

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. Students 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 while attending 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 or Assistant 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 Undergraduates Studies (see below). If a student is double majoring and is completing comparable BA thesis seminars in another department, they may not need to take the RLST BA Paper Seminars, at the discretion of the Director of Undergraduate Studies (see below, "Senior Seminar and BA Thesis").

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/>).

Gateway 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 11040 Introduction to the Qur'an. An updated list of the Gateway courses offered each year may be found on the program's website (<https://divinity.uchicago.edu/academics/undergraduate-program-religious-studies/spotlighted-undergraduate-courses/>). Students who completed all three quarters of the general education sequence SOSOC 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.

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 Thesis

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 thesis. During May of their third year, students will work with the Director or Assistant 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 thesis, 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 thesis 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 thesis 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 thesis 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 thesis seminars for one of the two majors. Approval from both departments is required. Students should consult with the departments by the earliest BA thesis 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 Pass/Fail 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 BA theses 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

RLST MAJORS ENROLLED IN FOUR-YEAR JOINT DEGREE PROGRAMS (BA/MA)

Students enrolled in a joint degree program may double-count up to three (3) graduate courses toward their RLST major, provided that these courses are graduate courses offered by the Divinity School (or cross-listed with our graduate programs). This decision is also contingent upon the graduate program allowing students to double-count 300 units towards the 4200 units required for graduation from the College. The course codes for graduate Divinity School courses are as follows: AASR, BIBL, DVPR, HCHR, HIJD, HREL, ISLM, RAME, RELP, RETH, RLVC, and THEO.

If certain conditions are met, the RLST program may accept an MA thesis or project to satisfy the BA senior thesis requirement in the research track. Students should consult with the departments or programs by the earliest thesis 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 or programs, 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.

The student may only have to take the BA/MA thesis seminar(s) for one of the two programs. Approval from both departments or programs is required. Students should consult with the departments by the earliest BA or MA thesis proposal deadline (or by the end of their third year if neither program publishes a deadline).

JOINT BACHELORS-MASTERS PROGRAMS (BA/AMRS AND BA/MA)

For information about the 3+1 BA/AMRS program offered by the Divinity School, in which an undergraduate student completes a Master of Arts in Religious Studies degree while simultaneously completing their fourth year in the College, consult this webpage: <https://divinity.uchicago.edu/jointBAAMRS> (<https://divinity.uchicago.edu/jointBAAMRS/>). For information about the 3+2 BA/MA program offered by the Divinity School, in which an undergraduate student completes their Bachelor's degree and a Master of Arts in Divinity degree in a total of five years, consult this webpage: <https://divinity.uchicago.edu/jointBAMA> (<https://divinity.uchicago.edu/jointBAMA/>).

MINOR PROGRAM IN RELIGIOUS STUDIES

The minor in Religious Studies requires a total of six courses. RLST 10100 Introduction to Religious Studies is not required of minors, but it is strongly recommended that minors complete this foundational course.

Courses should be chosen to reflect a broad understanding of the academic study of religion. 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.

Students who elect the minor program in Religious Studies must contact 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 23880	Villains: Evil in Philosophy, Religion, and Film	100
RLST 26311	Islam and Biomedicine	100
RLST 27602	Religion, Gender and the State	100
RLST 28705	Christian Iconography	100
Total Units		600

A more up-to-date list of Religious Studies courses can be found on the Divinity School website here: <https://divinity.uchicago.edu/courses> (<https://divinity.uchicago.edu/courses/>).

RELIGIOUS STUDIES COURSES

RLST 10100. Introduction to Religious Studies. 100 Units.

This course will serve as general introduction to the academic field of Religious Studies. In it we will focus on understanding how scholars have historically studied a thing we might call "religion." We will familiarize ourselves with various classical and contemporary theories and theorists of religion, as well other thinkers whose work considers the idea of religion in interesting or compelling ways. When studying each of these thinkers will we pay close attention to the definitions of religion they offer and the methods they used to arrive at those definitions. We will then apply what we learn to issues outside the field, where our tools may help us to understand the dynamics at work in the wider world. In doing so we will use the study of religion as a way to think more generally about how, why, and to what result people of different times, geographies, and cultures make sense of their existence. All students are welcome and no prior knowledge is required.

Instructor(s): Marshall Cunningham (winter 26); Justin Smolin (spring 26) Terms Offered: Spring Summer 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 Hebrew Bible (Old Testament) is a complex anthology of disparate texts and reflects a diversity of religious, political, and historical perspectives from ancient Israel and Judah. Because this collection of texts continues to play an important role in modern religions, new significances are often imposed upon this ancient literature. In this course, we will attempt to read biblical texts on their own terms and will also contextualize their ideas and goals with texts and material culture from ancient Mesopotamia, Syro-Palestine, and Egypt. In this way, we will discover that the Hebrew Bible is fully part of the cultural milieu of the ancient Near East. We will read a significant portion of the Hebrew Bible in English, along with selections from other ancient Near Eastern texts as well as secondary literature. This course will include discussion sections.

Instructor(s): Jeffrey Stackert Terms Offered: Autumn

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

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

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): FNDL 28202, MDVL 12500, CLCV 22524, CLAS 32524, BIBL 32500

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 Akpinar 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 30040, NEHC 11040, FNDL 11040, MDVL 11040

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): Jaeseok Heo 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.

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.

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.

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): NELC 30100, ISLM 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, #adith 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): ISLM 30200, NELC 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, #adith 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 20120. Eastern Christianity: The First Thousand Years. 100 Units.

This course introduces students to Eastern Christianity from Late Antiquity to the Middle Ages. We will start with contextualizing Eastern Christianity's diverse, global, and multilingual trajectories. We will then turn to review select themes of Eastern Christian history. We will cover the shaping of orthodoxy in the Byzantine world in the contexts of both inter-religious debates and intra-Christian concerns over heresy. We will explore the Christological Controversies of Late Antiquity, which continue to fracture Eastern Christianity until this very day. We will review the rise of Islam, its divergent Eastern Christian responses, and its broader theological, social, and cultural implications on medieval Middle Eastern religions. The translation movements under the #Abbasids will occupy us next and will further reveal the contributions of Eastern Christians to the intellectual and religious landscapes of the medieval Middle East. We will conclude with Eastern Christianity's position in the Middle Eastern world between the Crusades and the Mongol conquests, historical developments whose reverberations can still be felt in the present-day world where many Eastern Christian communities are spread across an increasingly global diaspora.

Instructor(s): Omri Matarasso Terms Offered: Winter

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

Equivalent Course(s): HIST 31601, CLAS 30120, MDVL 20120, HCHR 30120, CLCV 20120

RLST 20140. Qualitative Field Methods. 100 Units.

This course introduces techniques of, and approaches to, ethnographic field research. We emphasize quality of attention and awareness of perspective as foundational aspects of the craft. Students conduct research at a site, compose and share field notes, and produce a final paper distilling sociological insight from the fieldwork.

Instructor(s): O. McRoberts Terms Offered: Spring

Equivalent Course(s): SOCI 20140, CHDV 20140, RDIN 20140

RLST 20201-20202-20203. Islamicate Civilization I-II-III.

Islamicate Civilization I-II-III

RLST 20201. Islamicate Civilization I: 600-950. 100 Units.

This course is an introduction to the history and the study of early Islamicate societies, from the rise of Islam in late antiquity to the early Abbasid period (ca. 600-950 CE), considering various religious and social groups. We will look at the same historical arc from multiple perspectives: political events, such as the Muslim conquests and the rise of ruling dynasties, but also other factors that impacted people's lives in the early centuries of Islamic rule-the environment they inhabited and transformed, documents they created, social institutions, and economic activities. What broad developments characterized the early Islamic period? Who brought those changes about? And how are they studied today?

Instructor(s): CECILIA PALOMBO Terms Offered: Autumn. This course will not be offered for the 2021-2022 academic year.

