**SPRING 2019: INTRODUCTORY COURSES IN THE COMPARATIVE STUDY OF RELIGION**

***Designed for undergraduates new to the study of religion***

**RELIGION 22: Interpreting Humanity, Interpreting Religion**

Nicholas Boylston

TBD; Lecture

*This course is a gateway to the Study of Religion, presented against the backdrop of a larger question: What is the purpose of the humanities, conceived globally, in the 21st century? While examining the interdisciplinary possibilities of the Study of Religion for thinking about what it means to be human in a holistic way, we will each endeavor to refine our own interests in and commitments to fundamental questions of the humanities. Core problematics in the Study of Religion and in the humanities more broadly will be considered, such as: How should we go about understanding and representing another culture or tradition in a way that is both accurate and ethically sound? In what ways can human potential be cultivated, and what roles have doctrines, myths and rituals played in this process across cultures? How are human ideas and practices rooted in history, tradition and context? What is religion, and how is it effectively studied in a non-confessional way? In the course of investigating these problematics we will recognize the ways in which we must each, individually, clarify why we study what we study and where we stand when we do so.*

*This course is designed for freshmen and sophomores, to help individuals explore the possibilities and prospects of a vocation in the humanities. Readings will include primary texts in translation drawn from traditions across the globe, as well as selected secondary literature.*

**REL 46: The Letters of Paul: Ethnicity, Sex, Ethics, and the End of the World**

Laura Nasrallah

TBD; Lecture + Section

*This introductory course focuses on 1) the Pauline epistles in their first-century sociopolitical context, and their earliest interpretations; 2) recent trends in Pauline studies, including feminist and postcolonial interpretation, the New Perspective, and European philosophical treatments (Badiou, Zizek). Special attention will be given to ideas of the gendered/enslaved body and its potential for transformation and pollution, ethnicity in the Roman world, the relations of communities to Roman imperial power, and views of time and the impending eschaton. (fulfils Gen Ed: Aesthetic and Interpretive Understanding, Culture and Belief, Study of the Past)*

**REL 1006: Religion and Literature: An Introduction**

Anne Monius

MW 9-10:15 a.m.; Lecture + Section

*This course introduces students to the cross-cultural study of religion and literature, considering both the literary dimensions of religious texts and the ways in which literature shapes its readers religiously, spiritually, and morally.*

**CB 19: Understanding Islam and Contemporary Muslim Societies**

Ali Asani

TBD; Lecture + Section; Islam

*This introductory course focuses on 1) the Pauline epistles in their first-century sociopolitical context, and their earliest interpretations; 2) recent trends in Pauline studies, including feminist and postcolonial interpretation, the New Perspective, and European philosophical treatments (Badiou, Zizek). Special attention will be given to ideas of the gendered/enslaved body and its potential for transformation and pollution, ethnicity in the Roman world, the relations of communities to Roman imperial power, and views of time and the impending eschaton.*

**CB 60: Religion in India: Text and Tradition in a Complex Society**

Diana Eck

MWF; 11:00 am – 12:00 pm; Lecture + Section

*An exploration of the classical texts, spiritual teachings, epic narratives, and religious movements that have shaped a complex civilization for some three thousand years, from the Indus Valley to today. Readings in primary sources – Vedas and Upanishads, Buddhist and Jain teachings, the Mahabharata and the Bhagavad Gita, Bhakti and Sufi poets, Sikh gurus and Muslim kings. Attention to the creation of a rich and composite civilization and the ways in which these sources continue to be of significance to the understanding of modern India.*

**CB 33: East Asian Religions: Traditions and Transformations**

James Robson

TTh 1:30-2:45 p.m.; Lecture + Section

*This course provides an introduction to the study of East Asian religions. It covers the development of Buddhism, Daoism, Confucianism and Shinto. It is not a comprehensive survey, but is designed around major conceptual themes, such as ritual, image veneration, mysticism, meditation, death, and category formation in the study of religion. The emphasis throughout the course is on the hermeneutic difficulties attendant upon the study of religion in general, and East Asian religions in particular.*

**ModMdEast 100: Introduction to the Modern Middle East**

Malika Zeghal

TBD; Lecture + Section

*An introduction to Middle Eastern Studies focusing on the modern period (19th and 20th centuries). Lectures will be broadly sequenced according to historical chronology but will be thematically organized. They will provide some historical context for each topic examined, as well as present specific examples through primary sources, visual sources, and numerical data when relevant.*

