

RELIGIOUS STUDIES

Department Website: <https://divinity.uchicago.edu/academics/undergraduate-program-religious-studies> (<https://divinity.uchicago.edu/academics/undergraduate-program-religious-studies/>)

PROGRAM OF STUDY

The program in Religious Studies introduces students to the academic study of religion. Students in Religious Studies learn how to think, talk, and write about religion in a way that is well-informed, rigorously critical, and responsibly engaged. The study of religion investigates how human societies construct practices, seek meanings, and pose questions about their world. These investigations may be constructive, cultural, and/or historical. Since it touches all facets of human experience, the study of religion is a crucial conversation partner with other fields of study and draws on the entire range of humanistic and social scientific disciplines. Students in the program can explore numerous religious traditions, including Buddhism, Christianity, Daoism, Hinduism, Islam, Jainism, Judaism, and Shinto are exposed to the sources, problems, methods, and methodologies of our diverse areas of study. The interests of our students may be descriptive, explanatory, and/or normative.

PROGRAM REQUIREMENTS

Religious Studies majors have the option of pursuing one of two tracks: the Regular Track or the Research Track. Students in the Regular Track must take eleven courses for the major, including RLST 10100 Introduction to Religious Studies and at least one introductory-level ("Gateway") course. There is no order in which these courses need to be taken. Students in the Research Track will also complete these requirements; in addition, they will complete a BA thesis during two BA seminars: RLST 29800 BA Research Seminar I and RLST 29900 BA Research Seminar II. This BA thesis is typically completed in a student's fourth year. Students who wish to pursue the Research Track must officially declare their intention to do so with the Director of Undergraduate Studies by the end of Spring Quarter during their third year. Only students in the Research Track are eligible for departmental honors. Students double majoring may submit one research paper for both majors by submitting the proper form to the Director of Undergraduate Studies (see below). If a student is double majoring and is completing comparable BA paper seminars in another department, they may not need to take the RLST BA Paper Seminars, at the discretion of the Director of Undergraduate Studies.

Students with permission to enroll in graduate Divinity School courses may count them toward the major. The course codes for graduate Divinity School courses are as follows: AASR, BIBL, DVPR, HCHR, HIJD, HREL, ISLM, RAME, RELP, RETH, RLVC, and THEO. Students who wish to receive credit in the major for non-departmental courses must submit a petition to the Director of Undergraduate Studies. Such requests are decided on a case-by-case basis. For courses taken at an institution other than the University of Chicago (or an institution at which a student is enrolled as part of a study abroad program that is sponsored by the University of Chicago), students must also receive approval for transfer credit from the Office of the Dean of Students. For more information, see Transfer Credit (<http://collegecatalog.uchicago.edu/thecollege/transfercredit/>).

Introductory Course Requirement

Students in Religious Studies are required to take an introductory-level ("Gateway") course. It need not precede other course work in the major, but students are advised to have completed it by the end of their second year. Gateway courses include (but are not limited to) RLST 11004 Introduction to the Hebrew Bible, RLST 12000 Introduction to the New Testament: Texts and Contexts of Interpretation, and RLST 11030 Introduction to the Qur'an. An updated list of the Gateway courses offered each year may be found on the program's website. Students who completed all three quarters of the general education sequence SOSC 17100-17200-17300 Religion: Cosmos, Conscience, and Community I-II-III do not need to complete the Gateway requirement and can instead take an RLST course of their choice.

Students who first enrolled at the University of Chicago in or after 2022 are required to take RLST 10100 Introduction to Religious Studies. Any substitution for RLST 10100 must have the approval of the Director of Undergraduate Studies.

Course Distribution

Religion is expressed in many forms throughout the world's cultures, and the academic study of religion therefore requires multiple perspectives on its subject. Students of religion should have some knowledge of the historical development of specific religious traditions, understand and critically engage the ethical and intellectual teachings of various religions, and begin to make some comparative appraisals of the roles that religions play in different cultures and historical periods. To introduce students to these multiple perspectives on religion and to provide a sense of the field as a whole, students are required to take at least one course in two of the following areas. To identify the areas, refer to the RLST number range (see below).

A. Historical Studies in Religious Traditions: courses that explore the development of particular religious traditions, including their social practices, rituals, scriptures, and beliefs in historical context (RLST 11000 through 15000, 20000 through 22900).

B. Constructive Studies in Religion: courses that investigate constructive or normative questions about the nature and conduct of human life that are raised by religious traditions, including work in philosophy of religion, ethics, and theology (RLST 23000 through 25900).

C. Cultural Studies in Religion: courses that introduce issues in the social and cultural contingencies of religious thought and practice by emphasizing sociological, anthropological, and literary-critical perspectives on religion, and by raising comparative questions about differing religious and cultural traditions (RLST 26000 through 29500).

Senior Seminar and BA Paper

The two-quarter senior sequence (RLST 29800 BA Research Seminar I and RLST 29900 BA Research Seminar II) will assist students in the Research Track with the preparation of the required BA paper. During May of their third year, students will work with the Director of Undergraduate Studies to choose a faculty adviser and a topic for research, and to plan a course of study for the following year. To begin the BA paper, a student must complete the BA Project Proposal Form and have it signed by the Director of Undergraduate Studies, typically by the end of the Spring Quarter of their third year.

In their fourth year, students in the Research Track will take part in the BA paper seminar convened by a preceptor during the Autumn and Winter Quarters. This seminar will allow students to prepare their bibliographies, hone their writing, and present their research. Students will register for RLST 29800 BA Research Seminar I in the Autumn Quarter and for RLST 29900 BA Research Seminar II in the Winter Quarter. The BA paper will be due the second week of Spring Quarter. The length is typically between thirty and forty pages, with the upward limit being firm.

This program may accept a BA paper or project used to satisfy the same requirement in another major if certain conditions are met and with the consent of the other program. The student will only have to take the BA paper seminars for one of the two majors. Approval from both departments is required. Students should consult with the departments by the earliest BA paper proposal deadline (or by the end of their third year if neither program publishes a deadline). A consent form, to be signed by both departments, is available from the College Academic Advising Office. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student's year of graduation.

GRADING

Religious Studies majors must receive quality grades in all courses in the major. With consent of instructor, nonmajors may take Religious Studies courses for P/F grading. Faculty will determine the criteria that constitute a Pass.

HONORS

Honors are awarded by the Divinity School's Committee on Undergraduate Studies. Students who write senior papers deemed exceptional by their faculty advisers will be eligible for consideration for graduation with honors. Only students in the Research Track are eligible for honors. To be considered for honors, students in the Research Track must also have a 3.5 GPA or higher in the major and a 3.25 GPA or higher overall. Please see the program's website for a full list of honors and awards.

SUMMARY OF REQUIREMENTS

Regular Track

RLST 10100	Introduction to Religious Studies	100
One introductory-level ("Gateway") course		100
At least two courses in three major areas (Historical, Constructive, Cultural Studies)		200
Seven additional courses in Religious Studies		700
Total Units		1100

Research Track

RLST 10100	Introduction to Religious Studies	100
One introductory-level ("Gateway") course		100
At least two courses in three major areas (Historical, Constructive, Cultural Studies)		200
Seven additional courses in Religious Studies		700
RLST 29800	BA Research Seminar I	100
RLST 29900	BA Research Seminar II	100
Total Units		1300

MINOR PROGRAM IN RELIGIOUS STUDIES

The minor in Religious Studies requires a total of six courses. For students who first enrolled at the University of Chicago in or after 2022, RLST 10100 Introduction to Religious Studies is required of all minors, unless the Director of Undergraduate Studies approves a substitution for this course.

The remaining five courses should be chosen to reflect a broad understanding of the academic study of religion. Of these five, students must take at least one course in two of our three areas of study [Historical Studies (A), Constructive Studies (B), and Cultural Studies (C)]. Courses in the minor may not be double counted with the student's major(s) or with other minors, and may not be counted toward general education requirements. Courses in the minor must be taken for quality grades, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers. As with the major, students with permission to enroll in graduate Divinity School courses may count these toward the minor.

The student must complete a substantial (at least 10–15 pages) paper or project. It is expected that this paper will normally be written as part of the student's course work for the minor. This work should engage critically with primary source materials and exemplify methodological sophistication in the study of religion, and should earn a grade no lower than B–. Students should send the completed paper to the Director of Undergraduate Studies for fulfillment of this requirement.

Students who elect the minor program in Religious Studies must meet with the Director of Undergraduate Studies to declare their intention to complete the minor. Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) forms are available online or from the student's College adviser.

Sample Program

The following group of courses would satisfy a minor in Religious Studies:

RLST 10100	Introduction to Religious Studies	100
RLST 11004	Introduction to the Hebrew Bible	100
RLST 22701	Religion and Society in Medieval Spain	100
RLST 26311	Islam and Biomedicine	100
RLST 27602	Religion, Gender and the State	100
RLST 28705	Christian Iconography	100
Total Units		600

RELIGIOUS STUDIES COURSES

RLST 10100. Introduction to Religious Studies. 100 Units.

What is religion? Is it the source of truth? Is it fiction? Believe it or not, religion affects what we think, what we do, and how we situate ourselves and others. In this introductory course, we will examine the intertwined histories of the concept of religion and the academic study of religion. We will familiarize ourselves with classical and contemporary theorists of religion and consider the methods, motivations, and historical contexts that have made their theories of religion possible. Along the way, we will survey key concepts such as myth and ritual and relate them to a broader set of problems concerning places, bodies, and politics. Throughout the course, we will discuss the functions of religion within societies, including secular societies, and consider the importance of the study of religion within and beyond the university. There are no prerequisites for this course. All students are welcome.

Instructor(s): Richard Rosengarten (autumn 2024), Foster Pinkney (winter 2025) Terms Offered: Autumn Winter

Note(s): This is the required introductory course for RLST majors.

Equivalent Course(s): SOCI 20541

RLST 11004. Introduction to the Hebrew Bible. 100 Units.

The course introduces the Jewish/Hebrew Bible as a literary treasury with a material history. We will survey the genres and the different works, review scholarly theories about the texts and about ideas in them, and situate them in the history of Israel and Judea and in the culture of ancient Southwest Asia. We will also engage theories of history, literature, and narrative. The course includes a weekly Discussion Section for mixed-modes activities and conceptual discussions.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): NEHC 30504, FNDL 11004, NEHC 20504, JWSC 20120, HIJD 31004, BIBL 31000

RLST 11040. Introduction to the Qur'an. 100 Units.

The primary goal of this course is to introduce students to the text and context of the Qur'an. Emphasis is placed upon both the historical setting as well as the thematic and literary features, major biblical figures, and foundational narratives of the Qur'an. Explorations of medieval exegetical literature on the Qur'an and its reception in the early (8th - 10th century CE) and medieval periods (11th - 15th century CE) will feature in this course.

Instructor(s): Mehmetcan Akpınar Terms Offered: Winter

Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): ISLM 30040, NEHC 11040, MDVL 11040, FNDL 11040, NEHC 30040

RLST 12000. Introduction to the New Testament: Texts and Contexts of Interpretation. 100 Units.

This class introduces students to the texts that make up the New Testament through close readings of representative examples. Through course lectures and readings, students will gain familiarity with the historical, geographical, social, religious, cultural, and political contexts of New Testament literature and the events they narrate. We will also learn about the central literary genres found within the collection of texts that came to form the canonical New Testament, including "gospels," "acts," "letters," and "apocalypses"), and we will examine how awareness of genre conventions enhances our reading of these works. Students will also learn about the distinctive theological and cultural viewpoints contained within various New Testament texts. As we learn about the history of biblical scholarship, especially the goals and methods of biblical interpretation, we will practice refining our questions. Assignments and discussion will allow students to develop their skills as attuned readers of both ancient texts as well as modern biblical scholarship. PQ: No prior knowledge of biblical literature, the ancient world, or Christianity is expected. The only expectation is commitment to engaged discussion about the challenges of interpretation with classmates holding various viewpoints.

Instructor(s): Erin Walsh Terms Offered: Winter

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): BIBL 32500, FNLD 28202, CLCV 22524, MDVL 12500, CLAS 32524

RLST 13900. Introductory Biblical Hebrew I. 100 Units.

This course is the first of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student's grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Emily Thomassen Terms Offered: Autumn

Equivalent Course(s): BIBL 33900

RLST 14000. Introductory Biblical Hebrew II. 100 Units.

This course is the second of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student's grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Emily Thomassen Terms Offered: Winter

Prerequisite(s): BIBL 33900 in Autumn Quarter.

Equivalent Course(s): BIBL 34000

RLST 14100. Introductory Koine Greek I. 100 Units.

In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course.

Instructor(s): Doug Hoffer Terms Offered: Autumn

Equivalent Course(s): BIBL 35100

RLST 14200. Introductory Koine Greek II. 100 Units.

In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course in Spring quarter or thereafter.

Instructor(s): Doug Hoffer Terms Offered: Winter

Prerequisite(s): Must have taken BIBL 35100 in Autumn quarter.

Equivalent Course(s): BIBL 35300

RLST 15100-15200-15300. Introductory Qur'anic Arabic I-II-III.

Introductory Qur'anic Arabic I-II-III

RLST 15100. Introductory Qur'anic Arabic I. 100 Units.

This course is the first in a 3-quarter sequence "Introduction to Qur'anic Arabic" (IQA), which aims to provide students with foundational philological and reading skills by covering the essentials of Qur'anic/Classical Arabic grammar. The 3 quarters of IQA are sequential, and students are strongly encouraged to join in the first quarter. Exceptions can be made on a case by case basis.

Instructor(s): graduate student instructor TBD Terms Offered: Autumn

Prerequisite(s): Graduate and undergraduate students from any department are welcome to register. The absolute minimum prerequisite for IQA I is knowledge of the Arabic script. Training equivalent to at least a quarter of Modern Standard Arabic (MSA) is highly desirable. The IQA sequence is also open to students who may have had more exposure to Arabic (modern or classical) but wish to acquire a solid foundation in Arabic grammar, and/or students who feel they are not yet ready for third-year Arabic courses.

Equivalent Course(s): ISLM 30100, NELC 30100

RLST 15200. Introductory Qur'anic Arabic II. 100 Units.

This course is the second in a 3-quarter sequence "Introduction to Qur'anic Arabic" (IQA), which aims to provide students with foundational philological and reading skills by covering the essentials of Qur'anic/Classical Arabic grammar. This course also features readings of select passages from the Qur'an, #adhith and Tafsir. The 3 quarters of IQA are sequential, and students are strongly encouraged to join in the first quarter. Exceptions can be made on a case by case basis.

Instructor(s): graduate student instructor TBD Terms Offered: Winter

Prerequisite(s): Successful completion of Introductory Qur'anic Arabic I.

Equivalent Course(s): NELC 30200, ISLM 30200

RLST 15300. Introductory Qur'anic Arabic III. 100 Units.

This course is the third in a 3-quarter sequence "Introduction to Qur'anic Arabic" (IQA), which aims to provide students with foundational philological and reading skills by covering the essentials of Qur'anic/Classical Arabic grammar. This course also features readings of select passages from the Qur'an, #adhith and Tafsir. The 3 quarters of IQA are sequential, and students are strongly encouraged to join in the first quarter. Exceptions can be made on a case by case basis.

Instructor(s): graduate student instructor TBD Terms Offered: Spring

Prerequisite(s): Graduate and undergraduate students from any department are welcome to register. The minimum prerequisite for IQA III is the successful completion of IQA II or equivalent training. The IQA sequence is also open to students who may have had more exposure to Arabic (modern or classical) but wish to acquire a solid foundation in Arabic grammar, and/or students who feel they are not yet ready for third-year Arabic courses.

Equivalent Course(s): ISLM 30300, NEHC 30300

RLST 20122. Documentary Cultures in Early Islamicate Societies. 100 Units.

This Seminar for graduate students centers on the use of material and documentary sources for the study of early Islamic history (ca. 640-1000 CE), particularly looking at multiple religious groups, languages, and literary traditions. It will introduce the students to the study of documentary texts such as the Arabic papyri, the expansion of Arabic papyrology as a field, and the integration of literary and non-literary sources. Students will be encouraged and challenged to think of texts also as material objects. We will talk about sources and resources for the study of political, economic, social, and intellectual histories of the Islamicate world; in so doing, we will discuss also methods, problems, and perspectives.

Instructor(s): CECILIA PALOMBO Terms Offered: Autumn

Equivalent Course(s): ISLM 30022, HIST 46000, NEHC 30022, MDVL 20022

RLST 20124. The Bible Throughout History: From the Dead Sea Scrolls to King James. 100 Units.

While the collection of ancient texts found in modern Bibles appears fixed and is read by many people as a source of edification or theological insight, it has not always been this way. Though absent from most Bibles, there is an entire body of literature commonly known as "rewritten bible": early translations, retellings, or entirely new stories with familiar names and faces that update, retcon, or subvert their "biblical" sources. How might we understand these ancient forms of fan fiction? The class will introduce this corpus (including some of the Dead Sea Scrolls) and its sources, production, and historical contexts. We will confront significant problems in understanding religious texts: how is it that some texts become authoritative while other very similar texts do not? Who gets to retell foundational religious narratives, and within what social or political constraints? What does it mean to relate to sacred texts as artistic prompts or imperfect points of departure? Can a biblical text be rewritten for an entirely different religious tradition? We will consider similar questions for contemporary religious practice, asking: how did rewriting the Bible get started, and has it stopped?

