

Religious Studies

Chair

Mark Cladis

The Department of Religious Studies at Brown University provides students with an understanding of diverse religious traditions, an exposure to a variety of approaches employed within the academic study of religion, as well as an opportunity to explore diverse intellectual, social-theoretical, and ethical issues that arise when one considers the various manifestation of religion in human affairs. While the graduate program in religious studies, with select areas of concentrated strength, is one of the finest in the world, the undergraduate program is broad and creative, serving a large number of students both inside and outside the concentration.

For additional information, please visit the department's website: <http://www.brown.edu/academics/religious-studies/>

Religious Studies Concentration Requirements

Religious Studies explores religious thought and practice in various historical, political, cultural, and social contexts in order to understand and interpret societies and cultures throughout the world. It fosters scholarly skills such as close reading (of texts, images, artifacts, and other social data), excellence in writing and verbal expression, interpretation of the past and present from multiple forms of evidence, and assessment of contemporary social issues. By exploring the public and private concerns that the study of religion highlights -- for example, the creation of community, the nature of the individual, suffering and death, notions of good and evil -- students discover new ways of engaging the complex world in which they live. As students examine religious activity in the Americas, South and East Asia, the Middle East and West Asia, Africa, and Europe, they not only learn about the formation and transmission of beliefs, behaviors, values, rituals, and identities but also come to understand how diverse peoples have expressed religious understandings of themselves and others through politics, institutions, conflicts, and spaces commonly recognized as secular.

1. Basic Requirement

A concentration in Religious Studies includes a minimum of *nine* semester-long courses. Those nine courses include RELS 1000 (a seminar in methods in the study of religion) and eight other courses, which must satisfy the concentration's distribution requirements. Students who transfer to Brown or study abroad must complete at least five courses in Religious Studies at Brown.

2. Distribution of Introductory, Intermediate, and Advanced courses:

Among the eight concentration courses, no more than *four* courses (out of nine) can be at the introductory level (0001-0199). In addition to any introductory courses and RELS 1000, the plan of study must include at least *two* intermediate-level courses (0200-0999) and *two* advanced-level courses (above 1000).

3. Geographic and Methodological Distribution:

In order to ensure that students study a diversity of religious traditions and learn about multiple methods of study, the eight concentration courses (that is, the courses other than RELS 1000) must: 1) reflect more than one approach to the study of religion (e.g., philosophical, anthropological, historical); and 2) examine more than one religious tradition. To ensure that students examine multiple traditions, the plan of study ordinarily should include two or more courses in each of these areas: A) Traditions that merge from the Mediterranean world and West Asia/Islamic World (e.g., Judaism, Christianity, Islam); and B) Traditions that emerge from South and East Asia (e.g., Buddhism, Hinduism, Daoism).

A. Traditions that emerge from the Mediterranean world and West Asia/Islamic World (e.g., Christianity, Judaism, Islam)

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| RELS 0011 | Faith and Violence |
| RELS 0015 | Sacred Stories |
| RELS 0022 | Introduction to the New Testament |
| RELS 0025 | Wealth: Religious Approaches |
| RELS 0050 | Love: The Concept and Practice |
| RELS 0055 | Modern Problems of Belief |
| RELS 0056 | Spiritual But Not Religious: Making Spirituality in America |
| RELS 0058 | Christianity and Culture |
| RELS 0061 | Reason and Religion (PHIL 0040) |
| RELS 0065 | On Being Human: Religious and Philosophical Conceptions of Self |
| RELS 0068 | Religion and Torture |
| RELS 0071 | Believers, Agnostics, and Atheists in Contemporary Fiction (JUDS 0050A) |
| RELS 0075 | Blues People: Topics in African American Religion and Culture |
| RELS 0085A | From Amsterdam to Istanbul: Christians, Moslems, and Jews (JUDS 0050E) |
| RELS 0085B | Dead and Loving It: The Cult of the Saints in the Eastern Mediterranean (CLAS 0210P) |
| RELS 0085C | Foreigners, Refugees, and the Ethics of Minority (JUDS 0061) |
| RELS 0085D | Religion, Politics, and Culture in America (HIST 0253) |
| RELS 0087 | Religion in America |
| RELS 0088 | Judaism, Christianity, and Islam |
| RELS 0090A | Death in the Greek and Biblical Traditions |
| RELS 0090E | Faith and Violence |
| RELS 0090F | Friendship in the Ancient World |
| RELS 0090I | Radical Romantics: Politics, Ecology, and Religion |
| RELS 0090J | Death and Afterlife in the Biblical Tradition |
| RELS 0090K | Christmas in America |
| RELS 0105 | Judaism |
| RELS 0110 | Christians |
| RELS 0150 | Islam Unveiled |
| RELS 0200A | Christianity and Economic Inequality |
| RELS 0201 | Ethics After Auschwitz? (JUDS 0080A) |
| RELS 0240 | Judaism and Christianity in Conflict |
| RELS 0250 | Bodily Practice and Religion |
| RELS 0290G | The Ten Commandments (JUDS 0686) |
| RELS 0260 | Religion Gone Wild: Spirituality and the Environment |
| RELS 0290D | Islamic Sexualities |
| RELS 0320 | Israelite Religion |
| RELS 0321 | The Old Testament/Hebrew Bible and Its World (JUDS 0630) |
| RELS 0323 | Great Jewish Books |
| RELS 0325 | How the Bible Became Holy |
| RELS 0330 | Jewish and Christian Biblical Interpretation to the Eighteenth Century |
| RELS 0360 | The Bible as Literature (JUDS 0830) |
| RELS 0365 | God and Poetry (JUDS 0820) |
| RELS 0410 | Christianity in Late Antiquity |
| RELS 0420 | Sacred Bodies |
| RELS 0430 | Sacred Stories |
| RELS 0440 | The World of Byzantium (CLAS 0660) |

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| RELS 0600A | Islam Today: Religion and Culture in the Modern Middle East and Beyond | RELS 1225 | Rhetors and Philosophers: Intellectual Thought and Sophistic Style in the Ancient World (GREK 1110T) |
| RELS 0600B | Islam in America | RELS 1325D | Desire and the Sacred |
| RELS 0600C | Radical Islam (?) | RELS 1300 | Ancient Christianity and the Sensing Body |
| RELS 0640 | Dying To Be With God: Jihad, Past and Present | RELS 1325A | Educating Bodies in Ancient Christianity |
| RELS 0650 | Introduction to Islamic Archaeology (ARCH 0600) | RELS 1325B | Early Christian Asceticism: Rhetoric of Practice |
| RELS 0810 | Conservatives vs. Liberals: Religion and Identity in America | RELS 1325C | The Virgin Mary in Christian Tradition |
| RELS 0820 | African American Religious Strategies: Martin and Malcolm | RELS 1335 | Sacred Readings: The Bible, Biblical Interpretation, and Victorian Literature (ENGL 1561F) |
| RELS 0825 | Foundational Texts in African American Theology | RELS 1340A | Roman Religion (CLAS 1410) |
| RELS 0830 | Religion, Reason, and Ethics from Kant to Nietzsche | RELS 1345 | Writing Lives in Late Antiquity: Jerome and Augustine (LATN 1120E) |
| RELS 0840 | Religion and Politics | RELS 1355A | Jewish and Christian Identity in the Ancient Period (JUDS 1601) |
| RELS 0842 | A Game of Thrones: Religion and Nationalism, 1789-1933 (JUDS 0700) | RELS 1356 | Imposing Orthodoxy: "Jews," "Pagans" and "Heretics" when Constantinian Christianity Won (HMAN 1970I) |
| RELS 0845 | Religious Freedom in America | RELS 1370A | Augustine and Hegel |
| RELS 0850 | Liberation Theology in the Americas | RELS 1370B | Philosophy of Mysticism |
| RELS 0880A | Difficult Relations? Judaism and Christianity from the Middle Ages until the Present (JUDS 0050M) | RELS 1370C | David Hume and Religion |
| RELS 0880B | Jews and Money (JUDS 0683) | RELS 1370D | Process Theology |
| RELS 0880C | Race, Religion, and the Secular (JUDS 0603) | RELS 1375 | Heidegger, the Jews, and the Crisis of Liberalism (JUDS 1614) |
| RELS 0880E | War and Peace in the Hebrew Bible and its Environment (JUDS 0670) | RELS 1380A | Money, Media, and Religion |
| RELS 0880F | Sex and Gender in Ancient Israel (JUDS 0671) | RELS 1385 | Religion and Postmodernism |
| RELS 1050 | Biblical History: What Really Happened? (JUDS 1635) | RELS 1510 | Islam in South Asia |
| RELS 1050A | Problems in Israelite Religion and Ancient Judaism (JUDS 1625) | RELS 1520 | Pilgrimage and Sacred Travel in the Lands of Islam |
| RELS 1105 | Judaism: History and Religion (JUDS 1640) | RELS 1530A | Methods and Problems in Islamic Studies: Narratives |
| RELS 1105A | Kabbalah: An Introduction to Jewish Mysticism (HMAN 1971U) | RELS 1530B | Heresy and Orthodoxy in Islamic Thought |
| RELS 1110 | Mishnah and Tosefta (JUDS 1602) | RELS 1530D | Medieval Islamic Sectarianism |
| RELS 1130 | Philo | RELS 1540 | Monks, Mystics and Martyrs: Abrahamic Traditions Compared |
| RELS 1144 | Adam and Eve in Early Jewish and Christian Interpretation | RELS 1600A | Religion and Sexuality (JUDS 1650) |
| RELS 1150 | Religion in the Dead Sea Scrolls | RELS 1600B | Prophets and Priests in Exile: Biblical Literature of the 6th Century BCE (JUDS 1690) |
| RELS 1170A | Talmudic Historiography | RELS 1620 | Disability in Antiquity |
| RELS 1170B | The Talmud (JUDS 1630) | RELS 1741 | Religion, Post-Colonialism, and the Jews (JUDS 1613) |
| RELS 1205 | Ancient Egyptian Religion and Magic (EGYT 1420) | RELS 1742 | Conflicts, Diasporas and Diversities: Religion in the Early Portuguese Empire (POBS 1600J) |
| RELS 1212 | Byzantine Archaeology and Art: Material Stories of a Christian Empire (ARCH 1220) | RELS 1744 | A Global History of the Reformation (HIST 1736) |
| RELS 1213 | Gods and Myths in Mesopotamia (ASYR 1100) | RELS 1745 | Religion, Secularization, and the International (HMAN 1970A) |
| RELS 1217 | The Archaeology of Qumran and the Dead Sea Scrolls (JUDS 1680) | RELS 1748 | Law and Religion (HMAN 1970K) |
| RELS 1218 | The Archaeology of Jerusalem: From the Origins to the Ottomans (JUDS 1610) | RELS 1750 | Reason Within the Bounds of Religion |
| RELS 1218A | Jerusalem Since 1850: Religion, Politics, Cultural Heritage (JUDS 1620) | RELS 1760 | Religion and Suspicion |
| RELS 1219 | The Archaeology of Palestine (JUDS 1615) | RELS 1830A | Pragmatism, Religion, and Politics |
| RELS 1219A | Ancient Synagogues, Churches, and Mosques in Palestine (JUDS 1670) | RELS 1835 | Sinners, Saints, and Heretics: Religion in Early America (HIST 1511) |
| | | RELS 1880A | The Gift in Antiquity |
| | | RELS 1880B | Politics and Authority in Islamic Law and Society (HMAN 1970Y) |
| | | RELS 1990 | Individual Study Project |

B. Traditions that emerge from South and East Asia (e.g., Buddhism, Hinduism, Daoism)

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| RELS 0040 or COST 0040 | Great Contemplative Traditions of Asia |
| RELS 0045 | Buddhism and Death |
| RELS 0080 | Japan: Nature, Ritual and the Arts |
| RELS 0090L | Pilgrimage and Quest |
| RELS 0100 | Buddhist Thought, Practice, and Society |
| RELS 0130 | Religions of Classical India |
| RELS 0135 | Hindu Stories: Traditions of Narrative and Performance |
| RELS 0145 or COST 0145 | Karma, Rebirth and Liberation: Life and Death in South Asian Religions |
| RELS 0270 | Varieties of Religious Experience in China |
| RELS 0290E | Engaged Buddhism |
| RELS 0500 | The Theory and Practice of Buddhist Meditation |
| RELS 0510 | Confucian Ethics |
| RELS 0525 or COST 0425 | The History and Practice of Yoga in India and Beyond |
| RELS 0530 | Laozi and the Daodejing |
| RELS 0540 | Buddhist Psychology |
| RELS 0570 or COST 0570 | Science, Religion, and the Search for Happiness in Traditional Asian Thought |
| RELS 0580 | Experiencing the Sacred: Embodiment and Aesthetics in South Asian Religions |
| RELS 0915 | Epics of India (CLAS 0820) |
| RELS 0920 | The Bhagavad G## (CLAS 0855) |
| RELS 0925 | Mythology of India (CLAS 0850) |
| RELS 0950 | Japanese Buddhist Literature |
| RELS 1190 | Religious Japan |
| RELS 1397 | Classical Philosophy of India (CLAS 1140) |
| RELS 1400 | The Huai-Nan Tzu |
| RELS 1410 | Directed Readings in Chinese Religious Thought: Zhuangzi |
| RELS 1415A | Classical Daoist Thought |
| RELS 1420 | Earliest Taoist Syncretism |
| RELS 1425 | Buddhist Poetry |
| RELS 1430 | Buddhist Classics |
| RELS 1435 | Buddhism in Motion |
| RELS 1440 | Themes in Japanese Buddhism |
| RELS 1441 | Zen Meditation in China, Korea, and Japan |
| RELS 1442 | The History, Philosophy, and Practice of Rinzai Zen Buddhism |

4. Courses in Other Departments

Courses listed in other departments but taught by Religious Studies faculty count toward the program of study. In addition to cross-listed courses taught by Religious Studies faculty, up to three courses taught by faculty in other departments can count toward the program (pending approval by the DUS). Students who transfer to Brown, study abroad, or otherwise petition to include Brown courses not cross-listed with Religious Studies must complete at least five courses in Religious Studies at Brown.

5. Capstone Project

No later than the end of spring registration in the junior year, the concentrator will determine how they will complete a senior capstone project for this requirement - either by selecting a capstone course, or

by undertaking an honors thesis. A capstone course will be selected in consultation with the concentration advisor and other faculty as appropriate. Within the frame of this capstone course and through work completed for the course, the concentrator will address the theoretical and interpretive issues of their particular focus in the Religious Studies concentration.

Honors Thesis (Optional)

A thesis is an opportunity for students to conduct extended independent research under the guidance of faculty. If a student chooses to write an honors thesis, in addition to completing the typical eight concentration courses (in addition to RELS 1000) the student will enroll in RELS 1999 during both semesters of the senior year. Whether or not a student receives honors, RELS 1999 will serve as the student's capstone course. To be eligible to write a thesis, a student must have earned a grade point average of greater than 3.5 (A=4, B=3, C=2) on courses that count toward the concentration. Additionally, to be eligible for honors, concentrators may take no more than two of the concentration courses with the "S/NC" option, after declaring a Religious Studies concentration. (Note: if a student is philosophically committed to taking the majority of her or his courses at Brown as "S/NC," that student may petition the Department to waive this "S/NC" limit.) Writing the thesis is a necessary, but not sufficient, condition for receiving Honors. In order to receive Honors, the student's thesis must earn an A from its two readers, and the student must have earned a grade point average of greater than 3.5 in the concentration and satisfied all other concentration requirements.

Daniel Vaca, Director of Undergraduate Studies
Tina Creamer, Departmental Administrator

Contemplative Studies Concentration Requirements

The concentration in Contemplative Studies investigates the underlying philosophical, psychological, and scientific bases of human contemplative experience. Students pursue a "third person" academic approach drawn from the humanities and sciences to analyze the cultural, historical, and scientific underpinnings of contemplative experiences in religion, art, music, and literature. This is developed in combination with a "critical first-person" approach based in practical experience of contemplative techniques and methods to provide an integrated understanding of the role of contemplative thought and experience in societies and on the individuals who constitute them.

