)

Attributes: LATS Core Electives

Not offered current academic year

REL 219 (F) Realizing Utopias

Cross-listings: STS 219

Primary Cross-listing

Our world can be better. We are faced with unfolding global catastrophes, such as the pandemic, anthropogenic climate change, economic crises, racialized injustice, and political polarization, and many people seem to have lost their capacity to imagine better futures. Perhaps that is why we as a society have no problem picturing the end of the world--fictional dystopias and apocalypses are abundant while (e)utopias are scarce. This a problem because, as numerous political theorists have observed, it is hard to organize meaningful change around cynicism and nihilism. But our dystopian present makes it even more important to imagine and even realize utopias. This course will help us do so. Our core collective goal will be to explore pragmatic realizations of radical hope. Complementing urgent efforts to resist or mitigate intense injustice in the present, we will aspire to articulate bold visions for emancipatory communities of the future. Rather than primarily focusing on the limitations of existing institutions, this seminar will treat these as problems to be solved rather than as reasons to accept the status quo, and we will embrace affirmative projects of designing the frameworks for better worlds. But we also don't want to blind ourselves to the challenges of being visionary. In brief, we will engage in serious explorations of the underlying principles and rationales for various emancipatory political communities while also pragmatically assessing their potential difficulties. We will spend the first part of the course reading political theory (on issues such as resource allocation, collective decision making, and social justice) alongside various artistic and political manifestos. We will spend one week reading utopian novels (including as possibilities socialist, anarchist, techno-futurist, ecotopias, Afrofuturist, queer utopias, and many more). But the majority of the course will be project-based. Students will form small teams to engage in radical thought experiments and then construct and refine their ideas of better possible societies/political communities. These teams will produce 1) policy papers to address how their utopian societies would deal with real world issues, and 2) artifacts (such as art, manifestos, pamphlets, short stories, videos, or the like) that might appear in the futures they envision, exploring both their ideals and their limits. The semester will culminate in a public exhibition of these works. Thinkers to be considered may include: Marx & Engels, José Esteban Muñoz, Boaventura de Sousa

Santos, Lucy Sargisson, David Schweickart, Colin Ward, Erik Olin Wright, and others.

Requirements/Evaluation: attendance and participation, short writing assignments, group policy papers, and artifacts (e.g., art, manifestos, pamphlets, short stories, or videos) for end of semester exhibit.

Prerequisites: none.

Enrollment Limit: 20

Enrollment Preferences: If overenrolled students will be asked for a statement of interest and utopian project idea.

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 219(D2) STS 219(D2)

Not offered current academic year

REL 222 (F) The Jewish Art of Interpretation

Cross-listings: JWST 222

Primary Cross-listing

Turn it and turn it, for everything is in it. This famous rabbinic dictum offers an enigmatic yet comprehensive account of the principles that have defined the Jewish practice of interpretation for over two millennia. The imperative to keep a text, word, image, or concept in constant motion, in order to generate as many meanings and cross-meanings as possible, challenges us to transform the act of interpretation itself into a virtuosic craft or art that can engage the human imagination as diversely and powerfully as the creation of the works being interpreted. At the same time, emphasis on the dynamism between text and interpreter should dispel the notion that only expansive works have expansive meanings. If interpretation itself is an art, then even the shortest text can contain "everything" within it when it participates in that art. This course will engage students in a radical experiment in the art of interpretation. Through a deep encounter with a selection of miniature texts, ranging from ancient rabbinic proverbs and medieval fables to the modern parables and fragments of Franz Kafka, as well as folklore and jokelore from every period in Jewish history up to the present, we will develop an interpretive practice that combines analytic, critical, and creative principles in both written and oral contexts. The goal throughout is to explore interactively how the making of meaning is an integral part of the human experience.

Requirements/Evaluation: class participation, regular short written and oral assignments, and a final project

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: If the class is overenrolled, preference will be given to Jewish Studies concentrators and Religion majors.

Expected Class Size: 18

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 222(D2) JWST 222(D2)

Attributes: JWST Core Electives JWST Gateway Courses

Not offered current academic year

REL 224 (S) U.S. Latinx Religions

Cross-listings: AMST 224 / LATS 224

Secondary Cross-listing

In this course, we will engage aspects of Latina/o/x/e religious beliefs, experiences, practices, and expressions in the United States of America. Given the diversity of Latinx communities and religious lives in the U.S.A., we consider select contexts that help us understand the challenges of studying and defining the "religious" and its hybridity in Latinx contexts. We will survey certain selected religious traditions and practices in Latinidad -- such as popular devotions to La Virgen de Guadalupe, healing traditions and *curanderismo*, home altar traditions, Latinx Pentecostalism, crypto-Judaism, Latinx Muslims, and African-rooted spiritualities such as Santería. In addition, we will study Latinx approaches to traditional US religious expressions of Roman Catholicism and Protestantism. By focusing on particular moments of religious expression as elucidated in specific historiographies,

ethnographies, art, literature, film, we will seek to garner a greater understanding of how Latinx communities express and practice their religious traditions and spiritualities.

Class Format: discussion

Requirements/Evaluation: class participation, discussion forum posts, a 3-4 short essay on the nature of Latinx spirituality; a 5-page essay on a religious tradition previously unfamiliar to the student, and an 8-10-page final research paper doing comparative religious study.

Prerequisites: none

Enrollment Limit: 25

Enrollment Preferences: LATS concentrators and AMST and REL majors

Expected Class Size: 15-20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

AMST 224(D2) LATS 224(D2) REL 224(D2)

Attributes: AMST Comp Studies in Race, Ethnicity, Diaspora LATS Core Electives

Spring 2025

LEC Section: 01 TR 11:20 am - 12:35 pm Efrain Agosto

REL 232 (S) Islam in Africa (DPE)

Cross-listings: GBST 232 / AFR 232 / ARAB 232 / HIST 202

Primary Cross-listing

Islam in Africa is often relegated to the peripheries in the study of Islam, a religion most associated with Arabs and the Middle East. On the flip side, Islam is also portrayed as foreign to African belief systems and institutions. The relationship between Islam and Africa, however, begins with the very advent of Islam when early Arab Muslim communities took refuge in the Abyssinian empire in East Africa. This course explores the history of Islam and Muslim societies on the African continent by focusing on the localized practices of Islam while also connecting it to Islam as a global phenomenon. The course will begin with a historical focus on the spread of Islam in Africa from East Africa and North Africa in the seventh century all the way to the spread of Islam through Sufi brotherhoods in the eighteenth and nineteenth centuries. The course will also take an anthropological approach, exploring the diverse practices of Islam in African Muslim communities and the social and cultural impact of Islam on African societies. Among the topics the course will cover include African Muslim intellectual traditions, local healing practices, religious festivals, early modern African Muslim abolitionist movements, and the historical interactions between African and Asian Muslim communities in the Indian ocean world.

Requirements/Evaluation: Two essays during the semester and final project.

Prerequisites: None

Enrollment Limit: 25

Enrollment Preferences: REL, HIST, ARAB, AFR, GBST majors

Expected Class Size: 20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

GBST 232(D2) AFR 232(D2) ARAB 232(D2) HIST 202(D2) REL 232(D2)

Difference, Power, and Equity Notes: The course will urge students to consider how scholars construct centers and peripheries through a study of Islam in Africa that is often rendered to the peripheries in the study of Islam. The course will also explore the diversity of African Muslim communities, getting students to think about the diversity of human experiences and interpretations of shared sacred texts.

Attributes: HIST Group A Electives - Africa

Not offered current academic year

REL 237 (F) Islam in the United States: Race, Religion, Politics (DPE)

Cross-listings: AFR 237 / AMST 237 / AAS 237

Primary Cross-listing

Malcolm X is one of the most iconic yet controversial figures in the black freedom struggle in the United States. He is also arguably the most prominent and influential Muslim in the history of the United States. His story and legacy powerfully illustrate the complex intersections of Muslim identity, political resistance, and national belonging. From the early period of "Black Muslim" movements represented by Malcolm X, to the current "War on Terror" era, American Muslims have faced a complex intersection of exclusions and marginalization, in relation to national belonging, race, and religion. Taking Malcolm X as our point of departure, this course examines how American Muslims have navigated these multiple layers of marginalization. We will therefore consider how the broader socio-political contexts that Muslims are a part of shape their visions of Islam, and how they contest these competing visions among themselves. In so doing, we will examine the complex relation between religion, race, and politics in the United States. Throughout the course, we will be engaging with historical and anthropological material, autobiographies, documentaries, films, historical primary-source documents, music, and social media materials. The course fosters critical thinking about diversity by challenging assumptions of who Muslims are, what being American means, and what Islam is. It also focuses on the complex interaction of different dimensions of diversity, from religion to ideology, race, nationality, ethnicity, culture, gender, and language.

Requirements/Evaluation: regular reading responses, 2 midterm essays, final exam

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: Majors and concentrators in REL, AFR, and AMST

Expected Class Size: 20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

AFR 237(D2) REL 237(D2) AMST 237(D2) AAS 237(D2)

Difference, Power, and Equity Notes: The course fosters critical thinking about diversity by challenging assumptions of who Muslims are, what being American means, and what Islam is. It also focuses on the complex interaction of different dimensions of diversity, from religion to ideology, race, nationality, ethnicity, culture, gender, and language.

Attributes: AAS Non-Core Electives AMST Comp Studies in Race, Ethnicity, Diaspora

Not offered current academic year

REL 239 (F) The Modern Middle East (DPE)

Cross-listings: ARAB 207 / HIST 207 / JWST 217 / GBST 102 / LEAD 207

Secondary Cross-listing

This survey course addresses the main economic, religious, political and cultural trends in the modern Middle East. Topics to be covered include the cultural diversity of the Middle East, relations with Great Powers, the impact of imperialism, the challenge of modernity, the creation of nation states and nationalist ideologies, the discovery of oil, radical religious groups, and war and peace. Throughout the course these significant changes will be evaluated in light of their impact on the lives of a variety of individuals in the region and especially how they have grappled differently with increasing Western political and economic domination.

Requirements/Evaluation: participation, online responses, quizzes, midterm, and final exam

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: History & Arabic majors, and Jewish studies concentrators; completion of course admission survey if overenrolled

Expected Class Size: 30-40

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 239(D2) ARAB 207(D2) HIST 207(D2) JWST 217(D2) GBST 102(D2) LEAD 207(D2)

Difference, Power, and Equity Notes: This course introduces students to the incredible diversity of the Middle East. It will explore how people of different backgrounds and in different situations have responded in diverse ways to the problems of the day. Students will acquire the critical tools to

assess a number of interpretations of the past and how to understand and appreciate the many narratives in the Middle East today that have profound political and cultural implications.

Attributes: GBST Middle Eastern Studies HIST Group E Electives - Middle East JWST Elective Courses LEAD Facets or Domains of Leadership

Not offered current academic year

REL 241 (F) History of Sexuality

Cross-listings: GBST 241 / HIST 292 / WGSS 239

Primary Cross-listing

Is sexuality an immutable aspect of who we are or is it socially constructed? How have people understood sex and sexuality throughout history? Why does religion have any say in the sexual lives of individuals and society? What are sexual transgressions and why are they punished? Is sex a commodity that can be exchanged for money? Is sex political? This course will explore these questions through a historical approach, focusing in particular on the shifting understanding of sex and sexuality across historical time and different geographical regions. In investigating the category of sexuality, this course will push us to consider three key questions: 1) Is sexuality a useful category for historical analysis, 2) how have our assumptions regarding sexuality and sexual ethics taken shape and changed over time and 3) how do social, cultural, political, and economic conditions affect changing meanings of sexuality. Historical studies will be read in conjunction with different theoretical frameworks about sexuality. Reading historical accounts of sexuality alongside theoretical pieces will allow us to consider how historians construct an argument and the influence of theoretical frameworks in shaping scholarship. Some of the theorists we will read in the course include: Michel Foucault, David Halperin, Afsaneh Najmabadi, Valerie Traub, and Carla Freccero.