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

Equivalent Course(s): NEHC 30201, HIST 35621, HIST 15611, NEHC 20201, ISLM 30201, MDVL 20201

RLST 20202. 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): HIST 35622, NEHC 30202, ISLM 30202, NEHC 20202, HIST 15612, MDVL 20202

RLST 20203. 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): ISLM 30203, NEHC 20203, HIST 35623, NEHC 30203, HIST 15613

RLST 20228. 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): Orit Bashkin Terms Offered: Autumn. Not offered in AY 2025-2026

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

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.

Instructor(s): Schull, Kent
Terms Offered: Spring
Equivalent Course(s): NEHC 30150, NEHC 20150

RLST 20350. The Beginnings of Islam. 100 Units.

This course will cover the first 150 years of Islamic history, beginning with the Prophet Muhammad's (d. 632) prophetic mission until the demise of the Umayyad dynasty in 749. Initially the focus will be on the Prophet's life as portrayed in the work of the 8th century compiler Ibn Ishaq (d. 767) as well as in modern biographies. In the second part, the focus will move to the Islamic conquests and the age of the Rashidun caliphs, who ruled for three decades (632-661) after the Prophet's death. The third and final part of the course will introduce the first Muslim dynasty, the Umayyads, under whose rule (661-750) the early Islamic community was transformed into a fully-fledged state. We will discuss several different topics, such as state formation in early Islam, ideas about religious vs. political leadership, the development of new religious identities, the emergence of a new ruling elite, formation of Muslim scholarly circles, the first examples of Islamic art and architecture, as well as inner-Muslim conflicts and rebellions.

Instructor(s): Mehmetcan Akpinar
Terms Offered: Spring

Note(s): No background in Islamic studies or in Arabic language is required. This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): NEHC 30500, NEHC 20511, ISLM 30350

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): SOSC 22000, NEHC 20601, HIST 25610, MDVL 20601

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 Bozulolcay
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): NEHC 20602, HIST 25615, MDVL 20602, SOSC 22100

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): SOSOC 22200, NEHC 20603, HIST 25616

RLST 20430. Hadith Literature: Authenticity, Authority, Reception. 100 Units.

This advanced graduate seminar explores various genres within hadith literature, a vast corpus encompassing traditions about the speeches, and deeds of the Prophet Muhammad. Beyond examining different types of hadith collections, the course will trace the development of classical hadith scholarship and the critical methodologies employed by classical and medieval scholars in evaluating hadiths. In addition, the seminar will analyze key texts that discuss the role of hadith in law, theology, and Sufism, as well as its significance in the daily religious life of Muslims. The course will also introduce the intertextualities between Twelver Shi'ite and Zaydi hadith traditions and the Sunni hadith corpus, offering a comparative perspective on hadith transmission and interpretation across different Islamic traditions.

Instructor(s): Mehmetcan Akpinar Terms Offered: Winter

Prerequisite(s): Minimum two years of proficiency in Arabic required.

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

Equivalent Course(s): ISLM 40430, NEHC 20430, NEHC 40430

RLST 20505. Pagans and Christians: Greek Background to Early Christianity. 100 Units.

This course will examine some of the ancient Greek roots of early Christianity. We will focus on affinities between Christianity and the classical tradition as well as ways in which the Christian faith may be considered radically different from it. Some of the more important issues that we will analyze are: "The spell of Homer." How the Homeric poems exerted immeasurable influence on the religious attitudes and practices of the Greeks. The theme of creation in Greek and Roman authors such as Hesiod and Ovid. The Orphic account of human origins. The early Christian theme of Christ as Creator/Savior. Greek, specifically Homeric conceptions of the afterlife. The response to the Homeric orientation in the form of the great mystery cults of Demeter, Dionysus, and Orpheus. The views of the philosophers (esp. Plato) of the immortality of the soul compared with the New Testament conception of resurrection of the body. Ancient Greek conceptions of sacrifice and the crucifixion of Christ as archetypal sacrifice. The attempted synthesis of Jewish and Greek philosophic thought by Philo of Alexandria and its importance for early Christianity.

Instructor(s): David Martinez Terms Offered: Spring

Equivalent Course(s): CLCV 26216, MDVL 20505

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*/maghazi 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 Akpinar Terms Offered: Autumn

Note(s): No background in Islamic studies or Arabic language required. This course meets the HS Committee distribution requirement for Divinity students.

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

RLST 20904. Introduction to Jainism. 100 Units.

Jainism has long been on the margins of Religious Studies, little known beyond its otherworldly emphasis on extreme forms of asceticism, nonviolence, and vegetarianism. This course seeks to expand this popular understanding of Jainism by posing a question: What does it mean to be a Jain in the world when the Jain religion is fundamentally otherworldly in its orientation? By reading ethnographies and historical studies alongside primary sources, this course will introduce students to Jainism as an enduring lived religion whose meaning and practices have changed over time, across regions, between sectarian communities, and in conversation with Buddhism and Hinduism. By the end of the quarter, students can expect to understand Jainism as a minor religion with a major impact.

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

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

Equivalent Course(s): SALC 20910, GLST 20994

RLST 21270. In the Beginning: Reading Genesis Now. 100 Units.

How does one begin something new? What accounts for our ability to do things that have not been done before or to create something new? And how can we draw on this fundamental human capacity in moments of crisis? This seminar turns to the Hebrew Bible to think through these timely questions. We will read the book of Genesis in different English translations, think of its reception through the millennia that have passed since it was created, and reflect on its relevance to our current moment of crisis. Featuring museum visits and visiting artists and poets, this seminar will explore human creativity and invites students to mobilize their own capacity to make new beginnings.

Instructor(s): Rokem, Na'ama Terms Offered: Autumn

Equivalent Course(s): FNDL 20770, JWSC 20770, CMLT 20770

RLST 21303. Christianity and Slavery in America, 1619-1865. 100 Units.

We will be examining the relationship between Christian thought/practice and the institutions of slavery as they evolved historically, especially in the context of European enslavement of peoples of African descent in the colonies of British North America and in the antebellum South. The following questions will be addressed in some form through our readings and class discussions: How and why did slavery become a moral problem for abolitionists? How and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery? What role did race play in the historical development of slavery and how did Christianity sustain and perpetuate racial divisions and sanction for human bondage? How did people of African descent shape and practice Christianity in British North America and in the Southern states?

Instructor(s): Curtis Evans Terms Offered: Autumn

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

Equivalent Course(s): HCHR 42901, RDIN 21303, KNOW 21303, RDIN 42901, HIST 47102, AMER 21303, AMER 42901, HIST 27111, KNOW 42901, RAME 42901

RLST 21316. Readings in Modern American Religious History. 100 Units.

Why is religion so powerful in the United States? This course will answer that question by tracing the religious history of America from the late nineteenth century to the present. Our readings will be new and classic texts on religion in the United States, and our goals will be twofold: to get a grasp of American religious historiography, and to explore the major trends which have shaped religion in the United States over the past century and a half.

Instructor(s): Will Schultz Terms Offered: Winter

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

Equivalent Course(s): HCHR 31316, AMER 31316, AMER 21316, RAME 31316

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 economies envisioned by religious communities in the United States.

Instructor(s): William Schultz Terms Offered: Winter

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

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

RLST 21440. Fundamentalism. 100 Units.

Is fundamentalism a useful term that allows us to compare anti-modern movements across a range of religious traditions? Or is it a hopelessly problematic term that lumps together vastly different phenomena? This course will use the troubled career of "fundamentalism" as a window onto the modern history of religion-and the people who study it. We will begin by focusing on the origins of fundamentalism: as a description of the political mobilization of conservative Protestants in the United States at the turn of the twentieth century. From there, we will broaden our perspective, considering how the term "fundamentalist" has been applied to Islamic, Jewish, and Hindu movements, as well as to secular phenomena like Marxism and nationalism. At each step of the way we will consider not only "fundamentalism" itself but also the people who study it and those who mobilize against it. Ultimately, we will ask: is fundamentalism an idea whose time has come again, or one whose time has come and gone?