Instructor(s): Doren Snoek Terms Offered: Winter

Equivalent Course(s): FNDL 20124, MDVL 20124, JWSC 20924, HIST 29908, CMLT 20124

RLST 20149. Religion in the Eastern Mediterranean: First Millennium BCE. 100 Units.

This course will offer a survey of religious traditions and innovations in the Eastern Mediterranean in the first millennium BCE. Following a comparative, cross-cultural approach, we will cover practices and religious expressions among Phoenicians, Israelites, and Greeks (among others), featuring themes such as communication across divine spheres from "above" and "below," divine participation in the political arena, and divine roles in family life and the funerary realm. We will examine artifacts, iconography, architecture, literature, and documentary sources.

Instructor(s): Carolina López-Ruiz and Simeon Chavel Terms Offered: Winter

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): HREL 30149, BIBL 30149

RLST 2020. Islamicate Civilization II: 950-1750. 100 Units.

This course, a continuation of Islamicate Civilization I, surveys intellectual, cultural, religious and political developments in the Islamic world from Andalusia to the South Asian sub-continent during the periods from ca. 950 to 1750. We trace the arrival and incorporation of the Steppe Peoples (Turks and Mongols) into the central Islamic lands; the splintering of the Abbasid Caliphate and the impact on political theory; the flowering of literature of Arabic, Turkic and Persian expression; the evolution of religious and legal scholarship and devotional life; transformations in the intellectual and philosophical traditions; the emergence of Shi'i states (Buyids and Fatimids); the Crusades and Mongol conquests; the Mamluks and Timurids, and the "gunpowder empires" of the Ottomans, Safavids, and Moghuls; the dynamics of gender and class relations; etc. This class partially fulfills the requirement for MA students in CMES, as well as for NELC majors and PhD students. Instructor(s): Mustafa Kaya Terms Offered: Winter. This course will not be offered for the 2021-2022 academic year.

Prerequisite(s): Islamicate Civilization I (NEHC 20201) or Islamic Thought & Literature-1 (NEHC 20601), or the equivalent

Note(s): The Islamicate Civilization sequence does not fulfill the General Ed requirements

Equivalent Course(s): ISLM 30202, MDVL 20202, HIST 35622, NEHC 30202, HIST 15612, NEHC 20202

RLST 2023. Islamicate Civilization III: 1750-Present. 100 Units.

This course covers the period from ca. 1750 to the present, focusing on Western military, economic, and ideological encroachment; the impact of such ideas as nationalism and liberalism; efforts at reform in the Islamic states; the emergence of the "modern" Middle East after World War I; the struggle for liberation from Western colonial and imperial control; the Middle Eastern states in the cold war era; and local and regional conflicts.

Instructor(s): Carl Shook Terms Offered: Spring. This course will not be offered for the 2021-2022 academic year.

Prerequisite(s): Islamicate Civilization II (NEHC 20202) or Islamic Thought & Literature-2 (NEHC 20602), or the equivalent

Note(s): The Islamicate Civilization sequence does not fulfill the General Ed requirements

Equivalent Course(s): HIST 35623, NEHC 20203, HIST 15613, NEHC 30203, ISLM 30203

RLST 2023. Magic, Miracles, and Medicine: Healthcare in the Bible and the Ancient World. 100 Units.

This course examines the complex issues surrounding the body, disability, and medical care in antiquity. It will be guided by a variety of questions, such as what was the root cause of bodily infirmity and disease in antiquity? How did cultural views of sex, gender, and race influence perceptions of the body and what it meant to be able bodied? Such questions are significant when considering what kind of access to healthcare marginalized groups had. In order to explore these questions, we will examine ancient Mediterranean views of medical care through material remains (e.g., magical amulets and healing shrines) and textual evidence (e.g., Galen and Hippocrates). After considering this wider cultural context, we will examine treatments in the Hebrew Bible, New Testament, and early Christianity. We will also explore how Christian concepts of medical care evolved in light of accounts of Jesus as a divine healer. In addition to this ancient evidence, we will engage with modern disability studies and sociological analyses to better orient our readings. At the end of the course, students will be better acquainted with the complex relationship between religion and medicine and how that affects modern healthcare decisions.

Instructor(s): Richard Zaleski Terms Offered: Spring

Equivalent Course(s): HIPS 20223, CCTS 21021, HIST 25305, HLTH 20223, KNOW 20223, JWSC 20923

RLST 2028. History of Jews in the Middle East. 100 Units.

This class examines the history of Jews in the Middle East from the early modern period, when many Jewish refugees fleeing Spain and Portugal settled in the Ottoman Empire, to the modern Period, when Jews debated and challenged colonialist, reformist, nationalist, leftist, and secular ideologies. Reading novels, memoirs, and new works in the fields of Jewish and Middle Eastern Studies, we will examine how early modernity and modernity gave birth to new identity formations and new frames of belonging. We will visit the unknown histories of early modern Jews who produced translations and explications of the Hebrew Bible in Arabic, of Jews and Muslims who fought together Christian missionary activities, of Arab Jewish feminists, and of Jewish communists who established anti-Zionist societies in the Middle East.

Instructor(s): Orist Bashkin Terms Offered: Autumn

Equivalent Course(s): JWSC 23405, NEHC 20228, HIST 25810

RLST 20250. Mormons and Armenians in the modern Middle East: Conversion, Persecution, and Immigration. 100 Units.

This course explores the contours, types, and impacts of encounters between Western Protestant Missionaries and the Armenian populations of the late Ottoman and post-Ottoman Middle East, particularly between Mormon missionaries and local Armenian populations. The status of Mormons and their Armenian converts in the late Ottoman Empire is best understood within a framework of "compounding marginalization." Mormons were extremely marginalized in the United States as a distinct religious community known for their controversial religious practice of polygamy. Mormon Missionaries were marginalized by other Western Missionaries, local Christian Clergies, and by the Ottoman administration. Armenians were a marginalized ethno-religious community in the late Ottoman Empire, and Mormon Armenians were doubly marginalized by the broader Armenian community and the Ottoman state. These intersecting degrees of compounding marginality greatly affected the LDS Armenian community, particularly in terms of increased persecution and hardship.

Equivalent Course(s): NEHC 20150, NEHC 30150

RLST 20300. Readings in Islamic Law. 100 Units.

This course explores theological, philosophical, and Sufi approaches to Islamic law in the premodern Islamic world, with a focus on the acts of worship ('ibādāt) such as prayer, fasting, and pilgrimage (#ajj). In addition to discussing secondary literature addressing themes of agency, reason and scripture, sources of law, the epistemic foundations of legal reasoning, and embodiment, we will study selected texts authored by key figures such as Ghazālī, Fakhr al-Dīn al-Rāzī, Ibn 'Arabī, Mullā #adrā, and Qā#ī Sa'īd Qummī [in translation]. All readings will be available in English.

Instructor(s): Nariman Aavani Terms Offered: Autumn

Prerequisite(s): No prerequisites, but there will be opportunities for students with Arabic or Persian proficiency to make use of it.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): NEHC 32451, NEHC 20300, ISLM 32451

RLST 20401-20402-20403. Islamic Thought and Literature I-II-III.

This sequence meets the general education requirement in civilization studies. Taking these courses in sequence is recommended but not required.

RLST 20401. Islamic Thought and Literature I. 100 Units.

In the first quarter of Islamic Thought and Literature, students will explore the intellectual and cultural history of the Islamic world in its various political and social contexts. Chronologically, the course begins with emergence of Islam in the 7th century CE and continues through the Mongol conquests until the rise of the "gunpowder empires" circa 1500. Students will leave the course with a historical and geographical framework for understanding the history of the Middle East and a familiarity with the major forms of premodern Islamic cultural production (e.g., history-writing, scriptural exegesis, poetry, philosophy, jurisprudence, etc.). Students will also develop the skills and contextual knowledge necessary for analyzing these sources in English translation; they will thus come to appreciate premodern Islamic cultural products on their own terms while engaging in the collective work of historical interpretation. No prior background in the subject is required. This sequence meets the general education requirement in civilization studies.

Instructor(s): O'Malley, Austin, Jack Buredn Terms Offered: Autumn

Equivalent Course(s): MDVL 20601, NEHC 20601, HIST 25610, SOSC 22000

RLST 20402. Islamic Thought and Literature II. 100 Units.

In the second quarter of Islamic Thought and Literature, students will explore the Islamic world in its various political, social, and intellectual aspects. Chronologically, the course begins with the consolidation of the "gunpowder empires" in the 16th Century and continues into the modern era. Students will leave the course with a historical and geographical framework for understanding the history of the Middle East and a familiarity with the major debates such as state reform efforts, Islamic modernism, and nationalism; new genres (e.g., the novel); and new modes of communication, such as journals and newspapers. No prior background in the subject is required. Participation in the first quarter of the sequence is assumed. This sequence meets the general education requirement in civilization studies.

Instructor(s): Holly Shissler, Murat Bozluolcay Terms Offered: Winter

Note(s): Taking these courses in sequence is recommended but not required. This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): SOSC 22100, MDVL 20602, HIST 25615, NEHC 20602

RLST 20403. Islamic Thought & Lit III - Education, Students and Protests in the modern MENA. 100 Units.

In the modern MENA, universities, schools and campuses were important arenas of intellectual life, political formations, and democratic, anticolonial and feminist struggles. In these educational venues, professors and teachers encouraged debates about Islam as a faith, a civilization, and a culture. This class will thus follow the history of MENA educational institutions, like the Syrian Protestant College (later the American University of Beirut), and the ways in which they shaped ideas about Enlightenment, science and modernity. We will likewise explore the careers and writings of teachers, pedagogues and theoreticians of education, like Butrus al-Bustani, Khalil al-Sakakini, Mary Ajami, Sati al-Husri, Taha Hussein, and Ghassan Kanafani.

In tandem, we will look at students' activism in the Middle East. Some of the case studies we will examine include: students in the Levant who defended a professor persecuted for his support of Darwinism in 1882; anticolonial student activism in Egypt in 1919; students' demonstrations against the British and French mandates and the spread of Zionism, which took place in Baghdad, Jerusalem, and Damascus during the interwar period; campus activism of nationalists, communists, and Muslim Brothers in the 1940s and 1950s and the radicalization of universities and schools following the Nakba and global processes of decolonization; and education in Palestinian refugee camps and Israeli transit camps.

Instructor(s): Orit Bashkin Terms Offered: Spring

Equivalent Course(s): SOSC 22200, HIST 25616, NEHC 20603

RLST 20490. The Plagues in Egypt: Tradition and Composition. 100 Units.

This course will pursue an in-depth investigation of the plagues in Egypt as presented at length in Exodus 7-12 and Psalms 78 and 105 and in brief in several other biblical texts. It will focus especially on source-critical and tradition-historical issues in these texts. All texts will be read in their original languages.

Instructor(s): Jeffrey Stackert Terms Offered: Spring

Prerequisite(s): Strong biblical Hebrew; those with questions about their Hebrew proficiency should consult with the instructor.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): JWSC 20490, BIBL 40490

RLST 20510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.

Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Prerequisite(s): Biblical Hebrew and either Aramaic or Greek (Koiné or Septuagint)

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): JWSC 20510, NEHC 53510, NEHC 20513, HIJD 53510, BIBL 53510, NELC 30063

RLST 20523. The Ecumenical Church Councils and the Making of Christian Doctrine. 100 Units.

The Church Councils of late antiquity (fourth-seventh centuries) were huge conferences of bishops, priests, monks, secular officials, and emperors, who met to decide on the rules that would govern the Church and the doctrines that all Christians had to believe. They combined philosophical debate, criminal trials, committee meetings, and Senate procedure. Some were rowdy and acrimonious, while others were meticulously organized in advance, usually by the court. Some remain obscure, while others are the most thoroughly documented events in all ancient history and reveal in detail how the later Roman government operated. In this course we will read, in Greek, a number of fascinating narratives and official acts stemming from the most important Councils, including Nicaea I (325), Ephesos I (431), and Chalcedon (451). We will also discuss the Councils from a historical perspective to understand the complex negotiations that gave rise to Christian doctrine and canon law.

Instructor(s): Anthony Kaldellis Terms Offered: Autumn

Equivalent Course(s): GREK 24523, GREK 34523, HCHR 34523

RLST 20600. Deuteronomy. 100 Units.

This course is an exegetical study of selected texts from the Deuteronomistic source of the Torah (Deut 1:1-32:47). We will focus on the setting of this text within the larger pentateuchal plot, its legal revision, its historical context, and the purpose of its authors in relation to their source texts. This course will serve as the reading course for students coming out of the first year Hebrew sequence, but all students with facility in biblical Hebrew are welcome. All biblical texts will be read in Hebrew.

Instructor(s): Jeffrey Stackert Terms Offered: Spring

Prerequisite(s): At least one year of biblical Hebrew.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): JWSC 20600, BIBL 40600

RLST 20808. Biography of the Prophet Muhammad. 100 Units.

This introductory course offers an overview of Prophet Muhammad's life as portrayed in the early and medieval Arabic narrative tradition and through the lens of modern scholarship. We will discuss a diverse range of topics, such as life in pre-Islamic Arabia, the Prophet's early life before prophethood, the first revelations, the Meccan period, his migration to Medina, his religio-political leadership and the military expeditions during the Medinan period, his reported miracles, etc. At the same time, students will gain an overview of the *sira/maghaz* literature, i.e., the texts devoted to the life of the Prophet Muhammad in the Muslim tradition. Modern methodological questions which concern the reliability of the narrative traditions in reconstructing the biography of the "historical Muhammad" and a wide range of approaches developed in Western academia to overcome problems related to the source material will also be addressed.

Instructor(s): Mehmetcan Akpınar Terms Offered: Autumn

Prerequisite(s): No background in Islamic studies or Arabic language required.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): ISLM 30808, NEHC 30808, MDVL 20808, NEHC 20808

RLST 21101. Papyrology and Early Christian Backgrounds. 100 Units.

This course comprises an introduction to Greek papyrus texts with a view to their contributions to Biblical and early Christian backgrounds. We will read and discuss examples of different genres of documentary papyri, including private letters, marriage contracts, adoption agreements, leases, receipts, and many others. We will also examine documents which directly illustrate religious practice, such as oracles and formal decrees regulating and prohibiting religious activity. In general we will address topics such as the important contribution of papyrology to the language of the New Testament, the form of papyrus letters compared with the NT "epistle," and the contribution of historical, social, and religious insights gleaned from the papyri to the early Christian context.

Instructor(s): David Martínez Terms Offered: will not be offered 2024-2025

Prerequisite(s): 2 years of Greek.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): GREK 45400, CLAS 45200, BIBL 51000, HCHR 51001

RLST 21430. Religion and American Capitalism. 100 Units.

This course will introduce students to the intersection of religion and capitalism in the United States. Through a variety of primary and secondary readings, we will explore how religious people and institutions have interacted with, affirmed, and challenged American capitalism. We will pay particularly close attention to the alternative moral economics envisioned by religious communities in the United States.

Instructor(s): William Schultz Terms Offered: Autumn

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): RAME 40200, AMER 21430, HIST 27716, HIST 37716, HCHR 40200, AMER 40200

RLST 21550. Innerbiblical Exegesis. 100 Units.

This course will explore the phenomenon of literary revision in the Hebrew Bible and, to a limited extent, its precursors and successor texts. In addition to analyzing various examples of innerbiblical exegesis, we will consider the theoretical issues related to literary revision, including the question of criteria for determining literary dependence and direction of dependence and the intents of texts that reuse source material. All biblical texts will be read in their original languages.

Instructor(s): Jeffrey Stackert Terms Offered: Spring

Prerequisite(s): Strong Biblical Hebrew

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): BIBL 45100

RLST 21613. Saints and Sinners in Late Antiquity. 100 Units.

Between the third and seventh centuries, Christian communities came to flourish throughout the Middle East and neighboring regions in the Roman and Iranian empires as well as the kingdoms of the Caucasus, Central Asia, and Ethiopia. This course will examine the development of Christian institutions and ideologies in relation to the distinctive social structures, political cultures, economies, and environments of the Middle East, with a focus on the Fertile Crescent. The makers of Middle Eastern Christianities were both saints and sinners. Holy men and women, monks, and sometimes bishops withdrew from what they often called "the world" with the intention of reshaping society through prayer, asceticism, and writing; some also intervened directly in social, political, and economic relations. The work of these saints depended on the cooperation of aristocrats, merchants, and rulers who established enduring worldly institutions. To explore the dialectical relationship between saints and sinners, we will read lives of saints in various Middle Eastern languages in translation.

Instructor(s): R. Payne Terms Offered: Autumn

Equivalent Course(s): NEHC 20600, HIST 35613, HCHR 31613, HIST 25613, NEHC 30600

RLST 21702. Buddhist Thought in Japan. 100 Units.

In this seminar we will explore the intellectual history and social contexts of fundamental motifs of Buddhist thought in, especially but not exclusively, premodern Japan. Eschewing narrow sectarian boundaries, we will focus on the four traditions of the Lotus sūtra, the Pure Land, the tantric teachings and Zen construed inclusively as trans-sectarian sources of religious meaning and models of cultivation. Building on an initial exploration of the wider East Asian context of Japanese Buddhism, we will deepen our understanding of these four traditions through a careful examination of primary sources in translation. The course will also incorporate field trips to Japanese Buddhist groups in the Chicago area.