Concentration Core (6 courses including the Senior Concentration Seminar)

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| COST 0100 | Introduction to Contemplative Studies | 1 |
| Two introductory science courses addressing the biological, psychological, and neurological functioning of the human body/mind complex with health implications, and how contemplative practices affect it. | | |
| Select one from the following list: | | |
| BIOL 0200 | The Foundation of Living Systems | 1 |
| CLPS 0200 | Human Cognition | |
| CLPS 0500 | Perception and Mind | |
| NEUR 0010 | The Brain: An Introduction to Neuroscience | |
| Others with approval | | |
| Select one from following list: | | |
| COST 0200 | Meditation and the Brain | 1 |
| COST 1020 | Cognitive Neuroscience of Meditation | |
| COST 1080 | Meditation, Mindfulness and Health | |
| Two humanities courses that present important themes that can emerge from bringing a Contemplative Studies perspective to the study of contemplative religious traditions and to the philosophical analysis of the key questions of human existence. | | |
| ANTH 1240 | Religion and Culture | 2 |

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| CLAS 0990 | Concepts of the Self in Classical Indian Literature | |
| CLAS 1120G | The Idea of Self | |
| COST 0040 or RELS 0040 | Great Contemplative Traditions of Asia | |
| COST 0145 or RELS 0145 | Karma, Rebirth and Liberation: Life and Death in South Asian Religions | |
| COST 0410 | Engaged Buddhism | |
| COST 0420 | The Theory and Practice of Buddhist Meditation | |
| COST 0425 | The History and Practice of Yoga in India and Beyond | |
| COST 0450 | Stages of the Contemplative Path | |
| PHIL 0010 | The Place of Persons | |
| PHIL 0220 | Introduction to Philosophy | |
| PHIL 0650 | Psychology and Philosophy of Happiness | |
| PHIL 1520 | Consciousness | |
| PHIL 1770 | Philosophy of Mind | |
| RELS 0056 | Spiritual But Not Religious: Making Spirituality in America | |
| RELS 0065 | On Being Human: Religious and Philosophical Conceptions of Self | |
| RELS 1370B | Philosophy of Mysticism | |
| Others with approval | | |
| COST 1950 | Senior Concentrators' Seminar | 1 |

Track Requirements (6 additional courses Including a Capstone Course)

Students must complete either a Science or Humanities track in addition to the concentration core.

Science Track

The Science track in Contemplative Studies gives concentrators a foundational understanding of the scientific methods used to investigate the biological, psychological, and neurological effects of contemplative practice and their potential implications on physical and mental health both for individuals and for the general public. Students will be taught how to critique current research as well as how to develop, operationalize, and test hypotheses related to contemplative practice. Students will become well-versed in how to study first-person reports related to the *phenomenology* of contemplative experience as a foundation for formulating third-person tests of the effects of practice on brain function and behavior. The Contemplative Studies Science Track trains students to investigate these types of questions not only for academic scholarship, but also to provide a method of self-inquiry that can be used to augment any area of life.

Five thematic science courses, including a Capstone Course, drawn primarily from BIOL, COST, NEUR, CLPS, and PHP, at least one of which must include laboratory work and two of which must be 1000-level; and one Statistics course for a total of six courses.

The Capstone Course is intended to be a culmination of the students' concentration in which they will bring to bear what their interests have been in developing their focused work in the program. The Capstone course can be either:

a. A one semester Independent Reading and Research course, either COST 1910 or 1920 OR BIOL 1950 or 1960, depending on the semester; OR

b. A special project done within an existing Contemplative Studies core or related course at the 1000-level in which the student brings to bear the larger concerns of her concentration on a problem or issue within the course. It is expected that such Capstone research papers will be more substantial than a term paper.

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| BIOL 0280 | Biochemistry (lab) | |
| BIOL 0470 | Genetics (lab) | |
| BIOL 0530 | Principles of Immunology | |
| BIOL 0800 | Principles of Physiology (lab) | |
| BIOL 1880 | Comparative Biology of the Vertebrates | |
| CLPS 0700 | Social Psychology | |
| CLPS 0710 | The Psychology and Philosophy of Happiness | |
| CLPS 1193 | Laboratory in Genes and Behavior | |
| CLPS 1194 | Sleep and Chronobiology Research | |
| CLPS 1291 | Computational Methods for Mind, Brain and Behavior | |
| CLPS 1400 | The Neural Bases of Cognition | |
| CLPS 1490 | Functional Magnetic Resonance Imaging: Theory and Practice | |
| CLPS 1492 | Computational Cognitive Neuroscience | |
| CLPS 1570 | Perceptual Learning | |
| CLPS 1590 | Visualizing Vision | |
| CLPS 1791 | Laboratory in Social Cognition | |
| COST 0200 | Meditation and the Brain | |
| COST 1020 | Cognitive Neuroscience of Meditation | |
| COST 1080 | Meditation, Mindfulness and Health | |
| NEUR 1020 | Principles of Neurobiology | |
| NEUR 1030 | Neural Systems | |
| NEUR 1540 | Neurobiology of Learning and Memory | |
| NEUR 1600 | Experimental Neurobiology | |
| NEUR 1940I | Neural Correlates of Consciousness | |
| PHP 1600 | Obesity in the 21st Century: Causes, Consequences and Countermeasures | |
| PHP 1740 | Principles of Health Behavior and Health Promotion Interventions | |
| PHP 1920 | Social Determinants of Health | |
| Others with approval | | |
| One statistics course (others with approval) | | 1 |
| APMA 0650 | Essential Statistics | |
| APMA 1650 | Statistical Inference I | |
| BIOL 0495 | Statistical Analysis of Biological Data | |
| CLPS 0900 | Statistical Methods | |
| EDUC 1100 | Introduction to Qualitative Research Methods | |
| PHP 1501 | Essentials of Data Analysis | |

Humanities Track

The Humanities track explores the origin and development of contemplative practices within specific religious, cultural, and historical contexts and gives students a foundation in the Philosophy of Mind relevant to the scientific study of contemplative practice. Students will choose a concentration program that includes three intermediate and three advanced seminars drawn from the two areas below. While it is recommended that students focus primarily on one of these two areas, the precise balance of the individual concentration program for each student will be established with the concentration advisor when the student applies to enter the concentration, normally in their fourth semester of study.

Six courses, including a Capstone Course, from across the two areas below:

6

The Capstone Course is intended to be a culmination of the students' concentration in which they will bring to bear what their interests have been in developing their focused work in the program. The Capstone course can be either:

- a. A one semester Independent Reading and Research course, either COST 1910 or 1920 OR BIOL 1950 or 1960, depending on the semester; OR
- b. A special project done within an existing Contemplative Studies core or related course at the 1000-level in which the student brings to bear the larger concerns of her concentration on a problem or issue within the course. It is expected that such Capstone research papers will be more substantial than a term paper.

Contemplative Religious Traditions

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| CLAS 0210Y | The Philosophy of Classical Indian Yoga |
| CLAS 0820 | Epics of India |
| CLAS 0850 | Mythology of India |
| CLAS 0990 | Concepts of the Self in Classical Indian Literature |
| CLAS 0995 | India's Classical Performing Arts |
| CLAS 1140 | Classical Philosophy of India |
| CLAS 1160 | Classics of Indian Literature |
| COST 0145 | Karma, Rebirth and Liberation: Life and Death in South Asian Religions |
| COST 0420 | The Theory and Practice of Buddhist Meditation |
| COST 0530 | Laozi and the Daodejing |
| COST 0550 | Tibetan Buddhism and the West |
| COST 0855 | The Bhagavad G#t# (CLAS 0855) |
| EAST 0180 | Japan: Nature, Ritual, and the Arts |
| EAST 1420 | The Confucian Mind |
| EAST 1880D | Early Daoist Syncretism: Zhuang Zi and Huainan Zi |
| RELS 0045 | Buddhism and Death |
| RELS 0100 | Buddhist Thought, Practice, and Society |
| RELS 0120 | The Classical Chinese Philosophy of Life |
| RELS 0130 | Religions of Classical India |
| RELS 1441 | Zen Meditation in China, Korea, and Japan |
| RELS 0570 | Science, Religion, and the Search for Happiness in Traditional Asian Thought |
| RELS 0580 | Experiencing the Sacred: Embodiment and Aesthetics in South Asian Religions |
| RELS 0911 | Buddhism in India |
| RELS 1370B | Philosophy of Mysticism |
| RELS 1425 | Buddhist Poetry |
| RELS 1440 | Themes in Japanese Buddhism |
| RELS 1442 | The History, Philosophy, and Practice of Rinzai Zen Buddhism |

The Philosophy of Mind

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| COST 1520 | Consciousness |
| PHIL 0350 | Ancient Philosophy |
| PHIL 0650 | Psychology and Philosophy of Happiness |
| PHIL 0990L | Valuing Persons |
| PHIL 0990M | Descartes Meditations |
| PHIL 1290 | Kant's Moral Philosophy |
| PHIL 1590 | Philosophy of Science |
| PHIL 1650 | Moral Theories |
| PHIL 1660 | Metaphysics |
| PHIL 1720 | Kant: The Critique of Pure Reason |
| PHIL 1750 | Epistemology |
| PHIL 1770 | Philosophy of Mind |

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| PHIL 2150G | Aristotle's Metaphysics |
| UNIV 1520 | The Shaping of World Views |
| Others with approval | |

Honors Requirement

Students with a minimum GPA of 3.5 in the concentration may apply for entrance into the Honors program in the middle of their sixth semester. To apply, students submit a proposal for a senior thesis project describing the work to be undertaken and its relevance to the field of Contemplative Studies, along with a copy of their academic transcript. Students accepted into Honors must complete the required Capstone seminar, UNIV 1010, and enroll in an additional semester of independent study in their advisor's department. Students must complete an Honors Thesis to the satisfaction of their advisor and present the results of their studies in formal talks or poster sessions open to all interested faculty and students.

Religious Studies Graduate Program

The graduate program in Religious Studies at Brown is one of the finest in the nation. From among a large pool of highly qualified applicants, the department admits four to six doctoral students a year. Our students receive five years of full funding; additional funding is possible but not guaranteed. The department's graduates have an excellent placement record, teaching in such institutions as Harvard, Stanford, Indiana University, University of California, Brooklyn College, Reed College, Haverford, and University of Wisconsin (Madison). Current graduate students have distinguished themselves by presenting papers at international conferences and earning recognition and support from prestigious external funding organizations.

We offer a fifth year Master's Degree for current Brown undergraduate students:

Eight graduate level courses are required, including RELS 2000, "Theory of Religion." Students must demonstrate competency in French or German, as well as in whatever other languages are relevant to their research interests. A thesis is required.

We offer Ph.D. studies in four areas:

1. Asian Religious Traditions (ART) (<http://www.brown.edu/academics/religious-studies/graduate/doctoral-tracks-phd/asian-religious-traditions-art>)
2. Islam, Society and Culture (ISC)
3. Religion and Critical Thought (RCT) (<http://www.brown.edu/academics/religious-studies/graduate/doctoral-tracks-phd/religion-and-critical-thought-rct>)
4. Religions of the Ancient Mediterranean (RAM) (<http://www.brown.edu/academics/religious-studies/graduate/doctoral-tracks-phd/religions-ancient-mediterranean-ram>)(including Ancient Judaism, early Christianity, early Islam, and numerous others)

For more information on these programs, please click on the program link above.

<http://www.brown.edu/academics/gradschool/programs/religious-studies>

Courses

Contemplative Studies

COST 0030. Sound, Song and Salvation in South Asia.

Sound, Song and Salvation in South Asia explores both the theoretical formulations and the performative expressions that constitute the inextricable nexus of sound, music and religious practice in South Asia. By investigating fundamental concepts such as *n#da*, *r#ga*, *bhakti* and *rasa*, this course historicizes the ongoing discourse on the soteriological underpinnings of several genres of South Asian music from Vedic chanting to Hindustani and Carnatic music traditions. DPLL

COST 0035. Saints and Mystics of India.

Saints and Mystics of India explores the rich variety of religious experience in India as expressed in the inspired poetic productions of several mystics through time. By critically listening to these powerful voices of the past, we will endeavor to understand how mystical poems from divergent Indian traditions exhibit multiple points of interaction, influence and convergence. Our investigation will draw on the spontaneous literary outpourings of several mystics including but not limited to: Nammalvar, Andal, Kabir, Mahadeviyakka, Nanak, Mira, Tukaram, Caitanya, Ramakrishna and Ramana Maharshi.

COST 0040. Great Contemplative Traditions of Asia.

Introduction to the critical study of contemplative practices and experiences emphasizing philosophical and scientific analyses of works from the major Asian contemplative traditions of South and East Asian Buddhism and Chinese Daoism in historical context. Theoretical studies of mysticism and studies from the psychological sciences will be included. Additional weekly meditation lab section.

COST 0100. Introduction to Contemplative Studies.

Introduction to the new field of Contemplative Studies focusing on identifying methods human beings have found, across cultures and across time, to concentrate, broaden and deepen conscious awareness. We will study what these methods and experiences entail, how to critically appraise them, how to experience them ourselves, and how they influence the development of empathy, health, and well-being. Prerequisites: None. Enrollment limited to Semester 01-04 students, others by permission of instructor. Enrollment limit is 40. WRIT

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| Spr | COST0100 | S01 | 24231 | W | 3:00-5:30(10) | (H. Roth) |
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| Spr | COST0100 | L01 | 24232 | MWF | 9:00-9:50 | (H. Roth) |
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COST 0145. Karma, Rebirth and Liberation: Life and Death in South Asian Religions.

Karma, Sanskrit for the "action" that makes up a human life, has been a central concern for the religious traditions of South Asia throughout their history. Hinduism, Buddhism and Jainism share the belief that after death people are reborn, taking on lives according to their actions in lives previous. In these traditions, liberation from the cycle of rebirth becomes the ultimate goal of human existence. This course examines the ideas of karma, rebirth and liberation in Hinduism, Buddhism and Jainism from historical, cosmological, ritual, narrative, iconographic and theological points of view. We also look at these ideas in Western culture. DPLL WRIT

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| Fall | COST0145 | S01 | 15958 | TTh | 1:00-2:20(03) | 'To Be Arranged' |
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COST 0200. Meditation and the Brain.

This course provides an exploration and critique of psychological and neuroscientific research on meditation by situating the current applications of meditation in the West in the broader historical context of the development of Buddhism. In this course, we will critically evaluate the findings of scientific and clinical studies of meditation in terms of their methodological rigor, implicit assumptions, and biases. We will also study the transmission of Buddhism from Asia to the West in order to understand the influence of Buddhism norms and worldviews on contemporary applications of meditation. This course will also feature first-person experiential learning in select meditation practices.

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| Fall | COST0200 | S01 | 16855 | M | 3:00-5:30(05) | (J. Lindahl) |
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| Fall | COST0200 | L01 | 16856 | M | 2:00-2:50 | (J. Lindahl) |
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COST 0425. The History and Practice of Yoga in India and Beyond.

From its roots in premodern India to its current popularity worldwide, yoga has a rich a complex history. As a practice of the mind, body, and spirit, yoga has taken many forms—meditation, chanting, breath control, postures—in order to achieve a range of goals: liberation from rebirth, supernatural powers, strength, pleasure, peace, wellness. As its reputation and commodification have increased, yoga has attracted deep interest, debate, and even controversy. In this course we will study yoga from its earliest texts to its status in the modern world, addressing its historical, religious, social, and political ramifications in many different contexts.

WRIT

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| Spr | COST0425 | S01 | 24438 | T | 4:00-6:30(16) | 'To Be Arranged' |
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COST 0440. Contemplation and the Natural World.

The course begins with an examination of contemplative practices in select Buddhist and Christian contexts and their associated goals, values, and worldviews. Particular emphasis will be placed on the significance of nature as a context for or object of contemplative practices. The course then turns to modern Western naturalists and nature writers to uncover the contemplative dimensions to their craft. Throughout, the course investigates how human relationships to the natural world are defined and influenced by the cognitive, perceptual, and emotional dimensions of human experience. The course includes contemplative practice labs and field trips to the natural world.

COST 0450. Stages of the Contemplative Path.

One common metaphor for human life and self-transformation is the journey or the path. Contemplative traditions have also employed this image, offering both concise and expansive maps of the stages of practice and anticipated end goals of the contemplative life. The study of path structures allow us to carefully compare the relationship between specific cognitive, affective, and somatic practices, their resultant states and traits of human experience, and the meaning and value ascribed to them in different historical and cultural contexts.

COST 0480. Buddhist Ethical Theory.

Discussions of ethical questions in the classical Buddhist philosophical literature focus not only on how one should act, but also – perhaps more fundamentally – on which habits of mind and heart should be cultivated. In this course, students will (1) gain an understanding of Buddhist approaches to ethical questions, (2) learn to compare Buddhist approaches to ethical questions and ethical theorizing with prominent approaches in Western philosophy, and (3) examine whether and how classical Buddhist approaches to ethical questions might improve on and move forward contemporary discussions in the philosophical literature on ethics, and in society more broadly.

COST 0550. Tibetan Buddhism and the West.

This course traces the history and development of the various lineages of Tibetan Buddhism from its origins in Indian Buddhism through to encounters between Tibet and the West in the modern period. The course investigates the religious, political, and geographical conditions in Tibet that influenced the development of some of the unique characteristics of the lineages of Tibetan Buddhism. The course explores key doctrines, practices, institutions, and religious leaders of the major lineages, and delves into key events in the modern period, beginning with the age of missionaries and explorers and ending with the Cultural Revolution and subsequent diaspora.

COST 0570. Science, Religion, and the Search for Happiness in Traditional Asian Thought.

The search for true happiness is as relevant today as it was 2500 years ago in South and East Asia. Is it attained through sense pleasures or through spiritual satisfaction? Attained through self-indulgence or through self-denial? Can you be completely and truly satisfied in life if you flourish while others suffer? What are the roles of compassion for self and others and of mindfulness and meditation in the creation of a life of genuine happiness? This course will explore these issues through readings in the Buddhist, Confucian, and Daoist traditions and via recent scientific research on mindfulness, meditation and compassion.