Instructor(s): William Schultz Terms Offered: Spring

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

Equivalent Course(s): HCHR 41440, HIST 38006, RAME 41440, AASR 41440, HIST 28006

RLST 21505. The Apostolic Fathers. 100 Units.

This course focuses on the general body of works whose authors are collectively known as the Apostolic Fathers, a remarkable group of theologians who lived and wrote during the late first and second centuries AD, immediately after the New Testament. Among the works and writers whom we will consider are the Didache, Clement of Rome (1 Clement), Ignatius of Antioch, and, as time permits, Diognetus or 2 Clement. We will carefully read the Greek text, with careful attention to the style of the Greek, how it compares to that of the New Testament, and its relationship to other important materials such as the Septuagint and the Greco-Egyptian papyri. This was a period of amazing ferment and intellectual diversity. Since no rigid standard of orthodoxy had yet been set, a wide array of ideas were put forth and examined on the theological market place. We will focus on

the exegetical methods of Biblical interpretation used by the Fathers, their reflections on the person and work of Jesus, and their ideas on the structure and mission of the emerging Church as the body of Christ.

Instructor(s): David Martinez Terms Offered: Autumn

Prerequisite(s): Two years of Greek required.

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

Equivalent Course(s): GREK 25700, FNDL 21555, GREK 35700, BIBL 47500

RLST 21960. Age of Aquarius: The Spiritual Revolutions of the 1960s. 100 Units.

Religion underwent significant changes in the 1960s, both in the United States and around the world. These changes could be seen and heard not only in houses of worship but also in street protests, political rallies, and even rock concerts. This course will introduce students to the momentous shifts that made "the Sixties" a watershed era in American religion. By focusing on primary sources—including films, music, and books—we will examine the major cultural, intellectual, and social trends that reshaped religion during this time. Topics will include the role of religion in the civil rights movement, the growing popularity of Buddhism, Hinduism, and other Asian religions, the transformation of the Catholic Church as a result of Vatican II, the re-emergence of a "New Age" movement and attendant fears about "cults," and the surging power of evangelical Christianity.

Instructor(s): Will Schultz and Sarah Pierce Taylor Terms Offered: Spring

Equivalent Course(s): AMER 21960

RLST 21968. Religious and Social Thought of Martin Luther King Jr. 100 Units.

This seminar is an intensive study of the religious life and social/religious thought of Martin Luther King, Jr. We will be reading a wide range of King's writings and speeches from his Crozer seminary years to his major speeches up to his assassination in 1968. We will also explore some of the classic and more recent scholarship that examines the influences on and sources of King's thought. Prominent themes in the course will include but will not be limited to King's ethical and social critique of American society, especially its racism, his social and moral evaluation of economic inequality, his commitment to nonviolence, his conception of the beloved community, and his evolving roles as preacher, social activist, and public intellectual.

Instructor(s): Curtis Evans Terms Offered: Winter

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

Equivalent Course(s): RAME 31968, RDIN 21968, AMER 21968, AMER 31968, HCHR 31968, FNDL 21968, RDIN 31968

RLST 21995. Social Christianity in the US: Origins and Legacies. 100 Units.

This course is an intensive analysis of the origins, development, and historical significance of the Social Gospel (as it was called during its emergence) as a religious and social reform movement in America. We begin the course with one of the major works of Walter Rauschenbusch in the early 20th century. But we look at the development and influence of Social Christianity later and in the Civil Rights movement (and beyond) to grasp its enduring influence. Some attention will be devoted to the relationship between theological innovation, historical criticism of the Bible, and social reform. One of the aims of the course is to explore the impetus for social and political reform in light of a more expansive and this-worldly conception of Christian teaching on the Kingdom of God.

Instructor(s): Curtis Evans Terms Offered: Winter

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

Equivalent Course(s): HCHR 35050, RAME 35050, HIST 47500, AMER 21995, AMER 35050

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 I deals 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 share a common core of readings; individual instructors will supplement with other materials.

Instructor(s): Larisa Reznik Terms Offered: Autumn Winter

Equivalent Course(s): MDVL 12000, JWSC 12000, HIST 11701, NEHC 22010

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

Jewish Civilization II begins with the early modern period and continues to the present. It includes 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 share a common core of readings; individual instructors will supplement with other materials.

Instructor(s): Orit Bashkin Larisa Reznik Terms Offered: Spring Winter

Equivalent Course(s): HIST 11702, JWSC 12001, 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 2025–26

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): NEHC 12003, CMLT 12003, JWSC 12003

RLST 22016. Jewish Civilization III: The Holocaust: Victim's Voices. 100 Units.

This course approaches the history of the Holocaust through the literature of witness produced by its victims.

Through an examination of a range of sources, primarily literary art (fiction, memoir, poetry) as well as video testimony and visual art, students will consider major concerns in the study of the Holocaust such as representation, authority, memory, testimony, translation and language. Students are advised that these readings will bear witness to human suffering and human cruelty, and they should be prepared to encounter emotionally taxing material. This course is part of the Jewish Civilization sequence, though the earlier two sections of the sequence are not prerequisites for this course.

Instructor(s): Jessica Kirzane Terms Offered: Spring

Equivalent Course(s): YDDH 21726, JWSC 12012

RLST 22060. 1 Corinthians. 100 Units.

An exegesis course on what was likely Paul's second letter to Corinth (the first, mentioned in 1 Cor 5:9, is lost), that will focus upon the literary composition and purpose of this lengthy epistolary text, and the range of issues over which the Corinthians were divided (sex and marriage, gender roles, legal battles, food, hair, forms of worship, the resurrection of the dead) and the ways Paul seeks to address them and call them to unity. We shall also explore some of what can be known of the social history of the "house churches" in Roman Corinth to whom Paul was writing, as well as the history of Paul's relationship with them and the degree to which when he writes this letter Paul can assume a position of authority ("become imitators of me, as I am of Christ" [11:1]) or must face significant doubt about his legitimacy as a self-proclaimed "apostle."

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

Prerequisite(s): Greek skills are not required for this course, but ample opportunity will be provided for their exercise.

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

Equivalent Course(s): HCHR 42060, CLAS 32060, FNDL 22060, CLCV 22060, BIBL 42060

RLST 22066. Religion, Resistance, and Rebellion in Early Modern Britain. 100 Units.

Early modern Britain was a society in the grip of profound flux. From 1500 through to 1660, Henry VIII changed his country's religion with almost as little care as he changed wives; Mary I established a reputation as 'Bloody Mary' for her burning of hundreds of English Protestants at the stake; entire swathes of the country regularly erupted in rebellion and armed resistance culminating in civil war and regicide; Oliver Cromwell presided over an astonishing period of religious freedom in which radical sects sprang up in their dozens; and, amid the chaos and cacophony, thousands of puritans left Old England for New England during the Great Migration. Historians still debate the significance and causes of these events today, and they have continued resonance in contemporary British life, as illustrated by the frequent comparisons between Brexit and the Henrician Reformation made by English media outlets in 2016. This course offers an overview of early modern Britain in the period from 1500 to 1660, with an especial focus on religion, resistance, and rebellion.

Instructor(s): Kirsten Macfarlane Terms Offered: Autumn

Equivalent Course(s): HIST 21307

RLST 22724. The Salem Witch Trials: Magic, Religion, and Hysteria in Colonial New England. 100 Units.