Requirements/Evaluation: reading responses, two essays, and final research paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Religion, History, and Women's, Gender and Sexuality Studies majors

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

GBST 241(D2) HIST 292(D2) REL 241(D2) WGSS 239(D2)

Attributes: HIST Group G Electives - Global History

Not offered current academic year

REL 242 (S) Women, Gender, and Sexuality in Islam (DPE)

Cross-listings: WGSS 242 / ARAB 242

Primary Cross-listing

The figure of the Muslim woman is an object of intense scrutiny in Western society. Claims that Muslim women are oppressed and the incompatibility of Islam and feminism abound. This course will consider women and gender roles in the Islamic tradition and how Muslim women have interpreted and negotiated these discourses. We will explore questions of masculinity, femininity, and sexuality across various historical periods as well as through contemporary Muslim feminist scholarship and literature (including film and novels). We will begin with insights into the politics of representing Muslim women, exploring how Muslim women are depicted in popular culture and media and ask the crucial question: do Muslim women need saving? We will then explore: how Muslim women have claimed religious authority through scriptural interpretation; how they have negotiated their position in Islamic law both historically and in contemporary Muslim societies; and the lives of pious women in Sufism--the mystical tradition of Islam. We will conclude with Muslim feminist scholarship and recent works on Islamic masculinities. Throughout the course, emphasis will be placed on the diversity of interpretations in Islam around women, gender, and sexuality and on Muslim women's own articulations about their religious identity and experiences. Some of the topics covered in this course include: marriage and divorce, slavery, modesty and veiling, and homosexuality.

Requirements/Evaluation: weekly discussion post, midterm essay, and final paper (6-8 pages)

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: Religion, Women's, Gender and Sexuality Studies and Arabic majors

Expected Class Size: 14

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 242(D2) WGSS 242(D2) ARAB 242(D2)

Difference, Power, and Equity Notes: This course explores the relationship between gender, authority, and civilizational discourse. To that end, the course will explore: 1) how assumptions about gender shaped the legal and Quranic exegetical tradition and Muslim feminist critiques. 2) The construction of the oppressed Muslim woman in justifying military invasion and nationalistic rhetoric. This course will introduce students to critical tools in decolonial feminism and the relationship between gender and power.

Not offered current academic year

REL 243 (F) Islamic Law: Past and Present

Cross-listings: HIST 302 / ARAB 243 / ASIA 243 / WGSS 243

Primary Cross-listing

From fear of the Shari'a to its implementation in so called "Islamic countries," Islamic law is perhaps best associated with draconian punishments and the oppression of women. Islamic law is ever present in our public discourse today and yet little is known about it. This course is designed to give students a foundation in the substantive teachings of Islamic law. Islamic law stretches back over 1400 years and is grounded in the Quran, the life example of the Prophet Muhammad, and juridical discourse. Teetering between legal and ethical discourse, the Shari'a moves between what we normally consider law as well as ethics and etiquette. The course will explore four key aspects of the law: its historical development, its ethical and legal content, the law in practice, and the transformation of Islamic law through colonialism and into the contemporary. Specific areas we will cover include: ritual piety, family and personal status law, criminal law, and dietary rules.

Requirements/Evaluation: weekly responses, midterm essay, final essay

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: majors

Expected Class Size: 17

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

HIST 302(D2) ARAB 243(D2) ASIA 243(D2) REL 243(D2) WGSS 243(D2)

Attributes: HIST Group B Electives - Asia HIST Group E Electives - Middle East HIST Group P Electives - Premodern JLST Interdepartmental Electives

Fall 2024

SEM Section: 01 MR 1:10 pm - 2:25 pm Saadia Yacoob

REL 244 (S) Mind and Persons in Indian Thought

Cross-listings: ASIA 244 / PHIL 245

Primary Cross-listing

In this course, we follow the Indian philosophical conversation concerning the self and the nature of consciousness, particularly as they are found in its various Yogic traditions. We start with some of the Hindu views about the self and the mind and consider their ethical implications. We then consider a range of Buddhist critiques of these views, focusing more particularly on the Madhyamaka, which radicalizes the critique of the self into a global anti-realist and skeptical stance. We also examine the Yogacara school, which offers a process view of reality focusing on the analysis of experience. We conclude by considering some of the later Hindu holistic views of the self as responses to the Buddhist critique. In this way we come to realize that far from being the irrational foil of "the West," Indian tradition is a rich resource for thinking through some of the central questions that have challenged philosophers in both traditions.

Class Format: discussion

Requirements/Evaluation: full attendance and participation, three short essays (6 pages each)

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: selection based on the basis of relevant background

Expected Class Size: 18

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ASIA 244(D2) PHIL 245(D2) REL 244(D2)

Attributes: GBST South + Southeast Asia Studies

Spring 2025

LEC Section: 01 M 7:00 pm - 9:40 pm Georges B. Dreyfus

REL 247 (S) Anti-Muslim Racism: A Global Perspective (DPE)

Cross-listings: GBST 243

Secondary Cross-listing

The racialization of Islam and Muslims has been constitutive to how they have been imagined in Europe and elsewhere. This course looks at how difference works and has worked, how identities and power relationships have been grounded in lived experience, and how one might both critically and productively approach questions of difference, power, and equity. It goes back to the founding moments of an imagined white (at the beginning Christian) Europe and how the racialization of Muslim and Jewish bodies was central to this project, and how anti-Muslim racism continues to be relevant in our world today. The course will not only show how Muslims were constructed as subjects in history, politics and society from the very beginning of the making of Europe and the Americas to the end of the Cold War to the post-9/11 era. Rather, it also looks at how Muslims live through Islamophobia. It looks at processes of racialization of Muslims within the Muslim community and between Muslim communities, while also considering which agencies Muslims take to determine their own future. The course draws from anthropology, gender studies, history, political science, religious studies, postcolonial studies, decolonial studies, and sociology.

Requirements/Evaluation: Active class participation, two response papers, and a comprehensive, open-book and open-note final exam.

Prerequisites: none

Enrollment Limit: 25

Enrollment Preferences: Global Studies concentrators and Religion majors

Expected Class Size: 20

Grading: no pass/fail option, yes fifth course option

Unit Notes: Also qualifies for the GBST Urbanizing World track

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 247(D2) GBST 243(D2)

Difference, Power, and Equity Notes: The course critically examines difference, power, and equity. Thematically, it looks at the racialization of Islam and the intersection of race, religion, class and gender in the construction of the 'Muslim problem' from a historical as well as a global contemporary perspective. It aims to promote a self-conscious and critical engagement with the practice and experience of difference, especially as it relates to the dynamics of power in structuring that experience.

Attributes: GBST Borders, Exiles + Diaspora Studies

Not offered current academic year

REL 249 (F) Antisemitism (DPE)

Cross-listings: JWST 249

Primary Cross-listing

In this course students will investigate intellectual traditions, political movements, and cultural objects that construct Jews, Jewishness, or Judaism as a negative principle. Where is Judaism portrayed as the darkness by contrast to the light? When are Jews depicted as a pernicious force that explains the presence of evil in the world? How is Jewishness used as a critical category to identify what is retrograde, deracinating, or base? We will interpret materials from a variety of times and places, including the ancient world, the medieval period, and the present day. We will also explore prominent theoretical approaches to the interpretation of these materials. Is there a continuous phenomenon that connects every assertion of Jewish malevolence for over two thousand years of human history? Or should claims about Jewish malevolence be presumed to have an entirely distinct meaning, origin, and purpose in each historical context? Which particular threats are Jews, Judaism, and Jewishness typically alleged to pose? How does the idea of a Jewish threat fit with ideas about race, gender, ethnicity, religion, class, sexuality, and nationality? This is a course about *negative meaning-making*. Our primary goal throughout the course is to study how shadows of thought, symbolism, and story are cast. It is a course about how language, images, structures, and institutions are used to constitute an antagonist: villainy, the demonic, the enemy, the conspiratorial cabal, the exploitative interloper, "the Jew." And it is a course about the tragic consequences for real people -- for Jews and for all humanity -- when negative principles and fantasies are not contained by realism, reasonableness, and compassion.

Requirements/Evaluation: Class participation, regular in-class writing assignments, midterm exam, final exam

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: Jewish Studies concentrators, Religion majors, and students who have taken JWST 203

Expected Class Size: 18

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 249(D2) JWST 249(D2)

Difference, Power, and Equity Notes: This course will introduce students to discursive, institutional, and social formations that have organized the stigmatization, domination, and persecution of Jews in various geographic locations for over two thousand years. An understanding of these structures is crucial to understanding contemporary dynamics of difference and power. Students will also consider how constructions of Jewish malevolence intersect with ideas about race, gender, class, religion, ethnicity, and nation.

Attributes: JWST Core Electives

Fall 2024

SEM Section: 01 TF 2:35 pm - 3:50 pm Jeffrey I. Israel

REL 254 (S) The Theory and Practice of Meditation in the Modern World

This course invites students to examine theoretically and experientially meditation. Throughout the course, we examine meditations belonging to various Buddhist traditions through our own practice. We study some of the manuals where these meditations are taught and connect these practices to some of the more important ideas of the tradition. In studying and practicing meditation, we follow a gradual approach, starting from the most basic practices to more advanced ones. We also connect the practices and ideas we consider with modern scientific approaches, examining practices such as mindfulness therapy and the practice of positive emotions from a psychological perspective. In the process, we re-contextualize Buddhist ideas by connecting them with modern approaches, particularly those inspired by biology, psychology and ecology. Throughout the course, students will keep a daily practice of meditation and record their experiences in a journal so as to be able to come to an informed understanding combining a theoretical grasp of the issues raised by meditation and their own personal appreciation.

Class Format: mixture of lecture, discussion, and practice of meditation

Requirements/Evaluation: full attendance and participation, regular practice of meditation, two middle-length essays, and a meditation journal

Prerequisites: none

Enrollment Limit: 25

Enrollment Preferences: Religion majors, students who have taken REL 288

Expected Class Size: 18

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Spring 2025

LEC Section: 01 MWF 8:30 am - 9:45 am Georges B. Dreyfus

REL 255 (F) Buddhism: Ideas and Practices

Cross-listings: ANTH 255 / ASIA 255

Primary Cross-listing

This course introduces students to Buddhism by examining its ideas and practices as they have taken place in actual social contexts rather than as disembodied textual objects. After examining the main ideas and narratives of the tradition, we turn our attention to Thailand where we examine how these ideas and narratives have shaped a whole range of practices, from meditation to shamanistic rituals. We then consider the transformations that Buddhism is undergoing in contemporary society, examining the rise of meditation movement, the changing role of monks and laity, the resurgence of the nun order, the rise of Buddhist social activism and the development of new Buddhist social philosophies. We ask questions such as: How can Buddhism adapt to a modern global consumerist society? What are the transformations involved in this process and the role that Buddhism can play in such a global society? Should Buddhists take advantage of the opportunities of this new global culture or should they adopt a critical stance toward its consumerist values?

Class Format: discussion

Requirements/Evaluation: full attendance and active participation; two essays

Prerequisites: none

Enrollment Limit: 25

Enrollment Preferences: religion majors or future religion majors

Expected Class Size: 25

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ANTH 255(D2) ASIA 255(D2) REL 255(D2)

Attributes: GBST South + Southeast Asia Studies PHIL Related Courses

Fall 2024

LEC Section: 01 MWF 8:30 am - 9:45 am Georges B. Dreyfus

REL 258 (F) Buddhism, Social Change, & Reproductive Justice in the Anthropocene (DPE) (WS)

Cross-listings: ANTH 258 / WGSS 225 / ASIA 258

Secondary Cross-listing

This course considers how three women profoundly shaped the Buddha's life and legacy in terms of social change & reproductive justice. Our central characters are Maya--the Buddha's mother, who died shortly after delivering him; Pajapati--the Buddha's stepmother & aunt who raised him; and Yasodhara--his wife, whom he abandoned when he left home to seek enlightenment. We explore the classical Buddhist discourses and modern biographies to explore how these three women impacted what the Buddha taught and practiced in terms of social and gender justice. These women helped shape the Buddha's radical decision to found the first renunciate order for women in Asian history and helped shape Buddhist attitudes towards female empowerment, bodily autonomy, and reproductive justice for that past 2500 years. Our historical genealogy will explore how Buddhism continues to disrupt modern hierarchies of sex, gender, caste, & class while claiming reproductive and social justice. Along the way we consider: How did these three women reject existing social hierarchies in the Buddha's day and with what impacts for modern Buddhist practices and institutions? How do the social transformations of the Buddha's day still impact modern struggles for gender justice & reproductive justice in the Anthropocene?