Instructor(s): Stephan Licha Terms Offered: Spring

Equivalent Course(s): EALC 21702

RLST 22010-22011-22012. Jewish Civilization I-II-III.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary—students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The Autumn course will deal with antiquity to the medieval period; the Winter course will begin with the early modern period and continue to the present. The Spring course will vary as to special topic; for the Spring course to count towards the general education requirement in civilization studies, the student must also take the Autumn and Winter courses. Note: Jewish Studies revised its civilization studies courses in academic year 2018–19. Students who began the requirement prior to Autumn Quarter 2018 under the previous course options, may complete it with those courses that remain available, or (with prior approval from the JWSC director of undergraduate studies) they may combine them with the new course options, provided that they fulfill the requirement to take one JWSC course in the ancient or medieval period and one in the modern period. Only students who have taken JWSC courses prior to academic year 2018–19 are eligible to complete the program under the prior system.

RLST 22010. Jewish Civilization I: Ancient Beginnings to Medieval Period. 100 Units.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary—students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. Jewish Civilization I will deal with antiquity through the Middle Ages. Its readings will include material from the Bible and writings from the second temple, Hellenistic, rabbinic, and medieval periods. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Jewish Civilization I course will automatically be preregistered for the Jewish Civilization II segment the next quarter. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 120XX).

Instructor(s): Larisa Reznik Terms Offered: Autumn Winter
 Equivalent Course(s): MDVL 12000, HIST 11701, JWSC 12000, NEHC 22010

RLST 22011. Jewish Civilization II: Early Modern Period to 21st Century. 100 Units.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. Jewish Civilization II will begin with the early modern period and continue to the present. It will include discussions of mysticism, the works of Spinoza and Mendelssohn, the nineteenth-century reform, the Holocaust and its reflection in writers such as Primo Levi and Paul Celan, and literary pieces from postwar American Jewish and Israeli authors. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Jewish Civilization I course will automatically be preregistered for the Jewish Civilization II the next quarter. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X).

Instructor(s): Kenneth Moss Larisa Reznik Sheila Jelen Terms Offered: Spring Winter
 Equivalent Course(s): JWSC 12001, HIST 11702, NEHC 22011

RLST 22012. Jewish Civilization III: Language, Creation, and Translation in Jewish Thought and Literature. 100 Units.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. This Jewish Civilization III course will start with two stories from Genesis—the creation story and the story of the Tower of Babel in chapter 11—and consider the intertwined dynamics of language, creation, and translation in Jewish thought and literature. In addition to commentaries on both of these key texts, we will read philosophical and literary texts that illuminate the workings of language as a creative force and the dynamics of multilingualism and translation in the creation of Jewish culture. Through this lens, we will consider topics such as gender and sexuality, Jewish national identity, Zionism, the revival of the Hebrew language, Jewish responses to the Holocaust, and contemporary American Jewish culture.

Instructor(s): Na'ama Rokem Terms Offered: TBD. Not offered in 2024–25

Note(s): Students who wish to take this course for Civilization Studies credit, must also take Jewish Civilization I and II. The course may also be taken as an independent elective.

Equivalent Course(s): CMLT 12003, JWSC 12003, NEHC 12003

RLST 22013. Jewish Civilization III - Mothers and Motherhood in Modern Jewish Culture. 100 Units.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. This Jewish Civilization III course will focus on mothers and motherhood in modern Jewish culture. From sentimentalized keepers of Jewish tradition to objects of ridicule burdened by stereotypes of overbearing, guilt-inducing behavior, Jewish mothers hold a prominent role in Jewish self-representations. Writing alongside or against these stereotypes, Jewish mothers themselves have struggled with the obligations and expectations of Jewish motherhood. Engaging with a variety of literary, theological, historical, and pop culture texts, this class explores Jewish feminisms in relation to motherhood, Jewish fictions of motherhood, and the role of motherhood in Jewish religious life and thought. This course includes material from a variety of different contexts for modern Jewish life, but places particular emphasis on American Jewish history and culture.

Instructor(s): Jessica Kirzane Terms Offered: Spring. Not offered in 2024–25

Note(s): Students who wish to take this course for Civilization Studies credit, must also take Jewish Civilization I and II. The course may also be taken as an independent elective.

Equivalent Course(s): YDDH 21724, JWSC 12004, GNSE 16004

RLST 22014. Jewish Civilization III - Narratives of Assimilation. 100 Units.

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. This Jewish Civilization III course offers a survey into the manifold strategies of representing the Jewish community in East Central Europe beginning from the nineteenth century to the Holocaust. Engaging the concept of liminality-of a society at the threshold of radical transformation-it will analyze Jewry facing uncertainties and challenges of the modern era and its radical changes. Students will be acquainted with problems of cultural and linguistic isolation, hybrid identity, assimilation, and cultural transmission through a wide array of genres-novel, short story, epic poem, memoir,

painting, illustration, film. The course draws on both Jewish and Polish-Jewish sources; all texts are read in English translation.

Instructor(s): Bozena Shallcross Terms Offered: Spring

Note(s): In order for Jewish Civilization III to qualify for the general education requirement in civilization studies, the student must have completed Jewish Civilization I and II. Jewish Civilization III, however, may also be taken as an independent elective.

Equivalent Course(s): REES 27005, JWSC 12005, NEHC 12005

RLST 22015. Jewish Spaces and Places, Imagined and Real. 100 Units.

What makes a ghetto, a ghetto? What defines a Jewish neighborhood? What determined the architectural form of synagogues? Taught in Special Collections in Regenstein Library and making extensive use of the textual and visual sources there, this course will analyze how Jews (in all their diversity) and non-Jews defined Jewish spaces and places. Sources will include: Jewish law and customary practice, cookbooks, etiquette guides, prints, films, novels, maps, memoirs, architectural drawings and photographs, and tourist guides. We may also take a field trip to the Oak Woods Cemetery. The focus will be on Europe in the 19th and 20th centuries, but we will also venture back into the early modern period and across the Mediterranean to Palestine/Israel and North Africa and the Atlantic to the Caribbean and the Americas. We will study both actually existing structures and texts and visual culture in which Jewish places and spaces are imagined or vilified. Parallel to our work with primary sources we will read in the recent, very rich, scholarly literature on this topic. This is not a survey course; we will undertake a series of intensive case-studies through which we will address the larger issues. Assignments include: presentations (individual or collaborative), short papers, Canvas postings, and there will also be the option of making a digital map or an on-line exhibition. This is a limited-enrollment, discussion-based course. No previous knowledge of Jewish history is expected.

Instructor(s): Leora Auslander Terms Offered: Spring, Not offered in 2024–25

Note(s): Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary—students will acquire a broad overview of Jews, Judaism, and Jewishness, while reflecting in greater depth on major themes, ideas, and events in Jewish history. In order for a Jewish Civilization III course to qualify as a civilization course for the general education requirement, the student must also take Jewish Civilization I and II. A Jewish Civilization III course, however, may also be taken as an independent elective.

Equivalent Course(s): JWSC 12006, NEHC 12006, HIIST 11703

RLST 22023. Interpreting the Gospel According to Matthew. 100 Units.

An exegesis course on "the church's gospel," which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by inter-/intra-Jewish polemics and the emergence of the "ekklesia" as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including in film and other media. Each student will select an interpreter or interpretation—ancient, medieval, modern, post-modern—to impersonate in class discussions.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn

Prerequisite(s): No language prerequisites. Greek skills are not required for this course, but ample opportunity will be provided for those who have Greek skills to exercise them (in reading the gospel itself in its original language), and students are encouraged to exercise their skills in any languages of translation and interpretation of this gospel, ancient, medieval or modern.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): HCHR 43103, BIBL 43100

RLST 22035. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.

In the early second century there were bitter battles over the legacy of Paul and his preserved letters in terms of gender, sexuality, family life, asceticism, church administration, and theological vision. We can see these well by reading the narrative text *The Acts of Paul and Thecla* alongside the "Pastoral Epistles" (1 and 2 Timothy, Titus), the former championing a female, cross-dressing ascetic Christ-missionary and the latter, in pseudepigraphical epistolary texts written in the dead Paul's name, insisting on patriarchal family life and women's adherence to traditional roles. In this course we shall read both sets of texts carefully in Greek, noting points of similarity and contestation, and test various models of how these sources—each of which seeks to "fix" the Pauline legacy in its own way—are related to one another. Time allowing, we shall also look at the later reception of the cult of Saint Thecla and late antique interpretations of "the apostle," Paul, on these issues of sexuality and gender roles, and their perduring influence in contemporary debates.

Instructor(s): Margaret Mitchell Terms Offered: Autumn

Prerequisite(s): At least one year of Greek, or equivalent.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): GREK 37423, HCHR 42035, GNSE 42035, FNDL 22035, GREK 27423, GNSE 22035, BIBL 42035

RLST 22036. The Johannine Epistles. 100 Units.

The Johannine Epistles raise fascinating theological and interpretative questions. In this course students will read the Greek text closely, examining the composition, genre, structure, theology, and purpose of these letters.

Readings will also include New Testament and early Christian texts that help illuminate the hermeneutical questions and place of the Johannine epistles. Special attention will be paid to the questions surrounding the texts' authorship and reception within later Christian traditions.

Instructor(s): Erin Walsh Terms Offered: Spring

Prerequisite(s): Students must have completed two quarters of Koiné Greek or equivalent to enroll.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): CLAS 32024, BIBL 36000, CLCV 22024

RLST 22110. Religion in the Enlightenment: England and America. 100 Units.

Study in the historiographies of the Enlightenment in England and in America, with special attention to the "trans-Atlantic" communication of ideas regarding the nature of the person, religion, and the role of the political order.

Instructor(s): Richard Rosengarten Terms Offered: Winter

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): AMER 42100, HIST 47510, RLVC 42100, HCHR 42200, HIST 27510, RAME 42100, AMER 22110

RLST 22215. Athanasius on the Incarnation. 100 Units.

Athanasius was born and reared in Alexandria where he received a thorough classical education. He eventually became secretary to the bishop Alexander, with whom he attended the Council of Nicaea in 325 and whom he succeeded as bishop of Alexandria in 328. For the rest of his life, both in his theological writings and in his turbulent ecclesiastical career, he was a fervent advocate for the Nicene formulations, resisting Arianism at every turn. His most famous work, the *De Incarnatione*, expounds how Jesus the Word, by becoming flesh, restores to fallen humans the image of God in which they were created. We will read a good part (about 60 pages) of this celebrated treatise with attention to Athanasius' straightforward Greek style, his portrait of the logos, and his enduring contribution to Trinitarian theology.

Instructor(s): David Martinez Terms Offered: Autumn

Prerequisite(s): 2 years of Greek

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): BIBL 42215, GREK 34124, GREK 24124

RLST 22303. Second Isaiah. 100 Units.

This course is a reading course on Second Isaiah (Isaiah 40-66). It is meant both for students who have completed the first year Hebrew sequence in the Divinity School and others who would like to read Second Isaiah in Hebrew. We will focus on interpreting texts by attending to their grammatical, literary, and historical features.

Instructor(s): Jeffrey Stackert Terms Offered: Spring

Prerequisite(s): One year of Biblical Hebrew

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): BIBL 45400

RLST 22320. Colloquium on Ancient Christianity. 100 Units.

A critical reading of influential narratives--both ancient and modern--of "the 'rise' of 'Christianity'" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Melania the Elder and Melania the Younger, Eusebius, desert Fathers and Mothers, Constantine, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.

Instructor(s): Margaret M. Mitchell Terms Offered: Spring

Prerequisite(s): Knowledge of ancient languages is not required for the course, but those who have such facility are strongly encouraged to use it in their study and assignments.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): BIBL 43200, HCHR 43200

RLST 22401. Zen Before Zen: Chan Buddhism in China. 100 Units.

This course is part of a two-sequence series, to be followed by a course on Japanese Zen Buddhism taught by Professor Stephan Licha in Winter 2025. "Chan" is a partial Chinese transliteration of the Sanskrit word "Dhyanā," meaning meditation practice; the same Chinese character is pronounced "Zen" in Japanese. This course will consist of the close reading (in English translation) and discussion of both the Indian Buddhist scriptures and indigenous Chinese sources that form the core of the tradition spanning Chan and Zen, with a few secondary descriptions of Chan institutions and cultural influences. Our focus will be on the development of ideas concerning the nature of sentience and the implications this has for understanding the existential predicament of sentient beings, touching on central themes of dependent co-arising, non-self, Emptiness, consciousness-only, Buddha-nature and original enlightenment, and the methods of realization (doctrinal, non-doctrinal, and indeed anti-doctrinal) proposed to redress this existential predicament at each stage of Chan history. This will be done both with an eye to the historical continuity of these sometimes seemingly contradictory forms thought and

practice, and also to extract from them whatever transhistorical philosophical and spiritual valences we care to derive from the texts.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): HREL 32400, EALC 32401, DVPR 32402, EALC 22401

RLST 22402. Japanese Zen Buddhism. 100 Units.

What is Zen? Impossibly, seemingly, everything to everybody. In this course, we will explore Zen's protean transformations through a close reading of primary sources in translation. Rather than asking what Zen is, we will focus on how in these materials the Zen traditions are continually de/re-constructed as contingent religious identities from medieval Japan to the contemporary United States and Europe. The focus of the course will be the premodern Japanese Zen tradition, its background in Chinese Chan, and its reception in the West. The course will include field trips to Zen communities in the Chicago area. Students wishing to take this course are strongly encouraged to also take Prof. Ziporyn's course on Chan during the fall quarter.

Instructor(s): Stephan Licha Terms Offered: Winter

Note(s): This course meets the HS or CCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): EALC 22402, HREL 32402, EALC 32402

RLST 22501. Foundations of East Asian Buddhism. 100 Units.

This course is an introduction to Buddhism in East Asia, examined through lenses of texts, art, and thought. We will examine important sources of the major currents of East Asian Buddhist thought and practice stretching from the earliest days of the religion in China to the East Asian Buddhist world of today, giving special consideration to major textual and artistic monuments, such as translated scriptures, Chan/Zen literature, paintings and sculptures, and pilgrimage sites.

Instructor(s): P. Copp Terms Offered: Winter

Equivalent Course(s): EALC 25811

RLST 22604. The Reformation in Britain, 1450-1660. 100 Units.

The Reformation in Britain is one of the most contested areas in early modern history. Was it mostly a political event, triggered by Henry VIII's desire for a divorce? Was it an organic movement from the ground up, inspired by the enthusiasm of ordinary believers in the same way as many reform movements in continental Europe? Did it have a distinctive theology of its own: can we call this 'Anglicanism'? Should we be studying the 'British Reformation' on its own terms at all, or should it be viewed simply as an offshoot of the continental European Reformations? And did the puritans really want to cancel Christmas? This course will give students a thorough grounding in the Reformation in Britain c.1450-1660, paying especial attention to the complex historiographical issues that still plague the topic to this day. Students will have the opportunity to study a range of key primary texts from the era, from John Foxe's *Book of Martyrs* to the letters of Queen Elizabeth I, as well as to examine the modern-day legacies of English reform.

Instructor(s): Kirsten Macfarlane Terms Offered: Spring

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): HCHR 32604, HIST 31206, HIST 21206

RLST 22655. Themes in the European Reformation(s) 100 Units.

This course provides an introduction to the study of the Reformation(s) in early modern Europe. As well as covering the key theological ideas of famous Protestant reformers (Luther; Zwingli; Calvin), it will give ample space to the impact that these religious revolutions had on contemporary society, including attitudes to gender, politics, economics, and visual/material culture. It will cover the reformations and renewals undergone by Catholicism in the same period, and discuss the key arguments, questions, and concerns which have preoccupied historians of the Reformation since the nineteenth century. Students will have the opportunity to read and engage with famous texts from the period (for instance Erasmus's *On Free Will*; Luther's 95 Theses; Calvin's *Institutes*) as well as lesser-known but still influential works (e.g. the poetry of the female Italian humanist Olympia Fulvia Morata and the writings of early Jesuit missionaries to China and Japan), in addition to historically significant documents (such as contemporary witchcraft confessions and extracts from Reformation demonologies). Finally, there will be time devoted to unpacking the complex legacies of the Reformation and the 'unintended consequences' attributed to it, focusing especially on the afterlives of Max Weber's analyses.

Instructor(s): Kirsten Macfarlane Terms Offered: Winter

Equivalent Course(s): HIST 23010

RLST 22667. The Christian Right. 100 Units.

From the Gilded Age to the age of Donald Trump, conservatives Christians have played a major role in shaping American politics and culture. This course will use primary and secondary sources to explore the development of the Christian Right in the United States. We will answer essential questions about the movement: Who joins it? Who leads it? And who funds it? We will examine how conservative Christians approach not only "moral" issues like abortion but also issues like economic regulation and foreign policy. Finally, we will seek to answer the question: What is the future of the Christian Right in an increasingly diverse America?

Instructor(s): William Schultz Terms Offered: Spring

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): RAME 35700, AMER 22667, AMER 35700, HMRT 22667, HIST 27719, HCHR 35700, HIST 37719

RLST 22812. Introduction to Hinduism. 100 Units.

What is Hinduism? Various described as a world religion, a way of life, the basis of a national culture, and more, this course will consider how a multiplicity of traditions has become a singular "Hinduism" and, critically, what is left out. Beginning with the Vedic period in the first-millennium B.C.E and moving to our present day, we will track how complex historical interactions between Buddhists, Jains, Muslims-and eventually the British-produced the modern category of Hinduism. Students will become familiar with central religious tenets (including dharma, artha, kāma, and mokṣa), sectarian traditions such as Vaiṣṇavism, Śaivism, and Śāktism, and religious literature ranging from epic to devotional poetry. As we will see, Hinduism is a flexible and elastic term that names a shifting religious identity and community.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

Note(s): This course counts as a Gateway course for RLST majors/minors.