*This course is designed to give students an overall good grasp of the history of the modern Middle East and of some of the major themes in modern Middle Eastern Studies. Students will critically engage with some of the most important topics that resonate in that area of the world. We will cover topics such as reformism, economic development, colonialism and nationalism, authoritarianism and democratization, sectarianism, culture, gender, literature and the arts, as well as the role of religion in politics. Most of these topics, in one way or another, will speak to the construction of nation-states in the Middle East and to the challenges they have been confronting.*

*This is not a survey course. In particular, it will not be exhaustive in its coverage of the region in space or time, and in its coverage of topics. Students in search of a specific topic, country, or period are strongly encouraged to take a look at the syllabus prior to enrolling to make sure their specific interests will be covered. Assigned readings will consist of primary and secondary sources. Students will be exposed to first-hand accounts by protagonists in the history of the Middle East (primary sources) as well as to the diversity of approaches that the scholarly literature (secondary sources) has taken across disciplines, e.g. anthropological studies, quantitative analysis, philology and textual studies. The larger aim of the course is to develop students’ critical thinking in dealing with the history, cultures, politics, and political economies of the contemporary Middle East. Open to all undergraduate and graduate students. There are no prerequisites for this course.*

**ER 20: Conduct of Life in Western & Eastern Philosophy**

Michael Puett

W 12-2:45 p.m.; Lecture + Section

*A study of approaches in the philosophical traditions of the West and the East to the conduct of life. Philosophical ethics has often been understood as meta-ethics: the development of a method of moral*

*inquiry or justification. Here we focus instead on what philosophy has to tell us about the first-order question: How should we live our lives?*

**Eng 190n: Writing Nature: Creativity, Poetry, Ethics, Science**

James Engell

MW 1:30-2:45 p.m.; Lecture + Section

*What can writing tell us about nature and the relation of humans to it?  Readings in William Wordsworth, Henry David Thoreau, John Muir, John Burroughs, Aldo Leopold, and Rachel Carson, who form a tradition blending poetry, ethics, and science.  Additional nature and conservation writing (e.g., Susan Fenimore Cooper, Theodore Roosevelt), recent poets (e.g., Gary Snyder, Mary Oliver), and prose writers (e.g., Annie Dillard, Bill McKibben, Barbara Kingsolver, Wendell Berry).  Assignments include creative work and field notes as well as critical essays.*

**REL 1400: Introduction to the New Testament**

Karen King

TTh 10:30-11:45 a.m.; Lecture

*The course will address the questions: What is the New Testament?  What work does the New Testament do?  We will examine various approaches including scripturalizing, minority Biblical criticism, and historical criticism.  Topics include teachings of/by/about Jesus, Jews and Christians, empire and colonialism, the roles of women, Roman and US slavery, the politics of storytelling and canon formation, heresy, and sexualities/masculinities/gender.*

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**FRSEMR 34C: The Problem of Evil and the Nature of Human** **Freedom**

Courtney Lamberth

Th 3:00 – 5:00

Common sense seems to confirm the reality of evil.  From the genocides of the 20th century to the homicides that fill our daily news, evil seems to be a category of ordinary language and experience.  But what do we really mean when we use the word “evil” to describe a person, an action or an historical event? Why does the word pack an emotional punch that other terms do not?  The term “evil” seems to point to an incomprehensible quality that marks the limits of human understanding and control.  Theologians, philosophers and poets have long struggled with these limits, drawing on their deepest imaginative powers in writing about the meaning and consequences of evil.  This course will consider key texts in Western philosophy, theology and other literary forms that have sought to frame the question and offer readers avenues for responding to the problem of evil.

**SPRING 2019: INTERMEDIATE COURSES IN THE COMPARATIVE STUDY OF RELIGION**

*Previous course work in the study of religion recommended*

**REL 1255: Selected Works of Twentieth Century Jewish Theology**

Jon Levenson

TTh 10:30-11:45 a.m.; Lecture

*A close reading of selected works of Jewish theology from the twentieth century, with special attention to the questions of God, Torah, and Israel in light of modernity the challenges and opportunities that it presents with regard to traditional Jewish practice, belief, and identity. Authors read will be drawn mostly from the following: Baeck, Buber, Rosenzweig, Kaplan, Soloveitchik, Heschel, Leibowitz, Fackenheim, and Wyschogrod.*