Requirements/Evaluation: Attendance, writing weekly essays or written feedback. There are no grades first half of the semester but weekly feedback on writing.

Prerequisites: none, but a course in ANTH or REL is preferred

Enrollment Limit: 10

Enrollment Preferences: ANTH, REL, WGSS majors and ASIA concentrators

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 258(D2) ANTH 258(D2) WGSS 225(D2) ASIA 258(D2)

Writing Skills Notes: We write every week--either 1500 word lead essays, or written feedback (and oral responses) to the lead essay and weekly text. We have a mid semester 'writing chat' with the instructor where we discuss strengths and weakness of individual student writing.

Difference, Power, and Equity Notes: We explore the three women who left a lasting legacy on the Buddha's teachings and practices in terms of gender egalitarianism, social justice, and reproductive justice. Our historical genealogy explores how Buddhism continues to disrupt modern hierarchies of sex, gender, caste, & class while claiming reproductive and social justice.

Not offered current academic year

REL 262 (S) Time and Blackness

Cross-listings: AMST 208 / AFR 208

Secondary Cross-listing

The concept of time has been one of the most examined, yet least explicitly theorized, concepts in Africana Studies. While the field is saturated with historical studies and literary analyses that take up issues of cultural memory--which involves thinking about time--time itself has rarely the subject of sustained inquiry. This may be due to its abstractness as an idea, and the level of analysis its conceptualization demands, or because time in the Black experience cannot be understood outside of the meaning of race, which itself is not completely tangible. In this tutorial, "Time and Blackness," we will explore how Black writers across a number of genres--spiritual autobiography, fiction, memoir, literary criticism, and cultural theory--understand time, and create paradigms of time to organize their work. The following questions will structure our investigation: What are the constituent elements of time in Black writings? How does race shape the ways Black writers conceive the experience of time? And, finally, to what can we attribute the recent surge in explicit, theoretical examinations of "time and blackness"?

Requirements/Evaluation: assignments will include six 2-page response papers; two 5-page writing assignments; and a final, 10-page review essay on how time is understood in a genre of writing

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: concentrators in Africana Studies, majors in Religious Studies, and majors in American Studies

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

AMST 208(D2) REL 262(D2) AFR 208(D2)

Attributes: AFR Core Electives AMST Arts in Context Electives AMST Comp Studies in Race, Ethnicity, Diaspora

Not offered current academic year

REL 263 (F) Giving God a Backbeat: Rap Music, Religion & Spirituality

Cross-listings: AFR 221

Secondary Cross-listing

On the surface, religion and rap music may seem as if they have little in common. Yet, like other Black musical traditions such as spirituals and the blues, rap is rooted in African American religious traditions. In this course, we will explore the ways in which rap music intersects with the sacred and secular worlds. Through an examination of black religious traditions, lyrics, music videos, and digital media, we will unearth what Anthony Pinn calls the "spiritual and religious sensibilities" of rap music. Grounded in culture-centered criticism, we will investigate the rhetoric of rap and religion through the theoretical ideas of Black Liberation Theology and hip-hop feminism.

Requirements/Evaluation: students will be evaluated on their class participation, Twitter threads, response papers, quizzes, and a final class group project

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: First year, sophomore, and juniors

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

AFR 221(D2) REL 263(D2)

Attributes: AFR Core Electives AFR Culture, Performance, and Popular Technologies AMST Arts in Context Electives

Fall 2024

SEM Section: 01 TR 9:55 am - 11:10 am VaNatta S. Ford

REL 268 (S) Where are all the Jews? (DPE) (WS)

Cross-listings: COMP 363 / JWST 268 / ARAB 363

Secondary Cross-listing

Until four decades ago, many Maghrebi and Middle Eastern cities and villages teemed with Jewish populations. However, the creation of the Alliance Israelite Universelle's schools (1830s), the establishment of the State of Israel in 1948, the decolonization process in the Maghreb and the Middle East, and the Arab defeat in the Six-Day War accelerated the departure of Arab and Berber Jews from their homelands to other destinations, including France, Israel, Canada, the United States, and different Latin American countries. Arab and Berber Jews' departure from their ancestral lands left a socioeconomic and cultural void that Maghrebi and Middle Eastern cultural production has finally started to address, albeit shyly. The course will help students understand the depth of Jewish life in the Maghreb and the Middle East, and interrogate the local and global factors that led to their disappearance from both social and cultural memories for a long time. Reading fiction, autobiographies, ethnographies, historiographical works, and anthropological texts alongside documentaries films, the students will understand how literature and film have become a locus in which amnesia about Arab/Berber Jews is actively contested by recreating a bygone world. Resisting both conflict and nostalgia as the primary determinants of Jewish-Muslim relations, the course will help students think about multiple ways in which Jews and Muslims formed communities of citizens despite their differences and disagreements.

Requirements/Evaluation: 400-word weekly, focused responses on Glow; a book review (600 words); two five-page papers as mid-terms; one ten-page final paper; one presentation.

Prerequisites: none

Enrollment Limit: 14

Enrollment Preferences: students interested in critical and comparative literary, religious or historical studies.

Expected Class Size: 14

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 363(D1) REL 268(D2) JWST 268(D2) ARAB 363(D1)

Writing Skills Notes: Students are required to present an outline of their papers before submitting a draft paper. The professor will give feedback on each written work to improve students' writing skills. Students are required to incorporate the feedback to improve their drafts before they become final. Students will receive detailed and consistent feedback about their writing. Students will receive from the instructor timely comments on their writing skills, with suggestions for improvement.

Difference, Power, and Equity Notes: Students in this course will understand the historical process that lead to the disappearance of Arab/Berber Jews. Students also will work out alternative ways to grasp Jewish-Muslim relations beyond nostalgia and conflict. Finally, students enrolled in the course will grapple with and try to disentangle the complexity of Jewish-Muslim citizenship in both pre-colonial and postcolonial contexts.

Attributes: JWST Core Electives

Not offered current academic year

REL 269 (F) Mindfulness Examined: Meditation, Emotion, and Affective Neuroscience (DPE) (WS)

Cross-listings: ASIA 269 / STS 269 / ANTH 269

Primary Cross-listing

This course asks students to practice and study mindfulness while observing their own minds, emotions, and behavior for an entire semester. We examine the historic roots and current applications of mindfulness, both as a Buddhist meditation practice as well as a secular tool to improve our awareness of awareness. Throughout, we are interested in the nexus of mind, brain, and emotions and the ways that mindfulness has been studied within contemplative and affective neuroscience, integrative neurobiology, and evolutionary psychology. How and why has the research on mindfulness and other meditative practices exploded since 2000? How has this research helped us understand and explain how our minds as well as brains shape everyday emotions and behaviors? We examine the ways evolutionary psychologists, clinical psychiatrists, neuroscientists, clinicians, and medical anthropologists have studied and applied mindfulness to better understand human emotions. We consider the applications of mindfulness for clinicians, therapists, and educators--all of whom attend to how emotions impact interpersonal relationships. We will train in a variety of meditation practices all semester, while learning to better appreciate our own minds, emotions, and relationships.

Requirements/Evaluation: weekly tutorial papers and discussion

Prerequisites: A prior class or some experience with meditation is recommended

Enrollment Limit: 10

Enrollment Preferences: ANTH, SOC, REL, ASST majors; PHLH, STS concentrators; seniors and juniors

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ASIA 269(D2) STS 269(D2) REL 269(D2) ANTH 269(D2)

Writing Skills Notes: This class will involve weekly tutorial essays or oral responses, intensive written feedback on every essay, and a mid-semester 'writing chat' with the instructor.

Difference, Power, and Equity Notes: This class fulfills the Difference, Power, and Equity requirement because it will explore the ways that mindfulness can address the growing epidemic of anxiety, depression, and other mental health issues we find in the US today. We study mindfulness from an intersectional perspective and relate its benefits to intersecting inequities and intergenerational trauma in the US today.

Attributes: GBST South + Southeast Asia Studies PHLH Social Determinants of Health

Not offered current academic year

REL 270 (S) Reading Jesus, Writing Gospels: Christian Origins in Context (WS)

Cross-listings: CLAS 270 / COMP 263

Primary Cross-listing

What were the religious and cultural landscapes in which Christianity emerged? How did inhabitants of the ancient Mediterranean world speak about the concept and significance of religion? How have scholars of early Christianity answered these questions? What are the implications of their reconstructions of early Christian history? The course is divided into four parts. The first part establishes the course's interpretive approach. The second part of this course explores aspects of the formation of Christianity from its origins as a Jewish movement until its legalization. The third part of the course focuses on the earliest literature produced to memorialize Jesus. The final part of the course emphasizes modern interpretations of Jesus and the movement of which he was a part; here we shall be examining how scholars make use of ancient materials to frame their arguments and the modern contexts and legacies of making meaning out of biblical and other ancient materials.

Class Format: lecture/discussion

Requirements/Evaluation: three 3-page papers (with revisions), one 5- to 7-page paper (that builds on one of the earlier 3 page papers), and a final paper (7-10 pages, that draws on some of the earlier writing in addition to new writing)

Prerequisites: none; open to all

Enrollment Limit: 19

Enrollment Preferences: sophomores, especially potential majors in Religion, Classics, and Comparative Literature

Expected Class Size: 19

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 270(D2) CLAS 270(D1) COMP 263(D1)

Writing Skills Notes: Students will write a series of short essays, with required revisions, to develop their skills in close reading of ancient texts and interpretive analysis of modern scholarship about Christian origins. In each successive section of the course, writing from the prior unit will inform the subsequent papers.

Not offered current academic year

REL 274 (F) Ritual, Power and Transgression

Cross-listings: ANTH 299

Secondary Cross-listing

The focus of this course is on the role of ritual in harnessing political power. In the first part of the semester, we examine some of the ways in which different cultures manufacture social order and political power through categories of inclusion and exclusion, clean and dirty, proper and improper, and licit and illicit. We will be particularly attuned to the ways in which these categories are performed through and maintained by rituals and how bodies are deployed in ritual spaces as instruments of persuasion and control. We will also look in depth at a variety of ritual forms, including scapegoating and sacrifice, and how they serve as engines of political control and protest, and we will examine the uses of dead bodies and memorials as vehicles for gaining and maintaining political power and the destruction and desecration of bodies and memorials as a form of political protest and dissent. Throughout the semester, we will be relating theoretical texts and historical cases to current political struggles in this country and abroad.

Requirements/Evaluation: class participation, biweekly responses to instructor prompts, two short (500 words) response papers, and one 12-page (2400 words) research paper

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: ANSO and REL majors, open to first-years

Expected Class Size: 20

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 274(D2) ANTH 299(D2)

Not offered current academic year

REL 276 (S) Gnosis, Gnostics, Gnosticism (DPE)

Cross-listings: COMP 258

Primary Cross-listing

Reality is not what it seems. Salvation by knowledge, arch-heresy, an eternal source of mystical insights and experiences, secret esoteric teachings available only to a few. All these and more have been claims made about gnosis, Gnostics, and Gnosticism. This course will introduce you to the key ancient texts and ideas associated with Gnostics in modern forms of esotericism and spiritualities. We shall explore how claims about gnosis offer modes of critiquing and seeking to transform unjust social and political systems.

Class Format: lecture/discussion

Requirements/Evaluation: weekly GLOW posts, 1 textual analysis paper, 1 historiographical analysis paper, and a final paper that entails a revision and expansion of earlier writing for the course.

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: students with prior coursework in biblical or other ancient literature or history

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 276(D2) COMP 258(D1)

Difference, Power, and Equity Notes: This course situates "gnosis" as a practical epistemological orientation used both to disrupt and challenge power arrangements deemed unjust and to empower those who are marginalized within dominant power structures. At the same time, the course interrogates "gnostic" epistemological claims as capable of being used to reinstall hierarchical power structures. Attention to power and equity and how difference is produced is at the center of the course.