Equivalent Course(s): RLVC 32812, SALC 22812

RLST 23002. Technê and Technique. 100 Units.

In European thought, the relationship between technê (craft or art) and epistêmê (knowledge) has long been a fraught one. Crucially, the practical knowledge associated with skill or art in making is often subordinated to more abstract forms of knowledge production such as mathematics or philosophy itself; and in the sphere of art, poets and critics often make a distinction between 'mere' technique and higher or unmediated forms of artistic expression. In this course, we will examine philosophical and artistic assumptions and arguments about technê, technics, and technique by staging a broad conversation between poets and philosophers; and we will consider recent discussions of technê and the impact that modern scientific technology has on the nature of thinking and artistic making. Readings will be drawn from philosophers such as Plato, Aristotle, and Heidegger, and from poetic works ranging from ancient epics to Wallace Stevens and beyond. Final projects may include critical essays, creative projects, or creative/critical works.

Instructor(s): Ryan Coyne and Srikanth Reddy Terms Offered: Spring

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): DVPR 43002, ENGL 43002, ENGL 23002

RLST 23023. Self-Deception: What is it and How is it possible? 100 Units.

This seminar considers philosophical, theological, and literary accounts of self-deception, with the goal of helping participants understand why the very idea of self-deception seems paradoxical, even as it also seems to be a ubiquitous phenomenon. Self-deception seems paradoxical because the very same agent is both the deceiver and the deceived. What must the self be like, such that this paradoxical behavior is possible? The seminar will first consider a variety of theoretical accounts of self-deception and related phenomena, drawn from a wide array of sources, that range from Freud and Sartre to contemporary analytic philosophy. We will then consider whether literary portraits of self-deception do a better job of revealing its key aspects. Finally, we will consider the original question, "What must the self be like, such that self-deception is possible?" as a religious and theological question that invites to think about self-deception functions in the lives of religious adherents.

Instructor(s): William Wood Terms Offered: Autumn

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): THEO 33023

RLST 23104. Immanuel Kant's Critique of Practical Reason. 100 Units.

Contemporary ideas about Human Rights, the relation of moral norms and the good life, the character of human freedom, conceptions of human evil, and the very definition of morality and ethics have been decisively shaped by the work of Immanuel Kant (1724-1804). This course is the examination of one of Immanuel Kant's magisterial works in moral philosophy, *The Critique of Practical Reason*. The course is a careful reading of Kant's text in order to grasp the argument and to assess its significance for current work in Ethics. The course ends with one of Kant's famous political essays, "On Perpetual Peace." Engaging Kant's work will enable student to engage a wide range of thinkers from the 19th to the 21st centuries who accept, modify, and reject his work. In this way, the course is crucial for further work in philosophical and religious ethics. This class will be conducted through conversation over assigned reading. Those who can read German may use those texts and bring them to class. There will be two papers for the class on topics assigned by the instructor. The papers are to be 5-7 pages in length, double spaced.

Instructor(s): William Schweiker Terms Offered: Winter

Note(s): Graduate students must petition to enroll.

Equivalent Course(s): GRMN 23104, FNDL 23104

RLST 23150. Capitalism and Doing Good? 100 Units.

This class asks the question: is it possible to believe in capitalism (i.e., the private ownership of wealth) and do good for society? Restated, are there values that can accompany capital accumulation for positive social impact on people and the environment?

Instructor(s): Dwight Hopkins Terms Offered: Autumn

Note(s): This course meets the Perspectives requirement for the Business Economics Specialization in ECON.

Equivalent Course(s): GLST 23150

RLST 23200. Faith: A Conceptual History. 100 Units.

A close examination of the concept of faith in Christian theological sources and in modern European philosophy: what is faith? How does its meaning change over time? What are the major models of faith among recent and

contemporary Christian theologians? To what extent is theology the "self-understanding of faith"? In this course we will ask these and other questions while reading closely thinkers including Augustine, Aquinas, Luther, Schleiermacher, Kierkegaard, Nietzsche, Bultmann, Barth, and Gutierrez, among others.

Instructor(s): Ryan Coyne Terms Offered: Spring

Equivalent Course(s): FNLD 23200

RLST 23300. Religion and Psychiatry. 100 Units.

This course will investigate the many theoretical and practical problems which emerge where the domains of psychiatry and religion overlap. We will explore questions such as: What are the common realities that religious and psychiatric frameworks seek to explain? Are being "divinely inspired" and being "mad" mutually exclusive? How do religious and other cultural categories shape the development of what are called "mental disorders"? Are cognitive behavioural therapists more effective than witchdoctors at restoring people to health? We will begin with a brief overview of the history of psychiatry, before analyzing a famous case of mass demonic possession in 17th century France. We will take several weeks to explore contemporary psychiatric diagnoses, contrasting how psychiatrists and religious authors describe similar symptoms in different ways. We will compare diverse therapeutic methods, modern and traditional, to ask what makes each of them effective or ineffective. Finally, we will survey proposed alternatives to the prevailing diagnostic frameworks within psychiatry, asking which, if any, our study of the overlapping domains of religion and psychiatry might lend support.

Instructor(s): Owen Joyce-Coughlin Terms Offered: Spring

Equivalent Course(s): CCTS 23300, ANTH 23301, HLTH 23300, COGS 26802

RLST 23304. Abolitionist Theologies. 100 Units.

How might religions activate the abolitionist imagination? The contemporary abolition movement is not just about dismantling prisons or the police. It is about imagining alternatives to this apparatus of fear, punishment, and scarcity-and experimenting with new modes of living together premised on mutual aid rather than state power. Many abolitionist thinkers thus see abolition as a sacred force interrupting the normalized brutalities of everyday life. This course focuses on Jewish, Christian, and Islamic theologies that interrogate incarceration, capitalism, the war on terror, and the settler colonial state. We will analyze the possibilities and limits of these theologies as revolutionary resources. Our readings will include a variety of genres: scriptural interpretation, spiritual autobiography, and speculative fiction. No prior experience with academic theology or abolition required.

Instructor(s): Olivia Buston Terms Offered: Autumn

Equivalent Course(s): GLST 23304, RDIN 23304

RLST 23507. Power and Responsibility in the Anthropocene. 100 Units.

Humanity's immense impact on Earth's systems has led some scientists to claim that we have entered a new geological epoch: the Anthropocene. Humans' influence on Earth's landscape, climate system, and biodiversity inspires many to ask, in turn, What should be done about humankind's planetary powers? Some scholars and religious leaders claim that people should take responsibility and influence Earth's systems for good ends, while others argue that we should radically scale down such power. Still others suggest that the Anthropocene requires us to entirely revise our ideas of power and responsibility and even develop new religious sensibilities. Through discussions and focused writing assignments, students in this class will explore and evaluate these and additional responses to the Anthropocene, paying specific attention to how Anthropocene ethical thought wrestles with the place of religion on a changing planet. The course culminates in an extended examination of how Anthropocene discourse conceals racial antagonisms and contemporary decolonial struggles.

Instructor(s): Colin Weaver Terms Offered: Spring

Equivalent Course(s): GLST 23507, CEGU 23507, ANTH 23507, HIPS 23570, RDIN 23507

RLST 23590. Nietzsche's Beyond Good and Evil. 100 Units.

A close reading, in translation, of Nietzsche's famous 1886 work, *Beyond Good and Evil*. We will consider its major themes and arguments, paying close attention to the transition which this book marks in Nietzsche's corpus as a whole. Themes to be discussed: the doctrine of the Will to Power, the Revaluation of Values, the doctrine of the Eternal Return, the critique of religion.

Instructor(s): Ryan Coyne Terms Offered: not being offered 24-25

Equivalent Course(s): FNLD 23590, GRMN 23590

RLST 23599. Christian and Anti-Christian: Kierkegaard and Nietzsche on Religion and Morality. 100 Units.

This course explores two radically different assessments of religion and morality, one by the Protestant thinker Søren Kierkegaard, and the other by an arch-critic of religion and "morality," Friedrich Nietzsche. The course will focus on their assessments of religious faith and its relation to morality and the human good. We will explore Kierkegaard's *Fear and Trembling* and also Nietzsche's works, *On the Genealogy of Morals*. The course moves in interlocking moments: an inquiry into Kierkegaard's and Nietzsche's account of religion and its moral outlook, and their outlooks on how best to live given their assessments of religion and morality. Additionally, the course will explore their styles of writing and the relation between style and the purpose and content of their thought. The general aim of the course, then, is to explore two seminal minds in the development of Western thought with the question in mind of their possible contribution to current religious and ethical thinking.

Instructor(s): William Schweiker Terms Offered: Spring

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): THEO 33599, RETH 33599, FNLD 23599

RLST 23600. Evil: Myth, Symbol and Reality. 100 Units.

From the horrors of the Shoah to violence suffered by individuals, the question of the origin, meaning, and reality of evil done by humans has vexed thinkers throughout the ages. This seminar is an inquiry into the problem of evil on three registers of reflection: myth, symbol, and reality. We will be exploring important philosophical, Jewish, and Christian texts. These include Martin Buber, Good and Evil, Hannah Arendt, Eichmann in Jerusalem, Immanuel Kant, Religion within the Limits of Reason Alone, Paul Ricoeur, The Symbolism of Evil, Edward Farley, Good and Evil, Hans Jonas, Mortality and Morality and Claudia Card, The Atrocity Paradigm. There will also be a viewing of the movie *Seven* (1995) directed by David Fincher and written by Andrew Kevin Walker. Accordingly, the seminar probes the reality of evil and the symbolic and mythic resources of religious traditions to articulate the meaning and origin of human evil. The question of "theodicy" is then not the primary focus given the seminar's inquiry into the fact and reality of human evil. Each student will submit a 5-7 page critical review of either Jonathan Glover's *Humanity: A Moral History of the 20th Century* or Susan Neiman's, *Evil in Modern Thought*. Each Student also will write a 15 page (double spaced; 12pt font) paper on one or more of the texts read in the course with respect to her or his own research interests.

Instructor(s): William Schweiker Terms Offered: Autumn

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): GRMN 23623, GRMN 33623, THEO 33600, RETH 33600, FNDL 23600, JWSC 23600

RLST 23608. Worshipping the God that Dances: Embodied Forms of Knowledge, Self, and Divinity. 100 Units.

Friedrich Nietzsche wrote, "I would only believe in a god that knows how to dance." This course will use Nietzsche's comment as a springboard for critical philosophical exploration of embodied theories of knowledge, reality, and the divine. Along the way, we will leverage the image of a 'dancing god' to interrogate philosophical and religious dichotomies in both Western and Eastern traditions (e.g., between sacred/profane, theory/praxis, transcendence/immanence, masculine/feminine). Some traditions have used the metaphor of dance to theorize about a god of dynamic becoming vs. a "wallflower" god of static being. Contemporary cognitive scientists, inspired by Buddhist philosophy, speculate that selfhood might resemble something like an embodied form of "dance," rather than a substantial mode of existence. How, then, can the notion of a "dancing god" challenge orthodox, atemporal, or disembodied conceptions of God, reality, and human experience? In what ways does a practical 'knowing how' differ from a purely theoretical 'knowing that' - and how does this impact the meaning and purpose of religious life? Readings will include Nietzsche, Durkheim, William James, Charles Hartshorne, Michael Polanyi, Maurice Merleau-Ponty, and others; no prior experience with the philosophy of religion is required.

Instructor(s): Jesse Berger Terms Offered: Spring

RLST 23816. Hope in Theological, Philosophical, and Political Perspective. 100 Units.

What is hope? What role does it play in our lives? What role can it play in our politics? Is it a virtue-theological or otherwise? When is hope problematic? What happens when people lose hope? To address questions like these, this course will consider a wide range of recent work on the topic, from authors including Gabriel Marcel, Josef Pieper, Adrienne Martin, Cheshire Calhoun, Katie Stockdale, Kelly Brown Douglas, and Michael Lamb.

Instructor(s): Kevin Hector Terms Offered: Autumn

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): KNOW 23816, THEO 43816, DVPR 43816

RLST 23830. Simone Weil: Spirituality, Metaphysics, and Politics. 100 Units.

Simone Weil, one of the most important philosophers of the twentieth century, developed her thought as an extension of her spirituality and her political commitments. In this course, then, we will read her principal works together in order to see how these three themes hang together: spirituality, metaphysics, and politics.

Instructor(s): Kevin Hector Terms Offered: Autumn

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): FNDL 23830, DVPR 43830

RLST 23880. Villains: Evil in Philosophy, Religion, and Film. 100 Units.

"You don't really understand an antagonist," screenwriter John Rogers writes, "until you understand why he's a protagonist in his own version of the world." This principle holds true of movie villains, but also raises important questions about disagreement, dehumanization, and the diabolical in the real world. Are our enemies truly malicious, or just misunderstood? How does a person become a monster, and how does a person avoid it? Why are some villains so compelling, and what does this say about the good life? Do Hollywood movies enrich or distort how we imagine and respond to real-world evil? Did Thanos do anything wrong? This course combines readings from philosophical classics and religious traditions with comparative analyses of villains in films from *101 Dalmatians* (1956) and *Jaws* (1975) to *The Dark Knight* (2008) and *Black Panther* (2018). Students will discuss antagonists' motivations, evaluate the visions of morality filmmakers are presupposing, and develop more nuanced understandings of ethics and moral psychology. No prior experience in religious studies or film criticism is required.

Instructor(s): Russell Johnson Terms Offered: Winter

RLST 23908. Bergson and China: Buddhist and Confucian Reboots. 100 Units.

This course will explore Henri Bergson's philosophy as set forth in *Time and Free Will*, *Matter and Memory*, and *Creative Evolution*, and its reception in late Imperial and early Republican China (late 19th and early 20th centuries). Of special interest will be the role played by Bergsonian ideas in the Yogacara revival and

the formation of New Confucianism during this period, with particular focus on figures like Zhang Taiyan, Xiong Shili and Liang Shumin. This will require us to deeply engage Bergson's idea of "duration" (durée) and its interpretation, particularly in relation to a reconsideration of the Yogacara Buddhist notion of ālaya-consciousness (storehouse consciousness) and the Confucian idea of ceaseless generation and regeneration (shengsheng bu xi) as derived from interpretive traditions centered on the Book of Changes (Yijing).

Instructor(s): Brook Ziporyn Terms Offered: Autumn

Note(s): All readings will be available in English. Chinese reading proficiency is recommended but not required.

This course meets the HS or CS Committee distribution for Divinity students.

Equivalent Course(s): EALC 33908, FNDL 23908, HREL 33908, DVPR 33908, EALC 23908

RLST 23974. Henri Bergson in a (Particular) Theological Context. 100 Units.

In this course, we will consider two works of Henri Bergson - in their own right and, in each case, as they relate to an important idea from a major Christian theologian. First, we will examine Bergson's Creative Evolution. In addition to evaluating this work in the light of modern evolutionary biology, we will examine its view of life and of time in the context of Augustine's concepts of creation and time in Book XI of Confessions. Second, we will examine Bergson's Matter and Memory. In addition to evaluating this work in the light of modern neuroscience, we will examine its view of the incorporeality of the intellect in relation to a similar concept in Thomas Aquinas (the first part of his Treatise on Human Nature in Summa Theologica Part I, Questions 75-89).

Instructor(s): Stephen C. Meredith Terms Offered: Winter

Equivalent Course(s): FNDL 25974

RLST 24001. Modern European Philosophy of Religion: 17th Century to the Present. 100 Units.

This course will examine the historical emergence of the philosophy of religion, in the European context, as a discrete area of inquiry. Thinkers to be considered include Descartes, Pascal, Spinoza, Locke, Leibniz, Kant, Hegel, Schopenhauer, Feuerbach, Nietzsche, Heidegger, and Arendt. No prerequisites.

Instructor(s): Ryan Coyne Terms Offered: Winter

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): THEO 34001, DVPR 34001

RLST 24002. Is Religion Bad for Women? 100 Units.

Some scholars working in the study of gender and sexuality view religion as the conservative enemy of progress, irreconcilably antagonistic to the flourishing of any non-normative gender or sexuality. At the same time, some religious practitioners view feminism as a Western or liberal invention, an imposition that attempts to manage the lives of religious subjects. Still others find feminism and religious commitment mutually reinforcing, and have developed feminist, womanist, and queer rituals and theologies. This course examines contemporary texts, ethnographies, memoirs, and films that grapple with these tensions. In so doing, the course also helps students develop familiarity with foundational categories both in religious studies and in the study of gender and sexuality. Further questions to be explored include: Does religion facilitate or oppose the flourishing of women, queers, and people of color? Is religion a guardian of tradition that resists politically progressive aims, or do religions offer resources for interrogating secular liberalism? The course primarily considers Islamic, Christian, and Jewish traditions. Prior coursework in religious studies or gender and sexuality studies is helpful but not necessary.

Instructor(s): Hannah Jones Terms Offered: Spring

Equivalent Course(s): GNSE 12130, GLST 24002, RDIN 25002

RLST 24102. Justice in an Unjust World: Theories of Justice. 100 Units.