By the time the Salem Witch Trials ended in May 1693, 200 people had been accused of witchcraft, 30 had been convicted, and 19 executed-most of them women. The Trials are one of the best-known outbursts of violence in American history, often seen as a brief but intense slip into witchcraft hysteria almost a century after European witch hunts had faded out. But the Salem Witch Trials did not occur in a vacuum. This course will place the trials in their religious and cultural context, considering how orthodox theology, popular religion, magic, the supernatural, witchcraft, and gender were understood by Puritan New Englanders in the seventeenth century. It will then examine the trials themselves-both Salem and witchcraft trials more broadly-to tease out the anxieties they expressed (all of which are still relevant today): fear of women, fear of God, fear of change, and fear of the other.

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

Equivalent Course(s): GNSE 20154, HIST 27724, RAME 37724, HIST 37724

RLST 22802. Black Gods of the Black Metropolis. 100 Units.

This course examines the history and significance of the shifting and emergent forms of African American religious culture in the wake of the Great Migration (c.1915-1970). Focusing, initially, on how this process unfolded in Chicago, the course will both introduce select figures, movements, institutions, and popular cultures that emerged in the period, and consider to what ends they have been represented. Together, we will read both indispensable classics and innovative new works on the subject and consider how they have approached and addressed themes of, among others, race, space, class, gender, and sexuality. In addition, this course aims to emphasize how the so-called era of the "sects and cults" has and continues to raise important questions about the archives, representation, and narration of African American religion.

Instructor(s): Matthew Harris Terms Offered: Autumn

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

Equivalent Course(s): RAME 33000, AMER 33001, AMER 22802, RDIN 23003, HIST 27421, HIST 39001, RDIN 33000, AASR 33001

RLST 22906. Book of Ezekiel. 100 Units.

This course introduces the historical world around the Book of Ezekiel, the literary world portrayed within Ezekiel, the book's literary characteristics, and its meaning. The course is geared both to readers of the Bible in English and to readers of the Bible in Hebrew.

Instructor(s): Simeon Chavel Terms Offered: Winter

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

Equivalent Course(s): HIJD 32906, BIBL 32906, JWSC 22906, FNDL 22906, NEHC 22906, NEHC 32906

RLST 23003. Philosophical Commentaries on the Book of Changes (Yijing) 100 Units.

This course will consist of close readings, in Classical Chinese, of commentarial expansions on the Yijing (Zhouyi) developing its ontological, metaphysical, cosmological, epistemological and ethical implications. Readings will include some or all of the following: the "Ten Wings" (including the "Xicizhuan"), the works of Wang Bi, Han Kangbo, Wei Boyang, Dongshan Liangjie, Shao Yong, Zhang Boduan, Zhou Dunyi, Zhang Zai, Cheng Yi, Zhu Xi, Wang Fuzhi, Ouyi Zhixu, and Liu Yiming.

Instructor(s): Brook Ziporyn Terms Offered: Spring

Prerequisite(s): Proficiency in Classical Chinese required.

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

Equivalent Course(s): FNDL 23003, EALC 23003, HREL 53003, DVPR 53003, EALC 33003

RLST 23013. Conversion and Redemption. 100 Units.

When we think of religious conversion, we often only consider changing religious belief as an individual experience. Sometimes this transformation is facilitated through a divine revelation, an ethical epiphany, or an existential crisis. But there is also a social and cultural aspect to conversion, as when an individual converts due to integrating into a family or as a form of assimilation when facing political and religious oppression. Exploring the relationship between the personal and communal elements in religious conversion brings us to the question of what conversion is, what religion itself is, and what roles it plays in our social existence. Investigating conversion as the site where individual belief confronts social reality raises several questions: Does religion provide criticism of the social status-quo? Or does religion facilitate integration and assimilation? Is conversion 'proven' to a community by adhering to doctrine? Or confirmed by experiential testimony? Is religious belief a matter of epistemological commitment or of social conformity? Our readings will consist of world literature on religious conversion, particularly of personal narratives and memoirs attributing social and ethical redemption to the conversion experience. From Saint Paul's Damascus to Malcolm X's Harlem, from an ancient Indian empire to feudal Japan, we will explore the phenomenon of conversion as it manifests between the believer's identity and social experience.

Instructor(s): Michaela Podolny Terms Offered: Spring

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, the very definition of morality and ethics, and the relation of ethics and religion 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.

Instructor(s): William Schweiker Terms Offered: Autumn

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

Equivalent Course(s): GRMN 23104, FNDL 23104

RLST 23312. Mormonism, Feminism, and Agency. 100 Units.

The Church of Jesus Christ of Latter-day Saints (LDS or "Mormon") teaches that every person is equipped with agency, the ability to act for oneself rather than to be merely acted upon by others. However, some have been puzzled by Mormon women's simultaneous commitment to a doctrine of agency and to a faith tradition that embraces the concept of patriarchy and is thus structured by gendered hierarchies. One method of analysis might interrogate Mormon women's choices according to the typical feminist view of agency as resistance. But does resistance adequately account for the operations of agency? How do non-resisting religious women reflect on their own capacities for agency? This course will first look at a set of theorists, including (among others) Saba Mahmood, Judith Butler, and Michel Foucault, who will help us to examine agency by describing how the self is disciplined to desire certain types of action. Using these theorists as a framework, we will then explore, as a case study, how Mormon women have narrated their own desires, power, and actions. We will read primary documents from three episodes in Mormon history: (1) nineteenth-century Mormon women's involvement in both polygamy and the national suffrage movement; (2) Mormon women's grappling with the 1970s Women's Liberation Movement and the Equal Rights Amendment; and (3) the sharp divide among Mormon women regarding the 2013 Ordain Women movement.

Instructor(s): Elizabeth Brocious Terms Offered: Spring

Equivalent Course(s): GNSE 23187, AMER 23312

RLST 23595. Nietzsche: The Will to Truth. 100 Units.

The will to truth - Nietzsche first uses the phrase in a notebook entry written in late 1882: "Will to truth!" Let us stop speaking so simplistically and bombastically!" From then on, the critique of this will would preoccupy him for the rest of his career. In this seminar we will study this critique as it develops in Nietzsche's middle and later writings. We will read closely his published works as well as recently translated notebook entries. What exactly is the will to truth? Why critique it? Can philosophy and/or thinking resist it or somehow do without it? What is the status of the discourse that contests it? In asking these questions, we will examine a still underappreciated aspect of Nietzsche's post-Zarathustra writings: the gap separating his polemic against metaphysics from his polemic against the so-called Judeo-Christian, i.e. the inheritance of the Biblical tradition.

Instructor(s): Ryan Coyne Terms Offered: Winter

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

Equivalent Course(s): GRMN 23595, FNDL 23595, THEO 33595, GRMN 33595, DVPR 33595

RLST 23706. Calvin: Piety, Politics, and the Theater of God's Glory. 100 Units.

This seminar will engage a close reading of John Calvin's Institutes of the Christian Religion (1559) in English translation, examining how the masterwork moves and instructs its readers toward correlative knowledge of God and of self. We will attend to Calvin's elaboration of true religion or "piety"—especially to his picture of the repair and reorientation of the sensing, feeling, willing, and knowing self before God and to his depiction of rightly ordered individual, corporate, and civic life over against the bondage of the will and tyrannous powers. The course will further a reading of the work as a rhetorical and pedagogical whole.

Instructor(s): Kristine Culp Terms Offered: Winter

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

Equivalent Course(s): THEO 33706, FNDL 23706

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 23888. Infinity and Divinity. 100 Units.

What does it mean for something to be infinite? What philosophical and theological problems and/or paradoxes emerge when we attempt to conceptualize infinity? How do religious and theological traditions articulate the relationship between the divine and infinity? And in what ways do mathematical, philosophical, and religious notions of infinity converge or diverge? This course investigates the nature of the infinite, its conceptual

challenges, and its implications for understanding God and/or the Divine. Drawing from mathematics, philosophy, and religion, we explore how different disciplines approach infinity and how these perspectives intersect. Topics include mathematical theories of infinity and continuity, philosophical debates over the infinite, as well as religious conceptions of the divine as infinite or boundless. Students will engage with texts by major historical and contemporary thinkers, including Aristotle, Cantor, Aquinas, Nāgārjuna, Kant, and Weil, fostering an integrative understanding of the infinite and the divine.