Spring 2025

LEC Section: 01 MR 1:10 pm - 2:25 pm Denise K. Buell

REL 278 (S) Tantra

Cross-listings: ASIA 278

Primary Cross-listing

Tantra--a term shrouded in mystique and controversy--often finds itself fetishized in the Euro-American imagination, conjuring images of transgressive sex, illicit substances, antinomian violence, and the spiritualization of the erotic, the terrifying, and the sublime. This course aims to demystify Tantra and--by locating it in various political, economic, religious, aesthetic, and philosophical contexts--explore its rich, complex history and practices beyond the sensationalist stereotypes. First and foremost, we also devote significant attention to understanding Tantra's intricate connection to what is referred to as "Esoteric" Buddhism. Our exploration will also ask, *what did Tantra look like in practice? How have tantric traditions related to Hindu, Buddhist, and Occult movements? What philosophical assumptions does Tantra rest on? What ethical issues does it evoke? How has Tantra been connected to transgressive notions of gender and desire? How has Tantra been related to the body? What were its connection to ideals of sovereignty? What has been the relationship between Tantra and magic?* By tracing the evolution and adaptation of Tantra and Esoteric Buddhism across different cultures and time periods, this course takes a global historical approach, focusing on **three** key geographies: **South Asia**, where Tantra has deep roots and complex entanglements; medieval **Japan**, where Esoteric Buddhism developed unique forms and practices; and modern international **Occult** movements, where Tantra has been reimagined and integrated into new spiritual contexts. By critically engaging with primary and secondary sources, and by diving deeply into the philosophical and ethical dimensions of Tantra, this course will challenge students to engage critically with the foundational beliefs and moral dilemmas intrinsic to tantric practices in different cultural and historical contexts. We will scrutinize the philosophical underpinnings that sustain various tantric philosophical systems, including approaches to dualism, the nature of reality and embodiment, the function of language, and the pursuit of enlightenment. Ethical considerations are paramount, as we explore how tantric traditions have navigated the boundaries of societal norms through transgressive practices, raising questions about consent, power dynamics, and the redefinition of purity and impurity. The course will also examine radical tantric notions of gender and desire, challenges to conventional morality, and their potential to subvert established hierarchies and notions of sovereignty. Lastly, we will continuously strive to subvert simplistic ideas of authenticity.

Requirements/Evaluation: Readings, weekly critical responses, 10-12 page research paper.

Prerequisites: none.

Enrollment Limit: 15

Enrollment Preferences: Religion majors and Asian Studies concentrators.

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 278(D2) ASIA 278(D2)

Spring 2025

SEM Section: 01 TF 2:35 pm - 3:50 pm Jason Josephson Storm

REL 279 (S) Islam on the Indian Ocean

Cross-listings: ASIA 279 / CAOS 279 / ARAB 279

Primary Cross-listing

While colonial and Eurocentric geographies speak in terms of continental separation, historically the continents of Africa and Asia have been connected to one another through a dual link: Islam and the Indian Ocean. Indian Ocean trade and travel have historically connected East Africa, the

Arabian Peninsula, South Asia, and South East Asia, shaping the lives of people and communities who lived not only along the coasts but also inland. This course focuses on these transregional connections, looking at the Indian ocean as a connective space that binds people and regions together rather than separating them. The course will also examine the role of Islam as a religious, economic, social and political force that brought together Muslim communities throughout the regions along the Indian ocean. In exploring these connections, the course will cover a broad historical period, from the 7th century with the rise of Islam to European colonialism and the emergence of a global economy in the nineteenth century.

Requirements/Evaluation: weekly responses, midterm essay, final paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: majors

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 279(D2) ASIA 279(D2) CAOS 279(D2) ARAB 279(D2)

Not offered current academic year

REL 281 (F) Religion and Science

Cross-listings: STS 281

Primary Cross-listing

In the last few years the deniers of religion such as Dennett and Dawkins have forcefully argued that recent scientific developments show the degree to which religion is irrelevant to a modern understanding of what it means to be human. Atran and Boyer have made a similar case, arguing that recent progresses in our understanding of human cognition demonstrate that religion is a purely natural phenomenon that has little if any value for human development. Theologians such as Haught and Polkinghorne have rejected these views, arguing that a proper understanding of scientific developments such as evolution and quantum mechanics suggests religiously relevant views of the universe and our place therein. This course considers these competing perspectives while offering critical reflections on the views and categories involved in these controversies. We also examine the works of reflective naturalists such as Bellah and Herrstein, who argue that far from showing the irrelevance of religious ideas and practices, the new mind and life sciences suggest a much more nuanced view according to which religion is both grounded in the natural world and central to the development of human culture. Hence, it cannot be easily discounted as irrelevant to a scientifically informed understanding of what it means to be human.

Requirements/Evaluation: tutorial format. one paper every two weeks

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: preference for religion majors or future religion majors

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

STS 281(D2) REL 281(D2)

Fall 2024

TUT Section: T1 TBA Georges B. Dreyfus

REL 283 (F) Religion and American Capitalism

Cross-listings: HIST 383

Primary Cross-listing

Was Jesus a revolutionary socialist or a savvy salesman? Does capitalism bring prosperity to the virtuous or lead us to worship Mammon? Shall the

meek inherit the earth or should the hand of the diligent rule? Is it holy to be poor or is prosperity our moral duty? These questions have long preoccupied religious believers, and their changing answers have transformed the history of American capitalism. This course invites students to study that history, from the early 19th century to the present. It will cover such topics as: utopian communes; the political economy of slavery; working-class religion and labor organizing; Christian and Jewish socialism; big business and the Prosperity Gospel; 'New Age' spirituality and the counterculture; liberation theology and racial capitalism; and conservative Christianity in the age of Wal-Mart and Chick-Fil-A.

Requirements/Evaluation: Participation in group discussion; five response papers (300-400 words); two essays (4-6 pp); final research paper (8-10 pp).

Prerequisites: None; open to all students.

Enrollment Limit: 15

Enrollment Preferences: Religion and History majors.

Expected Class Size: 15

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 283(D2) HIST 383(D2)

Attributes: HIST Group F Electives - U.S. + Canada

Not offered current academic year

REL 284 (F) From the Battlefield to the Hermit's Cell: Art and Experience in Norman Europe (WS)

Cross-listings: WGSS 284 / ARTH 218

Secondary Cross-listing

This tutorial provides students with the chance to investigate in-depth three of the most astonishing works of art created during the entire Middle Ages: the Bayeux Tapestry (c.1077-1082), the Cappella Palatina (c.1130s-1166), and the Psalter of Christina of Markyate (1120s-1160s). Created within a hundred years of each other all within territories controlled by the Normans--a warrior dynasty that settled in northern France in the 10th century and then expanded north into England and south into Italy in the 11th and 12th centuries--each of these works is unprecedentedly ambitious in scale, dazzling in its material properties, and survives in its original wholeness, a rarity in the medieval world. Despite these similarities, however, each work is very different from the other two and so sheds light on very different aspects of Norman experience, across Europe. The Bayeux Tapestry, likely made by female embroiderers for a baronial hall, is a giant textile (over 70 meters long) that in gruesome and fascinating detail tells the story of the Norman invasion of England by William the Conqueror in 1066. The Cappella Palatina in Palermo, in turn, commissioned by King Roger II, is a royal chapel covered in sumptuous mosaics that reveals through its decoration and ritual the dynamic interaction of Islamic, Byzantine, and Latin Christian traditions in the multicultural Norman kingdom of Sicily in the 12th century. And the Psalter of Christina of Markyate, a large prayerbook made for the use of a female recluse in southern England, contains 40 full-page paintings and 215 decorated initials, a vast and inventive program of imagery that through its creative profundity helped reshape private devotional art and culture for centuries to come. Through their variety, then, these three objects--an embroidery, a building, and a book--give students insight into the rich array of concerns and aspirations, from the political to the spiritual and from the public to the private, that gave substance and meaning to 11th- and 12th-century European life, for women as well as men. What is more, these three remarkable works of art have been the focus of much interesting scholarship in recent years, so an exploration of some of that literature provides a compelling introduction to the discipline of art history itself, past and present.

Requirements/Evaluation: Participation in discussion; five 4-5-page tutorial papers; five 1-2-page response papers.

Prerequisites: None

Enrollment Limit: 10

Enrollment Preferences: First years and sophomores, but open to all.

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

WGSS 284(D2) REL 284(D2) ARTH 218(D1)

Writing Skills Notes: In this tutorial, students will develop skills of critical reading and focus on how to craft clear and persuasive arguments of their own. To help them achieve these goals, they will receive timely comments on their written work, especially the five 5-7-page papers they will submit,

with suggestions for improvement.

Attributes: ARTH pre-1800

Fall 2024

TUT Section: T1 TBA Peter D. Low

REL 285 (S) Haunted: Ghosts in the Study of Religion

Haunting offers a powerful way to speak about forces that affect us profoundly while remaining invisible or elusive. "What is it that holds sway over us like an unconditional prescription? The distance between us and that which commands our moves-or their opposite, our immobility-approaches us: it is a distance that closes in on you at times, it announces a proximity closer than any intimacy or familiarity you have ever known" (Avital Ronell, *Dictations: On Haunted Writing* [1986] xvi-xvii). The figure of the ghost has been developed by those seeking to grapple with the ongoing effects of modern slavery, colonialism, state-sponsored terrorism, the holocaust, and personal trauma and loss. Building upon the insights about memory, history, and identity that haunting has been used to address, this course will challenge you to explore the study of religion by way of its "seething absences." We shall ask how the study of religion has endeavored to address loss, trauma, and its persistent effects, what "holds sway" over various approaches to the study of religion, as well as how "religion" constitutes its own ghostly presence, haunting other domains.

Class Format: tutorial; meeting in pairs, each student will either write and present a paper or respond to their partner's paper

Requirements/Evaluation: two 1-page papers (written and presented), five 5-page papers, and five oral critiques (based on written notes) of their partner's paper; students will revise two papers

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: Religion majors

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

Not offered current academic year

REL 286 (F) The Bible & US Borders: Latinx Encounters

Cross-listings: LATS 285

Primary Cross-listing

This course seeks to understand migration in the current historical, social and political moment, especially on the US-Mexico border. We will explore migration and borders through the lenses of history, politics, and religion, with particular focus on the Christian Bible and its influence, both positively and negatively, in the understanding of recent migration experiences on the USA-Mexico border. For example, we analyze instances of and reflections on migration in the Bible, in light of various interpretations and applications emerging today in debates over migration, including by politicians and "Christian nationalists." The perspectives of Latinx communities in the USA with regard to border politics and policies will be front and center in this course. The Bible, monographs and essays on Bible, borders, migration, and religion, especially from Latinx authors and thinkers, will constitute the readings for the course, along with recent data, policies, and reports on the border and "border security." Who is coming to the US-Mexico border and why, and what does religion and biblical interpretation have to do with how the US government and US people think and act on the border?

Requirements/Evaluation: Participation in class discussions; two to three short essays (3-5 pages each) analyzing selected readings; a longer final research paper (8-10 pages) on an aspect of Bible and Migration of interest to the student defined in consultation with the professor.

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: Religion majors and Latinx Studies concentrators, and those interested in these areas of study

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 286(D2) LATS 285(D2)

Attributes: LATS Core Electives

Fall 2024

SEM Section: 01 TR 11:20 am - 12:35 pm Efrain Agosto

REL 288 (F) Embodiment and Consciousness: A Cross-Cultural Exploration

Cross-listings: PHIL 288

Primary Cross-listing

This course examines some of the central questions raised by the study of the consciousness: the place of intentionality, the role of emotions, the relation with the body, the nature of subjectivity, the scope of reflexivity, the nature of perceptual presence, etc. In confronting these difficult questions, we do not proceed purely theoretically but consider the contributions of various observation-based traditions, from Buddhist psychology and meditative practices to phenomenology to neurosciences. We begin by examining some of the central concepts of Buddhist psychology, its treatment of the mind as a selfless stream of consciousness, its examination of the variety of mental factors and its accounts of the relation between cognition and affects. We also introduce the practice of meditation as a way to observe the mind and raise questions concerning the place of its study in the mind-sciences. We pursue this reflection by examining the views of James, Husserl, Sartre and Merleau-Ponty, particularly as they concern the methods for the study of the mind and the relation between consciousness, reflexivity and the body. In this way, we develop a rich array of analytical tools and observational practices to further our understanding of the mind. But we also question the value of these tools based on first person approaches by relating them to the third person studies of the mind. In this way, we come to appreciate the importance of considering the biology on which mental processes are based and the light that this approach throws on the nature of consciousness. We conclude by considering the relation between first and third person studies of the mind, focusing on the concept of the embodied mind as a fruitful bridge between these different traditions.

