



HAPPINESS

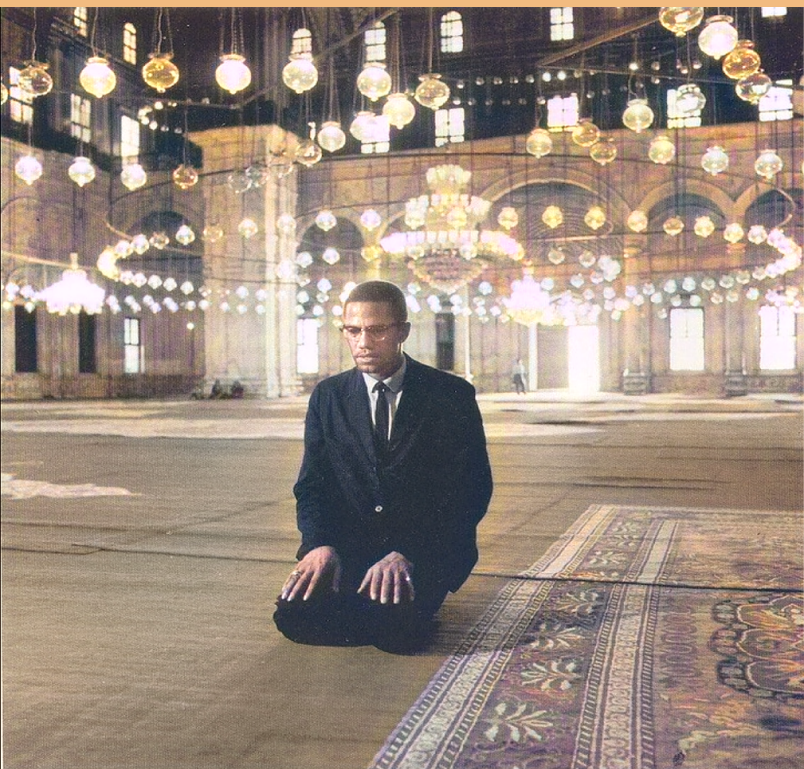
REL 101-6-22

TTh 9:30-10:50am

Sarah Jacoby



Everybody (or almost everybody?) wants to be happy, but what is happiness and how does one cultivate it? This course will consider a variety of viewpoints on the promises and pitfalls of happiness through reading an array of leading thinkers including The Dalai Lama, Mihaly Csikszentmihalyi, Sarah Ahmed, Matthieu Ricard, and many others.



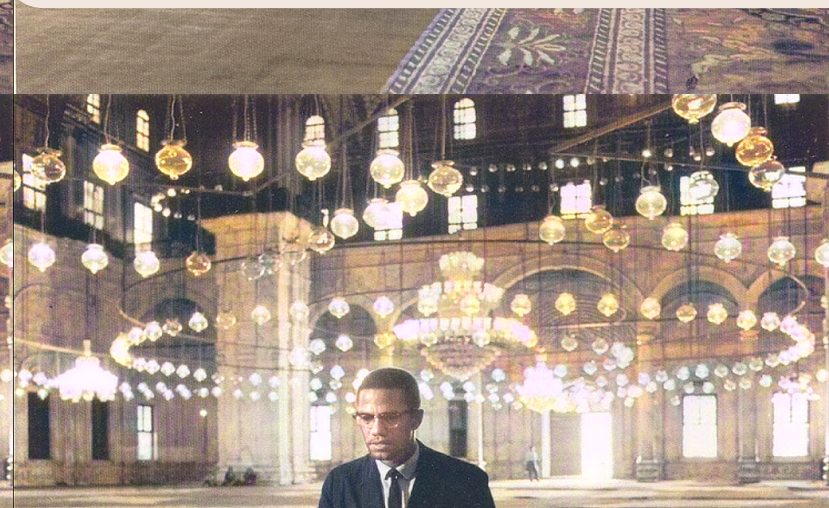
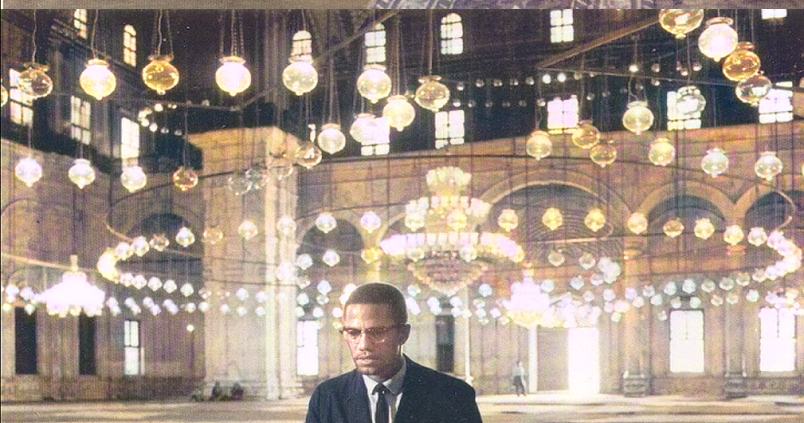
INTRODUCTION TO ISLAM

REL 250-20 /

MENA 290-5-20

TTh 9:30-10:50am

Brannon Ingram



This course introduces Islam, one of the major religious traditions of world history, developing a framework for understanding how Muslims in varying times and places have engaged with Islamic scripture and the prophetic message of the Prophet Muhammad through diverse sources: theological, philosophical, legal, political, mystical, literary and artistic. While we aim to grasp broad currents and narrative of Islamic history, we will especially concentrate on the origins and development of the religion in its formative period (the prophetic career of the Prophet Muhammad, the Qur'an, Islamic belief and ritual, Islamic law, and popular spirituality) and debates surrounding Islam in the contemporary world (the impact of European colonialism on the Muslim world, the rise of the modern Muslim state, and discourses on gender, politics and violence).