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| Fall | COST0570 | S01 | 16470 | T | 6:40-9:00PM | (H. Roth) |
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| Fall | COST0570 | L01 | 16471 | MW | 9:00-9:50 | (H. Roth) |
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COST 0650. Psychology and Philosophy of Happiness (PHIL 0650).

Interested students must register for PHIL 0650.

COST 0855. The Bhagavad G## (CLAS 0855).

Interested students must register for CLAS 0855.

COST 0990. Concepts of the Self in Classical Indian Literature (CLAS 0990).

Interested students must register for CLAS 0990.

COST 1020. Cognitive Neuroscience of Meditation.

Buddhist philosophy describes a model as to how the mind works. Neuroscientists have begun to study the impact of meditation on brain structure and function, often using Buddhist philosophy to guide their hypotheses. We will review neuroscientific literature and discuss how it relates to Buddhist philosophy, using the four foundations of mindfulness as the primary framework. The course will be a mixture of lecture, discussion of a primary scientific paper that is assigned each week, and presentations by students. Pre-Requisites: NEUR0010 or Declared Contemplative Studies Concentration.

COST 1520. Consciousness.

Topics will include: (i) the different features of various types of consciousness; (ii) dualist, physicalist, and representationalist theories of experience; (iii) the nature of pain and other bodily sensations; (iv) the nature of conscious thought; (v) the qualitative dimension of perception; (vi) introspection; (vii) the roles of attention and working memory in perceptual consciousness; (viii) blindsight, inattentional blindness, hemineglect, and related phenomena; (ix) the unconscious; and (x) what it is for a state of consciousness to be unified. WRIT

COST 1870. Neuroethics (SCSO 1700P).

Interested students must register for SCSO 1700P.

COST 1910. Individual Study Project – Semester 1.

COST Individual Study Project Semester 1, directed reading and research arranged with individual faculty. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

COST 1920. Individual Study Project - Semester 2.

COST Individual Study Project Semester 2, directed reading and research arranged with individual faculty. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

COST 1950. Senior Concentrators' Seminar.

A selection of topical readings that will enable concentrators in the Sciences and Humanities Tracks of the concentration to synthesize their knowledge of the field of Contemplative Studies and its current principal issues. Students will also share ideas and methods regarding the research and writing of their Capstone Projects, which typically they will be working on concurrently via their other course.

Fall COST1950 S01 15530 W 3:00-5:30(17) (H. Roth)

COST 1980. Thesis Preparation.

Required of seniors in the honors program, (second semester of two-semester sequence that includes COST 1950 in first semester). Open to others only by permission of the Director. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

Religious Studies**RELS 0010. Approaches to Religion.**

An introduction to the study of religion by examining selected examples of religious belief and practice from around the world and exploring some theoretical tools with which to think about them.

RELS 0011. Faith and Violence.

Explores the relationship between religious texts and rhetoric and violence. How do sacred texts promote or discourage violence, and how have later religious communities understood (and continue to understand) these texts? While the course will focus mainly on Judaism, Christianity, and Islam, occasional Asian examples will be used. No prerequisites.

RELS 0015. Sacred Stories.

What do stories do? How do stories underlie who we are, where we are, or why our world is as it is? Ancient religious stories have been formative for western culture in all of its expressions, lasting into our modern, secularized times. Sacred stories underlie how we think about life, death, suffering, or joy. How do they work? This course will examine narrativity - the telling, sharing, and contesting of stories - as a means for constructing and maintaining religious identity, community, and world view in western history. Jewish, Christian, and Muslim materials. Lecture and discussion. DPLL WRIT

Spr RELS0015 S01 24219 MWF 12:00-12:50(05) (S. Harvey)

RELS 0022. Introduction to the New Testament.

The New Testament, the product of a Jewish social movement two thousand years ago, remains one of the most interesting and important collections of texts in history. This course explores the origins of these texts in their social context, and through close readings, the development of the various theologies contained within them. Comparisons will also be made to ancient Jewish, Greek, and Roman texts and the non-canonical Christian texts that were contemporary with the New Testament. In addition, the modern appropriation of the "Jesus paradigm" in film and pop culture will be discussed. WRIT

RELS 0025. Wealth: Religious Approaches.

This course will survey religious approaches to the acquisition and use of wealth: How do religious thinkers understand the notion of ownership and private property? Is the fact of ownership of significant possessions seen as a moral good or an impediment to the spiritual life? Are there better or worse ways to acquire wealth? To spend it? The course will focus primarily on Judaism and Christianity, although examples from Islam and perhaps eastern religions will be brought in as appropriate. Topics to be covered will include religious understandings of poverty, charity, finance, and the link between religion and capitalism. DPLL WRIT

RELS 0030. Sound, Song and Salvation in South Asia.

Sound, Song and Salvation in South Asia explores both the theoretical formulations and the performative expressions that constitute the inextricable nexus of sound, music and religious practice in South Asia. By investigating fundamental concepts such as *nada*, *raga*, *bhakti* and *rasa*, this course historicizes the ongoing discourse on the soteriological underpinnings of several genres of South Asian music from Vedic chanting to Hindustani and Carnatic music traditions. DPLL

RELS 0035. Saints and Mystics of India.

Saints and Mystics of India explores the rich variety of religious experience in India as expressed in the inspired poetic productions of several mystics through time. By critically listening to these powerful voices of the past, we will endeavor to understand how mystical poems from divergent Indian traditions exhibit multiple points of interaction, influence and convergence. Our investigation will draw on the spontaneous literary outpourings of several mystics including but not limited to: Nammalvar, Andal, Kabir, Mahadeviyakka, Nanak, Mira, Tukaram, Caitanya, Ramakrishna and Ramana Maharshi.

RELS 0040. Great Contemplative Traditions of Asia.

Introduction to the critical study of contemplative practices and experiences emphasizing philosophical and scientific analyses of works from the major Asian contemplative traditions of South and East Asian Buddhism and Chinese Daoism in historical context. Theoretical studies of mysticism and studies from the psychological sciences will be included. Additional weekly meditation lab section.

RELS 0045. Buddhism and Death.

Death is universal but seldom discussed in contemporary culture. In this class we will address how the varieties of Buddhist religion represent and understand dying, death, and the afterlife. Using images, films, and texts, we will ask, How should we die? How does death influence the living? Is there an afterlife? What should be done with dead bodies? The class will move between theories and practices, and past and current events. Coming to terms with these diverse materials may reveal to us some of our own assumptions about death, dying, and the afterlife. WRIT

Spr RELS0045 S01 24220 TTh 10:30-11:50(09) (J. Protass)

RELS 0050. Love: The Concept and Practice.

A study of love (in classical and modern texts and in film) that provides a window into a host of religious, philosophical, and ethical issues. Topics include the potential conflict between divine and human love, between transcendent and earthly love, and the nature of friendship, romance, marriage, and love at the crossroads. Although the scope is love in the West, the Kamasutra and other texts furnish a comparative component. All students must register for one conference in addition to the primary section.

RELS 0052. Love and Reason.

Love often seems dramatically unreasonable, and reason can seem coldly rational in a way that excludes any emotion or passion even akin to love. The supposed opposition between love and reason has been used by Christian and secular thinkers throughout modernity to organize ways of knowing and to criticize claims of faith, belief, and desire. But are love and reason really so distinct? Can love be reasoned, and even reasonable? Can reason be aided by love, and even driven by it? This course offers an advanced introduction to modern Western philosophy and Christian thought through these questions and themes.

RELS 0055. Modern Problems of Belief.

Some say it is impossible to be both a modern person and a religious person. What are the assumptions behind this claim? And what is it about the modern (or postmodern) era that, according to some, has made religion difficult to believe in? These questions will be discussed as we explore the ways religion has been understood in Western culture from the Enlightenment to the present. We will read such influential thinkers as Hume, Kant, Hegel, Kierkegaard, Marx, Nietzsche, Freud, Durkheim, Buber, and Woody Allen. Each figure has left a decisive mark on the way we think about religion.

RELS 0056. Spiritual But Not Religious: Making Spirituality in America.

When someone calls themselves "spiritual," what does that mean? This course answers that question by exploring the wide range of ideas, practices, and desires that have come to make up the concept of spirituality. Inviting students to consider why spirituality seems "not religious," this course examines such phenomena as yoga, faith healing, hip hop, shopping, self-help books, psychology, surveys, and protest movements. Through such phenomena, this course will enable students to recognize how Americans have made sense of their own lives and institutional attachments through continually changing technologies of race, pluralism, science, capitalism, and secularism. DPLL WRIT

RELS 0057. Religion, Race, and Environmental Ethics.

Environmental burdens are disproportionately borne by communities of color and the poor. Efforts for environmental justice pursue the righting of these wrongs. This course will examine authors and activists who have insisted that the pursuit of justice in these matters is essential to spiritual flourishing. Through these authors it will also address some big questions: how should we talk about race? What is justice? And what is religious about justice anyway? The course will be an introduction to the study of ethics and religion through one of the most urgent issues of our era. DPLL WRIT

RELS 0058. Christianity and Culture.

The aim of this introductory level lecture course is to interrogate the relationship between culture and religion. The foundation for our study will be exemplary works by major cultural critics and theologians since the early 19th century. Our focus will be on forms of cultural criticism put forward by interdisciplinary thinkers that attempted to gain a better grasp of both modern social crises and sources of communal joy. The course shall rehearse debates in cultural studies, theology, postmodernism, and politics.

RELS 0061. Reason and Religion (PHIL 0040).

Interested students must register for PHIL 0040.

RELS 0065. On Being Human: Religious and Philosophical Conceptions of Self.

An examination of classic and contemporary views on the nature of human existence. Central themes include human freedom, the relation between reason and emotion, and the significance of personal history and memory. We also ask how conceptions of who we are shape views about how we should live. Sources include religious and philosophical texts as well as recent films. WRIT

RELS 0068. Religion and Torture.

The debates about the moral and legal status of torture have acquired a new urgency since 9/11. People are now questioning the consensus of law and human rights declarations that torture is never permissible. Indeed, some argue that in extreme cases, it may be obligatory to torture a captive for information that could save many lives. This class explores the recent debates about torture from secular and religious perspectives. It also deals with more general themes related to torture: What are the nature and effects of pain? Are human beings sacred, and does sacredness involve a prohibition against torture? WRIT

Spr RELS0068 S01 24221 MWF 11:00-11:50(04) (S. Bush)

RELS 0070. Religious Thought in Modern Literature.

Examination of themes and issues of Western moral and religious thought as represented in imaginative literature. Focuses on structures and problems of moral selfhood and religious commitment. Special attention to: project of selfhood and its significance; evil and subversion of self and community; ideas of faith, love, and redemption.

RELS 0071. Believers, Agnostics, and Atheists in Contemporary Fiction (JUDS 0050A).

Interested students must register for JUDS 0050A.

RELS 0075. Blues People: Topics in African American Religion and Culture.

African American religious practices and cultural expressions have been a significant force in American culture and a sustaining force for African-Americans. Some have argued there is nothing distinctive about African-American cultures, others contend that African American religion is merely a response and a regurgitation of European forms of Christianity, while others have erected strict boundaries about what does and does not constitute black culture and religion. This introductory course will investigate what constitutes African American religion and culture, the social and political impact of African American religion and culture, and their relationship, among other things. DPLL

RELS 0080. Japan: Nature, Ritual and the Arts.

This course is an introduction to Japanese cultural and aesthetic traditions as represented in literature, the fine arts, gardening, tea practice, and selected martial arts. Readings include translations of classic Japanese works of literature and aesthetic theory, as well as modern interpretive and historical scholarship. Audiovisual materials are used to supplement the readings whenever feasible. Students who have no previous exposure to Japanese studies are welcome; there are no prerequisites. The format of the course is a combination of lecture and discussion. DPLL

RELS 0082. Japan's Floating World.

An introduction to visual, literary, and dramatic expressions of Japan's moral and aesthetic values in the early modern period (17th-19th centuries). We will seek to identify recurring intellectual and cultural patterns, as illustrated in woodblock prints, Kabuki, puppet theatre, and popular fiction, with an eye to connections with later popular culture. Course materials are primary readings in translation, secondary scholarship, and audiovisual works. No previous knowledge of Japan or Japanese language is expected.

Fall RELS0082 S01 15491 TTh 10:30-11:50(13) (J. Sawada)

RELS 0085A. From Amsterdam to Istanbul: Christians, Moslems, and Jews (JUDS 0050E).

Interested students must register for JUDS 0050E.

RELS 0085B. Dead and Loving It: The Cult of the Saints in the Eastern Mediterranean (CLAS 0210P).

Interested students must register for CLAS 0210P.

RELS 0085C. Foreigners, Refugees, and the Ethics of Minority (JUDS 0061).

Interested students must register for JUDS 0061.

RELS 0085D. Religion, Politics, and Culture in America (HIST 0253).

Interested students must register for HIST 0253.

RELS 0087. Religion in America.

From Native American traditions and Puritan migrations in the seventeenth century to Barack Obama's "crypto-Islam" and debates over gay rights in the twenty-first: American history is religious history. For centuries, religion has shaped how Americans have carried out their everyday lives, interacted with others, understood themselves, and perceived the wider world. Focusing primarily on religious life in the United States, this course invites students to explore the relationship between religion and society in North America by addressing key questions and critical tensions surrounding such issues as race, ethnicity, science, gender, capitalism, pluralism, sexuality, and secularism.

RELS 0088. Judaism, Christianity, and Islam.

A survey of the history and major beliefs and rituals of Judaism, Christianity, and Islam, with special attention to issues of contemporary concern. Will serve also to introduce basic methods for studying religion in an academic context.

Spr RELS0088 S01 25578 TTh 2:30-3:50(11) (M. Satlow)

RELS 0090A. Death in the Greek and Biblical Traditions.

A comparative analysis of ideas about death and the afterlife as they emerge from the cultural legacy of ancient Greece, Israel and West Asia. Topics include the abode of the dead; ghosts; necromancy; ancestor cults and hero cults; burial and mourning rites; impurity of death; suicide; the literature of death. Seminar format, with emphasis on close reading of primary texts. All readings in translation. FYS

RELS 0090B. Hindu and Christian Modes of Loving Devotion.

Explores two modes of devotion prominent in the medieval West and in medieval and modern India, both centering on the human incarnation of divinity, as Jesus Christ and as Krishna. The first considers the divine as child and plays on the paradox of the omnipotent God of the universe as a seemingly helpless infant. In the second, God is conceived as a lover and erotic passion serves as an image and avenue of religious realization. Enrollment limited to 19 first-year students. FYS DPLL

RELS 0090D. Jewish and Christian Women in Antiquity.

What do we know about Jewish and Christian women in the Greco-Roman Mediterranean, and what difference does this make for the study of early Judaism, early Christianity and women's history and religions more broadly? An examination of literary, documentary and archaeological sources from the later Hellenistic period through the late Roman period, with generous assistance from recent scholarship and particular attention to issues of theory in women's and gender studies, and in religious studies. FYS

RELS 0090E. Faith and Violence.

Explores the relationship between religious texts and rhetoric and violence. How do sacred texts promote or discourage violence, and how have later religious communities understood (and continue to understand) these texts? While the course will focus mainly on Judaism, Christianity, and Islam, occasional Asian examples will be used. No prerequisites. Reserved for First Year students. Enrollment limited to 19. Instructor permission required. FYS WRIT

RELS 0090F. Friendship in the Ancient World.

How have ancient societies understood friendship, and how do ancient ideas about friendship differ from or resemble those of contemporary Westerners? This seminar, a comparative investigation of the ways in which friendship has been represented in the Hebrew Bible, Mesopotamian literature, and Greco-Roman texts, will address these and other questions through study of materials such as the Epic of Gilgamesh, the Iliad, the Book of Ruth, 1 and 2 Samuel (on Jonathan and David), the Wisdom of Ben Sira (Sirach), and Aristotle's Nicomachean Ethics. Enrollment limited to 19 first year students. FYS WRIT

RELS 0090G. Women and Religion in Classical India: From Commoner to Queen, Courtesan and Nun.

Classical Indian religious law books present a rather grim view of the options of women. Famously, for example, they declare that women can have no independence—religious, legal or otherwise. As girls, they are under the authority of their fathers; as wives, the authority of the husbands; and as widows, that of their sons. The seminar will look at a variety of other sources—Buddhist and Jain texts and stories, classical Indian plays and literature, and, importantly, a range of inscriptions which record the behavior of actual Indian women—to see if this view was anything more than theory. Enrollment limited to 19 first year students. FYS

RELS 0090H. The Bible and Social Media.

The success of the Protestant Reformation has been linked to the invention of the printing press. The Bible's translation into vernacular languages and its mass production meant that for the first time, people could read and interpret the scriptures outside the Church. Now, the internet and social media such as Facebook and Twitter give people a new way to access, interpret, and use the Bible at home. This course will examine the Bible's use within social media in American culture. We'll look at tweeting the Bible, blogging, podcasting, and the popularity of Bible memes through sites like tumblr and reddit. Enrollment limited to 19 first year students. FYS

RELS 0090I. Radical Romanticism: Politics, Ecology, and Religion.