Justice as a possibility, an ideal, and as a telos is fundamental to theological and philosophical systems of ethics. Yet, each theory was formulated within and against a deeply unjust world. Every theory of justice implies an anthropology and an ontology, and each asks the question: Why isn't life fair? How can we create a just society against a world that is so obviously unjust? Each theory then proposes a just solution and every theory implies a set of practices that can be interrogated. As our contemporary society becomes more sharply divided, the issues of distribution, obligation, entitlement, fair exchanges of social goods and labor, and the fair sharing of social burdens becomes more important and demanding of more inquiry. This seminar will interrogate several theories of justice, beginning in classic Hellenistic texts and moving forward to the animating theories of the classic liberal tradition: libertarianism, utilitarianism, social contract theory, and Marxism. We will then turn to other sources of justice theory such as Catholic liberation theology, capacity theory, and Jewish justice theory. We will also use our seminar to explore contemporary cases in law, medicine, science and policy that raise issues of justice and injustice. While the seminar will focus on distributive practices, we will also explore how these practices structure our systems of retributive and restorative justice.

Instructor(s): Laurie Zoloth Terms Offered: Spring

Note(s): This course counts as an elective course for the "Inequality, Social Problems, and Change" minor.

Equivalent Course(s): GLST 24202, PBPL 23305

RLST 24116. Buddhism and the Good Life. 100 Units.

Forbes Magazine has styled the Tibetan Buddhist monk Mingyur Rinpoche, "the happiest man alive." Like no other religion, Buddhism in the public imagination is associated with providing us with an accessible way towards leading a good and happy life. But what is the "good life" according to the Buddhist tradition, and what is "happiness" supposed to lead us towards? In this course, we will explore these questions through a close

reading of Buddhist sources in translation. Through these readings the course will introduce the doctrinal and practical foundations of the Buddhist traditions and serve as a gateway to more specialized studies.

Instructor(s): Stephan Licha Terms Offered: Winter

Note(s): This course counts as a Gateway course for RLST majors/minors.

RLST 24200. Philosophy and Literature in India. 100 Units.

Is philosophy literature? Is literature philosophy? What constitutes either of these seemingly disparate enterprises, formally and thematically, and what kinds of conjunctions can we imagine between them (philosophy in/of/as literature)? Can one translate these terms across cultures? Are they the sole prerogative of leisured elites, or can they harbor and cultivate voices of dissent? Above all, what does it mean to reflect on these categories outside the parochial context of the Western world? This course explores these questions by introducing some of the literary cultures, philosophical traditions, religious poetry, and aesthetic theories of the South Asian subcontinent. Students will encounter a variety of genres including scriptural commentary, drama and courtly poetry, and the autobiography. Readings, all in translation, will range from Sanskrit literature to Sufi romances and more.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn

Equivalent Course(s): SALC 20903, CMLT 24202, SIGN 26073

RLST 24550. Major Trends in Islamic Mysticism. 100 Units.

An examination of Islamic mysticism, commonly known as Sufism, through secondary English literature and translations of premodern Arabic Sufi texts. The goal is to gain firsthand insight into the diverse literary expressions of Islamic spirituality in their historical context, and to understand exactly what, how, and why Sufis say what they say.

Instructor(s): Yousef Casewit Terms Offered: Winter

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): SIGN 26068, NEHC 24550, MDVL 24550, GLST 24550, NEHC 32419, ISLM 32419

RLST 24567. Islamic Psychology. 100 Units.

An exploration of the growing body of secondary literature on Islamic psychology. Relevant premodern approaches to mental well-being, rooted in scriptural, theological, philosophical, and mystical sources will be examined alongside contemporary literature that synthesizes modern psychology with Islamic teachings. No Arabic required.

Instructor(s): Yousef Casewit Terms Offered: Winter

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): NEHC 24567, ISLM 34567, NEHC 34567

RLST 24600. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.

From the Satipatṭhaṇṇa sutta of the Pāṇi canon to the "mindfulness" boom of recent years, Buddhism and meditation often appear inseparable. The aim of this seminar is to historicize and critically question this seemingly natural intimacy, for while it certainly cannot be denied that the various Buddhist traditions have always had on offer a plethora of techniques for mental (and physical) cultivation, it is far from clear how or even if all these could be subsumed under the in its current usage relatively recent category of "meditation". Drawing on Buddhist meditation literature from various traditions, historical periods, and literary genre, in this seminar we will take up a twofold question: First, how has the encounter with Buddhist techniques of cultivation shaped the modern understanding of "meditation", and second, up to which extent, and at what cost, has this very modern understanding conversely conditioned us to see Buddhism as a "meditative religion" par excellence?

Instructor(s): Stephan Licha Terms Offered: Spring

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): SALC 34600, HIST 24122, HREL 34600, HIST 34122, SALC 24600, EALC 34600, EALC 24609

RLST 24806. Creation and Human Creatures: Theological Explorations. 100 Units.

This course will explore the intersection between theological symbols (doctrines) of creation and human creatures. How are macrocosm and microcosm drawn into theological reflection and construction? How have human and other living creatures and nature served as reference points, exemplars, even counter examples for interpreting divine creation and the enhancement (or diminishment) of life? Explorations will include traditional theological themes of human creatures as the imago Dei and of nature as a mirror of God's providence and majesty, as well as philosophical and literary texts on human and animal nature, the moral sense of nature, and cultivation and devastation.

Instructor(s): Kristine Culp Terms Offered: Spring

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): CHSS 44806, THEO 44806

RLST 24901. Religion and Human Rights. 100 Units.

Religion played a crucial, but often overlooked, role in the development of post-World War II conceptions of human rights, providing principles and ideas that continue to influence contemporary human rights debates in the fields of law, public policy, and international relations. This no-prior-knowledge-necessary course explores the complex, sometimes fraught, relationship between religion and human rights from World War II to the present. We will begin by juxtaposing the role religious ideas played in the drafting of core post-war human rights documents (e.g. the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, etc.) with the decision by drafters to omit direct references to the divine or the

beliefs of specific religious communities. Using case study analysis and close reading of primary religious texts, scholarly commentary, and historical accounts, we will examine the ways in which individuals and groups from multiple religious (and non-religious) traditions both apply and push back against existing human rights norms. Throughout the course we will discuss the role religion might play in debates surrounding emerging, but still contentious, conceptions of human rights. This includes: universal healthcare, LGBTQIA+ rights, ever more complex manifestations of religious freedom, as well as whether human rights as conceived of in the mid-20th Century can be reconciled with decolonial and post-colonial perspectives.

Equivalent Course(s): GLST 24902, GNSE 24903, DEMS 24901, HMRT 24901

RLST 24920. Platonic Theologies. 100 Units.

This course will examine the platonic theologies of Simone Weil, Iris Murdoch, and Robert Adams, with an eye to answering questions such as the following: what qualifies a theology as 'platonic'? What is the role of contemplation in such theologies? How do they approach metaphysics, ethics, and politics?

Instructor(s): Kevin Hector Terms Offered: Spring

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

Equivalent Course(s): THEO 44920, DVPR 44920

RLST 25122. Modern Philosophy of Religion: A Historical Perspective. 100 Units.

The course will start by looking at the intellectual connections of several major figures in 18th and 19th century philosophy of religion. We will examine David Hume's "Essay on Miracles" and Dialogues Concerning Natural Religion, Søren Kierkegaard's Fear and Trembling, John Stuart Mill's "The Utility of Religion," Friedrich Nietzsche's On the Genealogy of Morality, and selections from William James's The Varieties of Religious Experience. In the last third of the course we will examine more recent writers such as Ludwig Wittgenstein and Emmanuel Levinas. The goal of the course is to present and to assess different ways in which philosophers have conceived of and argued for or against religious belief. (IV)

Instructor(s): Dan Brudney Terms Offered: Autumn

Equivalent Course(s): PHIL 35122, DVPR 35122, PHIL 25122

RLST 25301. History, Religion, and Politics in Augustine's City of God. 100 Units.

Augustine's City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire's turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine's citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine's conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.

Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Winter

Note(s): Latin is helpful but not necessary. There will be a weekly Latin reading group for Classics and other students who want to tackle Augustine's Latin. This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): HIST 22116, THEO 35301, HIST 32116, RETH 35301, CLCV 26421, BIBL 35301, LATN 36421, LATN 26421, FNDL 25304, HCHR 35301, CLAS 36421

RLST 25400. The Bible in U.S. Politics: The Use and Abuse of Sacred Texts in the Public. 100 Units.

People across the political spectrum continue to cite the Bible to justify their viewpoints. Black Lives Matter protestors carried signs citing scriptural support for the rights of African Americans to life and justice, while some of those who stormed the U.S. Capitol on January 6th first marched around their state capitols in recreation of biblical Israel's circling of the doomed city Jericho. How can the same book serve the political ends of such ideologically distinct movements? In this course, we will explore the variety of ways in which the Bible, especially the Christian New Testament, informs contemporary political discourse. We will discuss what the Bible is and where it comes from, and how an interpreter's social location and culturally and historically-bound assumptions shape their interpretation. We will build upon this foundation by examining several contentious political issues in which the Bible is commonly invoked, including abortion, sexuality, immigration, and gun rights. We will analyze the key passages used by supporters of various policy positions to support their claims, situating these texts in their original contexts and highlighting the historical distance that problematizes their use today. Prior familiarity with biblical literature is not required.

Instructor(s): Douglas Hoffer Terms Offered: Spring

Equivalent Course(s): FNDL 25405, KNOW 25400, AMER 25400, GNSE 25403

RLST 25510. Christianity, Nonviolence, and Realism. 100 Units.

This course investigates the connections between personal spiritual development and social engagement with justice movements. What, if any, effect does personal belief and faith have in directing political will? How does nonviolent resistance encounter the institutional realities of social advocacy? And lastly, in what ways are religious orientations challenged by globalized financial systems and power structures? The nonviolent religious

philosophies of Howard Thurman and Daniel Berrigan will be contextualized within their respective Christian traditions and interreligious commitments. We will then encounter the challenge of Political Realism through the works of Reinhold Niebuhr and Samantha Power to interrogate the place of personal faith commitments within a pluralized society and the concrete realities of war, peace, and international conflict.

Instructor(s): Foster Pinkney Terms Offered: Spring

RLST 25591. Never Forget? Memorialization and the Ethics of Memory. 100 Units.

Philosopher George Santayana famously stated that "those who cannot remember the past are condemned to repeat it." This widely shared sentiment presupposes an uncomplicated responsibility to remember the past. Is memory, however, an unalloyed good? Can there ever be too much memory or even harmful memory? How do we commemorate past injustices? Do we ever have an obligation to forgive and forget? In this course, we will examine different conceptions of memory offered by religious thinkers, philosophers, and historians. We will then compare theories that articulate the basis for memorial norms, duties, and responsibilities. To conclude the course, we will use the theories canvassed in the first two parts to evaluate two contemporary memory issues: the debate over "working-off-the-past" (Vergangenheitsaufarbeitung) in relation to crimes perpetrated by Nazi Germany, and the legacy of the Civil War in the United States. By the end of this course, students will be able to address a wide array of moral problems related to memory, such as whether and how we should remember the dead, past atrocities, revolutionary triumphs, and terrorist attacks. There are no prerequisites for this course.

Instructor(s): Zachary Taylor Terms Offered: Autumn

RLST 25704. Environmental Justice in Chicago. 100 Units.

This course will examine the development of environmental justice theory and practice through social scientific and ethical literature about the subject as well as primary source accounts of environmental injustices. We will focus on environmental justice issues in Chicago including, but not limited to waste disposal, toxic air and water, the Chicago heat wave, and climate change. Particular attention will be paid to environmental racism and the often understudied role of religion in environmental justice theory and practice. Throughout the course we will explore how normative commitments are expressed in different types of literature as well as the basis for normative judgments and the types of authorities authors utilize and claim as they consider environmental justice.

Instructor(s): Sarah Fredericks Terms Offered: Winter

Note(s): Graduate students can enroll with permission of instructor and will have additional requirements.

Equivalent Course(s): HMRT 25704, AMER 25704, KNOW 25704, CEGU 25704, ENST 25704, RDIN 25704, CHST 25704, PBPL 25704

RLST 25706. Climate Justice. 100 Units.

Climate injustice includes the disproportionate effects of climate change on people who benefit little from the activities that cause it, generally the poor, people of color, and people marginalized in other ways. Given the complex economic, physical, social, and political realities of climate change, what might climate justice entail? This course explores this complex question through an examination of classical and contemporary theories of justice; the gendered, colonial, and racial dimensions of climate change; and climate justice movements.

Instructor(s): Sarah Fredericks Terms Offered: Winter

Note(s): Graduates may enroll only with permission of the instructor.

Equivalent Course(s): RDIN 25706, CEGU 25706, HMRT 25706, ENST 25706, GLST 25766, PBPL 25706, KNOW 25706, GNSE 25702

RLST 25708. Climate (Long) Before Climate Change: The Environment According to Medieval Muslims and Christians. 100 Units.

Few issues are currently considered more significant than "climate change." Like us, medieval people were concerned about climate. Unlike us, they understood a "climate" as a fixed, unchanging thing. Working between 1250 and 1500, this class examines climate as it was known between Latin and Arabic sources. In both Christian and Muslim scholarly communities, climate had its precedents in Ancient Greek works, so we'll linger in Iberia, an important conduit through which Latin Christians gained access to Greek ideas, largely by translating Arabic books. In these books, "climate" (which might differ from "environment") included familiar things: animals and plants, sunlight and rainfall, mineral resources and weather. Yet it also encompassed stranger ideas: magic, astrology/astronomy, and even some ideas we might now call "religious" or "racist." In our class, we consider how climate has long been a site of "scientific" inquiry and "religious" devotion, cultural confidence and fear of the unknown.

Equivalent Course(s): CEGU 22408, HIST 22408, MDVL 22408, HIPS 22408

RLST 26001. Religion and Visual Culture in the Late Antique Mediterranean. 100 Units.

In this seminar, we examine sacred sites and artifacts of early Christians and their neighbors in the regions around the Mediterranean from the third century to about 750 CE. Case studies will illustrate the wealth of religious art and architecture associated with different religions that existed side-by-side—Christianity, Judaism, polytheism, and emerging Islam. This course has five main objectives: (1) to examine how the designs of religious spaces, buildings, and objects respond to specific spiritual or ritualistic needs; (2) to gain familiarity with typical features characterizing the arts of each religion or sect; (3) to identify elements of a common visual language that result from shared traditions or artistic cross-pollination; (4) to examine different ways in which material artifacts were employed as means of ideological propaganda; and (5) to study art and architecture as evidence of

doctrinal competition and conflict. While this course foregrounds the study of material culture, written sources (in translation) complement the analysis of the visual evidence.

Instructor(s): Karin Krause Terms Offered: Spring

Note(s): This course meets the HS or LMCS Committee distribution for Divinity students.

Equivalent Course(s): CLAS 36024, RLVC 36001, ARTH 26001, CLCV 26024, NEHC 26001, HCHR 36001, MDVL 26001, JWSC 26020, ARTH 36001

RLST 26006. Embodiment and the Senses. 100 Units.

This course approaches bodies as points of insight into governance, the varied experiences of being governed, and efforts to evade and reconfigure institutional expressions of authority. First, we will examine bodies as targets of governance, objects to be reformed, regulated, contained, disciplined, educated, incarcerated, treated, trained, and "cared" for. Next, we will consider how bodies accrue power as sites of resistance, refusal, and critique. Certain bodies in certain places elicit discomfort, unsettling familiar divisions such as of private and public space, of developed and backward, of religious and secular, of reason and madness, of citizenship and (often racialized) non-citizenship. Finally, we will ask how bodies and sensory practices figure in ethical projects of crafting exemplary kinds of subjectivity or collectivity. In this way, the course will introduce students to anthropological approaches to embodiment as well as related questions of bio-politics, gender and race, political subjectivity, care and self-making, post/colonialism, sensory politics and the aesthetic. Along the way, students will gain a new appreciation of the political potency of bodies and bodily practices near and far—from Lenin's preserved body to Trump's "small" hands, reproductive labor to sex work, dirty protest to women's marches, indigenous eco-rituals to queer intimacies.

Instructor(s): Mareike Winchell

Equivalent Course(s): GNSE 24006, ANTH 20006

RLST 26107. Moving Objects, Dispersed Cultures: Case Studies from China and the Middle East. 100 Units.

In this course, we will delve into "big problems" created by the movement, relocation, or displacement of objects that are assigned special cultural, artistic, and historical values in new contexts. We will follow the movement of artifacts across both geographical and disciplinary boundaries, challenging established notions of cultural heritage and art. We often study and read ancient texts as primary sources, but we don't always pause to consider that those texts were written on physical objects like pieces of wood, leaves, or animal skin. Similarly, we're familiar with the display of ancient artwork inside museums or galleries, but have we wondered about the journey of individual objects to those new locations? How do objects move from their original place to modern collections? How do they become art? And how do they become historical sources? Guided by an art historian and a social historian, this course presents different ways to look at "objects that move", both as sources about past societies and as mirrors for contemporary ones. Through studying examples from the history of China and the Middle East, we will reconsider concepts such as cultural heritage, national patrimony, or even art that have been taken for granted. We will learn about the different histories of the dispersal of cultural heritages in those two regions, from nation-building and colonial projects in the twentieth century to the illicit trade in antiquities and the creation of digital replicas today.

Instructor(s): Wei-Cheng Lin, Cecilia Palombo Terms Offered: Winter

Prerequisite(s): PQ: Third or fourth-year standing.

Equivalent Course(s): NEHC 16107, EALC 16107, ARTH 16107, ARTH 36107, EALC 36107, NEHC 36107, BPRO 27100

RLST 26306. Religion, Medicine, and Human Flourishing on the South Side of Chicago. 100 Units.