Requirements/Evaluation: regular practice of meditation, a class presentation, a short essay (6-pages); a long final research paper (15 pages)

Prerequisites: any introduction to philosophy and at least two upper level courses in PHIL, at least one of which meets the Contemporary Metaphysics or Epistemology distribution requirement for the major, no exceptions;

Enrollment Limit: 18

Enrollment Preferences: Religion and Philosophy majors

Expected Class Size: 18

Grading: yes pass/fail option, no fifth course option

Unit Notes: there is no need to email the professor in advance to indicate interest in the course

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 288(D2) PHIL 288(D2)

Attributes: COGS Interdepartmental Electives PHIL Contemp Metaphysics + Epistemology Courses

Not offered current academic year

REL 291 (F) Religion and Ecology in America (WS)

Cross-listings: ENVI 291 / SOC 291

Secondary Cross-listing

This course examines the relationship between religious and environmental thought in American cultural history. Exploring a broad range of practices, stories, and beliefs, we will examine the spiritual roots and branches of modern environmentalism. Rather than survey the formal teachings of organized religious groups, we will explore the creation and contestation of environmental meaning in the public sphere through literature, art, philosophy, and popular culture. How have religious writers, thinkers, and artists shaped the way we think about nature? How have they shaped the way we think about politics, science, and social justice? In pursuit of these questions, we will consider a diverse array of topics and cases, including struggles to protect Native American sacred places, the role of Black churches in fighting environmental racism, Protestant outdoorsmanship, Catholic climate activism, Jewish eco-mysticism, atheist biological theory, Buddhist eco-spirituality, and more.

Requirements/Evaluation: Each week each student will either write a 5- to 7-page essay on assigned readings or offer a 2-page critique of their partner's paper.

Prerequisites: None

Enrollment Limit: 10

Enrollment Preferences: Environmental Studies majors and concentrators

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ENVI 291(D2) REL 291(D2) SOC 291(D2)

Writing Skills Notes: Each student will write five five-page papers and five two-page papers in this class. They will be given extensive weekly feedback on their writing in the form of one-on-one meetings and written comments, and they will be given multiple opportunities for revision. Emphasis will be placed on the mechanics of argumentation, logic and rhetoric, and the development of a distinctive voice.

Attributes: ENVI Humanities, Arts + Social Science Electives

Fall 2024

TUT Section: T1 TBA Nicolas C. Howe

REL 292 (S) Religion and Politics in Puerto Rico, Cuba and the Diaspora

Cross-listings: LATS 253

Secondary Cross-listing

This course analyzes the role of religion in Caribbean history and politics, with a focus on Puerto Rico and Cuba. These Caribbean Islands have lived out contested colonized histories and experiences, as well as diasporic realities in several key US communities, such as New York City and Miami. Since 1898, the US government and military have played a significant role in both Islands, forcibly shaping their economies and politics. Religion, particularly the Protestant missionary enterprise after the US invasions in 1898, has also shaped histories and politics on the islands and throughout their diasporas. We will analyze the role and impact of Protestant religion in these historically indigenous, African descendent, and Roman Catholic religious spaces, as well as how these religious engagements and theologies impacted migration and the creation of diasporic communities in the US. Both the role of religion in the imperialist endeavor and in the solidarity movements that responded will occupy our time in this course, with special attention to key figures in both sides of such efforts. With some enhanced understanding of the intertwining of religion and politics in Puerto Rico, Cuba and their diasporic communities, participants in this class will also consider implications for other Caribbean nations, such as the Dominican Republic, as well as, selectively, Latin American countries that have experienced US interventions and the creation of diasporic communities.

Class Format: This course will follow a lecture-discussion format, in which students are expected to come to class prepared to address the assigned readings, to have completed short assignments in preparation for discussions, to make presentations to the class, and/or to lead discussions.

Requirements/Evaluation: Evaluation in this course will be based on class participation, online discussion forum posts based on readings, two short 5-6 page essays on an aspect of Puerto Rican or Cuban political/religious reality discussed in class, and a final 8-10 page research essay on a theme in the course agreed upon by student and professor.

Prerequisites: None

Enrollment Limit: 25

Enrollment Preferences: LATS concentrators and Religion majors, and those with expressed interest in these fields

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

LATS 253(D2) REL 292(D2)

Attributes: LATS Core Electives

Spring 2025

LEC Section: 01 W 1:10 pm - 3:50 pm Efrain Agosto

REL 294 (S) Paul and Early Christianity: Race, Ethnicity, Empire, and the New Testament

In the Christian New Testament, 13 letters are attributed to "Paul" (out of a total of 27 documents that comprise the New Testament). These letters have been a rich source for a host of political and theological debates over the last two millennia, but in this course, we will examine them as expressions of earliest Christianity's encounter with race, ethnicity, gender, and the ethics of a new religious movement, established in the midst of the oppressive Roman imperial order. Seven of these letters were almost certainly written by someone known to us as Paul of Tarsus. How Paul, a devout Jew, addressed controversial issues in his newfound communities, often in equally controversial ways, will guide our discussions of the role of religion and politics in his world as well as our own. Reading the letters of Paul and related documents in the New Testament, and interpretations of Paul over the centuries, including in modern scholarship, especially by African American, Asian American, and Latinx biblical scholars, theologians, artists, and thinkers will focus our study of religion and politics, ancient and modern.

Requirements/Evaluation: Students will prepare oral and written summaries of the letters (at least one per student) from their own perspectives in conversation with scholarly interpretation, as well as write short papers (two for the semester, 3-4 pages each) on relevant themes for today inherent in these ancient documents. There will also be a final, research paper (8-10 pages) examining race, ethnicity, gender, and/or politics -- then and now -- using several of the letters as sources for the written exploration.

Prerequisites: None

Enrollment Limit: 20

Enrollment Preferences: juniors and seniors, either Religion majors, concentrators, or at least one course in Religion

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Not offered current academic year

REL 295 (S) Foundations of Confucian Thought (DPE) (WS)

Cross-listings: CHIN 215 / ASIA 215

Secondary Cross-listing

How should people treat each other? What constitutes human nature and does it tend towards good or evil? How should we organize society, by focusing on laws and regulations, or on ritual and moral guidance? What is the nature of moral rulership? What is the proper relationship between the individual and larger units of society, from the family to the state? These are some of the key questions that the school of thought that has come to be known as "Confucianism" addresses. As the dominant moral and political philosophy for thousands of years in much of East Asia, Confucianism has shaped our world, past and present, in innumerable ways. In this class we will focus on the foundational texts of the Confucian tradition: the *Analects* (purported to record the words of Confucius himself), *Mengzi* (often romanized as "Mencius"), and *Xunzi*. Beyond those questions noted above, we will further examine how these texts construct their arguments; how they were first composed, compiled, and circulated; how they employ such key concepts as "humaneness" (*ren*), "moral power" (*de*), and "ritual propriety" (*li*); and how they functioned as part of the larger philosophical, linguistic, political, and historical context that we now think of as "early China."

Requirements/Evaluation: Evaluation is based on writing assignments (3-4 pages, 5-6 pages, and 10-12 pages) and participation in class discussions.

Prerequisites: None.

Enrollment Limit: 19

Enrollment Preferences: Enrollment priority goes to current or prospective majors in the Department of Asian Languages, Literatures, and Cultures; current or prospective Asian Studies concentrators; and Religion majors.

Expected Class Size: 19

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

CHIN 215(D1) REL 295(D2) ASIA 215(D1)

Writing Skills Notes: Writing will include short writing assignments (1 paragraph, 3-4 pages, and 5-6 pages) that will involve drafts, feedback and revision, and one longer final paper of 10-12 pages that will involve close consultation with the instructor during the writing process.

Difference, Power, and Equity Notes: Throughout the course we will examine how these texts deal with issues of differentials of power, both political and social, in a range of contexts. In particular, we will discuss how these texts conceptualize political and social power and how they see hierarchy

and difference functioning in both beneficial and deleterious ways in society.

Not offered current academic year

REL 299 (S) Shakespeare's Torah

Cross-listings: JWST 299

Primary Cross-listing

For readers and speakers of the English language over the past five centuries, no literary body of work has been more central than the writings of William Shakespeare. His plays and poems have shaped the linguistic, philosophical, and artistic representation of human experience in ways that permeate every aspect of our lives. Shakespeare's capacious work and its central preoccupation with the essential questions of humanity have also inspired an extensive tradition of commentary, interpretation, and performance. In this regard, his work occupies a position similar to the one held by the collection of writings known in the Jewish tradition as *Torah*. This term refers both to the set of books contained in the Hebrew Bible and to the rabbinic tradition that emerged from reading those books, which in turn has provided the core principles for over two millennia of Jewish interpretive practice. This course invites students to read Shakespeare as Torah by applying the essential features of that practice to his extraordinary work. Through a deep and sustained encounter with four plays in four different genres (*Hamlet*, *Henry IV*, *Twelfth Night*, and *The Tempest*), we will combine analytic, critical, and creative principles to make meaning in and out of these texts. The goal throughout is to explore how the Jewish art of interpretation can illuminate our experience of Shakespeare's humanity.

Requirements/Evaluation: class participation, regular short written and oral assignments, and a final project

Prerequisites: none

Enrollment Limit: 18

Enrollment Preferences: If the class is overenrolled, preference will be given to Jewish Studies concentrators, Religion majors, and students who have taken REL/JWST 222.

Expected Class Size: 18

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 299(D2) JWST 299(D2)

Attributes: JWST Core Electives

Not offered current academic year

REL 301 (S) Social Construction (DPE)

Cross-listings: COMP 315 / WGSS 302 / STS 301 / SOC 301

Primary Cross-listing

"Social construction" can often seem like the great collegial insight. By now, you've all heard that categories such as race, gender, and sexuality are in some sense not part of nature, but instead are created and maintained socially or culturally. The idea of social construction has been vital to critical race theory and queer theory, and, in this course, we will push ourselves into philosophy of science to see whether or not these same insights apply to everything. If we know that "Whiteness," "heterosexuality," and "masculinity," for instance, are all socially constructed, we will ask if the same is true of "electrons," "money," "the solar system," and "climate change." Can it be that all of our reality is socially constructed? Or does social construction have limits? If so, what are they? We will also ask more fundamental questions, such as: What does it mean to say something is socially constructed? How does social construction relate to claims that an aspect of the world is "real" or "not real?" Is social construction a theory about language, power, culture, societies, human perceptions, or the limits of science? What kind of political, ethical, ontological, or epistemological work do theories of social construction do? We will begin with different accounts of the social construction of race, gender, and sexuality. In the second part of the course, we will dig deeper into philosophical debates about social construction as such. Then we will explore constructionism about natural science. In the last part of the course, we will change gears and explore look at cutting-edge work in the theory of social science aimed at explaining the construction and ontology of social worlds. The class will culminate in a project in which students will put their social construction theories into practice.

Requirements/Evaluation: regular attendance and participation, short weekly reflection papers, a 8-10 page research paper, and final project

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Preference will be given to majors and concentrators from STS, ANSO, COMP, REL, PHIL, WGSS, AAS, LATS, JWST,

and AFR. If the class is overenrolled students will be asked to submit an email about themselves and why they want to take the course.

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 315(D1) WGSS 302(D2) STS 301(D2) SOC 301(D2) REL 301(D2)

Difference, Power, and Equity Notes: Central to REL 301 will be an analysis of the social construction of race, gender, and sexuality. It will show how power and difference are tied up in their construction and maintenance of these categories. Students will be taught how to critically analyze race, gender, and sexuality as well as social construction as such. Students will also learn sophisticated tools for studying systems of social power and difference.

Attributes: PHIL Related Courses

Spring 2025

SEM Section: 01 W 1:10 pm - 3:50 pm Jason Josephson Storm

REL 306 (F) Feminist Approaches to Religion (WS)

Cross-listings: WGSS 307

Primary Cross-listing

What does feminist theory have to offer the study and practice of religion? How have participants in various religious traditions helped to produce and enact different kinds of feminist approaches to critique and transform religions? Feminisms and religions have a long though often troubled history of interconnection. In this course, we shall explore a range of feminist analyses that have either emerged out of particular religious contexts or have been applied to the study of religious traditions and practices. The course prioritizes attention to the intersections and interactions of gender, race, ethnicity, sexuality, and nationality (among other factors) with religion.