Instructor(s): Jesse Berger Terms Offered: Spring

RLST 23907. Gandhi and His Critics. 100 Units.

The moral and political writings of M.K. Gandhi constitute one of the most influential archives of ethics in the twentieth century. For a man so devoted to periodic vows of silence and withdrawal, he nevertheless left over ninety volumes of public speeches, personal correspondence, and published essays. A modernist arrayed against the brutalities of modernity, Gandhi's thought encompassed concepts of sovereignty, the state, self and society, religion, civilization, and force. His insistence on cultivating technologies of the self as a response to both colonial and intimate violence was inspired by an eclectic range of source material. Generations of critical thinkers from around the world, including Black, feminist, Communist, and Dalit political activists, engaged with his ideas. This course explores several themes in Gandhi's ethical thought and the responses they have generated.

Instructor(s): Anand Venkatkrishnan Terms Offered: Spring

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

Equivalent Course(s): FNDL 23907, HREL 33907, RETH 33907

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

The philosopher and writer Iris Murdoch once argued that there was a difference between philosophy, which is "clarification," and literature, which is "mystification." 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 putative West? This course explores these questions by introducing some of the literary cultures, philosophical questions, and aesthetic theories of the South Asian subcontinent. Students will encounter a variety of genres including narrative ethics, scriptural commentary, courtly poetry, political philosophy, and the autobiography. Readings are all in translation.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn

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

RLST 24276. Tiantai Buddhism and Neo-Tiantai Thinking: Recontextualizations of Recontextualizationism. 100 Units.

This course will explore the philosophical doctrines of classical Tiantai Buddhism and their extensions and reconfigurations as developed in the ideas of later thinkers, both Tiantai and non-Tiantai, both Buddhist and non-Buddhist. Readings will be drawn from the classical Tiantai thinkers Zhiyi, Zhanran and Zhili, followed by writings of early Chinese Chan Buddhism, Japanese Tendai "Original Enlightenment" thought, Kamakura Buddhist reformers including Dōgen, Nichiren and Shinran, the 20th century Confucian Mou Zongsan, and contemporary Anglophone "Neo-Tiantai" thinking.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

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

Equivalent Course(s): MDVL 24276, DVPR 44276, HREL 44276, FNDL 24276, EALC 24276, EALC 34276

RLST 24400. The Theology of Dietrich Bonhoeffer. 100 Units.

Dietrich Bonhoeffer (1906-1945) is widely admired for his part in the movement to resist Hitler and National Socialism. This course will investigate the biographical and especially the theological underpinnings of his resistance. In addition to key texts such as *Discipleship*, *Ethics*, and *Letters and Papers from Prison*, therefore, we will also consider Bonhoeffer's connection to larger movements as well as the importance of his time in Harlem.

Instructor(s): Kevin Hector Terms Offered: Autumn

Equivalent Course(s): GRMN 24400, FNDL 24440

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

An examination of Islamic mysticism, commonly known as Sufism, through English translations of premodern and contemporary Sufi literature originally composed in Arabic and Persian. The aim of this course is to gain firsthand exposure to a wide range of literary expressions of Islamic spirituality within their historical contexts, and to understand exactly what, how, and why Sufis say what they say. Each unit consists of lectures and close readings of selected excerpts in both the original Arabic/Persian and English translation.

Instructor(s): Yousef Casewit Terms Offered: Spring

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

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

RLST 24804. Saints, Sinners, and Subjects: Foucault's Writings on Religion and Sexuality. 100 Units.

What does it mean to be a subject? Throughout his career, Michel Foucault posed this question, examining the psychiatric, penitential, and religious institutions to understand how we moderns arrived at our current understanding of ourselves. But when did we begin to think of the self as something we have, and have to account for? Following the development of Foucault's idea of confession as central to the creation of modern subjectivity, this course examines how Foucault turns from twentieth-century discourses on sexuality to early

Christian monastic texts in his genealogy of modern subjectivity. Reading *The History of Sexuality Volume 1, The History of Sexuality Volume 4: Confessions of the Flesh*, Foucault's lectures on the relationship between religion, subjectivity, and political power alongside key sources and critical scholarship, this course asks: What is Foucault's concept of religion? How does it relate to sexuality? What is the relationship between religion and modernity? How does religion determine our concepts of self, society, and state? This course provides an overview of Foucault's major writings on religion, sexuality and politics. It is open to all undergraduates without pre-requisites. Those taking the course for French credit are required to read and cite Foucault readings in French, and have the option of writing course papers in French.

Instructor(s): Kirsten Collins Terms Offered: Winter

Equivalent Course(s): GNSE 23186, FNDL 24840

RLST 24980. Meditations on Time and Timelessness. 100 Units.

This course will explore contemplative practices from nontheistic thinkers and traditions that focus on the experience of timelessness, and the relationship of these practices to each system's conception of time, experience, knowledge, suffering, beauty and beatitude. Readings will be drawn from the works of Plotinus, Spinoza, Schopenhauer, Nietzsche, Bergson, Santayana, Tiantai Buddhism, and Dōgen.

Instructor(s): Brook Ziporyn Terms Offered: Spring

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

Equivalent Course(s): EALC 34980, HREL 44980, DVPR 44980, EALC 24980

RLST 25008. Theology and Cultural Studies. 100 Units.

This course will study models of cultural studies and we will put these theoretical constructs in conversation with models of theology. Indeed, all theologies arise out of human culture and the attempt of human beings to make ultimate meaning out of all that humans have created.

Instructor(s): Dwight Hopkins Terms Offered: Spring

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

Equivalent Course(s): THEO 40801

RLST 25330. The Gospel of Jesus and Money. 100 Units.

Tell me what you think about money, and I will tell you what you think about God, for these two are closely related. A man's heart is closer to his wallet than anything else" - Billy Graham For many Christians in the contemporary world globalized through capitalism, the Pentecostal gospel of prosperity's promise of a socially fulfilling and abundant life in this-worldly realm has been quite appealing. In contrast to the earlier movements of Christianity where the good life was promised as a reward in the hereafter, the prosperity message (also called the "health and wealth gospel"), combines salvation with material comfort. This "Jesus plus money" approach indicates a pragmatic understanding of secular power as inextricable from salvation if Christianity would truly expand the sphere of social possibilities for believers. In this course, we will examine the contexts and contingencies that gave rise to this conflation of Jesus with wealth and power in the twentieth and twenty-first centuries, critically exploring how this this-worldly gospel has transformed Christianity in various locales where its growth has exploded. Students will study several socio-cultural and socio-political contexts where the prosperity gospel has thrived. By the end of the semester, they would have developed a coherent understanding of the allure of the prosperity gospel, adaptations of the Cross to capitalism, and what the trend portends for the Christian faith as a global practice.

Instructor(s): Abimbola Adelakun Terms Offered: Spring

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

Equivalent Course(s): RAME 35330, HCHR 35330

RLST 25404. Religion, Ethics, and Politics. 100 Units.

This course focuses on illustrative examples of the interaction of religious, ethical, and politics concerns across religious traditions and from a variety of spatial and temporal locations. We will consider central questions such as: what is the right structure of society for human flourishing? What is divine and what is human justice and how do they relate? What does a good ruler look like and how do they interact with (divine) law and human or divine requests for accountability?

Instructor(s): Raissa de Rande Terms Offered: Autumn

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

Equivalent Course(s): RETH 35404, ISLM 35404

RLST 25501. Saints and Other Exemplars. 100 Units.

This course will consider recent work on the nature and significance of spiritual & moral exemplars, and will then use this work as a framework with which to analyze the lives of exemplars such as Dorothy Day, Martin Luther King, Jr., and Oscar Romero.