Modern medicine historically promotes health as central to the good life. The contemporary turn in the medical and social sciences to the more capacious concept of human flourishing, however, presses these disciplines into conversation with longer traditions of inquiry on the nature of the good life for individuals and within community. How might philosophical, cultural, and religious traditions reveal the powers and limits of contemporary views of human flourishing? How does the on-the-ground experience of those pushing to advance human flourishing on the south side of Chicago challenge these categories? Sponsored by the Program on Medicine and Religion, Chicago Studies, InterFaith America, the Hyde Park Institute, the Lumen Christi Institute, and the Chicago Collective on Faith & Flourishing, this course is an innovative experiential course open to undergraduates in the College. This course seeks to expose students to traditional and contemporary perspectives of health and human flourishing, while offering opportunities to engage local faith-based non-profit organizations that seek to promote human flourishing among underserved communities in the South Side of Chicago. Note: Instructor's prior consent required for course enrollment to ensure students fully appreciate the dimensions of field education and experiential learning expected from this course.

Instructor(s): John Yoon, MD; Michael Le Chevallier, PhD Terms Offered: Autumn

Equivalent Course(s): CHST 26306, CCTS 32000, HIPS 26306, HLTH 26306, HMRT 26306

RLST 26337. Race, Justice, and the Assemblage of American Moralities. 100 Units.

This course explores the racial and moral imperatives that are encapsulated within concepts of "Americanness" and the theoretical notions that define the discursive, historical, and sociopolitical boundaries of American identities. How have claims to American identity relied on created religious or religiously-inflected Others? Together, we will consider how the human phenomena of religion and race have developed across our histories in concert with one another. How do racial and moral imperatives define discursive, historical, and sociopolitical boundaries of American identities? We will examine how these formations have been deployed, defined, and bent to fit particular historical and cultural contexts while continuing to inform each other in a

variety of permutations, especially in the United States. How do race and religion also intersect with gender, sexuality, ethnicity, and politics? Our theoretical grounding in migration, encounters, and transnational mobilities will provide insight into how race is imagined on and into differently minoritized people while considering what it means to be participants in the project of racecraft today. Our readings will include historical materials, literary texts, theological reflections, and examples from popular culture that meditate on these topics.

Instructor(s): Samah Choudhury Terms Offered: Autumn

Equivalent Course(s): AMER 22600, ISLM 32600, GNSE 22604, RAME 32600, RDIN 22600, AASR 32600, GNSE 32604, RDIN 32604

RLST 26400. John Milton's Paradise Lost. 100 Units.

In this course, we will read Milton's *Paradise Lost*, paying close attention to questions of genre, style, and poetics as well as the theological, philosophical, anthropological, and political commitments that shape its verse. Although we will focus on the epic itself, we will also consider highlights from the history of criticism and scholarship dedicated to the poem. (Poetry, 1650-1830)

Instructor(s): Timothy Harrison Terms Offered: Autumn

Equivalent Course(s): FNDL 17504, ENGL 17504

RLST 26501. Renaissance Demonology. 100 Units.

In this course we analyze the complex concept of demonology according to early modern European culture from a theological, historical, philosophical, and literary point of view. The term 'demon' in the Renaissance encompasses a vast variety of meanings. Demons are hybrids. They are both the Christian devils, but also synonyms for classical deities, and Neo-platonic spiritual beings. As far as Christian theology is concerned, we read selections from Augustine's and Thomas Aquinas's treatises, some complex exorcisms written in Italy, and a recent translation of the infamous "Malleus maleficarum," the most important treatise on witch-hunt. We pay close attention to the historical evolution of the so-called witch-craze in Europe through a selection of the best secondary literature on this subject, with special emphasis on Michel de Certeau's "The Possession at Loudun." We also study how major Italian and Spanish women mystics, such as Maria Maddalena de' Pazzi and Teresa of Avila, approach the issue of demonic temptation and possession. As far as Renaissance Neoplatonic philosophy is concerned, we read selections from Marsilio Ficino's "Platonic Theology" and Girolamo Cardano's mesmerizing autobiography. We also investigate the connection between demonology and melancholy through a close reading of the initial section of Robert Burton's "Anatomy of Melancholy" and Cervantes's short story "The Glass Graduate" ("El licenciado Vidriera").

Instructor(s): Armando Maggi Terms Offered: Spring

Note(s): Course taught in English.

Equivalent Course(s): HIST 22110, GNSE 26504, CMLT 27602, ITAL 26500

RLST 26620. Tradition and Modernity in Jewish Thought and Literature. 100 Units.

The concept of tradition often takes a back seat to modernity but what does it mean to be part of a tradition in the modern world? How does tradition challenge received views and stimulate creativity, against the modern view of tradition as the "dead hand of the past"? How have the concept; ideology; and cultural role of tradition changed in Jewish culture since the Enlightenment? This course explores those questions in three bodies of work: (1) late 18th- to mid-20th-century German-Jewish historians, critics, & theologians; (2) modern Hebrew & Yiddish writers; and (3) their shared biblical, rabbinic, and mystical inspirations. Through close readings of these writers' reflections on their own literary traditions, tradition emerges as both a resource and a problem for Jewish cultural creativity; one that calls for its own theoretical vocabulary and can be set in dialogue with the modern evolution of other traditional cultures.

Instructor(s): James A. Redfield Terms Offered: Winter

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): HIJD 36620, JWSC 26620

RLST 26635. Liberatory Violence. 100 Units.

From 18th century slave rebellions in the Americas to 20th and 21st century anticolonial revolutions, oppressed peoples' struggles for liberation have often incorporated violent tactics, even against non-combatants. This course examines anticolonial violence in light of the work of the Martiniquan revolutionary Frantz Fanon and some of his interlocutors. We study specific freedom movements: Nat Turner's slave rebellion, the Haitian and Algerian revolutions against French colonialism, Malcolm X and the Black Panthers' mobilization against white supremacy and police violence, and the ongoing Palestinian struggle against Zionist settler colonialism, ethnic cleansing, and apartheid. Throughout, we will pay attention to how revolutionaries evaluated the place of violence in their own movements, including religious criteria for justifiable and unjustifiable use of force.

Instructor(s): Alireza Doostdar Terms Offered: Autumn

Prerequisite(s): Graduate student enrollment by permission only. Please send one or two paragraphs explaining your interest and prior preparation.

Note(s): This course meets the SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): RDIN 46635, HMRT 26635, AASR 46635, GLST 26635, SSAD 26635, ANTH 26636, RDIN 26635, ANTH 36635

RLST 26636. Liberatory Violence: Part II. 100 Units.

In this follow up to the Autumn course "Liberatory Violence," we explore the temporality of revolutionary violence, its victories and defeats, its tragedies, promises, and pitfalls. The course will be split into three parts,

attending to revolutionary violence in the past, the present, and the future. Our case studies will include the Grenada revolution, the Irish Republican Army's struggle for independence, ongoing Palestinian resistance against Zionist colonization, and speculative fiction about future liberation.

Equivalent Course(s): RDIN 46636, ANTH 46636, HMRT 26636, ANTH 26637, RDIN 26636, AASR 46636

RLST 26660. Global Studies and Religion. 100 Units.

Islam, Buddhism, Hinduism, and Christianity have all flourished in the contexts of neoliberal capitalism, mass migration, and online communities. While many predicted that globalization would bring a wave of secularization, it has actually given rise to a global revival of religious life and religious institutions. This undergraduate seminar seeks to understand this phenomenon through a series of case studies of globalized religions in China, Indonesia, India, Nigeria, Italy, and the US. These case studies will highlight historical through-lines from colonization to globalization, ethnographic data of religious motivations and belonging, and social scientific theory of diaspora and nationalism. This course is tailored for Global Studies and Religious Studies majors or double majors, but all undergraduates are welcome.

Instructor(s): Andrew Kunze Terms Offered: Winter

Equivalent Course(s): GLST 26660

RLST 26674. The Global Black Panther Party. 100 Units.

In America, the Black Panther Party and its leaders, like Fred Hampton in Chicago, are famous for their revolutionary fight against white supremacy and their violent suppression by US government forces. But what does a Global Studies approach teach us about the Black Panthers? This seminar explores how the Black Panther Party's worldwide networks impacted global understandings of politics, race, and religion. Our readings examine a series of comparative case studies, including the Dalit Panther Party in India, the Mizrahi Black Panther Party in Israel, and the Polynesian Panthers in New Zealand. We analyze primary sources, such as the various Panther Parties' publications, their mainstream press coverage, and their pop cultural representations, like Ta-Nehisi Coates' Black Panther graphic novel and the film Black Panther: Wakanda Forever. In this course, students learn the global Black Panther Parties' roles in reshaping worldwide conceptions of race, caste, and religion through their encounters with the Nation of Islam, Hindu Nationalism, Zionism, and Indigenous rights. No prior knowledge or coursework is required.

Instructor(s): Andrew Kunze Terms Offered: Spring

Equivalent Course(s): GLST 26674, RDIN 26674, ANTH 20537

RLST 26676. Law and Culture in Rabbinic Literature. 100 Units.

An introduction to the legal genres of classical rabbinic Judaism by applying the standard tools of source-, form-, redaction-, and literary criticism. Having established a working vocabulary, a map of the sources, and some facility with the tools, we will proceed to complicate the boundaries between law and aggadah (non-legal tradition) in its various forms (aphorism, parable, narrative cycle, case-law, ethical instruction, and more.) Having appreciated how law and aggadah interact in rabbinic literature to produce meaning, we will work on contextualizing their dialectic in light of multiple branches of a specific theory of meaning, culture, with a special focus on interpretive/symbolic anthropology.

Instructor(s): James Adam Redfield Terms Offered: Spring

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): RLVC 39400, JWSC 29300, HIJD 39300

RLST 26677. American Jewish Literature. 100 Units.

Is there an American Jewish literature? At the heart of this question is a reckoning with what constitutes American Jewish experience. Literary expression has played an outsized role in the way that American Jews view themselves, exploring a vocabulary and an idiom of immigration and religion, of ethnic identity and of political consciousness. In this class we will study a selection of the fiction, poetry, essays and films of American Jewish experience with an eye towards the varieties of American-Jewish experience and the role of literature in forging that experience.

Instructor(s): Sheila Jelen Terms Offered: Autumn

Note(s): This course meets the LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): RLVC 46677, AMER 26677, CMLT 26677, HIJD 46677, AMER 46677, CMLT 46677, JWSC 26677

RLST 26702. Arabic into Hebrew: Translation and Cultural Change during the Middle Ages. 100 Units.

Religions, like all cultural phenomena, are akin to organic beings: they change, grow and adapt, absorb and assimilate what they encounter, become transformed constantly in relation to challenges and opportunities - and sometimes react against them. This course will focus on one example of religious-cultural-philosophical adaptation and change through a study of the medieval translation of Arabic and Judeo-Arabic works into Hebrew during the 12th-15th centuries. We will focus on the translations themselves and translation technique, but principally on what was translated and why, when and where, by whom and for whom. All this with an added emphasis on the result: how did Judaism and Jewish culture change through translation - in all its forms - during the high middle ages.

Instructor(s): James T. Robinson Terms Offered: Autumn

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): JWSC 26702, ISLM 36702, CMLT 26702, HREL 36702, CMLT 36702, RLVC 36702, HIJD 36702, NEHC 36702, MDVL 26702, NEHC 26702

RLST 26717. Diasporic Literature and Modern Islam in the Imperial Core. 100 Units.

The 19th century enslaved scholar Omar Ibn Said opens his autobiography with the words: "I cannot write my life." This seminar takes this starting point -the thick of chattel slavery, mercantile capitalism, and colonial violence - to investigate literary productions by racialized others dispersed in and by the so-called era of modernity. We will complicate what constitutes the modernity and how Islam, perhaps more than any other tradition, has been configured as its inverse. We will read works ranging from poetry, novels, short stories, comics, & memoirs as they relate to encounters & engagements particularly with Islam as a religious tradition, colonialism, industrialization, & nationalism, even as global understandings of tradition, genre, & form are being contested & rapidly changing. In addition to primary sources, we will theoretically situate these works within larger discussions of racecraft, oral transmission & culture, "folk" vs. "high" literature, Orientalism, politics, gender, sexuality, & identity. We will look at this as articulated in diasporic literary forms written within -and sometimes for- the imperial core. Through in-class discussions, readings, & a final paper, students will strengthen their global literacy, demonstrate knowledge of global historical trends, analyze the shifting and even contradictory interpretations of the role of religion in racial formations, all while identifying, critiquing & assessing these key course themes.

Instructor(s): Samah Choudhury Terms Offered: Autumn

Equivalent Course(s): GLST 22710, AASR 36717, CMLT 32700, CMLT 22705, RDIN 32700, ISLM 36717, RDIN 22700

RLST 26804. Mind, Brain, and Meaning in Buddhist Thoughts and Practices. 100 Units.

This seminar course intends to offer a nuanced exploration of the relationships between Buddhist theories, practices, and exercises in relation to modern cognitive and psychological sciences. While Buddhism is sometimes viewed through a contemporary scientific lens as either pre-scientific or alternative theories of the mind, this course seeks to provide a more sophisticated perspective. By examining Buddhist thoughts and practices within its ancient, contemporary, and global religious and scientific contexts, students will consider how they inform our understanding of mind, brain, and meaning together. A key focus will be on how Buddhist approaches align with or diverge from the distinction between religion and science that has characterized the West for the past 300 years. Although the course is reading-intensive and primarily discussion-based, we also plan to incorporate sessions on Buddhist practices, allowing the readings and practices to inform and enrich each other.

Instructor(s): Eugene Yu Ji Terms Offered: Winter

Equivalent Course(s): COGS 36801, MAPS 36801, COGS 26801, MAPS 26801

RLST 26815. Strange Lit: Estrangement and Literature. 100 Units.

This course explores the genre of the strange, weird, bizarre and wondrous in literary works from around the world and across various time periods. In contrast to the voyeuristic and expected othering of the 'exotic', the course interrogates the strange as an aesthetic mode that estranges the reader and disturbs and upends our familiar and predictable worlds. Theorists have explored art's ability to unsettle our automatized perception, interrogating our relationship to reality, the way we know things, and the basis on which we make assumptions. This course will trace how specific literary forms (like magical-realism, fantasy, sci-fi, miracle literature, comedy/dark comedy, and even scripture) evoke wonder and a sense of the strange. We will explore how these genres mystify and make strange things like the individual, society, modernity, the nation-state, the secular, economy, and more to unearth the myth-making inherent in processes of world-building, as well as in narrative. We will see ghosts in court, hallucinating nation-states, dead narrators, animated-inanimate objects as we move into the world of dreams, madness, and the supernatural in literary works from Iceland, Iran, Palestine, Japan, Egypt and more.

Instructor(s): Rana Ghuloom Terms Offered: Autumn

Equivalent Course(s): CMLT 31815, CMLT 21815, NEHC 21815, ENGL 21815

RLST 27005. Reality TV in East Asia and Beyond. 100 Units.

Over the last several decades, reality television has become a central ingredient in media diets all across the world. One can practically trace a line from early hits like *Survivor* and *Big Brother*, which were quickly formatted for global circulation, to the recent viral success of *Squid Game*, a fictionalized account of a death-game tournament that spawned its own reality show. Why do audiences everywhere find reality TV so entertaining? What moral lessons do viewers take away from these shows? And what might scholars learn by taking this popular aesthetic form, in all its cultural variation, seriously? This course brings together media studies, aesthetic criticism, area studies, and the sociology of religion to try to answer some of these questions. The course will help students to think about the moral and spiritual beliefs embedded in popular cultural forms, but also to understand how these forms are now circulated and consumed in our contemporary media environment and what they tell us about late-stage global capitalism. Course readings will introduce students to scholarship in television studies, aesthetic criticism, religious studies, and cultural studies, providing them with the necessary foundations to analyze reality TV from multiple disciplinary perspectives. We will also screen examples of reality TV and its offshoots, with a specific focus on East Asian shows and the competition or elimination format.

Instructor(s): H. Long Terms Offered: Spring

Prerequisite(s): Students will develop skills in visual analysis, interpretation of secular religion and belief structures, social theory, and basic research and writing methods.

Equivalent Course(s): EALC 33005, CMST 33005, EALC 23005, CMST 23005, AASR 33005

RLST 27107. Frankenstein: Making Monsters in Science and Religion. 100 Units.

And now, once again, I bid my hideous progeny go forth and prosper," writes Mary Shelley of Frankenstein. In framing her 1818 novel as itself a monster with agency, she raises questions about why and how we continue to create and regard our creations as monstrous. Why has the creation of artificial life fascinated us from ancient times to modern A.I.? How do we recognize and identify monsters, and what role do we have in their creation? Are creators responsible for their creations, or alienated from them? This class combines close reading of Frankenstein with religious and scientific texts on monsters, the creation of artificial life, and our moral responsibilities to our creations. We will discuss what narratives about the monstrous tell us about our values, how the "human" is contrasted with its opposites, and why the story of Frankenstein-as well as its predecessors and imitators-remains so hauntingly compelling.

Instructor(s): Alex Matthews Terms Offered: Spring

Equivalent Course(s): FNDL 27107, HIPS 27107

RLST 27140. Truth, Half-Truth, and Post-Truth. 100 Units.

This course examines the philosophical and ethical issues surrounding lying, truth-telling, and everything in between. Students will put classics of the Indian and Western philosophical traditions into conversation with contemporary analyses of "alternative facts" and postmodern criticisms of absolute truth. Questions to be considered include: Are half-truths just another kind of lie, or stepping-stones to a more complex understanding? Is it even possible to tell "the truth, the whole truth, and nothing but the truth"? Is it morally permissible to mislead someone for their own good, or for a leader to deceive their citizens? How can we act responsibly when there are two sides to every story?