Requirements/Evaluation: weekly GLOW posts before class, one "position paper" for class discussion (3 pages), a research question with rationale for interest and potential action plan (1 page), exploratory research statement (2 pages), essay on interpretive approach to research project (3 pages), participation in writing workshop on 7-page early drafts of final papers, one 15-page final paper.

Prerequisites: none; open to all

Enrollment Limit: 15

Enrollment Preferences: Religion and Women's, Gender and Sexuality Studies majors have priority, and then students who have taken either REL 200 or WGSS 101.

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

WGSS 307(D2) REL 306(D2)

Writing Skills Notes: This course features a series of scaffolded writings assignments that will culminate in a final research project.

Attributes: WGSS Theory Courses

Not offered current academic year

REL 308 (S) What is Power?

Cross-listings: STS 308 / SOC 308

Primary Cross-listing

What is power? Despite the importance of notions of power across the social sciences, there is a broad lack of consensus. Is power essentially domination or resistance? Is it freedom, empowerment, privilege, or oppression? Are there forms of unequal social power which are morally neutral or even good? Is power the kind of thing held by individuals, races, genders, classes, discourses, causal mechanisms, institutions, or social structures? What is the connection between social and physical power? Does power obey laws? How does power relate to technology? Or knowledge? Or

agency? Or ideology? This course begins with the observation that power is often described as a causal relation--an individual's power is supposed to equal their capacity to produce a change in someone else's behavior. This suggests that the better we can understand the nature of cause and effect, the better we can understand power. Fortunately, in recent decades philosophers have made significant progress in theorizing causation. Hence, this seminar will put two very different bodies of theory in conversation: **critical theory about power** and **philosophy of science about cause and effect**. We will touch on classic philosophical accounts of power and causation, but focus our attention on more recent developments in philosophy of science, political theory, and other fields. The insights we gain in this course from analyzing the nature of power should empower us to more effectively transform society. It will help students in the social sciences to understand the nature of causation in the social world, and it will help students interested in political action to better understand the nature of power. Thinkers to be considered may include: Aristotle, Amy Allen, Hannah Arendt, Bourdieu, Judith Butler, Nancy Cartwright, Foucault, Gramsci, Byung-Chul Han, Han Feizi, Giddens, Steven Lukes, Machiavelli, J.L. Mackie, Marx, Nietzsche, and Max Weber. **(Note that in 2023 this course will also fulfill the senior seminar requirement for STS)**

Requirements/Evaluation: critical annotations for every class, midterm review essay (4-6 pages), final essay (10-12 pages)

Prerequisites: None.

Enrollment Limit: 15

Enrollment Preferences: STS concentrators, then Religion, Sociology, and Political Science majors.

Expected Class Size: 14

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

STS 308(D2) REL 308(D2) SOC 308(D2)

Attributes: PHIL Related Courses STS Senior Seminars

Not offered current academic year

REL 312 (S) The Mughal Empire: Power, Art, and Religion in India

Cross-listings: ASIA 312 / GBST 312 / HIST 312

Secondary Cross-listing

Established in the early 1500s, the Mughal Empire was one of the grandest and the longest to rule the Indian subcontinent for over three hundred years. Commanding unprecedented resources and administering a population of 100 to 150 million at its zenith--much larger than any European empire in the early modern world--the Mughals established a centralized administration, with a vast complex of personnel, money, and information networks. Mughal emperors were also political and cultural innovators of global repute. Moreover, while the Mughal dynasty was brought to an end with British colonial rule over India in 1857, the Mughal administrative structures and cultural influences continued to have a lasting impact on the British and later Indian states that followed. Centered around the intersection of the themes of power, patronage of art and architecture and religion, this course will ask: What factors contributed to the durability of the Mughal Empire for three centuries? How did global trade and innovations in taxation contribute to its wealth and stability? How did this dynasty of Muslim monarchs rule over diverse, and largely non-Muslim populations? How did they combine Persian cultural elements with regional ones to establish an empire that was truly Indian in nature? How were the Mughals viewed in their contemporary world of gunpowder empires like the Safavids of Persia and the Ottomans of Turkey? Readings will include the best of the recent scholarship on this vastly influential empire and a rich collection of primary sources, including emperor's memoirs, accounts of European travelers, and racy biographies, which will allow students make their own analysis. They will also have the opportunity to interpret paintings (some of which are held in the WCMA collections) and architecture. They will also discuss how the Mughals are remembered in South Asian film and music.

Requirements/Evaluation: participation, several short essays, one final paper

Prerequisites: none, open to first-year students with instructor permission

Enrollment Limit: 20

Enrollment Preferences: History majors and potential History majors

Expected Class Size: 15

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 312(D2) ASIA 312(D2) GBST 312(D2) HIST 312(D2)

Attributes: HIST Group B Electives - Asia HIST Group G Electives - Global History HIST Group P Electives - Premodern

Not offered current academic year

REL 318 (S) Myths and the Making of Latine California (WS)

Cross-listings: LATS 318 / AMST 318

Secondary Cross-listing

California is home not only to the largest ethnic Mexican population in the USA but also to the largest Central American population, while also being home to long-standing Latine communities hailing from Chile to Cuba. Since the era of Spanish colonization, especially starting in 1769, California has been woven into fantastic imaginations among many peoples in the Americas. Whether imagined as Paradise or Hell, as environmental disaster or agricultural wonderland, as a land of all nations or a land of multiracial enmity, many myths have been inscribed onto and pursued within the space we call California. In a state whose name comes from an early modern Spanish novel, how did certain narratives of California come to be, who has imagined California in certain ways, and why? What impact have these myths had on different Latine populations in the history of California, and how have different Latines shaped, contested, and remade these myths as well as the California landscape that they share with other peoples? In this course, we consider "myth" as a category of socially powerful narratives and not just a simple term that refers to an "untrue story." We examine myths by focusing on a few specific moments of interaction between the Latine peoples who have come to make California home and the specific places in which they have interacted with each other. Of special interest are select creation stories (found in Jewish, Christian, and Indigenous traditions), imaginations of the Spanish missions, the Gold Rush, agricultural California, wilderness California, California as part of Greater México, California as "sprawling, multicultural dystopia," and California as "west of the west," including its imagination as a technological and spiritual "frontier."

Requirements/Evaluation: this course will be mostly discussion oriented, with grading based upon participation, short writing exercises, one 3-page review essay with mandatory revision, one 5- to 8-page midterm review essay, and a final 10- to 15-page comparative review essay

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: Latina/o Studies concentrators, Religion majors, American Studies majors, Environmental Studies majors and concentrators, Comparative Literature majors

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

LATS 318(D2) AMST 318(D2) REL 318(D2)

Writing Skills Notes: The students are expected to engage in regular writing of response papers, a mandatory revision of their first essay after receiving instructor feedback, a second essay, and a scaffolded final project with instructor and peer feedback at different stages. Attention to writing and the ways that writing interacts with myths, peoples, and place-making is part of the practice and the theoretical orientation of the course.

Attributes: AMST Comp Studies in Race, Ethnicity, Diaspora AMST Space and Place Electives ENVI Humanities, Arts + Social Science Electives LATS Core Electives

Not offered current academic year

REL 319 (S) Milton's Paradise Lost

Cross-listings: ENGL 315

Secondary Cross-listing

If you know anything about John Milton, you probably think of him as some blind guy who wrote a really long poem about the Bible. It's hard to shake the feeling that Milton is the fustiest of English poets--dull, pious, brilliant and all, and not someone you would read if you didn't have to. But then what are we to make of the following? The first piece that Milton wrote that was read widely throughout Europe was a boisterous defense of the English Revolution. Milton was most famous in his lifetime as the poet who went to bat for the Puritan insurgents--the poet who came right out and said that the king looked better without his head. Of all the major English poets, Milton is the revolutionary. So a course on Milton is by necessity a course on literature and revolution. We will read *Paradise Lost*, widely regarded as the greatest non-dramatic poem in English, and a few other books to help us prepare for that big one. Some questions: How did the mid-seventeenth century, probably the most tumultuous decades in the history of modern Britain, transform the culture of the English-speaking world? What is the relationship between literature and the state or between literature and radical politics? Is there a poetics of revolution? How can a poet who seems to be writing for Sunday school--about God and Adam and Eve and the serpent--really have been writing about rebellion all along?

Requirements/Evaluation: one 6- to 8-page paper, one 10- to 12-page paper, informal weekly writing assignments, and active seminar participation

Prerequisites: a 100-level ENGL course, or a score of 5 on the AP English Literature exam, or a score of 6 or 7 on the Higher Level IB English exam.

If you are interested in taking the course without the prereq, do contact Prof. Thorne.

Enrollment Limit: 25

Enrollment Preferences: English majors

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ENGL 315(D1) REL 319(D2)

Attributes: ENGL Literary Histories A

Not offered current academic year

REL 320 (F) "You Do You!" The Ethics and Politics of Personal Authenticity

From the breathtaking expansion of the "self-help" industry to corporate advertisement, from the fashion and entertainment industries to cultural politics around sexuality and race, the rhetoric and ideal of personal authenticity pervades our daily existence. From every corner we are told: "To thine own self be true!" This powerful moral ideal has arguably become an inescapable and hegemonic frame of U.S. cultural life in the 21st century (and more broadly middle-class life around the globe). The imperative of authentic self-realization -- to discover and become your "true self," in opposition to mere conformity to social conventions and independent of external expectations -- is seen as essential if we are to live a healthy and fulfilling life, and to fully realize what it means to be human in the deepest sense. This course will interrogate this ideal and imperative of personal authenticity from several angles. We will begin by examining some contemporary manifestations of this ethos. We will then explore the historical roots and evolution of the emphasis on authentic selfhood in the modern West, as well as comparable notions of sincerity, selfhood, interiority, and introspection in other (non-liberal, non-Christian) cultural contexts and religious traditions. We will also consider the ideal of authenticity in light of contemporary social theory, as well as engage a variety of ethical-political critiques of authenticity. Through this, we will investigate a number of important questions: Is there such a thing as the "true self" that is autonomous and free of social influences and norms, and how does one discover this true self? What are the limits and social consequences of this aspiration towards authentic selfhood? What are the effects of the widespread commodification of authenticity, and how should we understand the relation between personal authenticity and the conditions of late-stage capitalism? Is the rhetoric of personal authenticity simply an expression of narcissistic individualism, or is there a higher moral value and ideal that it speaks to? Can community cohesion and shared collective purpose be sustained alongside the imperative of authenticity? How does the ideal of authentic selfhood interact with collective or socially-conferred identities (like race, heritage, or religion)? Is personal authenticity ultimately just a white secular value, or is it an available and achievable ideal for those who do not fit this hegemonic mold?

Requirements/Evaluation: In-class participation; Personal journaling; Semester-long research project with multiple stages and steps, culminating in a final 12-15 page paper; 3 reading response papers (that serve as steps towards research project)

Prerequisites: None

Enrollment Limit: 15

Enrollment Preferences: Religion majors; Juniors and seniors

Expected Class Size: 10

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Not offered current academic year

REL 325 (F) Faith and Profit in the Medieval Mediterranean

Cross-listings: HIST 325

Secondary Cross-listing

In many historical societies, there have been tensions between the demands of economic and religious life. What can I sell, what should I do with money, and how shall I interact with strangers? What is the relationship between religious ideals and the habits of everyday life? These questions can become especially acute when representatives of two or more competing belief systems interact with each other. The medieval Mediterranean

provides numerous rich examples of societies and individuals facing these questions. In this class, we will look at how medieval Jews, Christians, and Muslims resolved these and other dilemmas in the market societies surrounding the Mediterranean basin, as they created their own forms of religious law and economic philosophy. In the process, we will gain a more profound understanding of the roots of modern debates about capitalism, property, and economic justice.