Instructor(s): Kevin Hector Terms Offered: Spring

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

Equivalent Course(s): THEO 35501, DVPR 35501

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 various theories of justice; the gendered, colonial, and racial dimensions of climate change; and climate justice movements.

Instructor(s): Sarah Fredericks Terms Offered: Spring

Note(s): Graduates may enroll with permission of the instructor and will have extra readings and longer assignments.

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

RLST 25707. Contested Concepts: "Indigeneity" and Ecological Thought. 100 Units.

The figure of "The Ecological Indian" has been critiqued on anti-colonial grounds as a racist inheritance of the conquest era and also affirmed and mobilized by Indigenous scholars and activists as capturing something true about pre- and post-colonial Indigenous forms of life. Despite these tensions, "indigeneity" and the idea that Indigenous peoples are uniquely attuned to nonhuman reality persist as givens in much environmental thought. In this class we will examine and evaluate this persistence, asking, Why are Western environmentalists so attracted to the idea of indigeneity and what do they mean by it? Where does the idea of "the Ecological Indian" come from? In what ways does this idea track reality and how might it obfuscate or distort distinctive Indigenous perspectives? How do different Indigenous people understand and take up this concept? In pursuit of these and related questions, our readings will span Renaissance utopias, theories of colonialism, studies of the religious roots of environmentalism, historical and contemporary environmental writing, and various Indigenous perspectives on empire, the environmental movement, and the other-than-human.

Instructor(s): Colin Weaver Terms Offered: Winter

RLST 26103. Dreams, Visions, and Mystical Experience. 100 Units.

An exploration of primary literature and secondary scholarship on dream interpretation, luminous vision, and religious experience, with a focus on the writings of figures from the late North African Sufi tradition such as 'Alī al-Jamal and 'Abd al-'Aziz al-Dabbagh.

Instructor(s): Yousef Casewit Terms Offered: Spring

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

Equivalent Course(s): ANTH 36103, AASR 36103, ANTH 26103, NEHC 26103, ISLM 36103, NEHC 36103

RLST 26314. Judaism and Science. 100 Units.

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Instructor(s): Yehuda Halper Terms Offered: Autumn

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

Equivalent Course(s): HIJD 36314, JWSC 26314

RLST 26340. Race and the Making of American Spirituality. 100 Units.

Why do efforts to enchant the world seem to so often depend on naturalizing racial categories? Is being "spiritual but not religious" a white thing? This introductory course examines these questions through a religious history of spirituality in America and its role in making, maintaining, and negotiating racial difference. We will examine and contextualize a variety of sites and sources of American spirituality, including spirit channeling, positive thinking, tarot, astrology, yoga, and the vibratory energy of music. We will do so from a variety of perspectives, exploring how turns away from established forms of religion in America have been both a mechanism for exclusion and surprising solidarities. No prerequisite knowledge is required.

Instructor(s): Matthew Harris Terms Offered: Spring

Equivalent Course(s): AMER 26340

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: Course not taught in 2025-26

Note(s): Course taught in English.

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

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: Spring

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 26635, AASR 46635, ANTH 26636, GLST 26635, SSAD 26635, ANTH 36635, HMRT 26635, RDIN 46635

RLST 26661. Pentecostalism in Global Perspective. 100 Units.

One of the most remarkable developments of the past six decades is the global ascendance of Pentecostalism, a Christian charismatic movement that has redefined Christianity in crucial ways. This course will account for the global explosion through a study of the internal qualities and the external systemic factors that have propelled Pentecostal charismatic movements to become the vanguard of Christianity worldwide. We will also learn how the Pentecostal-Charismatic movements are acquiring cultural and political power while transforming themselves to be a major force for social justice in various countries. Students will engage religious resources (such as performances, rituals, texts, and materials) that have supported the global mobility and motility of Pentecostalism in multiple continents. Through an interdisciplinary approach that will draw readings from sociology, media studies, performance studies, religious studies, theology/social ethics, political theory, economics, history, and anthropology, we will explore the cultural and political factors, the missiological initiatives, demographical changes, and technological developments that have resulted in the move of the Holy Spirit beyond human-made borders.

Instructor(s): Abimbola Adelakun Terms Offered: Spring

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

Equivalent Course(s): SOCI 40128, HCHR 40100, AASR 40100, RAME 40100

RLST 26706. Humor and Judaism in the Middle Ages. 100 Units.

We shall examine medieval Jewish humorous writings of 12-14th Spain and Southern France against the backdrop of the curious fact that the authors of these writings were also some of the most important medieval Jewish philosophers of the period. Is it coincidence that Aristotelian philosophers also wrote lasting works of humor? Did they see their humorous writings as diversions from their philosophical and scientific activities or part of a larger project? If the latter, what kind of philosophical content could be in these writings? Is such humor a skeptical approach to serious science? Does it reflect deeper ethical questions? Does humor provide a place to question religious tenets? To approach these questions we will read the central writings of these thinkers, beginning with Joseph Ibn Zabara's Book of Delights, then turning to Immanuel of Rome's Canto's, then Qalonimos ben Qalonimos' Eben Bohan and Purim parody, and finally turning to Gersonides's Purim parodies. We shall take into consideration questions of genre such as the influence of the Arabic maqamat, Italian parodies, and French farces.

Instructor(s): Yehuda Halper Terms Offered: Winter

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

Equivalent Course(s): JWSC 26706, HIJD 36706, MDVL 26706

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) - Umei (cursive writing) used in Tibetan Buddhist texts, mastering the basic strokes and letter formations of this ancient writing system.

Instructor(s): K. Ngodup Terms Offered: Spring

Note(s): All course readings will be available on electronic reserve via Canvas.

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

RLST 27618. Religion and Politics: The Great Debate. 100 Units.

This course explores historical alternatives, precursors and challenges to secularism, and to the ideal of the division of church and state. Beginning with contemporary debates over the proper place of religion in democratic society, we will broaden our focus to explore perspectives from a wide range of thinkers and sources- Islamicate, Scholastic, modern, pre-modern, liberal, fascist, Marxist, scholarly and public-facing-as they attempt to relate, divide or conflate "religion" and "politics." Examining the contested nature of these terms, we will also pay attention to practices and events-from the toppling of the Abbasid Caliphate to the storming of the Capitol-

and to ideal types, such as the sacred king. Finally, we will delve into diverse forms of media, including methods of generating political and religious authority through the internet.

Instructor(s): Justin Smolin Terms Offered: Spring

RLST 27660. Animals and Jewish Literature. 100 Units.

This course explores the representation of animality in Jewish literature and visual art. We will explore questions of animal ethics and ecological entanglement across a range of secular and religious genres, from folklore and poetry to Hasidic tales and rabbinic narrative. Writers will include Kafka, Sholem Aleichem, Celan; artists will include Soutine, Chagall, Sarah Shor, and more. No prerequisites. Open to undergrad and grad students.

Instructor(s): Anna Elena Torres Terms Offered: Winter

Equivalent Course(s): CMLT 27660, RLVC 37660, CMLT 37660, JWSC 27660, HIJD 37660

RLST 27804. Living our Bodies with Technology. 100 Units.

We live with and in our bodies, and we cannot experience the world without them. Yet, most of the time, we remain unaware of our bodies and how they are shaped by the technological infrastructures we inhabit. This course explores the complex ways in which technologies—broadly understood—mediate and shape our experience of the body. We will engage with philosophical and anthropological perspectives on the various conditions of the human body and examine how these conditions are influenced by technology and the modern configurations of our lived environments. We will explore questions such as: How do brain scans and real-time ultrasounds shape our experience of our inner selves? Is ADHD a timeless condition, or is it a product of new ways of being and knowing the world? How are organ transplants reshaping our understanding of what makes a person whole?