Instructor(s): Russell Johnson Terms Offered: Winter

Equivalent Course(s): KNOW 27140

RLST 27304. Sacred Arts of Tibet: A Journey Through Visual Art, Calligraphy, Musical, and Culinary Traditions. 100 Units.

Experience the rich cultural heritage of Tibet through this immersive course exploring four fundamental aspects of Tibetan civilization. Students will study traditional Tibetan thangka painting, learning the techniques and symbolism behind these intricate religious artworks. Explore the profound world of Tibetan musical traditions, from the mesmerizing multiphonic chants of monastery rituals to the lively folk songs of nomadic communities. Students gain hands-on experience with traditional instruments including drums and horns while learning their ceremonial significance. The culinary portion introduces traditional dishes like momos (dumplings), Tsampa (roasted barley flour), and butter tea, along with their cultural significance and preparation methods. In calligraphy sessions, students practice the distinctive Tibetan scripts - Uchen (block-print -Umev (cursive writing) used in Tibetan Buddhist texts, mastering the basic strokes and letter formations of this ancient writing system.

Equivalent Course(s): MUSI 22567, EALC 29002, HREL 39002, ANTH 29002, SALC 39002, SALC 29002

RLST 27310. American Islam. 100 Units.

The American Muslim community hails from all corners of the globe, and represents a diverse mix of ethnic groups, socio-economic backgrounds, political persuasions, and theological positions. American Islam is older than the nation itself, and Muslims have contributed to the American project throughout its history. Today, the United States represents one unique node in a complex, global Muslim world, with deep and active relationships connecting the United States to the historic centers of Muslim life. Conspicuously religious Muslims also occupy greater positions of power and visibility across American society, from the halls of Congress to the comedy club stage. This course will provide a historically-informed, globally-inflected exploration of contemporary American Islam. Students will engage primary texts of American Muslim life and consider them within social, cultural, and historical context.

Equivalent Course(s): NEHC 22110

RLST 27332. Themes in the Anthropology of Islam: Debates, Tradition, Critiques. 100 Units.

The course begins by examining principal themes and debates the anthropology of Islam has engaged with in its attempt to undo Western universalist concepts such as secularism and the anthropological categories of culture and religion. We will learn to historicize these concepts and explore alternative frameworks anthropologists have offered for studying Muslim societies. We will turn an ethnographic lens towards studies on the Islamic Revival in Egypt, Turkey, Europe, and East Asia in order to study how Muslims cultivate piety, relate to the unseen, and retain cultural ties alongside their religious identities. In the process, we will learn the ways they trouble conventional notions around women's agency, ideas around modernity's "disenchantment," and secular conceptions of belief. We will then explore texts that indirectly problematize the anthropology of Islam's coordinates around orthopraxy, authority, and ritual. As we do so, we will interrogate the relationship between U.S. Blackness and Islam, religious piety and consumer capitalism, as well as transnationalism and incarceration. We will situate our readings and discussions within the broader political context of the Global War on Terror and secular governmentality, with a particular attention to questions of race, gender, and political struggle.

Instructor(s): Alexis Chavez Terms Offered: Spring

Equivalent Course(s): RDIN 24332, GNSE 27332, ANTH 24332

RLST 27522. The Poetry and Prose of John Donne. 100 Units.

This course will examine the life and career of John Donne, one of the most important and influential early modern poets and thinkers writing in English. We will read Donne's love poetry, his religious poetry, his satirical

poems, and his progress poems. We will also read some of his prose works: Devotions upon Emergent Occasions along with selections from his sermons and polemical treatises. Throughout, we will engage with the history of criticism and scholarship dedicated to Donne and his writings. (Pre-1650, Poetry)

Instructor(s): Timothy Harrison Terms Offered: Winter

Equivalent Course(s): FNLD 12722, ENGL 12722

RLST 27601. Women and Islam. 100 Units.

This course is an introduction to the field of women, gender and Islam. We will examine the literature on Islamic legal, historical, Quranic and sacred textual constructs of women as well as critically explore the lived realities and experiences of Muslim women living in Muslim-majority societies and in the west. In centering the work of Muslim feminist scholars, students will gain an understanding of the contemporary debates around women's rights, sexuality, roles, responsibilities and gender relations in the context of Islamic law and the hadith literature. The discursive constructions and social realities of Muslim women are critically examined through historic and literary representations, ethnographic accounts, human rights discourses, sexual politics and secular and Islamic feminism(s). Moreover, this course situates Muslim women as complex, multidimensional actors engaged in knowledge production and political and feminist struggles, as opposed to the oppressed, victim-centered images that have regained currency in the representation of Muslim women in the post 9/11 era.

Instructor(s): Maliha Chishti Terms Offered: Autumn

Note(s): This course meets the LMCS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): GNSE 27608, GLST 27601, HMRT 27601, GNSE 37608, ISLM 37601

RLST 27607. Gender and Sexuality in World Civ III: Sex and Mysticism. 100 Units.

Can you have sex with God? And, if so, what then does sex mean? What, as a matter of fact, might spiritual sex mean for the cultivation of virtues like celibacy or virginity? While early Christianity and the Christian Middle Ages are often characterized by a disciplined asceticism, erotic desire was just as central to cultivating mystical love for God. In fact, the significance of the language of love, passion, loss, nuptial bliss, jubilation, and the body has rendered the Christian mystical tradition a useful resource for contemporary-and especially psychoanalytic-theories of sex, gender, and sexuality. This course will look both to the past and the present in order to explore the workings of pre- and postmodern desire and to draw connections between Christian mysticism and theories and practices of sex. Working across historical periods, we will read exemplary pieces of Christian mystical literature, psychoanalytic theory, and contemporary literature that draws from the medieval past.

Equivalent Course(s): CMLT 15007, GNSE 15007

RLST 27616. Religion and Politics in America. 100 Units.

Whether it's white Christian nationalism, prayer in schools, debates over gay marriage, the Movement for Black Lives, Evangelical support for Donald Trump, activism by the Religious Left, or the role of Islam in post-9/11 America, the intersection between religion and politics in the United States is complex, puzzling, and important. What is the relationship between religion and politics and what should the relationship between them be? How does religion help us make sense of politics? How does politics help us make sense of religion? In this course, we will draw on history, social science, philosophy, theology, and ethics in order to explore these questions. First, we'll consider the history of religion and politics in the United States, with readings including Locke and Jefferson on the separation of church and state, Danielle Allen and Tracy Smith on the Declaration of Independence, and Robert Bellah and Frederick Douglass on American civil religion. Then, we'll consider the ways Americans use religious ideas to inform their politics, from Jerry Falwell's arguments about the Moral Majority to Martin Luther King, Jr., James Baldwin, and Robert P. Jones on religion and race. Finally, we'll examine how politics shapes Americans' religious identities, from the Civil War as a theological crisis to current debates around political Islam in the United States.

Instructor(s): Derek Buyan Terms Offered: Spring

RLST 27653. Judaism and Ethnography. 100 Units.

Defining ethnography broadly as curiosity about human difference, this course engages close readings in a vast gallery of ethnographic portraits both of and by Jews, from the Bible to the early modern period. Together, we will construct a history of this tradition by tracing patterns in how Jews are represented and how they represent themselves, as well as their own Others, in dialogue with those cultures. While anthropologists and literary theorists will help us to appreciate the diversity and fluidity of Jewish (auto-)ethnography, these thinkers will also turn our critical gaze on Greek, Roman, and European Christian images of Jews and Judaism. This history is not simply a case-study in an overlooked ethnographic tradition but an archive where influential and often oppressive "Western" ways of thinking about human difference have been spawned, cross-fertilized, resisted, and transformed.

Instructor(s): James A. Redfield Terms Offered: Spring

Note(s): This course meets the LMCS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): ANTH 27653, HIJD 37653, JWSC 27723, ANTH 37653

RLST 27657. Rethinking Pilgrimage: Pop-culture Tourism and Religious Travel. 100 Units.

The term pilgrimage is usually associated with journeys to ancient religious sites such as the Vatican or Mecca. But why do superfans who travel to Disney World often describe this in terms of a pilgrimage? Why is it that when anime fans visit real-life sites from their favorite shows, this is frequently called a "journey to sacred sites" (seichijunrei)? In this course we will discuss these and other questions about pilgrimage in its religious and secular forms. We will consider examples such as the Islamic Hajj, the Crusades, and a 750-mile Buddhist

pilgrimage in Japan, alongside journeys to Platform 9¾ at King's Cross, Elvis's Graceland, and the sets of Hobbiton. After first exploring theories of travel, tourism, and pilgrimage through a global array of examples, the second half of the course consists of a deep dive into connections between anime tourism, religious travel in Japan, and the worldwide boom of Japanese pop culture. At the end of the course students will present a small research project on a pilgrimage/tourist destination of their own choosing. No prior coursework on religion required.

Instructor(s): Bruce Winkelmann Terms Offered: Autumn

Equivalent Course(s): EALC 27657, ANTH 27657

RLST 27702. Music and Love in South Asia. 100 Units.

This course explores the relationship between the musical arts and forms of love in South Asian history. We will trace the complex and ambivalent contours of love in several genres including premodern poetry, stage performance, and Bollywood movies. We will examine issues such as poetics and theology, opposition to orthodox social conventions, the intensity of emotion expressed through multiple senses, the social sites of forbidden love, women and gender as poets and performers, and the intersection of sexuality and spirituality.

Instructor(s): Anand Venkatkrishnan; Anna Schultz Terms Offered: Winter

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): GNSE 37702, HREL 37702, SALC 27703, SALC 37703, MUSI 37702, RLVC 37702, MUSI 27702, GNSE 27702

RLST 27707. Anthropological Theory. 100 Units.

Since its inception as an academically institutionalized discipline, anthropology has always addressed the relation between a self-consciously modernizing "West" and its various and changing "others." Yet it has not always done so with sufficient critical attention to its own concepts and categories - a fact that has led, since at least the 1980s, to considerable debate about the nature of the anthropological enterprise and its epistemological foundations. This course provides a brief critical introduction to the history of anthropological thought over the course of the discipline's "long" twentieth century, from the 1880s to the present. Although it centers on the North American and British traditions, we will review important strains of French and, to a lesser extent, German social theory in chronicling the emergence and transformation of "modern" anthropology as an empirically based, but theoretically informed practice of knowledge production about human sociality and culture.

Instructor(s): Stephan Palmie

Prerequisite(s): Preference for Anthropology majors

Equivalent Course(s): CCCT 21107, ANTH 21107

RLST 27724. Diasporism in Modern Judaism. 100 Units.

This course will consider the fate of arguments for Diasporic Jewish Identity and thought in the 20th and 21st centuries in philosophical and literary sources and will consider the relationship between debates within Jewish thought and correlates in Black Studies and Post-colonial Studies. Thinkers to be read include Hermann Cohen, Franz Rosenzweig, Emmanuel Levinas, Jacob Gordon, Jacques Derrida, Sarah Kofman, Susan Taubes, Philip Roth, Fred Moten, Christina Sharpe and others.

Instructor(s): Sarah Hammerschlag Terms Offered: Spring

Note(s): This course meets the CS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): RLVC 47724, JWSC 27724, ANTH 37724, ANTH 27724, HIJD 47724, DVPR 47724

RLST 28025. Religion and politics in a post-secular age. 100 Units.

The confluence and discord between religious freedom, religious institutions, and the state drives many contemporary human rights challenges. This course examines the impact of religion and secularism on global topics from constitutionalism to nationalism to development. It will also consider the impact of religion and religiosity on multiple policy domains, including social issues, the welfare state, and foreign policy. Course discussions will include multiple traditions, including Christianity, Islam, Hinduism, and atheism. Our overall goal is to improve students' ability to recognize the historic and cultural contexts at work in debates about religion, secularism, and political issues. Students will analyze and discuss academic work studying the impact of religious belief on policy preferences and of state policies on religious behavior. They will also apply the course material to contemporary issues in (religious and secularism) politics.

Instructor(s): Hannah Ridge, Pozen Center for Human Rights Social Science Teaching Fellow Terms Offered:

Spring

Equivalent Course(s): MAPH 34325, HMRT 24325, HMRT 34325

RLST 28101. Iblis: Muslim Perspectives on the Devil. 100 Units.

This course examines a range of Muslim perspectives on the Devil. Is Iblis a personification of evil, an archetype of arrogant rebellion against divine command, a perfect monotheist and tragic lover of God, or an ally of humankind and teacher of freedom and creativity? Our readings will include selections from the Qur'an and hadith, Sufi poetry, modern political and theological writing, and others.

Instructor(s): Alireza Doostdar Terms Offered: not offered 2024-2025

Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): ISLM 38101, AASR 38101, ANTH 38101, ANTH 28102, FNLD 28101

RLST 28132. Science/Fiction/Theory. 100 Units.

Science fiction has enjoyed an extraordinary and still growing resurgence in popularity over the last two decades - through literature, film, video games, and even universities, where it is the subject of ever more courses

being taught. Why has science fiction become so popular? Does it express the anxieties of a way of life that can't be sustained, is in decline, and might soon end, in the face of intractable war, lurching financial crises, recurrent pandemics and unchecked climate change? Does it speak to the senses of radical hope and irreparable despair about the future that seem to characterize our time? If so, then science fiction today is grappling with traditionally theological themes: fate and finitude, immortality and the nature of divinity, the place of the human within a cosmic scale, and the possibilities for redemption and messianic rupture. This course will explore these themes by pairing sci-fi literature and film with readings in philosophy and social theory. Throughout, we will ask how science fiction's propensity toward the theological allows it to grapple with the unique forms of hope and despair in our time, and in times past.

Instructor(s): Alireza Doostdar and Hussein Ali Agrama

Equivalent Course(s): ANTH 22132

RLST 28222. Talking All That Jazz. 100 Units.

This course explores the various roles jazz music has been assigned in the construction, maintenance, and representation of American and African American religion. We will read and listen to musicians' religious manifestos and seek to locate them within the broader context of the history of religions in the Americas. At the same time, we will also consider the ways "jazz" has been figured as a threat to religious integrity, the quintessential sound of people's spiritual struggle, and the promise of America as a nation, among other themes. Listening to good music will be required.

Instructor(s): Matt Harris Terms Offered: not being offered 24-25

Equivalent Course(s): MUSI 28222, AMER 28222, ANTH 28222

RLST 28280. The Good Place and the Bad Place: Judgement, Punishment, and Living a Good Life. 100 Units.

Do you believe that you are a good person and, if so, why are you good? This course will investigate the connections between personal intentions to be a "good person" and the fear of punishment. What do we owe each other as ethical actors? Do the intentions of our actions matter or only the results of our actions? How can one be good in an increasingly complicated web of intersecting needs, social developments, and understandings of morality? This course will examine conceptions of hell, eternal punishment, and justice in a variety of religious traditions. In addition to reading authors such as Dante and John Milton, students will critically engage *The Good Place*, a sitcom which tackles deep questions of faith, morality, and the complexity of the human person. We will think through competing understandings of justice (retributive, distributive, and restorative) alongside our individual beliefs surrounding fairness and deservingness. No prior knowledge of religious studies or ethics is expected.

Instructor(s): Foster Pinkney Terms Offered: Spring

Equivalent Course(s): FNDL 28280, CMLT 28280

RLST 28311. Image, Iconoclasm, Animation. 100 Units.

This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned. These historical issues cannot be separated, in our scholarly approaches and responses, from a vibrant contemporary culture around question of virtuality, animation, image-worship and image-destruction in the current world. The course will provide space to reflect on the problems raised by this. The course will be taught over the first four and a half weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jaś Elsner Terms Offered: Spring

Prerequisite(s): The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): MDVL 28311, KNOW 38311, ARTH 28311, RLVC 38311, CLCV 25923, CLAS 35923, ARTH 38311

RLST 28325. Art and Description in Antiquity and Byzantium. 100 Units.

This course explores the rich tradition of ekphrasis in Greco-Roman antiquity and Byzantium - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece, Rome and Byzantium - in order to establish what might be called the ancestry of a genre in the European tradition and especially its fascinating place between pagan polytheistic and Christian writing -- there will be opportunity in the final paper to range beyond this into questions of comparative literature, art (history) writing and ekphrasis in other periods or contexts, depending on students' interests and needs. A reading knowledge of Greek in particular could not be described as a disadvantage, but the course can be taken without knowing the ancient languages. The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jaś Elsner and Karin Krause Terms Offered: Spring

Prerequisite(s): The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): MDVL 28325, CLAS 38323, CLCV 28323, ARTH 28325, KNOW 38325, ARTH 38325, RLVC 38325

RLST 28402. Race and Religion in the U.S. 100 Units.

This course examines how religion has been shaped, constructed, and formed in response to and in the context of changing racial realities in America in the 20th century. The structure of the course is designed to approach and understand the intersection and melding of race and religion through literary, social scientific, historical and biographical angles. It is hoped that such variant approaches will deepen our understanding of a complex and changing reality, keeping in mind that "race" as a category and political and social reality has experienced profoundly different meanings in the course of the 20th century. Most of our emphasis will be attuned to the central black/white divide and Christian communities, though you are encouraged to write your final paper on a topic of your choosing that does not fit into any of these categories.