We will endeavor to create an intimate community of learning as we jointly explore political, environmental, and religious aspects of Romanticism (especially British Romanticism). It has become commonplace to think of Romanticism as nostalgic notions of the pastoral or narcissistic reports of the individual's private gaze on the sublime. In contrast to this approach, we will focus on the radical political and environmental perspectives embedded within Romantic religious and poetic sensibilities. In the process, we will reflect on how this Romantic heritage can serve as a contemporary public resource for the cultivation of interrelated environmental and democratic beliefs and practices. FYS WRIT

RELS 0090J. Death and Afterlife in the Biblical Tradition.

A close analysis of the development of ideas about death and the afterlife in the Hebrew Bible and in the literatures of Second Temple Judaism and early Christianity. Topics: life and death in Israel and ancient West Asia; the abode of the dead and its denizens; from Sheol to Heaven, Hell, and the final judgment; religious specialists, rituals, and the literature of death: necromancy; burial and mourning rites; cults of the dead ancestor. No prerequisites. Enrollment limited to 19 first year students. FYS WRIT

RELS 0090K. Christmas in America.

This course explores how Christmas became a religious, consumer, and social extravaganza. Every year, many Americans devote several months to preparing for and recovering from Christmas. Most participate as Christians, but others participate despite other religious identities. Yet Christmas has not always loomed so large. Through encounters with such phenomena as sacred stories, consumer practices, and legal controversies, this course invites students to ask how and why Christmas became an important event. By the end of the course, students not only will recognize how religion and culture take shape together but also will appreciate how popular practices develop. FYS WRIT

Fall RELS0090K S01 15492 Th 4:00-6:30(04) (D. Vaca)

RELS 0090L. Pilgrimage and Quest.

An exploration of pilgrimage broadly conceived, encompassing devotional visits to revered sites, personal travel quests, and literary or imagined journeys. Emphasis on the ritual dimension of specific pilgrimages across cultures, as well as the transformative effects of the travel process itself. Some consideration of relations between pilgrimage and tourism. Materials include historical and anthropological records as well as biographical, fictionalized, and poetic accounts. FYS

RELS 0095. Islam.

This course covers the basic beliefs and practices, political and social institutions, law and theology, philosophy and art that constitute Islam's history and culture. We will begin to examine the emergence of Muhammad's message in Arabia in its geopolitical, cultural and religious context to look later at Islamic institutional and intellectual tradition against the backdrop of the Islamic state and society. In the modern period, we will read the social, political and intellectual results of Islam's encounter with European colonialism. In light of this account, the course concludes by studying contemporary phenomena such as ISIS and European Islam.

RELS 0100. Buddhist Thought, Practice, and Society.

From its beginnings to the 21st century. Principal teachings and practices, institutional and social forms, and artistic and iconographical expressions.

Fall RELS0100 S01 15498 MWF 10:00-10:50(14) (J. Protass)

RELS 0105. Judaism.

Surveys the major practices, traditions, and beliefs of the Jews, with an emphasis on modern Jewish communities. How does a Jewish community shape its practices and beliefs against its own specific historical circumstances to create a coherent and meaningful religious system? What is "Judaism," and how do scholars of religion explain and interpret it? DPLL

RELS 0110. Christians.

A historical survey of Christianity from its foundations to the present, tracing its development into three main branches: Orthodox, Catholic, and Protestant. Readings from a variety of Christian "classics" accompany the survey, pursuing the theme of how-in different times, places, and circumstances-Christians have understood their relations to the divine and to the world. WRIT

Fall RELS0110 S01 15499 MWF 12:00-12:50(12) (S. Harvey)

RELS 0115. Fiction and the Problems of Faith.

This seminar course examines the relationship of religion and the novel. How does the novel provide space to think about desire, belongingness, the supernatural, pain and grief, human difference, pleasure, evil, and goodness? Is literary devotion a kind of religious devotion? How does the novel present problems of faith in self, community, and nation? We will read a collection of novels alongside theoretical interlocutors in order to explore these questions and to generate others. You will be expected to read, and to reflect on the pleasures and troubles of reading, as a key requirement of the course. WRIT

RELS 0120. The Classical Chinese Philosophy of Life.

An introduction to the origins and early development of the indigenous religious thought of China from the oracle bone divination of the Shang Dynasty to the ethical philosophy of Confucianism and the cosmology and mysticism of Daoism. The course will seek to identify and elucidate the basic elements of the distinctive Chinese world view and demonstrate how they have shaped the nature of religious practice and experience and how they have been shaped by them. Works of interpretive scholarship will be used to supplement the primary texts in translation that will form the course. Optional lab section.

RELS 0130. Religions of Classical India.

After a brief look at our earliest evidence, we focus on the three most prominent Hindu goals during the last two millennia- enlightenment, righteous action, and loving, often passionate devotion-and the variety of practices undertaken to realize them. These include study, meditation, music, drama, image worship, asceticism, and nonviolence. Attention to issues of gender, caste, and untouchability. DPLL

RELS 0135. Hindu Stories: Traditions of Narrative and Performance.

This course explores currents of Hinduism through its traditions of narrative and performance. Ranging across a diversity of narrative and performative "texts," we enter a world where fires are kindled, gods and demons clash, crises of faith and duty are resolved. We learn about key Hindu beliefs, mythology and iconography; and see Hinduism as it is lived across India. An introductory immersion, from karma to rebirth, OM to tantra.

RELS 0140. Religions of South Asia.

This course surveys five major religious traditions of South Asia: Hinduism, Buddhism, Islam, Jainism, and Sikhism. Following brief modules on each religion's basic history, belief, and ritual systems in the first part of the course, we will proceed to theme-based studies (gender, asceticism, and violence) of some major continuities and ruptures among these religious systems. DPLL

RELS 0145. Karma, Rebirth and Liberation: Life and Death in South Asian Religions.

Karma, Sanskrit for the "action" that makes up a human life, has been a central concern for the religious traditions of South Asia throughout their history. Hinduism, Buddhism and Jainism share the belief that after death people are reborn, taking on lives according to their actions in lives previous. In these traditions, liberation from the cycle of rebirth becomes the ultimate goal of human existence. This course examines the ideas of karma, rebirth and liberation in Hinduism, Buddhism and Jainism from historical, cosmological, ritual, narrative, iconographic and theological points of view. We also look at these ideas in Western culture. DPLL WRIT

Fall RELS0145 S01 15957 TTh 1:00-2:20(03) 'To Be Arranged'

RELS 0150. Islam Unveiled.

In this course, the historical origins and development of Islam will be studied in light of the sources and communities that shaped it. Themes to be explored include the central doctrines of Islam as derived from the Qur'an and traditions (sunnah), the development of Islamic law (shari'ah) the Shi'i alternative, the growth of Muslim theology, philosophy, and mysticism (Sufism), and controversial issues among contemporary Muslims. WRIT DPLL

RELS 0195. Gender in Early Jewish and Christian Narratives.

Many of the favorite narratives of Jews and Christians in the ancient period (for this course, about 400 BCE to 300 CE) featured women characters or emphasized issues of gender: Esther, Judith, and Susanna; Mary Magdalene and other gospel women, or Thecla, the perhaps legendary companion of Paul. Both Jewish and Christian texts used gender to explore new ways of constructing heroic women and men that either re-inscribed or challenged traditional roles. This seminar takes up a close reading of narrative texts, compared also with wisdom texts (Proverbs, Ben Sira, Wisdom of Solomon, Avot). DPLL

RELS 0200A. Christianity and Economic Inequality.

In the face of the vast, increasing economic inequality, this sophomore seminar interrogates the role of religious institutions and individuals. Do our religious institutions sustain or challenge economic inequality, and how? We will attempt to answer this question with a focus on three types of texts: classical texts that shaped 20th Century U.S. Christian consciousness (e.g., Weber, Niebuhr, and Ayn Rand); contemporary works that analyze the effects of economic inequality on the social fabric (e.g., Stiglitz, Freeland, Wilkinson/Pickett); and texts that clarify the vital roles some contemporary religious movements are playing in supporting economic inequality (e.g., Bowler, Walton, Byrne). SOPH

Fall RELS0200AS01 15500 M 5:35-8:00PM (A. Willis)

RELS 0201. Ethics After Auschwitz? (JUDS 0080A).

Interested students must register for JUDS 0080A.

RELS 0210. Celluloid Jesus.

An examination of the representations of Jesus in cinema from the second half of the twentieth century, with judicious comparative use and analysis of ancient narrative traditions about Jesus, particularly in the New Testament gospels. Films include: Samuel Ray's *King of Kings*; Pasolini's *Passion of (St) Matthew*; Monty Python's *Life of Brian*; Denys Arcand's *Jesus of Montreal*; Scorsese's *Last Temptation of Christ*, *Jesus Christ Superstar* and *The Matrix*.

RELS 0240. Judaism and Christianity in Conflict.

Explores the tense relationship between Judaism and Christianity from antiquity to the present, with an emphasis on theological issues and polemics. Readings include selections from the New Testament and early Christian writers on Jews and Judaism, Jewish writings on Jesus and Christianity, transcripts of medieval debates, philosophical broadsides, parodies, and contemporary theological documents (e.g., Vatican II).

RELS 0250. Bodily Practice and Religion.

This seminar course focuses on the body as site of knowledge, belief and practice (rather than separate from mind, soul, intellect). Drawing on critical theory, anthropologies of religion, and race, gender, and sexuality studies, we will read theories of bodily practice alongside a series of case studies exploring topics such as prayer and devotion, social reform, violence, and health and healing. While our texts will focus on the application and influence of Christian categories of bodily practice, our theoretical texts will allow students to explore the relationship of bodily practice in other religious traditions. WRIT

RELS 0255. Feeling Religion.

What is the relationship of emotion to religious experience? Can you taste, touch, smell religion? What does religion look and sound like? How does feeling religion differ based on bodily differences of race, ethnicity, age, gender, sexuality, and ability? In this seminar course, we will focus on the relationship of the study of religion to contemporary scholarly interest in the study of emotion and sensation (or, affect theory). We will explore ways of feeling religion through themes of embodiment, sensation, happiness, melancholia, the social, the political, and the nonhuman. WRIT

RELS 0258. Art, Morality, and Religion.

Art is supposed to please us with its beauty or provoke us with its message. Can it also affect our moral life? If so, how? This course examines influential attempts to explain the relationship between art, including literature, and morality. Religion and mysticism play a role in the theory of art for some authors, and we will study this theme as well, asking questions such as whether aesthetic experiences are analogous to religious ones. We will read theorists such as Bataille, Murdoch, Nehamas, and Nussbaum. We will also read literary works that illustrate the theories.

Fall RELS0258 S01 15947 TTh 10:30-11:50(13) (S. Bush)

RELS 0260. Religion Gone Wild: Spirituality and the Environment.

A study of the dynamic relation between religion and nature. Religion, in this course, includes forms of spirituality within and outside the bounds of conventional religious traditions (for example, Buddhism and Christianity, on the one hand; ecofeminism and nature writing on the other). Topics in this study of religion, philosophy, and ecology will include environmental justice, environmental degradation, and depictions of humans in relation to the natural world. Enrollment limited to 20. DPLL

RELS 0265. Stuff, Self, and Society.

In her recent bestseller *The Life-Changing Magic of Tidying Up*, Marie Kondo claims that "decluttering" will change your life. Does it? We will read authors who think – like Kondo – that living with less has the power to shape the self. But our texts will also challenge us to ask: Could disciplines of living also change the world? Students will critically assess contemporary manuals like Kondo's through comparison to other examples of asceticism and voluntary simplicity, including Christian monastic rules, Thoreau's *Walden*, Gandhi's political philosophy, MFK Fisher's *How to Cook a Wolf*, and Thomas Merton's writings on race and nonviolence. WRIT

RELS 0270. Varieties of Religious Experience in China.

Derives a preliminary phenomenology of religious and mystical experience in China through examining representative texts from Taoist and Buddhist traditions in their historical contexts and analyzing them using Western theoretical models. Readings divided equally between Chinese primary texts and Western theorists, with particular attention paid to the relationship between philosophical and psychological models. Seminar format.

RELS 0290A. Humanitarian Sensibility and Its Critics.

From Adam Smith's *Theory of Moral Sentiments* to Teju Cole's "The White Savior Industrial Complex," this course explores the genealogy of humanitarian sensibility through a selection of Western philosophical, historical, literary and ethnographic accounts. It asks: What are the social and historical forces that have shaped the need for and appeals to humanitarianism in the modern West? What does it mean to think, feel and act as a humanitarian subject, or to be positioned as its object? And, what's ethically at stake when we think critically about humanitarianism?

RELS 0290C. Christian Ethical Theories.

Classical and contemporary readings in Christian ethical theory. Topics include: virtue ethics, natural law, divine command ethics, philosophical challenges to religious ethics, and the place of religious community in a liberal state.

RELS 0290D. Islamic Sexualities.

In this course we examine gender and sexuality in Muslim cultures, as well the ways in which Islam is imagined in relationship to gender and sexuality. We will think about how particular constructions of gender and sexuality affect the representation of Islam and Muslims in the US and abroad, especially in films and documentaries, which form a critical component of this course. Students will learn to engage with and complicate key terms and themes including "masculinity," "cultural difference," "women's and LGBT rights," and "modernity/civilization" that are widely, and often uncritically, deployed in current representations of Islamic culture.

Fall RELS0290DS01 15501 TTh 1:00-2:20(10) (N. Khalek)

RELS 0290E. Engaged Buddhism.

"Engaged Buddhism" is a term used to describe social activism that applies Buddhist insight and ethics. This course will examine the historical background of engaged Buddhism, explore its central concepts, analyze it theoretically, and look at practical applications. Since many engaged Buddhist movements employ meditation, we will also study, first hand, the effects of meditation on prosocial attitudes in the "Meditation Labs" that are integral to the pedagogy of the course. Preference given to students who have taken RELS 0500 or UNIV 0540 or who have prior coursework in Buddhism. Additional weekly meditation lab section.

RELS 0290F. Paul and the Philosophers.

This course treats the relation of Paul "the apostle's" thought to philosophy from two angles. The first half of the course covers modern scholarship that has found philosophical influences on the letters from Cynicism, Stoicism and later Platonism. The second half of the course surveys modern and especially recent philosophers who have used Paul's thought including Nietzsche, Agamben, Zizek and Badiou. RELS 0400 is recommended. Enrollment limited to 19 first year students. FYS

RELS 0290G. The Ten Commandments (JUDS 0686).

Interested students must register for JUDS 0686.

RELS 0290H. Defense Against the Dark Arts in the Ancient World.

Alongside their Jewish and Pagan neighbors, ancient Christians sought to control and defend themselves against unseen forces teeming around them. They bound powerful angels to their will and harnessed the spirits of the recently deceased to activate their spells. Though none found the Elixir of Life, they left behind spells, recipes, and talismans as evidence of their quest to master spirits both hostile and sympathetic. This course will interrogate Christian and non-Christian conceptions of magic, its relationship with "religion" and "philosophy," contextualize Christian magical practices alongside their neighbors, and conclude by examining the reception of "magic" into the modern West.

Fall RELS0290HS01 16957 MWF 2:00-2:50(07) 'To Be Arranged'

RELS 0320. Israelite Religion.

The origins and development of ancient Israel's religious beliefs, rituals and cultic institutions will be considered from an historical and contextual (i.e., wider West Asian) perspective. Topics include method in reconstructing religion; myth, epic and history; the identity of Yahweh, Israel's national god; covenant; Yahweh and other deities (monolatry and monotheism; angels; a consort of Yahweh?); temples, their iconography and ideologies; festivals and sacrifice; purity; death and afterlife; religious specialists (priests, prophets, mediums, professional mourners). No prerequisites. WRIT

RELS 0321. The Old Testament/Hebrew Bible and Its World (JUDS 0630).

Interested students must register for JUDS 0630.

RELS 0322. Great Jewish Books (JUDS 0681).

Interested students must register for JUDS 0681.

RELS 0323. Great Jewish Books.

A survey of classic Jewish texts, from the Bible to modern literature. Each text will be discussed from the perspective of both its own historical and social context and its engagement with earlier ones. Attention will be paid on how these authors address perennial issues of human concern and how their answers are shaped by their experience as Jews. DPLL WRIT

RELS 0325. How the Bible Became Holy.

No book in human history has exercised as much influence as the Bible. Over the past 2,000 years, people have killed and died for the Bible, and it continues to exercise a powerful if contested role in modern politics. Yet how did it achieve this power? This course will trace the development of the Hebrew Bible (Old Testament) from its origins in ancient Israel to its development about five hundred years later as a foundational text of both Judaism and Christianity. The focus will be on how Jews and early Christians throughout antiquity understood and ascribed authority to the Bible. DPLL WRIT

RELS 0330. Jewish and Christian Biblical Interpretation to the Eighteenth Century.