How do artists use virtual reality to tell stories of living with such conditions? How do fitness trackers alter our understanding of well-being? Through critical reflection on different modes of knowing our bodies and communicating lived experiences, we will examine how technologies both reinforce and challenge traditional conceptions of the body, as well as create entirely new ways of living within them. Readings will be drawn from medical anthropology, phenomenology, media theory, and the philosophy of science.

Instructor(s): D. Foerster, E. Miresghhi Terms Offered: Winter

Prerequisite(s): Third or fourth-year standing

Equivalent Course(s): HLTH 24400, BPRO 24400, MADD 14400

RLST 27885. Arabfuturism: Other Worlds and Worlding Otherwise. 100 Units.

Interrogating the possibilities and limits of futurity amidst territorial, existential, ecological, and ideological states of crisis, Arabfuturism—like its sister projects of Afrofuturism/s, Sinofuturism, and Indigenous Futurism—speaks to how speculative cultures turn to sites of historical or present rupture to envision alternate, possible, or impossible worlds. These projects function as a critical mode of reading assemblages of colonialism, capitalism, and biopolitics that theorize other ways of being, knowing, and imagining. These counter-futures disrupt the logics of the past, present, and assumed future to not only "write alternative histories but also articulate counterfuturisms as imaginaries of times-to-come" (Parikka, 55). Beyond the toll of US-backed "forever wars," recent years have cast the MENA region into unprecedented turmoil. We have also witnessed the promise of revolutions sweeping the region following the 2010 Tunisian Jasmine Revolution that catapulted the Arab Spring across Egypt, Libya, Syria, Yemen, Bahrain, and Lebanon. While moments of catastrophe, crisis, and collapse may seem antithetical to imaginaries of the future, the capacity to dream or speculate is essential to undoing to sites of epistemic and ontological violence, while also charting possible paths forwards. Moreover, speculative acts of world-building can realize the critical potential of impossible acts of imagination that empower us to envision entirely new archeologies of the future.

Instructor(s): Hoda El Shakry Terms Offered: Autumn

Note(s): Graduate consent only

Equivalent Course(s): AASR 37885, CMLT 38005, CMLT 28005, ISLM 37885, NEHC 28005, NEHC 38005

RLST 27900. Gaming the Gods: Video Games and Religion. 100 Units.

What can Freud's theory of religion tell us about the appeal of Grand Theft Auto? How might critical religious studies help explain who the good guys and bad guys can be in a game? Is it kosher that there's a game where we can play as Jesus Christ (and punch Satan in the face)? In this course we will investigate the relationship between religion and video games. We will look at how religious narratives, symbolism, and ritual practice have influenced the worlds created by designers and developers. We will explore the communities and artistic expressions produced through the shared experience of gaming, including how the study of religion can help us understand the rules and boundaries that define them. Finally, we will think about how traditional religious communities have responded to video games, embracing their potential for new forms of imagination or rejecting them as dangerous or heretical. Though this course requires no previous knowledge of video games and gaming, interested students will have the option to design a video game as part of the final project.

Instructor(s): Marshall Cunningham Terms Offered: Spring

RLST 28008. African Magic. 100 Units.

This course borrows the term "African magic" from a digital satellite service devoted to showing films that preponderantly project African beliefs in the supernatural. Throughout the semester, we will examine the African belief in the supernatural, its representation in films, and consequent engagement with the enfolded magic of mystical reality and the technology that visualizes, enhances, and even disrupts it. We will be studying the ideas of Gods, mythology, deities, witchcraft and the occult, as expressed in indigenous religions, Christianity, and Islam. By also exploring different visual materials that illustrate how Africans use their religious performances

to formulate and navigate their conceptions of the sacred and supernatural power, we will analyze the social practices of their religious beliefs and determine the dimensions of the inventiveness that underline African religious practices.

Instructor(s): Abimbola Adelokun Terms Offered: Autumn

Equivalent Course(s): ANTH 28008

RLST 28017. Black Americans and MAGA. 100 Units.

In November 2024, over 77 million American citizens voted for Donald J. Trump, Make America Great Again, and Put America First policies. Millions of black American citizens voted this way. This class will look at some of the political and theoretical books written by black conservatives. Conversations throughout the term will be purely academic research to understand and highlight the intellectual contributions of Black MAGA thought.

Instructor(s): Dwight Hopkins Terms Offered: Spring

Equivalent Course(s): AMER 28017

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: Spring

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

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

RLST 28140. Golems, Angels, and AI. 100 Units.

What makes us human? Is it our bodies or our souls? Our propensity to reason or our capacity for love? Or is it our ability to select all squares containing bicycles? In this interdisciplinary course, we consider what it means to be human by contrasting the human with the non-human. We think with sci-fi authors about how humans are different from androids and aliens. We think with scientists about how humans are different from animals and algorithms. We think with religious traditions about how humans are different from angels and abominations. Topics to be discussed include what we owe to our creators and our creations, what dehumanization is and why we do it, how people throughout history have tried to transcend their physical forms, and what monsters have to tell us about the good life.

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

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

Equivalent Course(s): ISLM 38140, ANTH 38140, HIJD 38140, NEHC 28140, HREL 38140, NEHC 38140, ANTH 28140

RLST 28145. Greetings from Talfamadore: Scientific and Religious Satire in the Fiction of Kurt Vonnegut. 100 Units.

This course will consist of the reading and discussion of the novels of Kurt Vonnegut, with special attention to the role of the unconstrained imaginary powers of science fiction in the rethinking the nature of science and of religion, or more broadly of knowledge and meaning, and of the possible relations between them. Works to be read will include some or all of the following: *The Sirens of Titan*, *Cat's Cradle*, *Slaughterhouse-Five*, *Breakfast of Champions*, *Slapstick*, *Galapagos*, *Timequake*.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

Equivalent Course(s): ENGL 28145, FNDL 28145

RLST 28319. Iconophobia: The Prohibition and Destruction of Religious Images. 100 Units.

This course examines concepts of art that reflect iconophobia, "fear of images," in the Abrahamic religions—Judaism, Christianity, and Islam. Since antiquity, iconophobia has led to theological debates that resulted in the prohibition of images in sacred spaces, rituals, and other forms of religious practice. In extreme cases, iconophobia has caused acts of iconoclasm, the violent destruction of art. In all three religions, fear of idolatry ("idol worship") has been the main cause of iconophobia. We will examine what exactly constitutes an idol and how the definitions of idols differ from iconophile ("image-loving") assessments of religious art. Both iconophobic and iconophile arguments shed light on the various functions and effects of religious images and illustrate their power. Furthermore, they reveal attitudes towards artistic creation, materiality, aesthetics, sensory perception, and truth in art. In order to understand the causes and manifestations of iconophobia, we will examine a range of primary sources, both textual and visual, and engage with the relevant scholarship. We will take a comparative approach, but also pay attention to phenomena and developments that are unique to each religion. Most of the topics and readings will focus on the premodern period from antiquity to the 16th century. However, we will also look at some of the effects of iconophobia in our own time.

Instructor(s): Karin Krause Terms Offered: Winter

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

Equivalent Course(s): CLAS 38325, HCHR 38319, ARTH 28319, CLCV 28325, RLVC 38319, ARTH 38319, MDVL 28319

RLST 28335. Art as Biblical Interpretation. 100 Units.

Long before the Christian Bible was established as we know it, biblical figures and stories were being visually depicted and developed for Christian purposes. The Christian biblical imagination encompasses a rich tradition—

spanning time periods (ancient and medieval, Renaissance, and beyond), regions, denominations, and artistic media-important not only for the field of art history, but also for the fields of biblical interpretation and the history of Western civilization and culture. In this course we will be studying art as a unique mode of biblical interpretation, with its own purposes, challenges, and strengths. How are texts "translated" into images? With what strategies do images represent abstract concepts, inner thoughts or experiences, or narrative time? What does God look like, and why? What are the possible functions of biblical images? We will cover topics including incarnation, iconoclasm, beauty, evangelization and education, the depiction of violence, book and material culture, liturgy and devotion, and typology, all while familiarizing ourselves with some of the most commonly depicted biblical figures and stories. No prior knowledge is required.