Instructor(s): Curtis Evans Terms Offered: Winter

Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): AMER 39402, HIST 27112, HIST 37116, RAME 39402, RDIN 28402, RDIN 38402, HCHR 39402, AMER 28402

RLST 28405. Religion in Anime and Japanese Pop Culture. 100 Units.

How does Spirited Away reflect teachings of Japanese Buddhism and Shinto? Or what about Neon Genesis Evangelion? What can pop culture tell us about religion? In this course, we will consider what Japanese religions are (and are not) by looking at their representations in popular cultural forms of past and present. Sources are drawn from a range of popular cultural forms including anime and manga, but also literature, artistic performances, visual arts, and live-action movies. The course covers foundational aspects of Japanese religious life through non-traditional sources like Bleach, The Tale of Genji, and Your Name. At the end of the course, students will be able to speak to the great diversity of religious practices and viewpoints in Japan, not only its centers but also its peripheries and minorities. Meanwhile, we will consider broader questions about the complex connections between religion and popular culture. No prior knowledge of Buddhism, Shinto, or Japanese history is expected.

Instructor(s): Bruce Winkelman Terms Offered: Winter

Equivalent Course(s): CMLT 28405, EALC 28405, MADD 14805

RLST 28498. Myth and Its Critics. 100 Units.

Myth is essential to how humans make sense of the world: our foundational stories explain the nature of the world; they justify and explore social and sexual difference; they teach and test the limits of human agency. The course will survey contexts and uses of myth-making in the ancient Mediterranean world. We will also explore the many traditions of critique and anxiety about myth-making, among philosophers, literary critics and religious authorities.

Instructor(s): Carolina López-Ruiz Terms Offered: Spring

Equivalent Course(s): HIST 17000, CLCV 15000, SIGN 26037

RLST 28511. Star Wars and Religion. 100 Units.

This course puts religious texts in conversation with George Lucas's popular Star Wars film franchise with an eye toward understanding the power of myth in human life. In interviews, Lucas confessed he took bits and pieces from a variety of religious traditions to create the mythology of Star Wars. Through close readings of the films and primary texts from different religions, students will analyze these influences and evaluate how well the films hold these religious elements together. This course is not an in-depth study of any one religious tradition, but draws elements from different traditions to shed light on the portrayal of religion within Star Wars (i.e., the Force) and the metaphysical and moral themes found in the Star Wars films. [This course features additional Monday discussion sections, scheduled in accordance with students' availability.]

Instructor(s): Russell Johnson Terms Offered: Spring

RLST 28590. Sandworms, Spice, and Spirituality: Religion in Frank Herbert's Dune. 100 Units.

Dune is widely considered a masterpiece of science fiction, and the success of its recent film adaptation attests to its continuing appeal. Yet in addition to its characters and worldbuilding, Dune also offers insightful portrayals of religion and explores religion's roles in society and culture. How do a community's ecological, economic, and political contexts shape their religious beliefs? In what ways do beliefs change or develop over time? Why are rituals such important parts of religious systems? How do stories about "salvation" and the "end times" shape communal identity, purpose, and behavior? In this course, we will ponder these and other questions by placing Dune in conversation with the Qur'an, the Bible, and other religious texts to see how the same dynamics are at play. No prior reading or knowledge of the novel required.

Instructor(s): Doug Hoffer Terms Offered: Winter

RLST 28717. The Veil and the Vision: Image and Cover in the Western Artistic Tradition. 100 Units.

This course will explore the fascinating culture of covering and veiling sacred icons, portraits and images that were thought to cause trauma or outrage in the European tradition. It will begin in the ancient world and explore mediaeval, Renaissance and modern art - both paintings and sculptures, as well as images that represent the covering of images... It will attempt to restore the sensual, the tactile and the performative to the experience of viewing art and engaging with its powers, by contrast to the prevailing regime of disinterested contemplation encouraged by the modernist art gallery. The course will be taught with much encouragement to students to experiment and think against the grain.

Instructor(s): Jaś Elsner Terms Offered: Spring

Note(s): The course will be taught over 4.5 weeks in the Spring Quarter on an intensive schedule. This course meets the LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): ARTH 28717, ARTH 38717, RLVC 38717

RLST 28802. Art and Pilgrimage from Antiquity to Christianity. 100 Units.

This course will present an interdisciplinary interrogation into the nature of pilgrimage in pre-Christian antiquity and the rise of Christian pilgrimage in the years after Constantine. It will simultaneously be a reflection on the disciplinary problems of examining the phenomena of pilgrimage from various standpoints including art history, archaeology, anthropology, the history of religions, the literary study of travel writing, as well as on the difficulties of reading broad and general theories against the bitty minutiae of ancient evidence and source material. The core material, beyond the theoretical overview, will be largely limited to antiquity and early Christianity; but if students wish to write their papers on areas beyond this relatively narrow remit (in other religions, in the middle ages, modern or early modern periods), this will be positively encouraged! The course will be examined by a paper due at the end of the quarter.

Instructor(s): Jaś Elsner Terms Offered: Spring

Note(s): The course will be taught over 4.5 weeks in the Spring Quarter on an intensive schedule. This course meets the LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): CLAS 38824, CLCV 28824, ARTH 25300, RLVC 38802, ARTH 35300, MDVL 25300

RLST 28803. Magical Politics. 100 Units.

Following Donald Trump's election to the presidency in 2016, witches all over North America collaborated on spells to resist him and his politics by 'binding' his administration. Alt-right activists had already for some time been engaged in 'meme magic' against Trump's liberal critics. How can we begin to understand these magical interventions in present-day politics? Rather than presuming that 'magical politics' is a fringe or crackpot phenomenon, this class draws on activist, esoteric, and academic materials to suggest that our thinking about everyday life and ordinary politics can be fundamentally enlivened and enhanced by taking 'magic' seriously.

Instructor(s): William Mazarella Terms Offered: TBD

Note(s): This is a 3CT Capstone Course

Equivalent Course(s): CCCT 23803, ANTH 23803

RLST 28810. Devotion-Dissent-Disenchantment: Art in the Age of the Reformation. 100 Units.

In the years leading up to Martin Luther's radical transformation of the political-religious landscape, late medieval and early modern Europeans were inundated with a flood of "alternative facts" that called into question the intellectual, ethical, and religious values governing their lives. With the advent of new media technologies, images became important vehicles of commentary and disputation for Reformers, leading to the formation of a public sphere of discourse to which the image was central; yet, at the same time, the image itself and its role in daily life came increasingly under attack. This course provides an introduction to artistic production in northern Europe from the late fourteenth century through the sixteenth century through the lens of the productive, if tumultuous, relationship between art and the epistemological challenges of the Reformation. Particular attention will be paid to the shifting status of the artist, focusing on the historical and cultural circumstances that led to the elevation of artists such as Albrecht Dürer, Hans Baldung, and Pieter Bruegel the Elder, as well as their relationship to the world outside the Alps, including Italy, Spain, and the New World. This course will also examine topics such as the relationship between word and image, iconoclasm and iconophilia, public and private spheres of patronage, and strategies of visual polemics. Readings will include primary sources in translation and selected works of modern scholarship.

Instructor(s): T. Golan Terms Offered: Spring

Note(s): Students must attend the first class to confirm enrollment. If a student is not yet enrolled in this course, s/he must fill out the online consent form and attend the first class. This course meets the general education requirement in the arts.

Equivalent Course(s): GRMN 24810, ARTH 14810

RLST 28901. Religion, Science, Naturalism: Is There a Problem? 100 Units.

The idea that "religion" and "science" are basically at odds with one another - that they involve, indeed, essentially different kinds of rationality - is surely foremost among the ideas that arguably distinguish modernity. This class will consider some of the various ways in which that conclusion has been resisted by some twentieth- and twenty-first-century thinkers, drawing on a range of philosophical and religious perspectives - those, for example, of the Anglo-Austrian philosopher Ludwig Wittgenstein (who would complicate our understanding of what it means to "believe" anything); the German theologian Rudolf Bultmann (whose method precisely distinguished existential questions from scientific ones); and the 14th Dalai Lama of Tibet (who thinks it imperative that the limits of scientific understanding be acknowledged in light of a Buddhist critique). Particular attention will be given to early writings from American pragmatist philosopher-scientists (William James, C. S. Peirce, and John Dewey), who argued that it is a mistake in the first place to think religion necessarily concerns anything "supernatural"; religion, for these thinkers, can therefore be understood as wholly consistent with naturalism.

Instructor(s): Daniel A. Arnold Terms Offered: Spring

Equivalent Course(s): SIGN 26072, KNOW 28901, HIPS 27901

RLST 28929. Cabal, Cult, and Crisis: Religion and Contemporary Conspiracy Theory. 100 Units.

We live in an age of crisis for liberal democracy, and conspiracy theories are often said to be at the heart of this crisis. While Alex Jones, Infowars, and QAnon have become household names, there is still no consensus on what makes a "conspiracy theory" or how scholars should approach these topics. Are "New World Order"-style conspiracy beliefs irrational or false on their face? Can liberal-democratic regimes which pride themselves on their ability to accommodate diverse religious viewpoints successfully integrate conspiracy believers? In this course, we will approach the subject of conspiracy theory by engaging with theorists in their own words, videos, and images, while sampling a range of academic and public-facing literature on new religious movements, religion and politics, and epistemology. In so doing, we will apply critical lenses of diverse sorts to mixed media, as we collectively develop methodologies for carrying out original research on "low-status" subjects using un-crated archives. No prior acquaintance with conspiracy-oriented materials required.

Instructor(s): Justin Smolin Terms Offered: Spring
Equivalent Course(s): MADD 10929, ANTH 28929

RLST 29000. The American Culture Wars. 100 Units.

Should we tear down statues of Confederate soldiers? Should religious institutions be exempt from public health regulations? How (if at all) should we regulate abortion? These questions are only the latest battlefields in the "culture wars," the long-running conversation-or, more often, shouting match-about how Americans ought to live. This seminar will explore how Americans have wrestled with questions of morality and national identity since the country's founding. Two questions will drive our discussion. First, why do certain issues become the subject of fierce cultural conflict? Second, do these conflicts enrich or undermine American democracy?

Instructor(s): William Schultz Terms Offered: Winter
Equivalent Course(s): AMER 29000, CRES 27000, DEMS 29000, GNSE 29000, HIST 27715

RLST 29024. The Election Race of 2024: Ethics, Religion, and the American Polity. 100 Units.

This course will follow the ongoing Presidential election of 2024 as it unfolds in real time during this quarter. We will read, as primary texts, newspapers from across the political spectrum and consider the claims therein. In parallel, we will explore theoretical and historical writing about democracy and its challenges. We will consider how religion and culture affect the American political process and critically examine social the competing truth claims and values that structure these processes.

Instructor(s): Laurie Zoloth Terms Offered: Autumn
Note(s): Graduates can petition to enroll.
Equivalent Course(s): ANTH 29024, AMER 29024

RLST 29030. Islam, Race and Decoloniality. 100 Units.

This course explores western perspectives, attitudes and representations of Muslims and Islam from medieval European thought, through liberal colonial encounters to contemporary media and political discourses. Students will examine the intersection of race and religion as it applies to the construction of Muslim identity and alterity in the Western imagination. We will explore the remarkable consistency across centuries of the threatening, menacing, barbaric and uncivilized Muslim "Other". The course centers around these Orientalist constructions and will explore the power structures, colonial modalities, epistemological frameworks, and ideological assumptions that perpetuate the racialization of Islam and Muslims within the United States and abroad. This course ultimately aims to uncover potentials for resistance, recovery and renewal through the politics and praxis of decoloniality. Students will gain familiarity with decolonial theory and practices, as well as the important project of 'epistemic delinking' as it is framed by contemporary scholars intent on challenging, possibly undoing and remapping the Muslim experience within global liberal political modernity.

Instructor(s): Maliha Chishti Terms Offered: Winter
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): KNOW 39030, ANTH 29030, NEHC 29030, NEHC 39030, RDIN 39030, ANTH 39030, ISLM 39030, RDIN 29030

RLST 29031. Sufism and Coloniality. 100 Units.

A close reading of 19th-20th century Sufi figures who engaged in peaceful and armed resistance against British and French colonial powers in North and West Africa. This course centers Sufi figures often overlooked in decolonial and anti-colonial literature, such as Amadou Bamba, Haj Umar Tal, Usman Dan Fodio, Emir Abdelkader al-Jaza'iri, Abdul Karim al-Khattabi, and Ahmad al-'Alawi. The mystical teachings and political activities of these leading figures will be examined within the broader context of decolonial theory and anti-colonial resistance. No Arabic required.

Instructor(s): Yousef Casewit; Maliha Chishti Terms Offered: Spring
Prerequisite(s): None, but a general knowledge of Islam is preferred.
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): ANTH 39031, ISLM 39031, ANTH 29031

RLST 29068. Christianity and Consumer Culture in the United States. 100 Units.

In the United States, everything is for sale-including religion. Religious books, objects, and films are produced and marketed to recruit converts and to entertain and edify adherents. Churches can be seen as commodities as people "shop" for a new congregation or sect. Some scholars have suggested that consumption itself has become a religious act, with its own rites, rituals, and promises of salvation. In this course we will explore the intersecting histories of Christianity and consumer culture in the US from the late nineteenth century to the present day.

Reading classic texts in history and sociology, as well as more contemporary scholarship on American consumer culture, we will attend to the questions that consumer culture poses for American Christians and for scholars of religion. Has consumer culture contributed to the secularization of American society? Has Christianity been corrupted by consumer culture? Can Christians redeem the marketplace? How can the study of religion help us understand our culture of consumption, and how can consumerism help us understand religion?

Instructor(s): Hannah Ozmun Terms Offered: Autumn

Equivalent Course(s): HIST 27721, ANTH 29068, AMER 29068

RLST 29110. Media Islam. 100 Units.

Media are increasingly integrated into contemporary life. As in the past, we consume media-watching movies and television, listening to music and podcasts, and following influencers on social media. However, these passive activities now overlap with media production, participation, and commentary. For Muslims negotiating identity in diverse global society, media figure into representation and self-representation in complex, often subtle, ways. Intersecting with the family, mosque, community, and other core social institutions, media play a central role in contemporary Muslim experience. This class will examine religious media, i.e. those branded as "Islamic" in some fashion, such as television programs on Islamic law, or social media content with explicit religious commitments and claims to authority. It will also consider how Islam has been represented in popular culture, and the ways Muslims have related to those constructions of their faith. However, this dichotomy of religious and popular media no longer holds with Muslim-oriented television shows like *Ramy*, *Ms. Marvel*, the integration of Islam into popular American entertainment from Jack Ryan to *Mr. Robot*, and the complex engagement with religion in media across the historically Muslim world.

Instructor(s): Maguire, Tom Terms Offered: Autumn

Equivalent Course(s): NEHC 20110

RLST 29300. Asceticism: Forming the Self. 100 Units.

In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent technē for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This signature course, taught by two scholars working in disparate historical periods and religious traditions (early Christianity and medieval Indian religious literature), explores how gender theory has engaged ascetic practices for understanding the body and human potential. Students will engage asceticism as a series of techniques or forms of life that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transhistorical feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.

Instructor(s): Erin Walsh; Sarah Pierce Taylor Terms Offered: Spring

Prerequisite(s): No prior knowledge of the religious traditions or critical theory discussed is expected.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): RLVC 39300, BIBL 39300, ANTH 39301, GNSE 39303, CLCV 29300, CLAS 39300, GNSE 29303, FNDL 29301, HCHR 39300, SIGN 26074, ANTH 29300, HREL 39300

RLST 29700. Reading and Research Course. 100 Units.

This is the Reading and Research independent study that RLST majors/minors can petition to take, in conjunction with a faculty supervisor and the Director of Undergraduate Studies in the Divinity School.

Terms Offered: Autumn Spring Winter

Prerequisite(s): Consent of faculty supervisor and Director of Undergraduate Studies.

Note(s): Students are required to submit the College Reading and Research Course Form.

RLST 29800. BA Research Seminar I. 100 Units.

This class meets weekly to provide guidance for planning, researching, and writing the BA research paper. The two-quarter senior sequence will assist students in the Research Track with the preparation of the required BA paper. During May of their third year, students will work with the preceptor to choose a faculty adviser and a topic for research, and to plan a course of study for the following year. These must be approved by the Director of Undergraduate Studies. Students will take part in the BA Research Seminar convened by a preceptor during Autumn and Winter Quarters of their senior year. This seminar will allow students to prepare their bibliographies, hone their writing, and present their research.

Instructor(s): Pieter Hoekstra Terms Offered: Autumn. Pieter Hoekstra will be both instructor of this course and BA Preceptor.

Prerequisite(s): Consent of faculty supervisor and Director of Undergraduate Studies.

Note(s): Students are required to submit the College Reading and Research Course Form.

RLST 29900. BA Research Seminar II. 100 Units.

This class meets weekly to assist students in the preparation of drafts of their BA paper, which are formally presented and critiqued. The two-quarter senior sequence will assist students in the Research Track with the preparation of the required BA paper. During May of their third year, students will work with the preceptor

to choose a faculty adviser and a topic for research, and to plan a course of study for the following year. These must be approved by the Director of Undergraduate Studies. Students will take part in the BA Paper Seminar convened by a preceptor during Autumn and Winter Quarters of their senior year. This seminar will allow students to prepare their bibliographies, hone their writing, and present their research.

Instructor(s): Mendel Kranz Terms Offered: Winter. Mendel Kranz will be both instructor of this course and BA Preceptor.

Note(s): Students are required to submit the College Reading and Research Course Form.