This course provides an opportunity for students to explore the ways in which the Hebrew Bible has been interpreted by Jews and Christians from antiquity to the Enlightenment. The modern historical-critical and literary methods of biblical exegesis will be introduced at the beginning of the course and will inform our investigation of traditional approaches to interpretation. The course assumes no prior knowledge of the Bible.

RELS 0360. The Bible as Literature (JUDS 0830).

Interested students must register for JUDS 0830.

RELS 0365. God and Poetry (JUDS 0820).

Interested students must register for JUDS 0820.

RELS 0365A. Introduction to Biblical Hebrew (JUDS 0090A).

Interested students must register for JUDS 0090A.

RELS 0365B. Readings in Biblical Hebrew (JUDS 0090B).

Interested students must register for JUDS 0090B.

RELS 0400. New Testament and the Beginnings of Christianity.

How and why Christianity emerged in various forms in the ancient Mediterranean. Insights from religious studies, gender studies, literary studies, anthropology, and other fields. Careful critical readings of New Testament books, non-canonical gospels, early Christian letters, ancient apocalypses. Topics include: Jewish contexts; representations of Jesus; Paul and early communities; Christians and imperial Rome; gender constructions; canonization; eventual separation of Christianity and Judaism. Open to all students. WRIT

RELS 0405. Jesus and the Gospels.

This course will investigate the history and development of the earliest accounts of Jesus' life and teachings. We will analyze a number of first and second century gospels, including canonical texts and non-canonical. We will examine what the early Jesus movement offered socially and ethically that other religious systems did not, which made it appealing to women, slaves, and those of lower classes. Through a close reading of the individual texts, we will be able to understand their structure, major themes, and historical-cultural backgrounds, as well as the practices, beliefs, and experiences of the communities that produced them. WRIT

RELS 0406. Women, Slaves, and Sin: Paul and the Creation of Christianity.

How did the concept of sin develop? At its core, is Christianity tolerant or intolerant, divisive or inclusive, gender-equal or misogynistic? This course will address these questions through an investigation of the New Testament's most prominent figure, the Apostle Paul, and his contributions to the development of Christianity. By critically reading Paul's letters and examining how they were received historically, students will uncover the various social and religious factors that shaped Christianity and literature. In doing so the course will discuss how Christian concepts of morality, ritual, and belief developed, allowing us to reconstruct experiences of the earliest Christian churches. DPLL WRIT

RELS 0410. Christianity in Late Antiquity.

The communal struggles, personal rivalries, and theological conflicts that shaped Christianity in its formative centuries: heresy and orthodoxy, hierarchy and charisma, gender and class, persecution and martyrdom, paganism and classical tradition, creeds and councils, asceticism and the body, church and state, eastern and western Christianity. Focused in the 2nd through 6th centuries A.D. WRIT

RELS 0415. Ancient Christian Culture.

How did the Jesus movement that originated in a backwater of the Roman Empire become the Empire's dominant religion? What was it like to be a Christian in a world full of religions, cults and philosophical traditions, and of diverse social and cultural identities? An introduction to the history of early Christianity, and to the ancient Christian culture through the exploration of selected topics by means of textual, material and epigraphic evidence. Multiple Christianities; literacy and orality; visual culture; the episcopal authority; wealth and poverty; asceticism and monasticism; hagiography and the cult of saints; sacred landscape and pilgrimage; women, gender; burial.

Fall RELS0415 S01 15502 TTh 9:00-10:20(02) (D. Ivanisevic)

RELS 0420. Sacred Bodies.

How did ancient Christians understand physical holiness? What did the bodies of saints demonstrate or reveal? How was bodily sanctity represented in actual practices, and in literary, artistic, or ritual expressions? We will consider three broad categories of saints: desert heroes, holy women, and virtuosos (pillar saints, holy fools).

RELS 0430. Sacred Stories.

Ancient Christian narrative imagination and the formation of Western culture. Emphasis will be on the ancient stories that accompanied the spread and "triumph" of Christianity, but attention will also be given to how these themes and images have prevailed in western history. Biblical legends, heroes and heroines, saints and sinners, the demonized Religious Other.

RELS 0440. The World of Byzantium (CLAS 0660).

Interested students must register for CLAS 0660.

RELS 0450. Transformation in Christian Mysticism.

This course surveys historically influential views of Christian mysticism. We will look at mystics' texts to get a sense of how they both describe and understand mystical experience. What religious communities contextualize these experiences? How is the body engaged? Is emphasis given to the work of the mind or soul? How are suffering and love involved in mystical encounters? Answers to these questions vary from author to author, but there is a common emphasis on how the human person is transformed through encounter with the (presumed) divine.

RELS 0500. The Theory and Practice of Buddhist Meditation.

Examines the theory and practice of Buddhist meditation in historical and modern contexts. Traces this practice from its origins in 6th-century B.C.E. India to its transmission through Sri Lanka, Myanmar, Thailand and on to modern insight meditation movements in the West. Students will examine selected textual sources and explore how Buddhist meditation is practiced today, both as an individual practice and as part of broader social institutions. Additional weekly meditation lab section.

RELS 0510. Confucian Ethics.

An examination of Confucian moral thinking as contained in the *Analects*, *Mengzi*, *Xunzi*, and *Records of Rituals*. Issues considered include the absence of a concept of transcendence, the relationship between moral and ritual norms, and moral activity as an aesthetic and spiritual discipline, against the background of Western patterns of moral thought. Prerequisite: Previous work in ethics or Chinese studies.

RELS 0520. Buddhist Ethical Theory (UNIV 0480).

Interested students must register for UNIV 0480.

RELS 0525. The History and Practice of Yoga in India and Beyond.

From its roots in premodern India to its current popularity worldwide, yoga has a rich a complex history. As a practice of the mind, body, and spirit, yoga has taken many forms—meditation, chanting, breath control, postures—in order to achieve a range of goals: liberation from rebirth, supernatural powers, strength, pleasure, peace, wellness. As its reputation and commodification have increased, yoga has attracted deep interest, debate, and even controversy. In this course we will study yoga from its earliest texts to its status in the modern world, addressing its historical, religious, social, and political ramifications in many different contexts.

WRIT

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| Spr | RELS0525 | S01 | 24435 | T | 4:00-6:30(16) | 'To Be Arranged' |
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RELS 0530. Laozi and the Daodejing.

Introduction to classical Daoism, one of the two indigenous religions of China, through the history, philosophy, and contemplative practices found in its famous foundational work, the Daodejing. Through careful study of this text and its many early iterations, including the recently discovered manuscript versions from Ma-wang-tui and from Guodian and early commentaries, we will attempt to reconstruct the intellectual and experiential elements on which this tradition was based. Limit: 10.

RELS 0540. Buddhist Psychology.

The course will examine traditional Buddhist insights into the nature activity of the human mind. It will then consider how these have been understood or misunderstood by Western psychologists and cognitive neuroscientists. Buddhist texts will be drawn from the Theravada and Mahayana traditions in South and East Asia and Western theorists and researchers will be taken from the following: Jung, Maslow, Fromm, Pickering, Epstein, Goleman, Austin, and Davidson. Seminar Format. Prerequisite, in descending order of priority: RELS 0500, RELS 0040, prior university level coursework in Buddhism.

RELS 0550. Tibetan Buddhism and the West.

This course traces the history and development of the various lineages of Tibetan Buddhism from its origins in Indian Buddhism through to encounters between Tibet and the West in the modern period. The course investigates the religious, political, and geographical conditions in Tibet that influenced the development of some of the unique characteristics of the lineages of Tibetan Buddhism. The course explores key doctrines, practices, institutions, and religious leaders of the major lineages, and delves into key events in the modern period, beginning with the age of missionaries and explorers and ending with the Cultural Revolution and subsequent diaspora.

RELS 0570. Science, Religion, and the Search for Happiness in Traditional Asian Thought.

The search for true happiness is as relevant today as it was 2500 years ago in South and East Asia. Is it attained through sense pleasures or through spiritual satisfaction? Attained through self-indulgence or through self-denial? Can you be completely and truly satisfied in life if you flourish while others suffer? What are the roles of compassion for self and others and of mindfulness and meditation in the creation of a life of genuine happiness? This course will explore these issues through readings in the Buddhist, Confucian, and Daoist traditions and via recent scientific research on mindfulness, meditation and compassion.

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| Fall | RELS0570 | S01 | 16459 | T | 6:40-9:00PM | (H. Roth) |
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| Fall | RELS0570 | L01 | 16460 | MW | 9:00-9:50 | (H. Roth) |
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RELS 0580. Experiencing the Sacred: Embodiment and Aesthetics in South Asian Religions.

This course explores South Asian religions through the body, aesthetics, and the senses, with a focus on Hindu, Buddhist, and Jain traditions. Concentrating on embodied practices like meditation, chanting, eating, sex, asceticism, ritual, possession, and performance, we will examine experiences of the sacred past and present. How have sensory and material cultures shaped lives, practices, and doctrines? What placed does the pursuit (or denial) of sensual pleasure have in South Asian religious cultures? This course will draw on texts as various as sermons of the Buddha and the Kamasutra, and integrating a range of media from ethnographic films to graphic novels. DPLL

RELS 0600A. Islam Today: Religion and Culture in the Modern Middle East and Beyond.

Lupe Fiasco, Al-Jazeera News, the so-called Arab Spring, surreal sectarianism and reality shows produced by Ryan Seacrest: Contemporary Islam is now having an impact on modern culture in unprecedented ways. Islam is often said to be the fastest growing religion in the world, and is second to Christianity in all the countries of Western Europe. In this class we will study the contemporary life, culture and thought of Muslims in the Middle East and beyond, including America and Europe. WRIT DPLL

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| Spr | RELS0600A | S01 | 24223 | TTh | 1:00-2:20(08) | (N. Khalek) |
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RELS 0600B. Islam in America.

Lupe Fiasco, the Al-Jazeera News Network, and Mos Def: from films to fiction, poetry and music, contemporary Islam is having an impact on modern culture in unprecedented ways. Islam is often said to be the fastest growing religion in America, and in this class we will study the contemporary life, culture and thought of Muslims in the US. We will begin with exploring Muslims in the US from its beginnings, as a result of the Atlantic slave trade, through the civil rights movement and the Nation of Islam, Malcolm X and mainstream Sunnis, and conclude with the multicultural present. DPLL WRIT

RELS 0600C. Radical Islam (?).

One of the most controversial issues in contemporary political discourse is the question of radicalization and its relationship to Islamic religion and practice. In this course, we will explore the phenomenon of religious radicalization, and explore its relationship to a number of institutions and issues, including but not limited to: religious texts, terrorism, global politics, war, immigration, nationalism, and law. DPLL WRIT

RELS 0610. Sacrifice and Society.

Investigation of the sacrificial practices and ideologies that have been important to numerous unrelated societies. The origin and significance of animal sacrifice has been a central question for classical social theory (e.g., Durkheim, Freud, Mauss) and is still important for theorization in anthropology and religious studies. Probable examples include Israelite, Greek, Hawaiian, Christian, Nuer.

RELS 0620. Encountering the Qur'ān: "This is the Book about which there is no doubt".

This course will introduce you to the Qur'ān—the foundational revelational text of Islam—and to some of the central topics related with its study from within the Islamic tradition and from a critical historical perspective. By the end of the course, students will be able to engage in discourse on the formation of the text of its Qur'ān, its major themes, debates about methods of its exegesis, its central place in Muslim discourses on faith and piety, ethics, mysticism, aesthetics, etc., its role in contemporary debates on issues of religion, gender, politics, science, and some questions and hypotheses of the historical critical study of the Qur'ān.

RELS 0640. Dying To Be With God: Jihad, Past and Present.

This course will examine the concepts of martyrdom and jihad, past and present. We will begin with a comparison of Jewish, Christian, and secular "martyrdom, but focus extensively on the concept and evolution of jihad and jihad ideology in Islam, asking: How are war and martyrdom presented in the sacred texts of religious traditions? Historically, how have religious people idealized and problematized the martyr in different ways? In what ways have modern religious revivalism, geopolitical conflict and nationalism changed how people appropriate martyrdom and jihad today? Enrollment is contingent on attendance on the first day of class. DPLL WRIT

RELS 0650. Introduction to Islamic Archaeology (ARCH 0600).

Interested students must register for ARCH 0600.

RELS 0750. Death and Afterlife in the Ancient Mediterranean.

What do Jews, Christians, and Muslims share when it comes to thinking about life after death? Where do they differ, and why? What is the history of heaven and hell, and how much of what we think about them today was shaped long ago? This course explores death and afterlife from its ancient Near Eastern and Classical roots to the development of Jewish, Christian, and Muslim conceptions of what it means to die and what happens after. WRIT

RELS 0800. Christianity, Ethics, and Politics.

Classical and contemporary readings in Christian ethical theory. Topics include: virtue ethics, natural law, divine command ethics, philosophical challenges to religious ethics, and the place of religious community in a liberal state.

RELS 0810. Conservatives vs. Liberals: Religion and Identity in America.

This course explores how Americans have cultivated, articulated, and contested religious and cultural identities during the twentieth- and twenty-first centuries. Identifying and interrogating apparent oppositions between religious conservatives and liberals, students will consider whether and why such oppositions have developed and persisted. Throughout the seminar, students will engage varied theoretical, historical, and thematic approaches to the study of religious identity, evaluating how attention to such issues as politics, ideology, gender, and class illumine the ways in which people come to understand themselves and others.

RELS 0820. African American Religious Strategies: Martin and Malcolm.

MLK, Jr. and Malcolm X are two iconic figures in the pantheon of black religious leadership. Their profoundly influential ideas about justice, freedom, democracy and racism, along with their activist strategies and personal biographies have generated extraordinary interest over the past 50 years. Despite this, the rich and complex tradition out of which their ideas and world-views evolve; the 300 year old religious strategies and practices employed by African-Americans have been understudied, disconnected from our understanding of their significance. This course will examine these traditions and these two central figures' roles within them in order to shed important light on both. DPLL WRIT

RELS 0825. Foundational Texts in African American Theology.

Central topics and foundational texts in the field of scholarship historically known as Black Theology. Major African American responses to those writings by Marxists, Womanists, process theologians, and religious humanists. DPLL

Fall RELS0825 S01 15503 MWF 1:00-1:50(06) (A. Willis)

RELS 0830. Religion, Reason, and Ethics from Kant to Nietzsche.

The nineteenth century witnessed revolutionary transformations in thinking about the power and limits of human reason, the relation between reason and religion, revelation, the role of humanity in creating religion, morality and religion, the significance of history, and the plurality of religions. This course examines major thinkers from this period who continue to shape our own assumptions and reflection. WRIT

RELS 0840. Religion and Politics.

This course examines the role of religion in public life, especially in pluralistic, democratic societies. We consider whether religion and politics can or should be separated; what role government should have in regulating religion; and whether a cohesive society needs a shared religion. Readings from early modern Western thinkers, contemporary theorists, and recent Supreme Court decisions.

RELS 0842. A Game of Thrones: Religion and Nationalism, 1789-1933 (JUDS 0700).

Interested students must register for JUDS 0700.

RELS 0845. Religious Freedom in America.

"Religious freedom," former Secretary Hilary Rodham Clinton remarked in 2009, "provides a cornerstone for every healthy society." It is, Clinton continued, "a founding principle of our nation." As Clinton's remarks illustrate, the concept of religious freedom is central to how people perceive the history of the United States and its position in the world today. But what is religious freedom? Does it actually exist? Has it ever? This seminar invites students to ask and answer these and other questions about the contested concept, engaging such varied issues as race, secularism, law, media, money, pluralism, and foreign policy. DPLL WRIT

Spr RELS0845 S01 24224 W 3:00-5:30(10) (D. Vaca)

RELS 0850. Liberation Theology in the Americas.

Liberation theology seeks to bring the social teachings of Christianity to bear on political and economic injustice. This course treats liberation theologies as socially grounded, politically engaged currents in religious thought. We will investigate the historical contexts and central themes of liberation theology: the relationship between theory and practice, the political function of the church, the relation between political freedom and salvation, and the role of intellectuals. DPLL

RELS 0880A. Difficult Relations? Judaism and Christianity from the Middle Ages until the Present (JUDS 0050M).

Interested students must register for JUDS 0050M.

RELS 0880B. Jews and Money (JUDS 0683).

Interested students must register for JUDS 0683.

RELS 0880C. Race, Religion, and the Secular (JUDS 0603).

Interested students must register for JUDS 0603.

RELS 0880E. War and Peace in the Hebrew Bible and its Environment (JUDS 0670).

Interested students must register for JUDS 0670.

RELS 0880F. Sex and Gender in Ancient Israel (JUDS 0671).

Interested students must register for JUDS 0671.

RELS 0910. Music, Drama and Religion in India.

Music, drama, and dance have played central roles in Indian religious life from ancient times. They have expressed and nourished a wide range of devotional emotions toward Hindu deities and functioned as meditative modes of attaining an impersonal state. The seminar explores diverse forms of religious experience produced and enhanced by the aesthetic means of music, drama, and dance. Audiovisual materials provide a sense of these aesthetic-religious performance forms. DPLL

RELS 0911. Buddhism in India.