Requirements/Evaluation: Attendance and participation, two short papers, one final 12-15-page research paper

Prerequisites: None

Enrollment Limit: 25

Enrollment Preferences: Junior and senior History majors

Expected Class Size: 15-20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 325(D2) HIST 325(D2)

Attributes: HIST Group C Electives - Europe and Russia HIST Group P Electives - Premodern

Not offered current academic year

REL 330 (S) Modern Jewish Political Theory

Cross-listings: PSCI 375 / JWST 492

Primary Cross-listing

By the late 19th century, Jews across Europe were faced with an urgent political problem. Amidst burgeoning national self-consciousness throughout the continent, despite the liberatory promises of the Enlightenment, Jews remained a vulnerable, segregated, and stigmatized minority population. Jews had to decide where to pin their hopes. Should they ally themselves with the liberals or the communists? Should they embrace nationalism or cosmopolitanism? Should they, perhaps, abandon Europe altogether and re-constitute themselves elsewhere? If so, should they focus their efforts on relocation to the historical land of Israel? Or could they go anywhere? Wherever they might go, should they aspire to build a modern Jewish nation-state, a semi-autonomous Jewish community, or some other arrangement? Should this coincide with the cultivation of a distinctively Jewish modern language? If so, should it be Hebrew or Yiddish? In this course we will assess various answers to these questions proffered by Jewish political thinkers in the modern period. We will pay particular attention to the construction of "Jews" and "Judaism" in these arguments. And we will ask persistently: what constitutes a "Jewish justification" for a political claim in modern Jewish political theory? Coverage will include: Jewish liberalism, political Zionism, Yiddishist autonomism, messianic quietism, and other views. We will read mostly primary sources, including texts by: Hermann Cohen, Theodore Herzl, Chaim Zhitlowsky, Franz Rosenzweig, Leo Strauss, Hannah Arendt, and many others.

Requirements/Evaluation: six short (1-2 pages) response papers; two 6- to 8-page papers, each analyzing a different view in depth; a final 18- to 20-page paper that incorporates the two previously submitted 6-8 page papers, but also compares the two views and adjudicates between them

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: Religion majors, Jewish Studies concentrators, and Political Science students on the "Theory" track

Expected Class Size: 18

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 330(D2) PSCI 375(D2) JWST 492(D2)

Attributes: JWST Capstone Course JWST Core Electives

Not offered current academic year

REL 332 (F) Islam and Feminism

Cross-listings: ARAB 332 / WGSS 334

Primary Cross-listing

This course examines the relationship between feminism and Islam, exploring Islamic feminism, decolonial feminism, and the critiques of imperialist feminism, homonationalism, and femonationalism. The first part of the course will begin with a critical examination of orientalist and colonial representations of Muslim women as oppressed and in need of liberation. We will then explore Muslim responses to such critiques that were entwined with nationalist and independence movements. This historical backdrop is critical to understanding why the question of women and their rights and roles become crucial to Muslim self-understanding and Islamic reform. The second part of the course will explore the breadth of Islamic feminist literature, covering: 1) feminist readings of scripture; 2) feminist critiques of Islamic law; and 3) feminist theology. The final part of the course will focus on Muslim feminist and decolonial feminist critiques of feminism and its link to imperialism and the weaponization of gender and sexuality in global discourse.

Requirements/Evaluation: weekly responses, midterm essay, final research paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Religion, Arabic Studies, Women's, Gender and Sexuality Studies

Expected Class Size: 10

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 332(D2) ARAB 332(D2) WGSS 334(D2)

Fall 2024

SEM Section: 01 MR 2:35 pm - 3:50 pm Saadia Yacoob

REL 334 (S) Imagining Joseph

Cross-listings: ANTH 334 / COMP 334 / JWST 334

Secondary Cross-listing

Beloved son, rival brother, faithful servant, dreamer, seer, object of desire, lover, husband, bureaucrat, Joseph is one of the most fully-limned and compelling figures in the Jewish, Christian, and Muslim scriptural traditions. The story of Joseph unfolds over fourteen chapters in the Hebrew Bible, and is the subject of the fourth longest sura in the Qur'an. Through millennia, the story of Joseph has inspired a wealth of interpretations, commentary, apocrypha, re-tellings, and back-story, including an apocryphal book of scripture about Joseph and his wife, Asenath, Sufi poetry about Joseph and Zuleikha (Potiphar's wife), a trilogy by the 20th century German novelist Thomas Mann, a musical by Andrew Lloyd Weber, and many expressions in Western visual art. The course will explore these various expressions, looking to them for the ways in which Joseph has captured the imaginations of peoples and cultures across time and space. The course will be organized as a collaborative seminar in which the class will read the foundational scriptures together, followed by thematic discussions to which students will contribute insights from their own readings of particular peripheral texts. Students will learn the pleasures of close and intense exegetical reading in approaching the Hebrew Bible and Qur'an, as well as the more expansive pleasures of linking post-scriptural expressions together.

Requirements/Evaluation: occasional response papers; substantial final project and paper; class participation

Prerequisites: none

Enrollment Limit: 12

Enrollment Preferences: based on responses to a questionnaire

Expected Class Size: 12

Grading: no pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 334(D2) ANTH 334(D2) COMP 334(D1) JWST 334(D2)

Attributes: JWST Core Electives

Spring 2025

SEM Section: 01 W 1:10 pm - 3:50 pm Peter Just

REL 335 (S) Humanitarianism and Jewish History (WS)

Cross-listings: JWST 434 / HIST 434

Secondary Cross-listing

In the twentieth century, Jewish history and humanitarian history became deeply intertwined. As the victims of persecution and expulsion, mass violence and genocide, Jews repeatedly figured as the recipients of aid and humanitarian intervention. At the same time, Jewish political figures, legal thinkers, intellectuals and scholars, social activists, and aid workers played central roles in the establishment of humanitarian organizations and in debates about the moral, political, and legal frameworks that have shaped approaches to humanitarianism across the decades since World War I. This research seminar is designed to open up big questions about the history of humanitarianism and to carve out space for students to conduct research on a particular place, time, and aspect of that larger history in conversation with other students working on related topics. In the first half of the semester, in discussions of common readings, we will examine various works of scholarship that connect to the history of humanitarianism from the nineteenth century to the present. Beginning in the first half of the semester and with greater intensity in the second half of the semester, you will conduct independent archival research on some aspect of the history of humanitarianism using the digitized archives of the American Jewish Joint Distribution Committee, culminating in a twenty-plus-page paper. In the final weeks of the semester, the seminar will continue to meet weekly as a research colloquium, to provide a forum for you to present your research and drafts in progress and to give feedback on fellow students' work. In this seminar, we are not merely studying history; you are actually doing history. Over the semester, you will learn how to pose historical questions; to engage critically with readings beyond summarizing them; to synthesize an enormous amount of source material; and to learn how to write more clearly. The goal is for each student to produce a polished research paper based on engagement with archival sources and relevant secondary literature that will serve as a capstone to your coursework at Williams or as a potential jumping-off point for future research projects, including a senior thesis in History or Jewish Studies.

Requirements/Evaluation: class participation, several short papers, oral presentations, and a 20-page research paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: History majors and Jewish Studies concentrators

Expected Class Size: 10

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

JWST 434(D2) REL 335(D2) HIST 434(D2)

Writing Skills Notes: Students will write two drafts of their research paper before submitting the final paper for a grade. They will receive timely comments on drafts from professor and peers, to be incorporated into their final paper.

Attributes: GBST Borders, Exiles + Diaspora Studies HIST Group C Electives - Europe and Russia JWST Capstone Course JWST Core Electives

Spring 2025

SEM Section: 01 W 7:00 pm - 9:40 pm Alexandra Garbarini

REL 340 Science, Religion, and the (post)colony: Critical approaches to the global history of knowledge (DPE)

Histories of science and religion have been deeply intertwined with colonial and postcolonial history. Colonial claims to legitimacy were often rooted in perceptions of scientific and technological superiority, and colonial expansion often marched in lockstep with missionary activity and forced conversions. In the process, race and human difference emerged as concepts at the intersection of scientific and religious discourses and was forged within the colonial framework. This colonial history of science and religion impacted how scientific and religious thought, practices and institutions developed through the period of decolonization and into today. Similarly, the attendant history of race and human difference continues to influence postcolonial and contemporary discourses around race, ethnicity, identity and migration. In this course, we will trace key moments in the history of science and religion and their relation to coloniality. We will start in the sixteenth century with the rise of modern European empires, move into the height of modern colonialism, indigenous genocides and chattel slavery, and trace decolonization from the middle of the nineteenth into today. Throughout, we will investigate how science and religion emerged as concepts, practices and institutions, and how these narratives impacted, and were impacted by colonial expansion and history. We will pay particular attention to questions of race, gender, sexuality and human difference as key concepts and practices that emerged at the intersections of science, religion and (post)colonialism

Requirements/Evaluation: 2 response papers (3-5pages each) + final project (could be a 10-15p paper or creative project of any kind)

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: Concentrators, followed by seniors and juniors

Expected Class Size: 15

Grading:

Distributions: (D2) (DPE)

Difference, Power, and Equity Notes: The course addresses questions of race, gender, sexuality and human difference as seen through the history of science, technology and medicine. Students will creatively engage with critical race theory, postcolonial theory and queer theory. They will also investigate human suffering as a category that provides a deeper understanding of difference, diversity and equality.

Not offered current academic year

REL 347 (F) Monstrosity

Cross-listings: STS 411

Primary Cross-listing

The history of science is full of monsters. From the grotesque homunculi of alchemical lore, through the stitched-together corpses of the gothic imagination, to the fearsome mutants of the atomic age, each era has birthed its own nightmares as it has strived to unlock the secrets of nature. At the heart of this course lies the premise that monsters--be they born of alchemy, literature, or the lab--serve as critical mirrors to a society's norms, embodying the deviations and transgressions against the constructed "normal" within various cultural and historical contexts. Monsters often challenge and redefine boundaries, reflecting inherent ideas of the natural, anxieties about gender and race, and troubling binary oppositions such as human versus animal, animate versus inanimate, and the living versus the dead. This course will show how the concept of monstrosity has shaped scientific inquiry, medical practices, and technological advancements. We will trace a roughly chronological and thematic journey navigating through different epochs and aspects of monstrosity: from early notions of the connection between demons and disease, through the marvels of the "Scientific Revolution," to the spectacle of anatomical wonders and "freak shows." We will explore the eerie corridors of Gothic and early horror literature, where science births its own type of monsters, and scrutinize how the dawn of evolutionary theory produced new notions of monsters, mutants, and other anomalous bodies. The course will further examine the dark intersections of eugenics, race, and monstrosity, before venturing into the realm of genetic anomalies and anxieties reflecting changing notions of biological inheritance. We will explore the concepts of abjection and the monstrous feminine, revealing how monstrosity intersects with the constructions of gender, sexuality, and desire. We will spend a week on the psychological appeal of horror and speculations about why we love to be terrorized. Finally, we look ahead to the future, contemplating how ongoing scientific and medical innovations continue to redefine the boundaries of what is considered monstrous. *(This course will function as a senior seminar for Science & Technology Studies concentrators, but it is also open to students with other concentrations/interests.)*

Requirements/Evaluation: Weekly critical reflections, an independent research project culminating in a 10-15 page research paper (Alternatively, students may opt to create a work of fiction paired with a shorter research paper instead of the final research paper, pending the instructor's approval).

Prerequisites: none.

Enrollment Limit: 15

Enrollment Preferences: Preference will be given to STS concentrators.

Expected Class Size: 10

Grading: no pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 347(D2) STS 411(D2)

Attributes: STS Senior Seminars

Fall 2024

SEM Section: 01 TF 2:35 pm - 3:50 pm Jason Josephson Storm

REL 353 (S) Disinterest in the Bhagavad Gita

Cross-listings: ENGL 353 / COMP 313 / ASIA 351

Secondary Cross-listing

In this course, students will read the *Bhagavad Gita* alongside selected responses to it. These responses range from philosophical and theological commentaries written in Sanskrit by Shankaracharya, Abhinavagupta, and Ramanuja, to later "Bhakti" poetic responses in other Indian languages, to 18th and 19th century European aesthetic and political commentary (Herder, Schlegel, Hegel), to the work of 20th century commentators like M.K. Gandhi, B.G. Tilak, B.R. Ambedkar and D.D. Kosambi. We will examine the *Gita's* theory of action and the place of disinterest in this theory. We will inquire into the social, metaphysical, and political conditions of possibility of such disinterestedness, and think about disinterestedness itself as a condition for political action and aesthetic experience. Finally, we will reflect on how such a comparative history of interpretation might help us model a dialectical history of thought.

Requirements/Evaluation: Weekly meetings, weekly reading; weekly essay or response. Attendance in 2-3 lectures over the semester.