AMERICAN RELIGIOUS HISTORY FROM WWII TO PRESENT

REL 265-20 / HIS 200-34

MW 12:30-1:50pm

Robert Orsi

This course examines major developments, movements, controversies and figures in American religious history from the 1920s, the era of excess and disillusionment, to the 1980s, which saw the revival of conservative Christianity in a nation becoming increasingly religiously diverse. Topics include the liberalism/fundamentalism controversy of the 1920s; the rise of Christian realism in the wake of the carnage of World War I; the making of the "tri-faith nation" (Protestant/Catholic/Jew); the supernatural Cold War; the Civil Rights Movement; the revolution in American Catholicism following the Second Vatican Council (1962-1965) and the rise of Catholic political radicalism in the 1960s; religion and the post-1965 immigration act; the religious politics of abortion; and the realignment of American religion and politics in the 1970s and 1980s. Counts towards Religion, Law and Politics (RLP) major concentration.

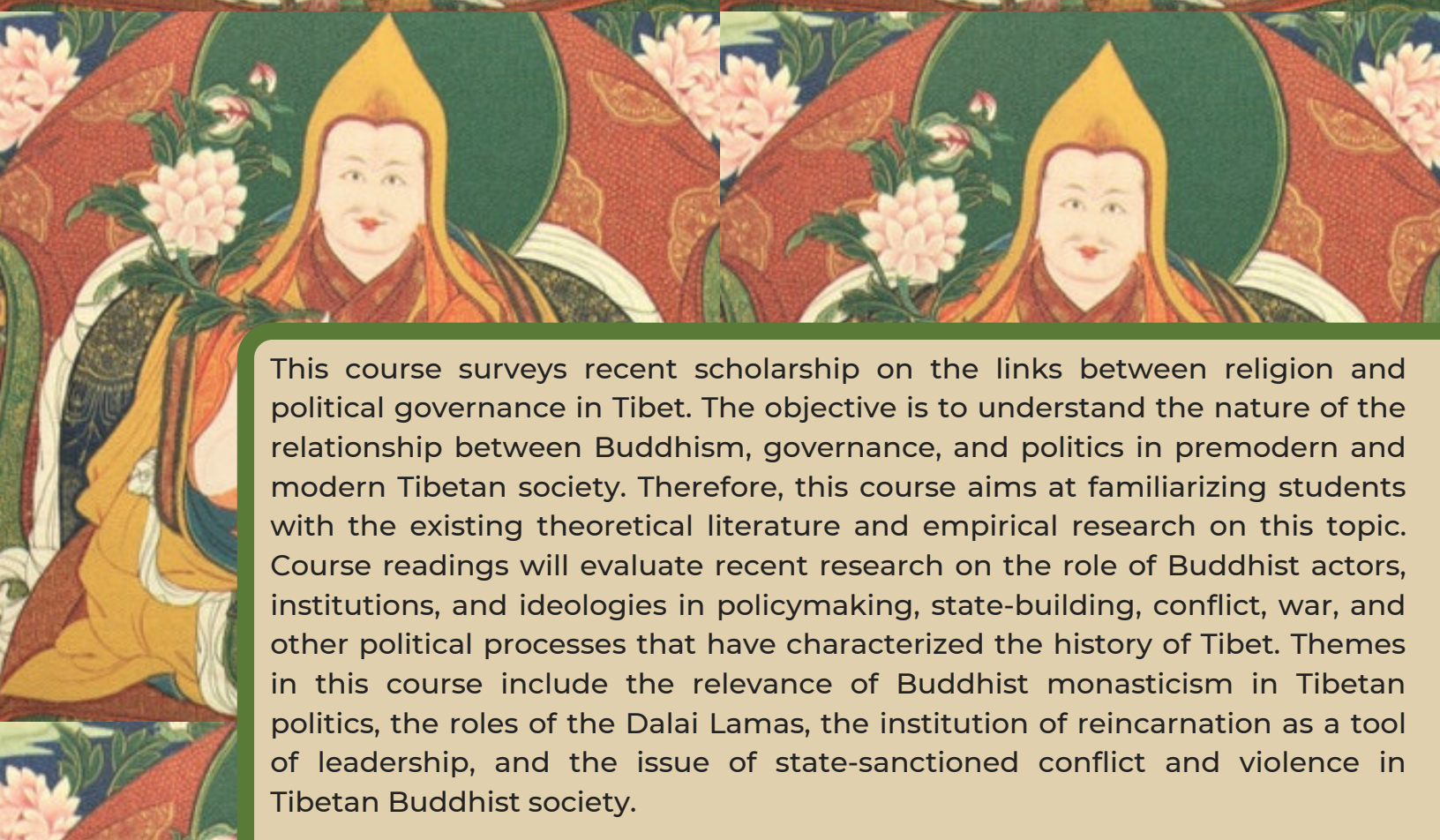


BUDDHIST THEOCRACY IN TIBETAN SOCIETY

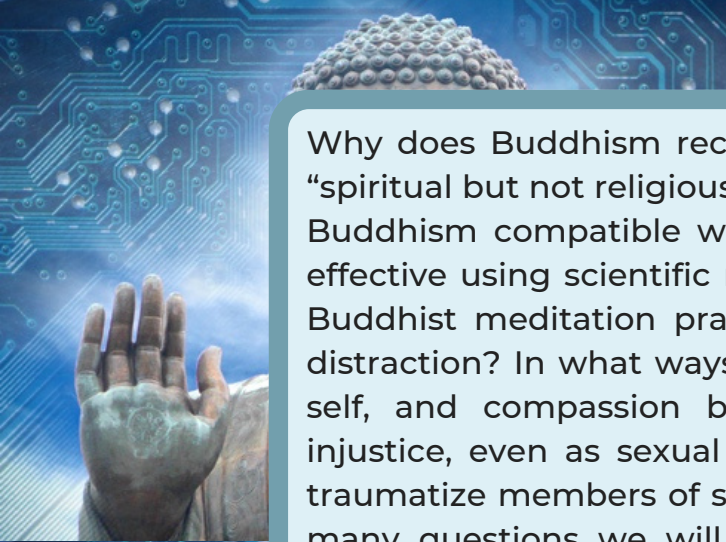
REL 313-20 / ALC 390-0-21

M 3:00-5:50 pm

Antonio Terrone



This course surveys recent scholarship on the links between religion and political governance in Tibet. The objective is to understand the nature of the relationship between Buddhism, governance, and politics in premodern and modern Tibetan society. Therefore, this course aims at familiarizing students with the existing theoretical literature and empirical research on this topic. Course readings will evaluate recent research on the role of Buddhist actors, institutions, and ideologies in policymaking, state-building, conflict, war, and other political processes that have characterized the history of Tibet. Themes in this course include the relevance of Buddhist monasticism in Tibetan politics, the roles of the Dalai Lamas, the institution of reincarnation as a tool of leadership, and the issue of state-sanctioned conflict and violence in Tibetan Buddhist society.



BUDDHISM IN THE CONTEMPORARY WORLD

REL 314-20 /
ASIAN_LC 390-0-21

TTh 2:00-3:30pm
Sarah Jacoby