A course in the social and doctrinal history of Buddhism from its origin up to its disappearance in India, based not only on texts but also on archaeological, art historical, and inscriptional sources. Both formal doctrine and actual practices will be examined, and equal weight will be given to both what learned Buddhists wrote and ordinary Buddhists did, saw and made. Knowledge of Indian languages not required. DPLL

RELS 0915. Epics of India (CLAS 0820).

Interested students must register for CLAS 0820.

RELS 0920. The Bhagavad G#i# (CLAS 0855).

Interested students must register for CLAS 0855.

RELS 0925. Mythology of India (CLAS 0850).

Interested students must register for CLAS 0850.

RELS 0950. Japanese Buddhist Literature.

Buddhists have long expressed their concerns in poetry, popular tales, drama, and fiction. The aim of this course is to foster understanding of Buddhist values and sensibilities by identifying and analyzing characteristic themes in the literature of Japan, rather than by studying formal scriptures and doctrinal tracts. We will concentrate on key issues in the relationship between Buddhism and the Japanese literary arts, such as the tension between poetic activity and the religious quest; didacticism in Buddhist tales; the role of travel in the creative process; and recurrent themes such as renunciation, impermanence, sin, and enlightenment.

Spr RELS0950 S01 24233 TTh 2:30-3:50(11) (J. Sawada)

RELS 1000. Methods in Religious Studies.

Intensive introduction to classical and contemporary theories of religion and the principal methods for the study of religion. Junior seminar for religious studies concentrators. Enrollment limited to 25. WRIT

Fall RELS1000 S01 15524 W 3:00-5:30(17) (P. Nahme)

RELS 1050. Biblical History: What Really Happened? (JUDS 1635).

Interested students must register for JUDS 1635.

RELS 1050A. Problems in Israelite Religion and Ancient Judaism (JUDS 1625).

Interested students must register for JUDS 1625.

RELS 1105. Judaism: History and Religion (JUDS 1640).

Interested students must register for JUDS 1640.

RELS 1105A. Kabbalah: An Introduction to Jewish Mysticism (HMAN 1971U).

Interested students must register for HMAN 1971U.

RELS 1110. Mishnah and Tosefta (JUDS 1602).

Interested students must register for JUDS 1602.

RELS 1130. Philo.

Examines Philo's life and writing, and their importance for the study of Judaism and Christianity in antiquity. How typical was Philo? How did he interpret the Bible? How does his thought "fit" into the religious landscape of the first century CE? Focuses on reading Philo's writings, but will also survey scholarly approaches to Philo. Knowledge of Greek helpful.

RELS 1135. The Concept of Sin in Ancient Judaism.

How is it possible to reconcile the existence of sin and evil with the belief in an omnipotent, omniscient and benevolent God? Where does sin come from, and what are its consequences? These questions are prominent in Jewish literature during the Second Temple period – the period that engendered both Christianity and rabbinic Judaism. The approaches to sin found in these texts reflect a complex religious worldview. By reading these texts first-hand we will delve into these concepts and reflect on what they can tell us about ancient conceptualization and about our own understanding of sin and ethics.

RELS 1144. Adam and Eve in Early Jewish and Christian Interpretation.

In antiquity, the biblical story of Adam and Eve generated an enormous volume of commentary. Early Jews and Christians saw in this story profound lessons about the nature of humanity, God, and the world. We will examine how, in antiquity, both religious groups interpreted this relatively short story. We will also pay close attention to the different ways that both Jews and Christians developed to interpret these texts. Genres such as allegory, inspired interpretation (pesher), midrash, and the letters of the New Testament will be covered. WRIT DPLL

RELS 1150. Religion in the Dead Sea Scrolls.

An examination of the Dead Sea scrolls and the archaeology of Qumran with a particular focus on the religious aspects of this community. How did the authors of these scrolls envision their relationship with the divine? How did they worship? How did they understand religious and moral perfection? This class will have an additional section for graduate students. Enrollment limited to 20. WRIT

RELS 1170A. Talmudic Historiography.

Historians who turn to talmudic literature as a source for historical reconstruction are faced with formidable challenges. Although the corpus of materials is large, and the rabbis appear to provide a wealth of information pertaining to their lives and the society and times in which they lived, they were not historians. Thus the information they provide appears within halakhic (legal) discussions or embedded in aggadic (homiletical, non-legal) digressions. Moreover, talmudic sources were edited long after many of rabbis lived and the events therein purportedly occurred.

RELS 1170B. The Talmud (JUDS 1630).

Interested students must register for JUDS 1630.

RELS 1190. Religious Japan.

An introduction to the history of Japanese religion in the early and medieval periods, with some attention to related modern and contemporary manifestations. Emphasis on the development of both native practices ("Shinto") and Buddhism, and on the historical interaction between them. Readings include primary texts in translation and selected modern interpretations. A previous course in Asian religion or culture is recommended but not required.

RELS 1205. Ancient Egyptian Religion and Magic (EGYT 1420).

Interested students must register for EGYT 1420.

RELS 1210. Religion and Gender in the Ancient Mediterranean.

A consideration of the relationships between constructions of gender and religious systems in the Hellenistic and Roman periods, including but not limited to Christianity and Judaism.

RELS 1211. Lords of Middle Sea: Greek and Biblical Myth and Society.

In ancient times, men and women told stories of gods, kings, and heroes. Some of the best known and best loved are those from the Bible and from the ancient Greeks. Why were these stories written, and by whom? How can we tell the difference between truth and fiction, and how did they? Finally, what do stories about the past do, and why were they told? In this class, we investigate these questions and more.

RELS 1212. Byzantine Archaeology and Art: Material Stories of a Christian Empire (ARCH 1220).

Interested students must register for ARCH 1220.

RELS 1213. Gods and Myths in Mesopotamia (ASYR 1100).

Interested students must register for ASYR 1100.

RELS 1217. The Archaeology of Qumran and the Dead Sea Scrolls (JUDS 1680).

Interested students must register for JUDS 1680.

RELS 1218. The Archaeology of Jerusalem: From the Origins to the Ottomans (JUDS 1610).

Interested students must register for JUDS 1610.

RELS 1218A. Jerusalem Since 1850: Religion, Politics, Cultural Heritage (JUDS 1620).

Interested students must register for JUDS 1620.

RELS 1219. The Archaeology of Palestine (JUDS 1615).

Interested students must register for JUDS 1615.

RELS 1219A. Ancient Synagogues, Churches, and Mosques in Palestine (JUDS 1670).

Interested students must register for JUDS 1670.

RELS 1220. Paul and the Philosophers.

This course treats the relation of Paul "the apostle's" thought to philosophy from two angles. The first half of the course covers modern scholarship that has found philosophical influences on the letters from Cynicism, Stoicism and later Platonism. The second half of the course surveys modern and especially recent philosophers who have used Paul's thought including Nietzsche, Agamben, Zizek and Badiou. RELS 0400 is recommended. Enrollment limited to 20.

RELS 1225. Rhetors and Philosophers: Intellectual Thought and Sophistic Style in the Ancient World (GREK 1110T).

Interested students must register for GREK 1110T.

RELS 1300. Ancient Christianity and the Sensing Body.

Bodily experience and sensory engagement became increasingly important for Christians during their first six centuries. This seminar examines how and why the body and its senses gained worth for ancient Christians as instruments for gaining knowledge of God. Prerequisites: RELS 0110, 0400 or 0410. WRIT

RELS 1310. Ecology and Theology in Ancient Christianity.

How did early Christians understand the relationship of humanity to the natural world, the animal kingdom, and the created order? What were the obligations and responsibilities of Christians regarding care for the world, and how did these manifest a relationship to God?

RELS 1320. Social World of the Early Christians.

The followers of Jesus created a movement that spread quickly from rural Galilee to the largest cities of the Roman Empire, ultimately to become the largest religion in the world. Increasingly, scholars write a history of the early movement by learning more about its historical context, the Jewish, Greek, and Roman worlds. The fascinating texts of the followers of Jesus will be studied in comparison to equally fascinating non-Christian texts, with a focus on social categories: patterns of new religious movements, with reference to race, class, gender, ability, and other categories.

Fall RELS1320 S01 16958 M 3:00-5:30(05) (L. Wills)

RELS 1325A. Educating Bodies in Ancient Christianity.

Education in the ancient Mediterranean world served multiple purposes. It formed citizens, moral and ethical agency, and religious identities. It took place in a variety of settings and through diverse disciplinary methods, physical, intellectual, and social. This course will examine the primary modes of instruction through which ancient Christians undertook self-formation: the family, the civic community, monasteries, and liturgical communities. Seminar. Prior coursework in early Christianity (RELS 0400 or 0410) or Classics recommended. WRIT DPLL

RELS 1325B. Early Christian Asceticism: Rhetorics of Practice.

A study of eastern Christian asceticism and its literary expressions during late antiquity, with attention to forms, motivation, theological understandings, and cultural impact. Particular focus on Egypt, Cappadocia, and Syria. WRIT

RELS 1325C. The Virgin Mary in Christian Tradition.

Who was the Virgin Mary? How did she become important, when and to whom? What was inherited? What was new? How were Mary's meanings demonstrated? A study in the developing theological and devotional traditions regarding Mary the Mother of Jesus, focused on the first thousand years of Christian history. Major theological positions; relationship to pre-existing religious practices and goddess traditions; the role of popular violence; Marian piety; Marian relics; Mary as cultural metaphor. Seminar format. WRIT

RELS 1325D. Desire and the Sacred.

Relationality, sexuality, and the quest for holiness in medieval and Byzantine Christianity. How did medieval and Byzantine Christians understand human relationships as instrumental in the human advancement towards God? How did they utilize erotic desire as an ontological aspect of embodiment? What sorts of relationships, lived in what kinds of social arrangements, enabled pursuit of human divine union? Seminar. WRIT

Fall RELS1325DS01 15525 Th 4:00-6:30(04) (S. Harvey)

RELS 1330. Paul and His Interpreters.

Paul's writings have been central to understandings of human nature and conscience, sin and salvation, history, ethics, and human transformation. This course treats the historical Paul and his most important interpreters, especially Origen, Augustine, Martin Luther, Soren Kierkegaard, Fredrich Nietzsche, Albert Schweitzer, Rudolf Bultmann, and the use of Paul among certain contemporary European philosophers (Badiou, Zizek, Agamben).

RELS 1335. Sacred Readings: The Bible, Biblical Interpretation, and Victorian Literature (ENGL 1561F).

Interested students must register for ENGL 1561F.

RELS 1340. Romans.

No description available.

RELS 1340A. Roman Religion (CLAS 1410).

Interested students must register for CLAS 1410.

RELS 1340B. The Age of Constantine: The Roman Empire in Transition (CLAS 1120V).

Interested students must register for CLAS 1120V.

RELS 1345. Writing Lives in Late Antiquity: Jerome and Augustine (LATN 1120E).

Interested students must register for LATN 1120E.

RELS 1350. Paul and the Corinthians.

One of the earliest documents of the Christ movement, Paul's Corinthian letters are loaded with information about the new movement's social conditions, religious practices and ideas. Gender, men and women; sexual issues, conflicts over religious practices and ideas (e.g., Christ; spirit; resurrection; pneumatic life; sacrificial meals; the "Lord's Dinner"; prophecy); ideals and realities of community are some of the letter's issues. This seminar will introduce students to the text and scholarly debates about its interpretation and use for religious history. Participants will then be able to focus on individually chosen research topics in the context of the seminar's discussion.

RELS 1355. Parting of the Ways: The Separation of Judaism and Christianity (JUDS 1675).

Interested students should register for JUDS 1675.

RELS 1355A. Jewish and Christian Identity in the Ancient Period (JUDS 1601).

Interested students must register for JUDS 1601.

RELS 1356. Imposing Orthodoxy: "Jews," "Pagans" and "Heretics" when Constantinian Christianity Won (HMAN 1970I).

Interested students must register for HMAN 1970I.

RELS 1360. Gnosticism: Studies in Early Christian Diversity.

Before the emergence of Christian "orthodoxy," from the second to the fourth centuries, Christianity often adopted unusual modes of expression. This course offers an examination of some of these different forms of Christianity, as Christians attempted to balance issues of self-identity and self-definition with compromise and cultural accommodation. Examining early Christian "heretics" as case-studies, this course will focus on reading second-century texts from the Nag Hammadi Library and learning what we can about the communities that produced them. Prerequisite: one course in New Testament or Christian Origins. If the course is oversubscribed, priority will be given to graduate students and Religious Studies concentrators. Prerequisite: RELS 0400 or equivalent. WRIT

RELS 1365. Catacomb Religion: Ordinary Christianity in the Age of Constantine.

The history of Christianity has often been the history of doctrine, the development of scripture and institution and canon, not the history of human experience. This course looks into what it meant to be Christian in the first centuries of Christianity's development, through taking literally a "subterranean view" on the surprising things that "being Christian" meant to ordinary individuals – men, women and children – in the city's underground spaces where this religion flourished. Prerequisite: RELS 0110 or 0400 or 0410 or 1300. Enrollment limited to 20.

RELS 1368. Religion, Marriage and Gender in Russian Culture and Literature (SLAV 1350).

Interested students must register for SLAV 1350.

RELS 1370A. Augustine and Hegel.

A theoretical comparison of Augustine of Hippo and G.W.F. Hegel, highly influential thinkers at different turning points in Western history, on various facets of their understanding of religion. Potential themes for comparison include the relationship between Christian faith and philosophy, God and the world, and religion in history and society. WRIT

RELS 1370B. Philosophy of Mysticism.

Covers important attempts to understand the nature of religious experiences and mysticism. We will look at several philosophical issues surrounding religious experience, including: (a) whether mystical experiences are too private for outsiders to understand or evaluate them; (b) what the relationship between religious experiences, language, and culture is; (c) whether religious experiences justify religious beliefs; and (d) how gender and religious experiences are related. We will treat theorists from various perspectives, including philosophical, historical, theological, psychoanalytic, and neuroscientific. Previous work in philosophy courses (or philosophically-intensive courses) is highly recommended. Enrollment limited to 20.

Fall RELS1370BS01 15526 M 3:00-5:30(05) (S. Bush)

RELS 1370C. David Hume and Religion.

This course will consider and challenge traditional scholarly views of philosopher David Hume as a critic of Christianity, by examining a wide range of his writings (letters, historical writings, moral enquiries, philosophical and religious writings). How might his corpus inform work in philosophy of religion? Previous coursework in philosophy or philosophy of religion strongly advised. Enrollment limited to 20.

Spr RELS1370CS01 24226 M 3:00-5:30(13) (A. Willis)

RELS 1370D. Process Theology.

This advanced seminar aims to familiarize students with the thought of Alfred North Whitehead and his theological interpreters. It will be dedicated to a close reading of the foundational texts of one of the most important theological developments of the twentieth century: Process Theology.

RELS 1375. Heidegger, the Jews, and the Crisis of Liberalism (JUDS 1614).

Interested students must register for JUDS 1614.

RELS 1380A. Money, Media, and Religion.

This course explores the relationship between religious life, forms of capitalism, and media technologies in the history of the United States. From constructing buildings and printing texts to disseminating teachings and communicating with members: essential aspects of religious life require both money and media. Yet forms of money and media continually have changed, and those changes have taken shape in dialogue with religious beliefs, practices, and sensibilities. This seminar examines this dialogue by visiting such varied sites as Puritan marketplaces, Santa Claus displays, Bible factories, television talk shows, and Occupy protests. DPLL

RELS 1380B. Ethics of Vulnerability.

What does it mean to be vulnerable? What does it require of us? Should we blame ourselves for succumbing to wounds and disasters to which we knew we were vulnerable? These questions are complicated by the fact that we often see our vulnerabilities most vividly when they have been realized in wounds, and so the conversation proceeds from situations of trauma. This course examines religious and secular discussions of vulnerability in contemporary contexts of environmental disaster, terrorism, and intimate violence to consider the question: what does our past experience have to do with our preparation for the future? DPLL WRIT

RELS 1385. Religion and Postmodernism.

This advanced seminar treats the central ideas in the thought of Zizek, Sloterdijk, Bauman, and others. It will pay particular attention to the idea of God in the works of Derrida, Foucault, and Deleuze as it filters through these contemporary, popular efforts. Students will trace some of the normative aspects of a postmodern ethics and theology by looking at "Emergent" churches, "New Thought", and post-foundational Christian theology in practice.

RELS 1390. Looking at Religion on the Ground.

Literate religions are still too often studied almost exclusively on the basis of their formal-usually canonical- literature and the textual products of their elite and learned representatives. While useful, this utilizes only a narrow band of possible sources and excludes too often what religious people, from commoner to king, actually do, make or see. To get at these things more closely, other kinds of sources must be used: archeological, inscriptional, art historical and architectural. The seminar will read and discuss a wide range of scholarly works that have used these kinds of sources and watch how they can change our understanding.

RELS 1395. The Shape of the Divine: Images in the Religions of India.