Prerequisites: No prerequisites

Enrollment Limit: 10

Enrollment Preferences: Majors in English and Comparative Literature; Religion, Classics, or Philosophy majors; Sophomores looking to major in any of these.

Expected Class Size: 8-10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ENGL 353(D1) COMP 313(D1) REL 353(D2) ASIA 351(D1)

Attributes: ENGL Literary Histories A

Spring 2025

TUT Section: T1 TBA Paresh Chandra

REL 358 (F) Religion and Law (DPE)

Cross-listings: GBST 358

Primary Cross-listing

This course explores the concept of "law" through an investigation of the complex relationship between law, ethics, and religion. In doing so, we will look at legal theoretical texts as well as legal anthropological studies to pose critical questions about the nature of law, the functioning logic of law, the relationship between law and lived experience, and the legal construction of categories and facts. In the course, we will consider two intersections of religion and law: the particularities of religious legal traditions and the relationship between religion and secular law. Topics will include the secular legal construction of religion, the relationship between law and ethics, the nature of legal hermeneutics, and the racial, gender, and sexual politics of legal interpretation.

Requirements/Evaluation: reading response, two essays, final research paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Religion majors

Expected Class Size: 10

Grading: no pass/fail option, yes fifth course option

Distributions: (D2) (DPE)

This course is cross-listed and the prefixes carry the following divisional credit:

GBST 358(D2) REL 358(D2)

Difference, Power, and Equity Notes: Law is seen as both a repressive and liberatory force. In taking a critical approach to the nature of law and legal interpretation, this course prepares students to think about the language of "rule of law," "order," and "justice" as a complex relationship between law and power.

Not offered current academic year

REL 360 (F) The Gothic Cathedral: An Art History

Cross-listings: ARTH 360

Secondary Cross-listing

Through their enormous scale, through the gravity-defying complexity of their construction, and through the sumptuousness of their materials and decoration, Gothic cathedrals -- the medieval equivalent of the blockbuster movie, and then some -- have amazed visitors for centuries. The widespread social media reaction of shock and dismay to the fire at Notre Dame Cathedral in Paris four years ago, moreover, indicates that this power of the cathedral to dazzle and to capture hearts remains very much alive. But how have art historians, specifically, made sense of these extraordinary, and extraordinarily complex, monuments? And how have the questions they have asked about the cathedral changed over time? Through a close examination of a number of influential books, in particular -- each one of them a kind of miniature cathedral in its own right -- this 300-level seminar will investigate the shifting interpretation of the Gothic Cathedral over the past 150 years. In so doing, the seminar aims to shed light not only on the fascinating multiplicity of realities that make up the Gothic cathedral but also on the changing shape of the discipline of art history itself, from its beginnings to the early 2020s.

Requirements/Evaluation: participation in class discussion; 1 or 2 oral presentations; four 3-4-page papers, and a 6-8-page paper

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: art majors and sophomores, but open to all

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 360(D1) REL 360(D2)

Attributes: ARTH pre-1800

Not offered current academic year

REL 397 (F) Independent Study: Religion

Religion independent study.

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Fall 2024

IND Section: 01 TBA Denise K. Buell

REL 398 (S) Independent Study: Religion

Religion independent study.

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Spring 2025

IND Section: 01 TBA Denise K. Buell

REL 401 (F) Issues in the Study of Religion

To be conducted as a working seminar or colloquium. Major issues in the study of religious thought and behavior will be taken up in a cross-cultural context enabling the student to consolidate and expand perspectives gained in the course of the major sequence. Topics will vary from year to year. In keeping with the seminar framework, opportunity will be afforded the student to pursue independent reading and research.

Requirements/Evaluation: class presentations, short writing assignments to build towards final project, and a substantial research project

Prerequisites: senior Religion major or permission of instructor

Enrollment Limit: 15

Enrollment Preferences: senior Religion majors

Expected Class Size: 15

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

Fall 2024

SEM Section: 01 W 1:10 pm - 3:50 pm Jason Josephson Storm

REL 420 (F) Islam and the Image (DPE) (WS)

Cross-listings: ARTH 521

Secondary Cross-listing

This seminar responds to a recent incident at a US liberal arts university where a professor was sacked for showing images of Prophet Muhammad as part of her section on Islamic art. Why is image-making so hotly contested in Islam? What is the history of figural depictions in this tradition? The seminar explores artworks made for Muslim patrons from the medieval period to the modern era, considering how paintings produced for Muslim audiences can be situated within the frameworks of "Islamic art," a loaded historiographical term that has been questioned in recent times. The seminar also addresses some of the major problems that continue to haunt art scholarship in the field. For most of its history, the academic study of Islamic art has seldom considered contemporaneous literary voices that shed light on the motivations behind artworks. Furthermore, the historiography, deeply entrenched in its colonial and orientalist roots, has largely isolated images from their supporting texts--a curious oversight in light of the fact that painting in Muslim lands has historically been primarily an art of the book. These biases have affected the way museums have collected, displayed and interpreted paintings. For example, Western museums continue to place figural depictions made for books and albums in "South Asian" collections while textual manuscripts and calligraphic specimens made for the same Muslim audiences--even at times bound in the same albums--are categorized as "Islamic art." What does this isolation of text from image imply about prevailing views of Islamic art? To better understand the cultural, historical and religious context surrounding artworks students will read primary literature ranging from autobiography to devotional poetry, often written by the very patrons and subjects of the paintings to be discussed.

Requirements/Evaluation: class participation, short weekly writing assignments, final essay project

Prerequisites: Undergraduates wishing to enroll must have taken at least one art history course or one religious studies course. Undergraduates must email indicating their interest in the course prior to enrolling.

Enrollment Limit: 19

Enrollment Preferences: MA students, then advanced undergraduates

Expected Class Size: 12

Grading: no pass/fail option, no fifth course option

Distributions: (D2) (DPE) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 521(D1) REL 420(D2)

Writing Skills Notes: Weekly writing assignments consisting of 300-500 words. Final papers 15-20 pages for graduate students. 12-15 pages for undergraduate students. 1-page abstract for the final paper due by mid-November. A 4-5 page project outline due right after Thanksgiving break. After receiving feedback and comments from the instructor, the final paper will be due in the last week of classes.

Difference, Power, and Equity Notes: Highlights a global art history that is underrepresented. The class focuses on pluralistic engagements with non-Western cultures and epistemologies.

Attributes: ARTH pre-1800

Not offered current academic year

REL 425 (S) Fragments and Healing: Disability Studies and Late Antique Art

Cross-listings: ARTH 425 / ARTH 584

Secondary Cross-listing

This seminar will investigate some of the ways that contemporary Disability Studies can help us see and think about the complexities of differently

abled bodies in Late Antiquity (broadly, from ca. 200 until ca. 750), the formative period for Christian art (and consequently for much of Western art). Disability Studies is an extremely active and rich body of literature and art that has not often been brought into conversation with historical periods of art, and so this seminar seeks to open up discussion of the insights possible from that conversation, not only how Late Antique art can be re-interpreted, but also how that period of art can reveal under-explored areas in the field of Disability Studies. The seminar will undertake a mutual interrogation of accepted notions in both fields and, in this way, to explore some new understandings of Disability Studies' capacities for allowing us to think *with* our art, culture, and bodies. The means at our disposal for this seminar are art of Late Antiquity and of the contemporary world, and that idea of mutual interrogation also operates in our study and display of that art. The seminar will look at art of healing and recuperation, art produced by and directed at diversely-abled bodies, and at fragments and restoration, and think about art as documents, reflections, and determinants of those bodies, now and in the past. It will, for this reason, work around the collection of WCMA, with exhibition and collection research, and the historical archives of the Library holdings, so that the widest possible study of bodies and difference is opened for our thinking and dialogue.

Requirements/Evaluation: participation in discussion; three 1-2-page reading reports; one 3-5-page exhibition response; one 15-20-page final essay

Prerequisites: none

Enrollment Limit: 12

Enrollment Preferences: senior art-history majors and graduate students; other students will need instructor consent

Expected Class Size: 12

Grading: no pass/fail option, no fifth course option

Unit Notes: In this seminar, students will develop skills of crafting clear and persuasive arguments through an iterative writing process. Further, to help them achieve these goals, they will receive timely comments on their written work.

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 425(D1) ARTH 584(D1) REL 425(D2)

Attributes: ARTH pre-1800

Not offered current academic year

REL 493 (F) Senior Thesis: Religion

Religion senior thesis; this is part of a full-year thesis (493-494).

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Fall 2024

HON Section: 01 TBA Denise K. Buell

REL 494 (S) Senior Thesis: Religion

Religion senior thesis; this is part of a full-year thesis (493-494).

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Spring 2025

HON Section: 01 TBA Denise K. Buell

REL 497 (F) Independent Study: Religion

Religion independent study.

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Fall 2024

IND Section: 01 TBA Denise K. Buell

REL 498 (S) Independent Study: Religion

Religion independent study.

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

Spring 2025

IND Section: 01 TBA Denise K. Buell

Winter Study -----

REL 11 Explorations in Embodied Consciousness through Yoga and Meditation

Have you ever wondered what it means to say you are alive? Diverse yoga traditions have been exploring this question in depth for centuries. Yoga proposes we know existentially through experience, and we know intellectually with various forms of thought and language. This course emphasizes experiential explorations while introducing key terms from the tradition for orientation. We explore how experiential knowledge across the spectrum of our existence is indispensable to support positive transformation in our moment-by-moment lived, embodied experience. Yoga offers practical means for direct, experiential knowledge of ourselves specifically through meditation. This course begins with each participant undertaking individual, formal instruction in Neelakantha Meditation as taught in Blue Throat Yoga. In the first week of class, each participant will be scheduled for a one-hour time slot for this personal teaching to take place. This meditation is an easeful practice anyone can learn through this formal process of instruction. We then move as a class into explorations of embodied sensation in conjunction with practical, concrete anatomical information about muscles and bones, breathing and organs, mind and senses. Through practices of yoga asana, ballwork, body scan, breathing, journaling and *savasana* we gain access to embodied, experiential knowledge. Key select ideas from yoga tradition help us to name and register what is happening in our experience, like a map helping us know where we are in a territory. To further our understanding we read from the Recognition *Sutras*, a pithy tenth century yoga masterpiece from Kashmir. Each week we welcome a guest teacher sharing their expertise in practice and study. Out of class activities include online yoga anatomy course, anatomy coloring book, sutra text reading, personal embodied practice and journaling. Three two page journal entries and a final project presentation, video or paper is also required.

Requirements/Evaluation: Other: Selected journal excerpts and option for presentation, performance, video or paper for final project.

Prerequisites: None

Enrollment Limit: 12

Enrollment Preferences: Demonstrated interest in embodied practices and reflective inquiry; interconnections and relevance of this course with the academic and campus life of the student.

Expected Class Size: NA

Grading:

Unit Notes: Tasha Judson, M.Ed., E-RYT500 and director of Tasha Yoga, has taught yoga full time for over twenty years and travels regularly to India. An authorized teacher of meditation, she is excited to bring her unique network of connections to this course.

Materials/Lab Fee: \$300

Attributes: EXPE Experiential Education Courses STUX Winter Study Student Exploration

Not offered current academic year

REL 30 (W) Senior Project: Religion

An advanced course for senior Religion majors (who are not writing theses) to further develop their senior seminar paper into a polished 25 page research paper (which will also be the focus of a brown-bag presentation during the spring semester). The course will help the students with general research methods, workshoping, paper writing, and presentation practice.

Class Format: senior project

Requirements/Evaluation: participation in research and writing workshops, completion of research project.

Prerequisites: REL 401

Enrollment Limit: 10

Enrollment Preferences: For senior religion majors

Expected Class Size: 10

Grading: pass/fail only

Not offered current academic year

REL 31 (W) Senior Thesis: Religion

Religion senior thesis.

Class Format: thesis

Grading: pass/fail only

Not offered current academic year

REL 99 (W) Independent Study: Religion

Open to upperclass students. Students interested in doing an independent project (99) during Winter Study must make prior arrangements with a faculty sponsor. The student and professor then complete the independent study proposal form available online. The deadline is typically in late September. Proposals are reviewed by the pertinent department and the Winter Study Committee. Students will be notified if their proposal is approved prior to the Winter Study registration period.

Class Format: independent study

Grading: pass/fail only

Not offered current academic year