Instructor(s): Lauren Beversluis Terms Offered: Autumn

Equivalent Course(s): ARTV 20811, ARTH 28335

RLST 28777. Black and Brown in Babylon. 100 Units.

In *The Souls of Black Folk* (1903), W.E.B. Du Bois proclaimed that "the problem of the color line [is] the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea." Du Bois imagined one solution to this problem in his novel *Dark Princess* (1928) through the romance of an African American man with an Indian princess. What other relationships have Black and South Asian people imagined and concretized in their struggles for freedom? This course explores the braided histories of Black and South Asian peoples in their various diasporas in order to interrogate the world-systems of race, caste, and colonialism. We study how the connections between Blacks and South Asians have generated new modes of critical analysis, knowledge production, and artistic creation to imagine possible worlds beyond the conditions imposed by racial capitalism.

Instructor(s): Anand Venkatkrishnan and Matthew Harris Terms Offered: Autumn

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

Equivalent Course(s): RAME 38777, HREL 38777, AASR 38777

RLST 28830. Psychoanalysis: Freud and Beyond. 100 Units.

This course offers an introduction to psychoanalytic theory by surveying significant writings by Freud and by Freud's readers. We will explore Freud's various models of the psyche, his interventions into the theory of sexuality, and his writings on religion by tracking the development of key concepts like transference, the Oedipus complex, narcissism, melancholia, the unconscious, and the death drive, among others. How have these concepts evolved over the course of their deployment in 20th- and 21st-century critical and political projects like feminism and queer theory? How have major developments in psychoanalysis read Freud anew? And in what ways do these psychoanalytic projects respond to their historical conditions? Readers of Freud whom we will encounter may include Lacan, Kristeva, Irigaray, Derrida, Butler, Spillers, Edelman, Dean, and Musser.

Instructor(s): Kris Trujillo Terms Offered: Spring

Equivalent Course(s): CMLT 28830, GNSE 28830, GNSE 38830, RLVC 38830, CMLT 28830

RLST 28883. Occult powers: divinatory and magical sciences in the Indian and Islamicate worlds. 100 Units.

This course offers a historical survey of occult sciences and practices in regions spanning from the Arab world to South Asia and focuses on the medieval and early modern periods. Far from being marginal, practices pertaining to what is now seen as the supernatural realm, such as magic and divination, were classified as sciences by reputable scholars, were sponsored by rulers, and had their specific written corpus and techniques. The practice of the occult also involved vernacular disciplines practiced by healers and fortune tellers for any client seeking help or advice. This course will look at a vast range of written and visual sources on subjects ranging from astrology, alchemy and magical cures, subjugation of planets and spirits, yogic superpowers, bibliomancy (book divination), oneiromancy (dream divination), physiognomy, letterism, charm making. It will look at the dynamics of cultural transfers as occult sciences were borrowed and adapted from the Greek to the Arab world and back to Latin Europe, and from Sanskrit to Persian in the Indian subcontinent.

Instructor(s): Jean Arzoumanov Terms Offered: Spring

Equivalent Course(s): HIPS 25610, SALC 35600, SALC 25600

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: Winter

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

RLST 28995. Queer Love Poetry. 100 Units.

This course examines the long history of queer love poetry, from the ancient world to postmodernism. Its readings are particularly interested in how modernists claimed literary lineages of queer poetics, queered social practices and communal literary spaces, and reinvented verse forms to reflect queer eros. We will study works from Russian, Hebrew, Yiddish, Spanish, Greek, and several other languages. No prerequisites. Open to undergrad and grad students.

Instructor(s): Anna Elena Torres Terms Offered: Autumn

Equivalent Course(s): JWSC 28995, CMLT 28995, GNSE 30155, RLVC 38995, CMLT 38995, GNSE 20155

RLST 29003. Islam Beyond the Human: Spirits, Demons, Devils, and Ghosts. 100 Units.

This seminar explores the diverse spiritual and sentient lifeforms within Islamic cosmology that exist beyond the human—from jinn, angels, and ghosts to demons and devils. We will focus on theological, scientific, philosophical, anthropological, and historical accounts of these creatures across a variety of texts, as well as their literary and filmic afterlives in contemporary cultural representations. In so doing, we consider the various religious, social, and cultural inflections that shape local cosmological imaginaries. We ask how reflecting on the nonhuman world puts the human itself in question, including such concerns as sexuality and sexual difference, the boundaries of the body, reason and madness, as well as the limits of knowledge.

Instructor(s): Alireza Doostdar and Hoda El Shakry Terms Offered: Autumn

Prerequisite(s): Enrollment by consent only for graduate students. Grad students should send the instructors a paragraph explaining their interest and prior preparation or familiarity with the themes in the course.

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

Equivalent Course(s): NEHC 49003, NEHC 29003, ANTH 49003, KNOW 49003, ANTH 29003, CMLT 29003, CMLT 49003, AASR 49003, ISLM 49003, GNSE 29003, GNSE 49003

RLST 29004. Ekphrasis: Art, Description and Religion. 100 Units.

This course explores the rich traditions of description - ekphrasis - from Greco-Roman antiquity into the middle ages. It tackles texts (both prose and verse) in order to establish the ramifications of a genre in the European tradition, and its applications in particular to visual culture and religion. There will be opportunity in the final paper to range beyond these into questions of comparative literature, art (history) writing, religious imagination and ekphrasis in all periods or contexts, as well as into the use of images or films as themselves forms of descriptive response. The course is intended for graduates but interested undergraduates are very welcome. 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

Note(s): This course will be taught virtually for the last two weeks of the quarter. This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): ARTH 40400, BIBL 40400, MDVL 29004, CLAS 42600, RLVC 40400, CLCV 29600, ARTH 21702

RLST 29005. From Vienna to Hamburg: Theories of Art in the 20th Century--Historiography, Religion, and Crisis. 100 Units.

This course lays out the background to the historiographic complexities of studying visual culture and art history now in relation to the ways the dominant theories and methods of the discipline involved in the context of 20th-century history and ideologies. It is impossible in 9 sessions to cover the entire historiography of an ancient discipline. The course will therefore take a selective approach by focusing on the foundations of the art historical approaches in Germany in the Twentieth century that have proved most formative for the development of the discipline in Anglo-American contexts after the Second World War. This may be seen as a narrowing of focus, but it has the benefit of offering a coherent if highly complex and conflictive story to uncover: effectively the most philosophically intense moment in art history from 1900 to the 1950's, the relation of the discipline and its exiles to the rise, triumph and demise of the Third Reich, and the beginnings of its development in the post-War period.

Instructor(s): Jaś Elsner Terms Offered: Spring

Note(s): This course will be taught virtually for the last two weeks of the quarter. This course meets the LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): ARTH 29005, RLVC 41205, GRMN 39005, GRMN 29005, ARTH 41305

RLST 29020. Reproductive Futures. 100 Units.

Course description to come.

Instructor(s): Emily D. Crews Terms Offered: Autumn

Equivalent Course(s): HLTH 29020, GNSE 12141

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 LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): ANTH 39030, INRE 29030, RDIN 39030, NEHC 29030, INRE 39030, NEHC 39030, ISLM 39030, AASR 39030, KNOW 39030, ANTH 29030, RDIN 29030

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): Lucas Depierre Terms Offered: Autumn. Lucas Depierre is the instructor of this course and BA Preceptor.

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

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): Lucas Depierre Terms Offered: Winter. Lucas Depierre is the instructor of this course and the BA Preceptor.

Prerequisite(s): RLST 29800.