Why does Buddhism receive a pass more often than other religions by the “spiritual but not religious” crowd? Can Buddhism be secular? In what ways is Buddhism compatible with science, and can Buddhist practices be proven effective using scientific methods? Can paying better attention by means of Buddhist meditation practices liberate us from suffering caused by digital distraction? In what ways can Buddhist articulations of interdependence, no self, and compassion be resources for addressing racial and structural injustice, even as sexual abuse, racism, and trans/homophobia continue to traumatize members of some Buddhist communities? These are some of the many questions we will consider through readings by some of the most creative Buddhist leaders and critics of our time. Counts towards Religion, Health and Medicine (RHM) religious studies major concentration.

RELIGION AND BODY IN CHINA

REL 316-20 / ALC 300-20

MW 11:00-12:20pm

Kevin Buckelew



This seminar explores the place of the body in Chinese religion, from the ancient period to the present day. In the course of this exploration, we seek to challenge our presuppositions about a seemingly simple question: what is “the body,” and how do we know? We open by considering themes of dying and the afterlife, food and drink, health and medicine, gender and family. We then turn to Daoist traditions of visual culture that envision the human body as intimately connected with the cosmos and picture the body’s interior as a miniature landscape populated by a pantheon of gods. We read ghost stories and analyze the complex history of footbinding. Finally, we conclude with two case studies of religion and the body in contemporary China, one situated on the southwestern periphery, the other in the capital city of Beijing. *Counts towards Religion, Health and Medicine (RHM) and Religion, Sexuality and Gender (RSG) major concentrations.



THE NATURAL & SUPERNATURAL IN SOUTHEAST ASIA

REL 318-26 / HIST 393-26 /
ENVR_POL 390-30

T 6-8:50pm
Haydon Cherry



This course examines the ways in which different Southeast Asian peoples have conceived of what we might think of as the natural world - the environment; and the supernatural world - various religious traditions and cosmologies; and the continuous interplay between the two. Together we will explore the Kahiringan tradition of the Ngaju Dayak people from Central Kalimantan in Indonesia; representations of nature in the textual traditions and temple paintings of the Vessantara jataka in Myanmar and Thailand; "magic" in colonial Malaya; and the hydraulic landscape of Bali's water temples. Our goal will be to understand the kinds of conceptual and practical resources Southeast Asians have brought to understanding and controlling the world in which they have lived.