Why do Hindu deities have so many heads and arms? How do devotees interact with religious images in a temple, festival, or performance? What happens when religious icons are removed from a sanctified space and displayed in a museum? We will explore the answers to these questions, and many more, as we examine the complex lives and multiple uses of images in the Hindu, Buddhist, and Jain traditions. Using textual, visual, and material sources, this course offers students a critical introduction to one of the most fascinating and important features of religious life in South Asia.

RELS 1397. Classical Philosophy of India (CLAS 1140).

Interested students must register for CLAS 1140.

RELS 1400. The Huai-Nan Tzu.

This course will approach early Taoist thought through the study of important essays from the Han dynasty compendium, the *Huai-nan Tzu*. Prerequisite: prior study of Taoism at the university level.

RELS 1405. Buddhism in Chinese History.

This is an advanced course concerning the modern study of Buddhism in Chinese history. Weekly readings include content from major movements over eighteen hundred years. In-class seminar discussions emphasize modern methods, sources, and scholarly assumptions. We will revisit foundational debates from the 20th century, such as the competing models of 'Sinification of Buddhism' and 'Buddhist conquest of China.' We will also read recent publications that study Buddhism in China through lenses of cultural and material history. Students will lead book discussions each week, and complete a final seminar paper.

Fall RELS1405 S01 17049 W 3:00-5:30(17) (J. Protass)

RELS 1410. Directed Readings in Chinese Religious Thought: Zhuangzi.

Entails a careful reading of the entire text of the *Chuang Tzu* in translation. Secondary sources on the philosophy and textual criticism of the book--drawn from the writings of Graham, Liu Hsiao-kan, Ivanhoe, Mair, Roth, and others--are also read. Seminar format. Pre-requisites: At least one of the following courses: RELS0040; RELS0120; UNIV0540.

RELS 1415A. Classical Daoist Thought.

Considers philosophical issues in early Daoism. We will work with classical texts such as Guanzi's "Inward Training," the Laozi, the Zhuangzi, and the Huainanzi and examine issues in them that have been of interest to comparative philosophers, such as cosmology and cosmogony, the nature of religious experience, and the types of implicit and explicit moral thought. The course will feature primary works in translation and secondary works by authors such as Graziani, Ivanhoe and Kjellberg, Moeller, Ames, Yearley, Raphals, Cook, Roth, and Slingerlands. Prerequisites: RELS 0040 and 0120. Enrollment limited to 20.

RELS 1420. Earliest Taoist Syncretism.

A seminar on the early history of the Taoist tradition that explores the syncretic Taoism of the Han dynasty known as "Huang-Lao." Focuses on representative texts, analyzing them for evidence of the tradition's unique blend of spiritual practice and political thought. No previous course work required, but preference given to students who have a demonstrable interest in the subject or prior course work in religious studies or East Asian studies.

RELS 1425. Buddhist Poetry.

This course surveys Asian and Anglophone literary cultures that emerged in response to Buddhist teachings and practices. Through close reading, we will engage epic poetry celebrating the Buddha's life; verses in Buddhist scripture; the landscape poetry of Chinese hermits; the poetry of early nuns; Japanese poems of spiritual travel; American beatniks; and contemporary Taiwanese poetry. All readings are available in English. Students may complete a creative or imitative project, an original translation, or a research paper for the final project.

RELS 1430. Buddhist Classics.

An opportunity to read and understand the canonical texts of East Asian Buddhism. Through close reading, written analysis, and discussion, participants will become conversant with the major Mahayana Buddhist teachings in their original scriptural or literary articulations. Selected later interpretations may also be considered. All readings are in English translation. Previous study of Buddhism is recommended, but not required. Enrollment limited to 20 students. WRIT

RELS 1435. Buddhism in Motion.

This advanced seminar examines Buddhism as it moves across the edges of China. Telling histories of Buddhism in motion will challenge us to reimagine the encounters between the Indian Buddhist religion and native Chinese cultures. After reviewing foundational works in the field, including theories of cultural translation, we engage recent studies of Chinese Buddhism that focus on interstices, borders, and contact zones; examine sources for the study of Chinese Buddhism from cross-cultural perspectives, including objects, emigrants, medicine, and bathing practices; and practice critical thinking about how we talk about Chinese Buddhism when the object of study is in motion.

RELS 1440. Themes in Japanese Buddhism.

An exploration of critical themes and debates in the study of Japanese Buddhism. Participants become conversant with the key features of medieval Japanese thought as well as the strengths and weaknesses of established conceptual models in Japanese Buddhist studies. Readings include primary texts in English translation and modern secondary interpretations. Recommended: a course in Buddhism or East Asian religions. DPLL

Fall RELS1440 S01 15527 TTh 2:30-3:50(03) (J. Sawada)

RELS 1441. Zen Meditation in China, Korea, and Japan.

Intensive study of the development of Zen Meditation in China, Korea and Japan featuring historical origins in Indian Mahayana Buddhism and Chinese Daoism. Historical and social contextualization will be balanced by first-person investigations. Examines both kōan and silent illumination methods. Weekly seminars on representative texts in translation; labs will experiment with meditation techniques directly drawn from the readings. Students register for both seminar and lab. Prerequisite: Any of the following: COST 0100, 0420, 0480; RELS 0040, RELS 0100, RELS 0145; RELS 0290E; RELS 0500, or UNIV 0540; or instructor's permission. Enrollment limited to 20. Additional weekly Lab section.

RELS 1442. The History, Philosophy, and Practice of Rinzai Zen Buddhism.

Follows Rinzai Zen Buddhism from origins in India to developments in China to its transmission to Japan and eventual transplanting to the West. Course will examine the nature of cultural and historical influences on the practices and adaptations through the Asian and American contexts, including the secular pedagogy of Contemplative Studies. This is a 2016 GELT course. This course has an experiential learning component that includes travel to Japan for on-site learning. Students admitted to the course must be able to travel to Japan in January of 2017.

Priority Given To: Students with declared Contemplative Studies or Religious Studies or East Asian Studies Concentration and who have taken three of the following courses: RELS 0040, RELS 0290E, RELS 0500, UNIV 0090, UNIV 0456, UNIV 0540, UNIV 1000, UNIV 1950; prior coursework in Buddhism or Japanese Religions at Brown will also be considered. Permission of instructor required.

RELS 1443. Pure Land Buddhism: East Asia's Major Religion.

Pure Land Buddhism spread from Indian to become the most widely practiced form of Buddhism in East Asia, a title still claimed today. We investigate (1) early "orthodox" ideas of the Pure Land as an intermediary realm between this world and ultimate enlightenment, (2) the Chinese "mind-only" tradition that understood the Pure Land as attainable in this world, and (3) the Japanese sectarian focus that rejected practitioners' volitional power, aiming to understand the religion's impact on East Asian literature, the arts, notions of death, gender, modernization, and finally Pure Land Buddhism's global dissemination in the 20th century.

RELS 1445T. The Karma of Words (EAST 1950F).

Interested students must register for EAST 1950F.

RELS 1446. The Floating World: Early Modern Japanese Culture (EAST 1400).

Interested students must register for EAST 1400.

RELS 1505. Critical Approaches to Islamic Law Reform.

This upper level seminar explores different approaches to reforming Islamic law from the nineteenth century to the present day, paying special attention to contemporary developments in Arab legal systems. Through reading a variety of primary and secondary materials, along with side interludes of literature, film, and architectural theory, the seminar seeks to critically explore the plurality of different and often contradictory meanings associated with "Islamic law" today, its past history, and present calls for its re-application. Enrollment limited to 20.

RELS 1510. Islam in South Asia.

A survey of Muslim presence in South Asia. We will trace historical development of communities, including the arrival of Muslims in the subcontinent, establishment of various polities in the medieval period, and the evolution of modern colonial and postcolonial states. Paying attention to religious ideas, literary expression in numerous languages, and art and architecture, we will treat Islam as a multidimensional factor embedded within diverse South Asian intellectual and cultural contexts. Readings include original materials in translation and academic studies from various humanities and social science fields.

Spr RELS1510 S01 24227 Th 4:00-6:30(17) (S. Bashir)

RELS 1520. Pilgrimage and Sacred Travel in the Lands of Islam.

This seminar focuses on pilgrimage and travel to loca sancta in the Islamic world. We will read travelogues and pilgrimage manuals in translation, and will address theoretical and anthropological studies on the phenomenon of pilgrimage and sacred travel in a variety of geographical and chronological contexts. We will study physical, artistic, and architectural aspect of pilgrimage shrines. Enrollment limited to 20 students.

RELS 1530A. Methods and Problems in Islamic Studies: Narratives.

Examines the problem of historical thinking and writing in the first six centuries of Islam. It will specifically emphasize the rise and development of Islamic narratives as they are discussed in contemporary scholarship on how to "do" Islamic studies. As such, we will discuss, in depth, theoretical issues pertaining to source criticism, Orientalism, the Cultural Turn, anthropology, and narrative. Enrollment is limited to 20 students. DPLL

RELS 1530B. Heresy and Orthodoxy in Islamic Thought.

Orthodoxy is defined as "right belief" while Heresy is just the opposite, but those definitions have always been in tension with society and culture. This course will interrogate theory and history to ask "What are Islamic Orthodoxy and Heresy?" From Islamic Law to who is or is not a "heretic" we will uncover interpretations of religious law, practice, and culture to learn how scholars apply orthodoxy or heresy to disrupt and unsettle notions of what "Islam" was at different moments, and how their interpretations force us to think of new ways to envision the formation of communities.

Fall RELS1530BS01 15528 W 3:00-5:30(17) (N. Khalek)

RELS 1530D. Medieval Islamic Sectarianism.

Sunni and Shi'i conflict and sectarian division have been an enduring issue in the Islamic world. From Iraq to Syria, Iran to Egypt, inter-Muslim conflict and conflicting ideologies seem to be central issues. But how accurate and historical is this impression? In this course, we examine the origins and evolution of Islamic sectarianism, with an emphasis on the politics of religious authority in the Islamic world, old and new. This is an upper level seminar, and juniors and seniors will be given preference for enrollment. Shoppers must attend the first day of class if they wish to enroll. DPLL

RELS 1540. Monks, Mystics and Martyrs: Abrahamic Traditions Compared.

This course explores the process of "standing out" from mainstream society, from traditional kinship relationships, from local practices of community and economic production, undertaken by ascetics and mystics in the three Abrahamic traditions. We will explore monasticism and mysticism in Judaism, Christianity, and Islam, from the period of late antiquity to the high Middle Ages. Using primary sources in translation and scholarship on the phenomena of asceticism and mysticism, we will address the motivations for and manifestations of non-traditional practices of worship and community-building in the Mediterranean and Middle-Eastern world. DPLL

RELS 1600A. Religion and Sexuality (JUDS 1650).

Interested students must register for JUDS 1650.

RELS 1600B. Prophets and Priests in Exile: Biblical Literature of the 6th Century BCE (JUDS 1690).

Interested students must register for JUDS 1690.

RELS 1610. Sacrifice and Society.

Investigation of the sacrificial practices and ideologies that have been important to numerous unrelated societies. The origin and significance of animal sacrifice has been a central question for classical social theory (e.g., Durkheim, Freud, Mauss) and is still important for theorization in anthropology and religious studies. Probable examples include Israelite, Greek, Hawaiian, Christian, Nuer.

RELS 1620. Disability in Antiquity.

An investigation into the ways in which physical deformities and mutilations are represented in texts from ancient Israel, Mesopotamia, Greece, and other Mediterranean cultures. Primary focus: texts of the Hebrew Bible.

RELS 1625. Pollution and Purification in the Hebrew Bible and the Ancient Near East.

This course will explore the concepts of pollution and purification in the Hebrew Bible and the Ancient Near East, examining texts from Israel, Mesopotamia, Anatolia, and Egypt in order to gain an appreciation for the ways in which pollution and purification functioned in social and ritual contexts in a variety of cultures. Issues of gender, sin and divine retribution, illness, witchcraft, and the demonic will be explored as they relate to the concepts of pollution and purification in the Hebrew Bible and the Ancient Near East.

RELS 1720. Religious Ethnographies.

This course will explore how religiosity is symbolized, experienced, contested, and produced in our modern, global, secular age. We will draw on rich ethnographic studies of religious life in Egypt, Siberia, England, China, the US, and elsewhere, as well as the myriad linkages and migrations that bring these sites together. Our ethnographic lens will allow us to see religious sensibilities as deeply embedded in a diverse array of social processes, categories, and structures. Religious lives, in other words, are never formed or reproduced in isolation but simultaneously represent, transform, and are generated by the social milieux in which they circulate.

RELS 1725. Religion and Visual Culture.

This course examines questions of representation and image through the lens of religion and secularism. Art is often imagined as the replacement for religion in a secular age, with the museum serving as a site of reverence and awe. With the rise of modern and contemporary art, however, the coherence of the social value of the "aesthetic" has, like that of religion, faltered. This course is offered in connection with a project entitled "The Art of Invisibility." The key assignment will be the production of an online catalogue to accompany an art exhibit, which will include works by RISD students.

RELS 1730. Religion and Ethics in Public Life.

Religious traditions and moral identity; secular liberalism versus religious nationalism; universal and particular loyalties; "fundamentalism," gender, and religiously inspired violence. Priority given to concentrators in religious studies, political science, and international relations. Prerequisite: previous work in ethics.

RELS 1736. Religion and Global Media.

Whether communing with a distant God, starting a revolution, or making the invisible visible, the religious use of media presumes and generates remarkable acts of creativity and flourishing. In accounting for the complexity of religious worlds we will confront the question of what media is, what information it conveys as well as effaces, and how it may act as evidence for claims of all sorts. This course will take a broad approach to the study of media and religion. Ideas, after all, circulate not only through television, radio, Facebook, and Twitter, but also in images, signs, symbols, and language itself.

RELS 1740. Religion, Ethics, and Politics.

Religious traditions and moral identity; secular liberalism versus religious nationalism; universal and particular loyalties; "fundamentalism," gender, and violence. Priority given to concentrators in religious studies, political science, and international relations.

RELS 1741. Religion, Post-Colonialism, and the Jews (JUDS 1613).

Interested students must register for JUDS 1613.

RELS 1742. Conflicts, Diasporas and Diversities: Religion in the Early Portuguese Empire (POBS 1600J).

Interested students must register for POBS 1600J.

RELS 1744. A Global History of the Reformation (HIST 1736).

Interested students must register for HIST 1736.

RELS 1745. Religion, Secularization, and the International (HMAN 1970A).

Interested students must register for HMAN 1970A.

RELS 1746. Varieties of Secularism.

Secularism is often thought of as the simple absence of religion. But is it so easy to distinguish the religious from the non-religious? What precisely is secularism? How does it vary from place to place, and how does it relate to the state? This course examines how secularism carries a powerful, but implicit presence in our daily lives by examining the relationship between secularism, modernity, and the nation-state in a variety of different countries around the world. We will also look at how secularism is enacted, produced, and represented through practices and institutions, such as art museums and the courts.

RELS 1748. Law and Religion (HMAN 1970K).

Interested students must register for HMAN 1970K.

RELS 1750. Reason Within the Bounds of Religion.

Is religious belief reasonable? Does it need to be? Can it respond to the challenges of scientific traditions of Marxism or Durkheim? In order to be intellectually defensible and morally respectable, does religion require experts-- professionals of various stripes-- to adjudicate its truth claims? This course on religious thought and truth claims.

RELS 1760. Religion and Suspicion.

Religion has arguably been the classical locus of suspicious models of interpretation. Social and critical theorists from Marx to Foucault have argued that we only understand what religion really does if we interpret it with suspicion—if we refuse to take its claims at face value. Others have sought to redirect suspicion back against suspicion itself, and religious thinkers have sought to incorporate critiques of religion into their own theological projects. This seminar studies key figures in this complex interplay of religion and suspicion. Likely readings from Feuerbach, Marx, Nietzsche, Barth, Horkheimer, Adorno, Gadamer, Foucault, Said, Gutiérrez, Schüssler-Fiorenza, and Butler. Enrollment limited to 20.

RELS 1780. Religion and Naturalism.

What is nature? Is nature all there is? In what ways, if any, should the study of religion be in principle different from the study of nature? This course will survey some of the varieties of philosophical naturalism, both historical and contemporary. Drawing a distinction between substantive or metaphysical naturalism and methodological naturalism, it will examine the arguments made on behalf of naturalism and explore its implications for religion.

RELS 1820. Religious Ethics and Human Rights.

This seminar examines a range of the most influential criticisms of human rights; assesses several proposed theories of human rights; surveys the approach of several religious traditions toward justifying human rights; and considers a range of issues within contemporary debates, such as religious freedom, minority group rights, women's human rights, and the role of religion in politics.

RELS 1830A. Pragmatism, Religion, and Politics.

Pragmatism is a distinctive American school of thought that sees the goal of philosophy not as the apprehension of timeless truths but as a practical project of bettering individual lives and society. Pragmatists such as William James and John Dewey were devoted to deepening America's commitment to democracy. Both saw an important place for an unconventional sort of religion in democratic life. This course explores the pragmatist thought of James, Dewey, and others, looking especially at their views on religion and politics. We also will explore the influence of pragmatism on Barack Obama. Enrollment limited to 20 juniors and seniors.