JEWISH REVOLUTIONARIES

REL 339-21

TTh 3:30-4:50pm

Eli Rosenblatt



This course is designed as an introductory seminar on Jewish religion and culture during the modern period, with special attention on the perspectives of Jewish “revolutionaries” - individuals and movements – that symbolized change and transformation both inside and outside the shifting boundaries of Jewishness. Throughout, we will be reading a variety of genres – a play, short stories, works of philosophy, political documents, and works of theology. We begin by investigating various aspects of what constitutes varieties of the “modern” in Jewish experiences in different parts of the world, including Europe, North Africa, the Middle East, and the United States, and we will also examine a variety of historiographical debates that characterize the study of modern Judaism. The course will also examine the crucial developments of the twentieth century, including how Jewish thinkers addressed mass migration to the United States, the Zionist movement, the Russian revolution, the Holocaust, decolonization, post-WWII recovery and the establishment of the State of Israel. The differing impact of these movements on men and women will be examined, as well as the spectre of race and class woven through the fabric of modern Jewish cultures and communities.

Photo: Girls in the Bais Yaakov school of Ustrzyki Dolne, 1935 (USHMM)

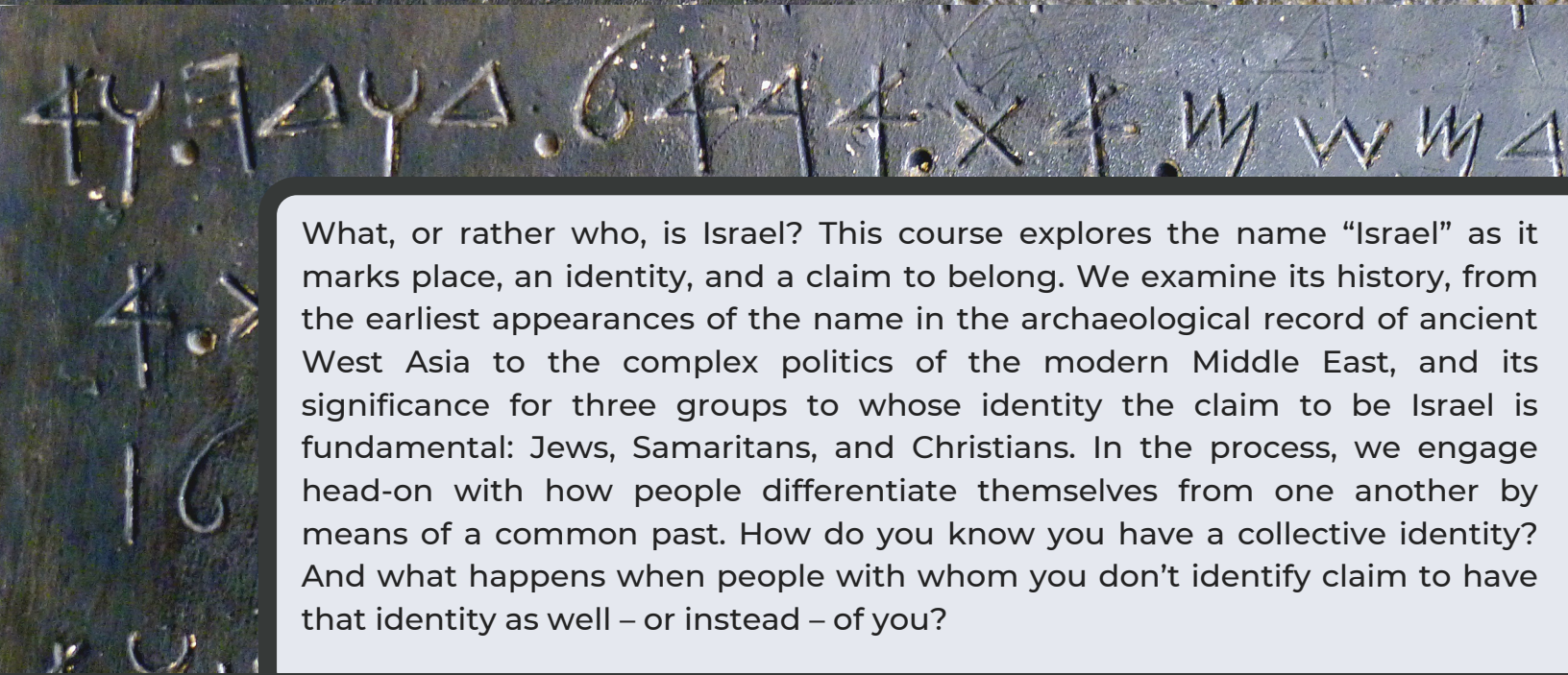


WHO CLAIMS ISRAEL? JEWS, CHRISTIANS, SAMARITANS

REL 349-23

TTH 2-3:20 pm

Matthew Chalmers



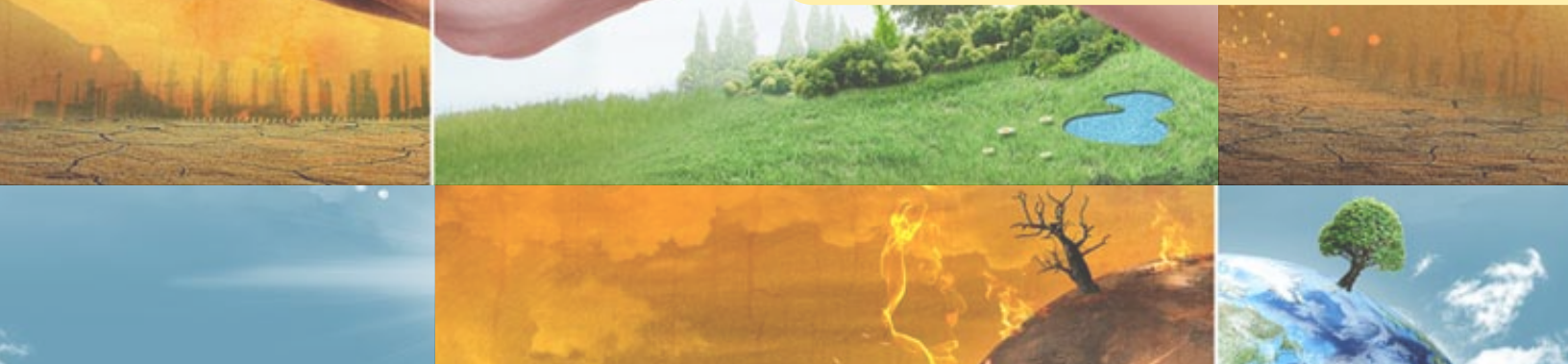
What, or rather who, is Israel? This course explores the name “Israel” as it marks place, an identity, and a claim to belong. We examine its history, from the earliest appearances of the name in the archaeological record of ancient West Asia to the complex politics of the modern Middle East, and its significance for three groups to whose identity the claim to be Israel is fundamental: Jews, Samaritans, and Christians. In the process, we engage head-on with how people differentiate themselves from one another by means of a common past. How do you know you have a collective identity? And what happens when people with whom you don’t identify claim to have that identity as well – or instead – of you?



MEDIA, EARTH, AND MAKING A DIFFERENCE

REL 369-24 /
ENVR_POL 390-24

TH 2-4:50pm
Sarah Taylor



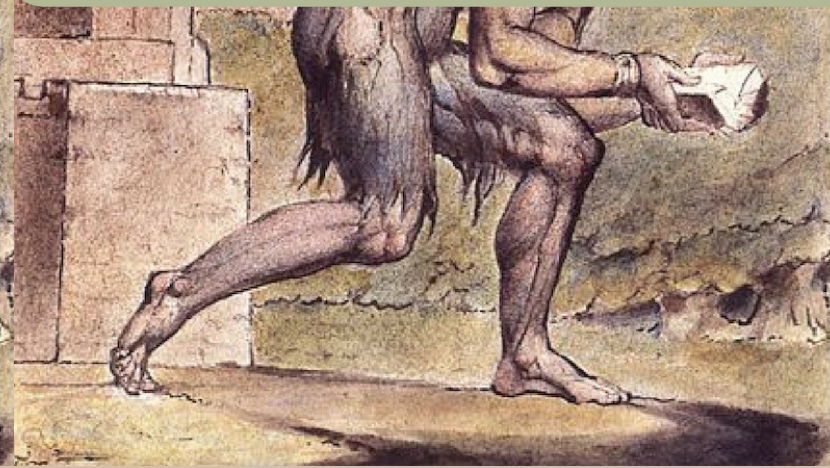
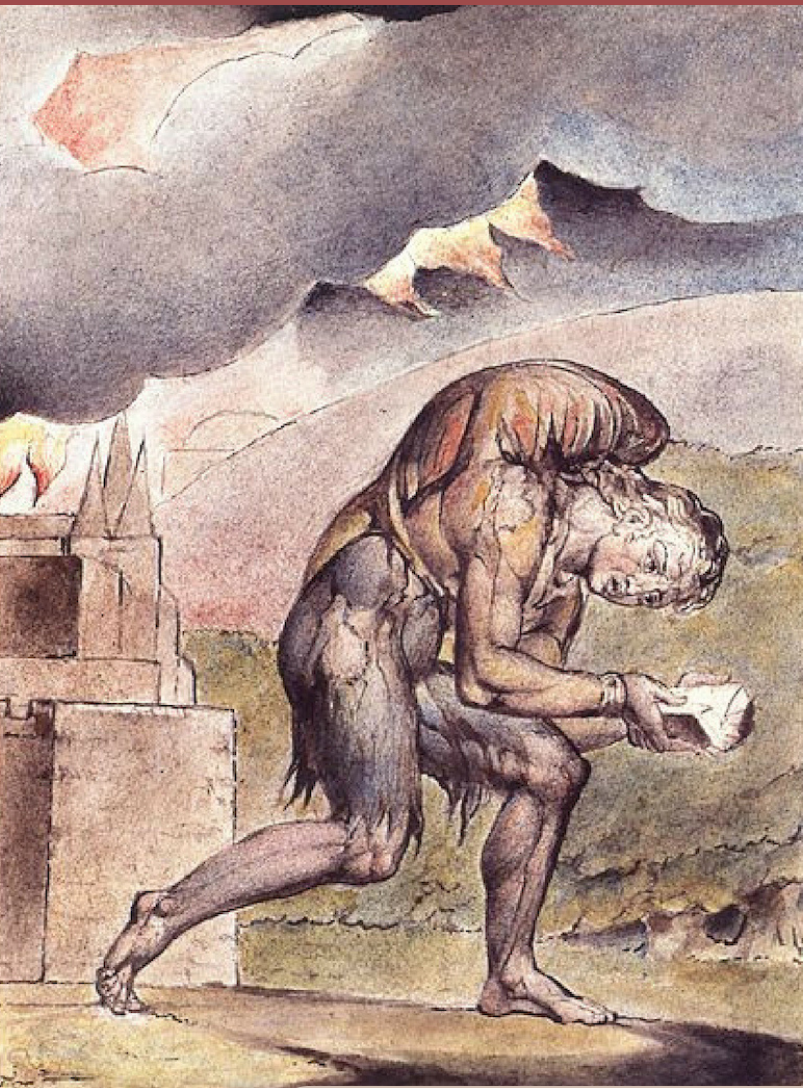
When motivating public moral engagement in climate crisis, are the solutions being offered those that the planet will actually “register” or “notice” on a global scale? If not, what kinds of “media interventions” do we need to be making and how? Course content will include discussion of media interventions as moral interventions, media activism for social change, eco-media responses by religious communities and organizations, participatory digital culture, and the challenges of addressing environmental crisis in the distraction economy and what has been called the “post-truth era.” Students will have the opportunity to learn by doing, proposing and crafting their own environmental media interventions as the course’s final project.