RELS 1835. Sinners, Saints, and Heretics: Religion in Early America (HIST 1511).

Interested students must register for HIST 1511.

RELS 1880A. The Gift in Antiquity.

This course is an interdisciplinary and cross-cultural examination of gift-giving in antiquity, with a focus on the Mediterranean in late antiquity. We will examine a range of gift-giving activities, such as sacrifices (gifts to the gods), civic donations, and almsgiving. Several visiting lecturers will participate in the course, and it will culminate in an international conference to take place at Brown.

RELS 1880B. Politics and Authority in Islamic Law and Society (HMAN 1970Y).

Interested students must register for HMAN 1970Y.

RELS 1990. Individual Study Project.

Directed reading and research arranged with individual faculty. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

RELS 1999. Thesis Preparation.

Required of seniors in the honors program. Open to others only by permission of the chair of the department. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

RELS 2000. Theory of Religion.

Critical examination of major approaches to the study of religion, especially those of the anthropology and the history of religions, with attention to issues in current debate.

RELS 2050. Methods in Ancient History (HIST 2970I).

Interested students must register for HIST 2970I.

RELS 2100A. Early Jewish Prayer.

An examination of prayer from the Hebrew Bible to late Antiquity. Will look at actual liturgies, writings about prayer and ancient and modern theorizations of prayer. Knowledge of Hebrew and Greek helpful.

RELS 2100B. Exegesis at Qumran.

Focuses on Hebrew exegetical texts such as the Temple Scroll, MMT, pHab, 4QJub, CD. Intended for doctoral students and others with sufficient knowledge of Hebrew.

RELS 2100C. 1 and 2 Kings.

Translation and exegesis of Kings. Intended for those with advanced Hebrew.

RELS 2100D. Disappearance of Jewish Diaspora.**RELS 2100E. Literature of the Early Second Temple Period.**

A close reading of selections from surviving literary texts of the late sixth century (e.g., Isaiah 56-66, Zechariah 1-8, Haggai) and the fifth century (Ezra-Nehemiah, Malachi). Prerequisite: An advanced knowledge of biblical Hebrew and permission of the instructor.

RELS 2100F. Seminar in Biblical Studies: Ugaritic.

Survey of Ugaritic grammar followed by readings in mythic and epic literature (e.g. the Baal Cycle, Kirta, Aqhat) and ritual texts. Prerequisite: Knowledge of the grammar of one Semitic language. Open to graduate students only.

RELS 2100G. Early Rabbinic Literature: The Mishnah.

Readings in the Mishnah and related rabbinic literature. While the focus will be on gaining textual skills, we will also survey academic approaches to the Mishnah: What is the Mishnah and its relationship to earlier and contemporaneous texts? How was it composed, transmitted, and received? Prerequisite: Reading knowledge of Hebrew.

Fall RELS2100GS01 15529 T 12:00-2:30 (M. Satlow)

RELS 2100H. Pro-Seminar on the Study of Jews and Judaism in the Greco-Roman Mediterranean.

A graduate level introduction to the study of Jews and Judaism in the Mediterranean orbit from the Hellenistic period through the late Roman Empire. Topics include overviews of sources, materials, methods and theories, including current debates about terminology (Jews/Judeans/Judaism). Required of all RAM graduate students admitted in 2011 and after. Not open to undergraduates.

RELS 2101. The Court Narrative in Ancient Israel.

A number of ancient Israelite and Jewish narratives are set in the court of the foreign king: the story of Joseph in Genesis 37-50, Esther, Daniel 1-6 (along with the additions from the Apocrypha: Susanna and Bel and the Dragon), and the Prayer of Nabonidus from Qumran. These entertaining narratives are often set off from the more strictly historical tradition, and seem to have been part of a resilient and international genre of popular stories. In this course we will read and analyze these narratives in their original Hebrew, Aramaic, and Greek.

RELS 2105. Akkadian Literary and Religious Texts (AWAS 2400).

Interested students must register for AWAS 2400.

RELS 2110A. Religion and Romanticism: Religion, Democracy, and the Environmental Imagination.

The seminar will explore the central radical religious, democratic, and environmental dispositions and ideologies that mutually informed each other in eighteenth- and nineteenth-century British Romantic literature and their subsequent and sustained legacies in America. We will read such authors as William and Dorothy Wordsworth, Coleridge, Mary Shelley, Emerson, and Thoreau.

RELS 2110B. Radical American Romanticism: Democratic, Environmental, and Religious Traditions in America.

Is America fundamentally defined by Romanticism? We will explore the sustained legacies of Romanticism in America, giving special attention to the interrelated topics of religion, democracy, and the environment, by reading such authors as Emerson, Margaret Fuller, Thoreau, Whitman, and Fredrick Douglas; William James, George Santayana, and W.E.B. Du Bois; and Terry-Tempest Williams, Barry Lopez, and Wendell Berry.

RELS 2150. Targumic Aramaic.

Introduction to Targumic Aramaic grammar with readings from Targum Onkelos. Assumes knowledge of Hebrew.

RELS 2160. Aramaic Readings.

A survey of epigraphic and biblical Aramaic intended for doctoral students and others with sufficient background in Aramaic grammar.

Spr RELS2160 S01 24228 M 5:35-8:05PM (S. Olyan)

RELS 2200A. Apocryphal Acts.

No description available.

RELS 2200B. Asceticism.

A study of eastern Christian asceticism during late antiquity, with attention to forms, motivation, theological understandings, and cultural impact. The focus in this offering will be eastern Syriac monastic traditions, 4th through 8th century.

RELS 2200C. Seminar in Early Christianity: Cappadocians.

Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa. The seminar will consider their impact in three areas: the formation of a Christian culture within the Roman socio-political realm; the theological debates on Trinitarianism, Christology, and the nature of the human person; and the Christian contemplative tradition.

RELS 2200D. Christianity in the Late First and Early Second Centuries.

An assessment of the evidence for actual early Christian groups and authors, with particular attention to texts such as *1 and 2 Clement*, the *Shepherd of Hermas*, *Didache*, the Ignatian corpus, as well as canonical texts likely to have been produced in this same period (e.g. Luke and Acts, the Pastoral Epistles, 1 and 2 Peter, etc.). Not open to undergraduates. Competence in Greek required.

RELS 2200E. Christianizing Antioch.

Antioch from the first century CE until the Muslim conquest in the seventh, as Christians first utilized the city and its resources for their own formative developments, and then came to assume ascendancy over its society, culture, and landscape as the Roman Empire took on its Christianized identity.

RELS 2200F. Early Christian "Apocalypticism".

A critical investigation of the concept and category of apocalypticism as used in the study of early Christian literature and Jewish antecedents.

RELS 2200G. Gospel of John.

An intensive professional-level study of the Gospel according to John. Competence in Greek is required. Not open to undergraduates.

RELS 2200H. Ancient Christian Narratives about Jesus.

No description available.

RELS 2200I. Paul's Letter to the Romans.

No description available.

RELS 2200J. The Virgin Mary in Late Antiquity.

A study in the developing theological and devotional traditions regarding Mary the Mother of Jesus, focusing on the fourth through the sixth centuries A.D. Major theological positions; relationship to pre-existing civic cults and goddess traditions; the role of popular violence in the Mariological definitions of the Council of 431; imperial Marian piety; Marian relics; Mary as cultural metaphor.

RELS 2200K. Issues in Pauline Studies.**RELS 2200L. Historiography of Earliest Christianity.****RELS 2200M. Early Christian Hymnography.**

Select examples of early Christian hymnography, 2nd-6th centuries. Particular attention to poetic forms, types of content, ritual contexts and functions, and performative elements. Weekly readings in Greek.

RELS 2200N. Roman Religions.

This course will examine some of the various religious options open to citizens of the Roman Empire. Special attention will be paid to the so-called "oriental" cults of the high Empire: Magna Mater, Isis, and Mithraism. Evidence will be drawn from literary sources, but also epigraphy, archaeology and material culture. Drawing on contemporary scholarship, attention will also be paid to the historiographical construction of the category of ancient religion (i.e., what's "religious" about Roman religions?) Subcategories for analysis will include religion and imperialism; colonization, assimilation and hybridity, and ancient identity construction.

RELS 2200P. Esotericism in the Ancient Mediterranean and Earliest Christianity.

This seminar will investigate the literary and other secret and revelatory practices of various groups as a context for understanding similar esoteric practices in early Christianity. The literature considered will include Orphic, Pythagorean, later Platonist, and Jewish examples and practices such as allegorical reading, symbolic interpretation and literary prophecy. Open to graduate students only.

RELS 2200Q. Readings in Syriac.

Dramatic narratives in liturgical poetry. Readings from Cyrillonas and Jacob of Serug.

RELS 2200R. Lived Religion in the High Empire and Late Antiquity.

This graduate course will use the theoretical work of Robert Orsi and Michel de Certeau to recover aspects of "lived" or "quotidian" religious experience in the High Roman Empire and Late Antiquity, particularly (but not exclusively) in the city of Rome. We will use as our data set not only textual sources in the original language and translation, but also elements of material culture (amulets, pyxides, reliquaries, crepundia, textiles, sortes, etc.), funerary epigraphy, and papyri.

RELS 2210. Greek Palaeography and Premodern Book Cultures (GREK 2110F).

Interested students must register for GREK 2110F.

RELS 2300A. Seminar: Early Taoist Thought.

The foundational philosophical texts of the Taoist tradition will be read in Classical Chinese and analyzed from a number of possible perspectives including comparative religious thought, and historical and textual criticism. Texts for each year's version of the course will be drawn from the following list: *Chuang Tzu*, *Lao Tzu*, *Huang-Lao po-shu*, *Lü-shih ch'un-ch'iu*, *Han-fei Tzu*, *Kuan Tzu*, and *Huai-nan Tzu*. Pre-requisites: reading knowledge of Classical Chinese and prior study of Taoist thought. Advanced undergraduates may be admitted.

RELS 2300B. Huai-nan Tzu.

No description available.

Spr RELS2300B S01 24230 Th 4:00-6:30(17) (H. Roth)

RELS 2300C. Chinese Bibliography and Reference Resources.

This graduate seminar provides an introduction to major resources and research methods in traditional and modern Chinese scholarship. Each session contains lecture and workshop on topics to explore. Students will learn how to use various bibliographies and reference tools to locate information and materials they need. They will also learn how to navigate library catalogs, special collections, databases and the Internet on Chinese scholarly resources. The final project is to let each student compile a bibliography on her/his own research topic. This course will be especially helpful for graduate students who are engaged in writing theses on Chinese studies.

RELS 2350D. Studies in Japanese Religions.

Intensive study of the history of Japanese religions with attention to major scholarly issues in the field.

Spr RELS2350DS01 25346 W 3:00-5:30(10) (J. Sawada)

RELS 2380A. Chinese Buddhist Texts.

Each week we will engage in close reading through translation of Buddhist texts in the original Chinese. Selections will draw from sutras, commentaries, prefaces, colophons, biographies, and Chan literature. The course introduces research methods, major sources, dictionaries, and digital tools, and culminates in a seminar paper demonstrating original research using the tools and methods practiced in class. Prerequisite: Reading competence in classical Chinese.

Spr RELS2380AS01 24229 F 3:00-5:30(15) (J. Protass)

RELS 2400A. Jewish and Christian Women in Greco-Roman Antiquity.

A professional introduction to the textual, documentary and inscriptional evidence for Jewish and Christian women in the Greco-Roman Mediterranean, with particular attention to methodological and theoretical issues.

RELS 2400B. Religion and Society in Lucian of Samosata.

No description available.

RELS 2400C. Moral and Religious Economies of Graeco-Roman Households.

No description available.

RELS 2400D. Orthodoxy in Antiquity.

Examines the concept of "Orthodoxy" in ancient Mediterranean religion, with a focus on the development of Jewish orthodoxies from the third century BCE to the seventh century CE. How and why are orthodoxies and heresies created? Knowledge of at least one ancient language (typically Hebrew or Greek) required.

RELS 2400E. Pseudepigrapha.

A professional level introduction to a variety of ancient Jewish and/or Christian texts commonly, if imprecisely, known as "The Pseudepigrapha."

RELS 2450. Exchange Scholar Program.

Fall RELS2450 S01 15180 Arranged 'To Be Arranged'

RELS 2500. Religion, Culture and Comparison: Description, Redescription and Comparison.

This seminar treats theory formation in the study of religion together with issues regarding cross cultural and trans. historical comparison and translation. Readings will include both theoretical and methodological writings and examples drawn from ethnography and history such as the phenomenon of animal science.

RELS 2600A. Durkheim, Weber, and Dewey: Religion in Modernity.

This seminar investigates theories of religion and modernity in the work of Durkheim, Weber, and Dewey.

RELS 2600B. Hume and Kant on Ethics and Religion.

No description available.

RELS 2600C. The Emergence of Modern Liberal and Communitarian Thought.

Throughout our country's history liberal (individualist, rights-based) and communitarian (community centered) models of society have at times clashed. Our present age is one of those times. What are the historical origins of these two models? And what are some ways in which commitment to both models can be maintained, even in light of their potential conflict? These questions will be pursued.

RELS 2600D. Pragmatism and Religion.

Readings in the original American pragmatists and their recent admirers with special attention to the topic of religion.

RELS 2600E. Seminar in Religion and Critical Thought: Hegel.

To Be Determined

RELS 2600F. Seminar on Religion and Critical Thought: Brandom.**RELS 2600G. Reason, Tradition and Modernity.**

The modern West has been defined largely by pervasive challenges to inherited religious beliefs, ethical mores, and political institutions. Since the Enlightenment, these developments have provoked widespread reflection on the nature and significance of tradition, the limits of reason, as well as the relation between reason and tradition. We will trace this current from the developments of German romanticism through recent "new traditionalist" thought, such as that of Alasdair MacIntyre.

RELS 2600H. Skeptical Strategies and Religious Commitment.

A look at the history of skepticism and its relation to religion, with special attention to the resemblance of ancient Pyrrhonian skepticism to a religious discipline, and the modern use of skeptical arguments in the service of religious apologetic. Authors include Sextus Empiricus, Montaigne, Descartes, Spinoza, Hume, Lessing, Kierkegaard, and Wittgenstein.

RELS 2600I. Nietzsche, Foucault, Latour (ENGL 2900K).

Interested students must register for ENGL 2900K.

RELS 2600J. Religion, Power, and Practice.

The turns to power and practice are among the most important recent events in the academic study of religion, and in the humanities generally. Power speaks of the ways in which social arrangements produce social differences, resulting in domination, cooperation, and resistance across lines of class, race, gender, sexual orientation, and ethnicity. Practice speaks of what people *do*, a broader emphasis than prior emphases on what people *think*. This seminar will look at the social theorists who initiated these methodologies and some of the figures who have appropriated these theorists in the field of religious studies. Open to graduate students only.

RELS 2600K. Religion and Interpretation.

One of the most influential approaches to the study of religion views religion as primarily a matter of meanings or symbols. The task of the scholar of religion, then, is to interpret these meanings and symbols. This course examines this theoretical perspective on religion by looking at its proponents and its critics, as well as philosophical treatments of meaning and interpretation that have influenced religious studies. Readings include Hans-Georg Gadamer, Paul Ricoeur, Clifford Geertz, Mary Douglas, Donald Davidson, and Robert Brandom. Open to graduate students only.

RELS 2600L. Seminar: Afro-Theism.

This graduate seminar places a theological lens on Black life in North America. Its premise is that Afro-Theisms, not the institutional "Black Church" or Black prophetic religion, have been seminal to the self-conception of Black people and their way of constituting racial "others". Different theistic emphasis at different historical moments demonstrates both the importance and fluidity of Afro-Theisms and sheds unique light on quest for equity and self-actualization. Starting with the conventional Christian theologies into which New World Africans under slave conditions were indoctrinated, this course will explore the role and impact of Afro-Theisms.

RELS 2600N. Gender and Relation in Religious Thought.

Gender has often been posed as the fundamental distinction of the human condition, creating the original opportunity for relation across that distinction. In some strands of religious thought, this distinction comes second to the creation of the world distinct from the divine. Religious and secular thinkers have turned to ordinary experiences of interpersonal relations for insight into these purportedly more fundamental relations and the connection between them. This seminar examines the role of interpersonal relationships in recent religious, ethical, and political thought, with particular attention to the way they bring gender and sexual desire more centrally into view.

RELS 2890. Preliminary Examination Preparation.

For graduate students who have met the tuition requirement and are paying the registration fee to continue active enrollment while preparing for preliminary examinations.

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RELS 2910. Independent Research.

The staff is willing to offer independent reading courses in selected areas. See the Instructor for more information. Please check Banner for the correct section number and CRN to use when registering.

RELS 2990. Thesis Preparation.

For graduate students who have met the tuition requirement and are paying the registration fee to continue active enrollment while preparing a thesis.

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Font Notice

This document should contain certain fonts with restrictive licenses. For this draft, substitutions were made using less legally restrictive fonts. Specifically:

Helvetica was used instead of Arial.

The editor may contact Leepfrog for a draft with the correct fonts in place.