RELIGION AND LITERATURE

REL 374-21

MW 9:30-10:50am

Claire Sufrin



In this class, we will explore the intersection of religion and literature through three case studies. First, we will consider the use of a scriptural story as a foundation for theological reflection. This case study will focus on Søren Kierkegaard's *Fear and Trembling*, where the philosopher retells the story of the Binding of Isaac (Genesis 22) and casts Isaac's father Abraham as the Knight of Faith. In our second case study, we will consider the connection between narrative and theology from another perspective by reading Marilynne Robinson's novel *Home*, a retelling of the Prodigal Son parable found in the Gospel of Luke. Finally, our third case study will consider the theological argument of *The Messiah of Stockholm* by Cynthia Ozick. The syllabus also includes essays by theorists of religion and literature; we will bring their arguments into conversation with the texts we are reading. Reading essays by Robinson and Ozick in particular will also allow us to address questions of authorial intention and reader response.

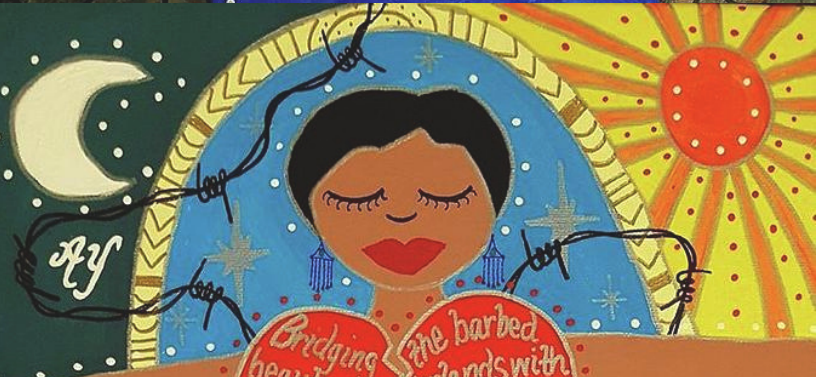
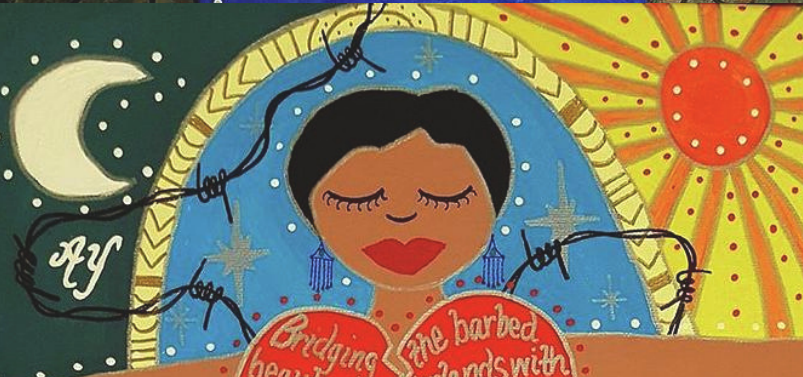


FEMINIST SPIRITUALITY

REL 379-22

MW 12:30-1:50pm

Ashley King



This course explores feminist religion and spirituality as a locus of care, community, reflection, ritual, and cultural memory. Feminist studies of religion have frequently assumed a secular framework that sees religion as a barrier to liberation. However, many feminists have issued transformative critiques of patriarchal authority from within religious institutions. Others have left their religious communities behind to forge new spiritual definitions and practices. This class incorporates these approaches through readings in feminist theory, theology, and popular media such as memoirs, manifestos, and zines. The class centers BIPOC, lesbian, and trans feminist voices, with particular attention to the works of Gloria E. Anzaldúa and Audre Lorde. Counts towards Religion, Sexuality, and Gender (RSG) religious studies major concentration.



RACE, SEXUALITY, AND RELIGION

REL 379-23 /
GNDR_ST 382-23 /
AF_AM_ST 380-23
MW 9:30-10:50am
Ahmad Greene-Hayes



This course examines the co-constructed histories of religion, sexuality, and race in the Americas. Drawing upon foundational and newer works in the field, we will explore how the construction of these categories, rooted in biological essentialism, has had immense consequences for the enslaved and her descendants, indigenous peoples, other people of color, and women, queer, transgender, and gender-nonconforming individuals. The historical record shows that individuals born cisgender male and socialized as men, namely white heterosexual men, have historically and contemporaneously dominated and controlled the North Americas and the globe. They have upheld their hegemonic and institutional power by wielding the social constructions of “gender” and “sexuality” to their benefit, often using religion, and specifically white Christianities, biblical fundamentalism, and “religio-racial race making” to regulate sexual bodies gendered and understood as non-white and non-man. This course examines the interconnected histories of race, sexuality and religion in the Americas through the vantage point of African American Studies, and specifically Black Queer Studies, and charts the construction of these categories and how racialized people—both within and beyond religious institutions—have resisted and challenged their centrality. Counts towards Religion, Sexuality, and Gender (RSG) religious studies major concentration.

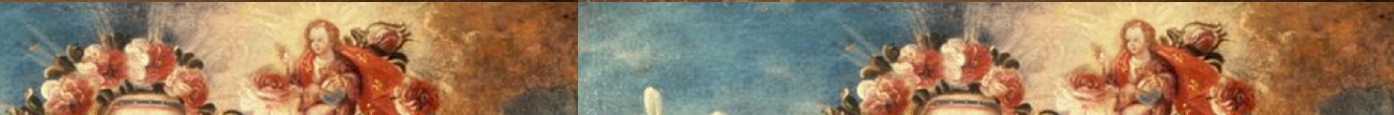


CATHOLICISM IN THE AMERICAS

REL 386-23 / HIST 393-32

TTh 3:30-4:50pm

Paul Ramírez



Apparitions, moving crucifixes, miraculous cures – these and other aspects of Catholicism have long posed intellectual and methodological challenges for scholars of the past. Participants in this course will explore expressions and artifacts of Catholicism in Latin America (the former colonies of Spain and Portugal), with special attention to the various texts, objects, and living communities that have allowed scholars to make sense of religious practice and experience. We will consider ways of thinking and writing about religion, with emphasis on recent developments and interdisciplinary exchanges, as well as reasons for paying attention. How has an appreciation of the human and divine, sacraments, saints, lay associations, and ritual specialists illuminated topics of historical study, including slavery, gender, migration, labor regimes, colonialism, nationalism, and of course, religion?



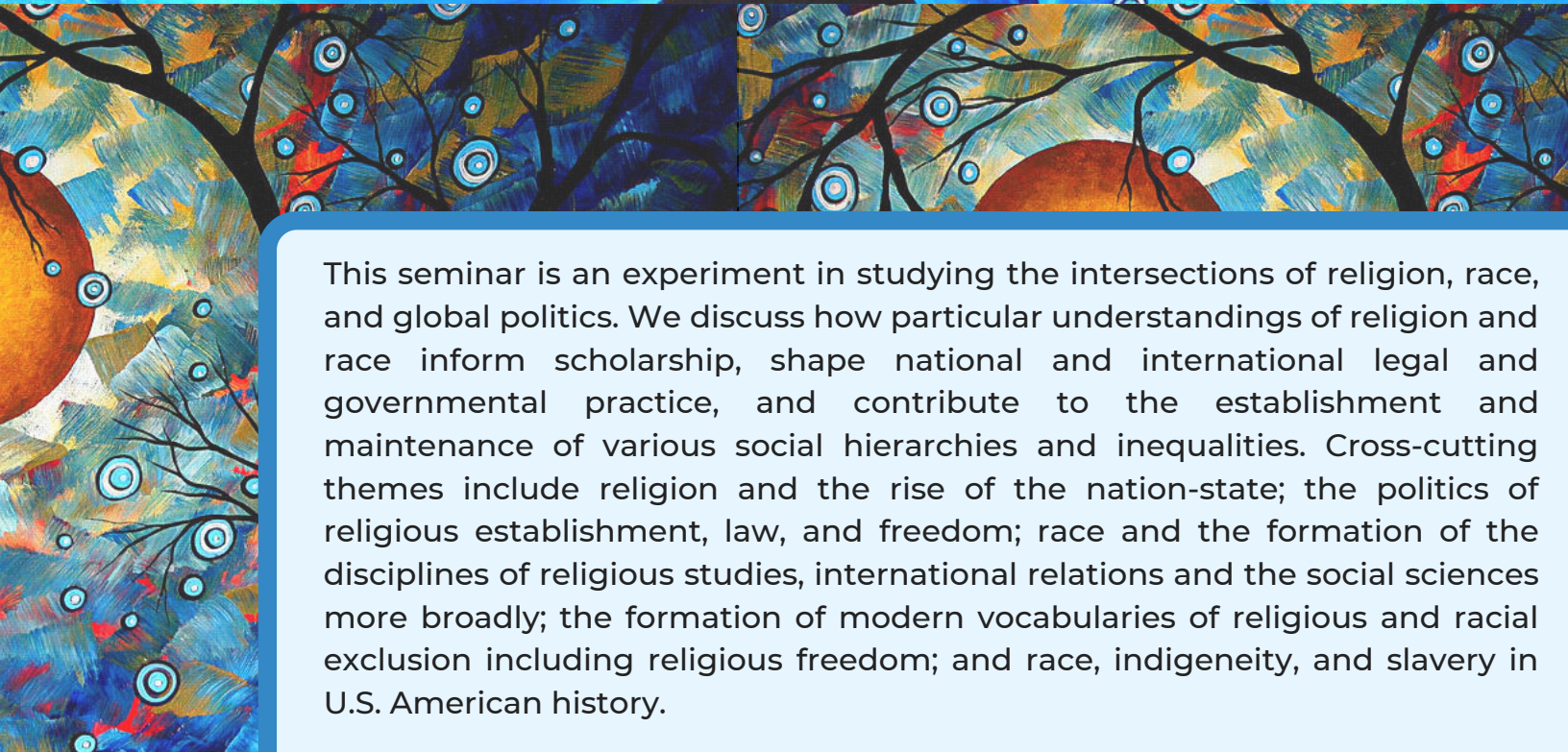
RELIGION, RACE & POLITICS: GLOBAL AND IMPERIAL PERSPECTIVES

REL 471-20 /

POLI_SCI 490-23

F 9:00-11:50am

Elizabeth Shakman Hurd



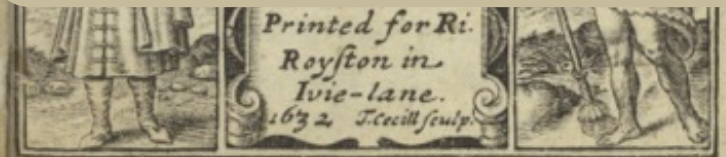
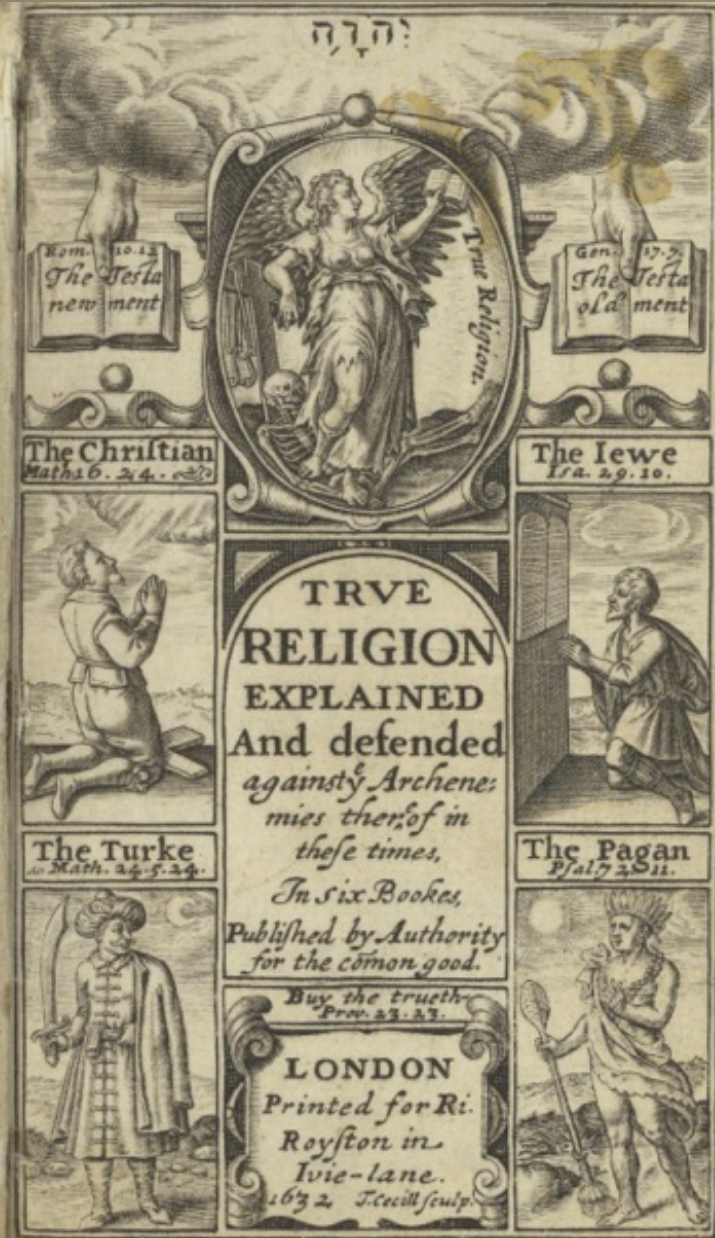
This seminar is an experiment in studying the intersections of religion, race, and global politics. We discuss how particular understandings of religion and race inform scholarship, shape national and international legal and governmental practice, and contribute to the establishment and maintenance of various social hierarchies and inequalities. Cross-cutting themes include religion and the rise of the nation-state; the politics of religious establishment, law, and freedom; race and the formation of the disciplines of religious studies, international relations and the social sciences more broadly; the formation of modern vocabularies of religious and racial exclusion including religious freedom; and race, indigeneity, and slavery in U.S. American history.

THEORIES AND METHODS

REL 481-2-20

W 2:00-4:50pm

Brannon Ingram



This course aims to provide a genealogy of the category of religion in European history and explores how the category became appropriated, debated, and/or contested in a variety of contexts beyond Europe. It gives particular attention to ways that the category migrated within, and was mediated by, colonial and imperial networks, with a particular focus on Asia and Asian diasporas. It continues by examining recent debates about secularity as a discourse that attempts to draw boundaries between 'religion' and not-religion ('culture', 'politics', 'superstition', and so on), and of ways that the category of religion was/remains imbricated in notions of race.