**REL 1816: Ismaili History and Thought**

Ali Asani

W 3-5:45 p.m.; Seminar

*This course explores the doctrines and practices of the Ismailis, adherents of a minority branch of Shia Islam that recognizes the continuation of religious authority after the Prophet Muhammad through a particular line of his descendants known as the Imams. Focusing on their historical evolution and manifestations in diverse political, cultural and social contexts, the course will consider three major communities: the Nizari Ismailis (in Syria, Iran, Central Asia, and South Asia); the Tayyibi (Daudi Bohra) Ismailis (in Yemen and South Asia) and the Druze (in Syria and Lebanon). Principal themes to be considered include conceptions of the Imamah and notions of authority, messianic doctrines, philosophy, ritual practice and devotional traditions. The course will also briefly consider the contemporary situation of these communities as minorities in North America and Europe.*

**REL 1543: Nineteenth Century Religious Thought: Theology and the Critique of Religion**

David Lamberth

MW 10:30-11:45 a.m.; Lecture

*The nineteenth century formulated many of the questions and frameworks that continue to dominate theology and religious reflection in the West. This course considers the developing interplay between modern Christian theology (primarily continental) and the principal philosophical and social critiques of religion in the nineteenth century. Topics include human nature, religion, the divine-human relationship, religious knowledge, the social, and historicity. Readings from Lessing, Kant, Schleiermacher, Hegel, Marx, Feuerbach, Kierkegaard, Nietzsche, Harnack, and Troeltsch.*

**REL 1736:** **Forms of Life: Buddhist Ethics for a Posthuman World**

Janet Gyatso

TTh 10:30-11:45 a.m.; Lecture + Section;

*This course will bring Buddhist ethics into conversation with contemporary “posthuman” studies.  It will take as its starting point Buddhist scriptural sources that explore notions of life (āyuḥ and related terms), compassion, interdependence, and karma, and attempt to think these through in light of current questions in interspecies ethics and connected issues around life on this planet.  In so doing it will draw upon Buddhist and/or contemporary critical theory in such diverse areas as history of medicine, animal studies, continental philosophy, biopolitics, systems of bodily and moral cultivation, etiquette, aesthetics, and the phenomenology of perception -- all in service of developing a virtue ethics for a posthuman future.  The course resources will also include video materials.*

**REL 1447: From Saint to Witch** **: Female Spirituality in the European Middle Ages**

Racha Kirakosian

T 2:15-3:30 p.m.; Seminar

*This course deals with the forms of spirituality that were associated with women in the Middle Ages. Considering the history of spirituality as “the study of how basic religious attitudes and values are conditioned by the society within which they occur” (Caroline W. Bynum), the course takes male-dominated debates of female spirituality and sanctity into account. It deals in particular with mysticism but also looks at other forms of religious life. This course also covers theological questions such as the gender of the soul. Primary sources (with translations) include texts by Meister Eckhart, Mechthild von Magdeburg, Bridget of Sweden, and Jean Gerson as well as sculptures, relics, and other objects. Theoretical readings comprise works on gender and body studies.*

**REL 1512: Cities on a Hill: Images of America as a Redeemer Nation, 1630-present**

Catherine Brekus

T 12 - 2 p.m.; Seminar

*Beginning with John Winthrop's 1630 speech, "A Model of Christian Charity," and ending with the 2012 presidential election, we will examine images of America as a city on a hill. We will ask several questions: How and why have Americans conceived of the nation in sacred terms? How have religious images of the nation developed and changed over time? What are the implications of America's "civil religion"? We will discuss the Puritan idea of a national covenant, the millennial rhetoric of the American Revolution, defenses of manifest destiny, the sacrificial theology of the Civil War, religious and political rationales for global missions, the rise of the Christian Right, and presidential invocations of America as a city on a hill. We will also examine how women's rights leaders, abolitionists, and civil rights activists both critiqued and appropriated the image of America as a city on a hill.*

**REL 1474: Christian Ethics, Persuasion, and Power II**

Mark Jordan

T 12-2 p.m.; Lecture

*Teaching ethics—or writing about it—can be a powerful effort at life-changing persuasion.  Early Christians wrote in this way against older religious laws or rites but also in competition with philosophical curricula for soul-shaping.  This course reads some exercises in ethical persuasion from Christianity’s philosophical competitors: Plato, Aristotle, Epictetus, the Cynics.  It juxtaposes these with early and medieval Christian authors that want to surpass the philosophers in persuasive power: Gregory of Nyssa, Augustine, the desert ascetics, Alan of Lille, Bonaventure, Thomas Aquinas, Marguerite Porete.*

**REL 1812: Islam and Religious Diversity**

Nicholas Boylston

TBD; Seminar

*The problem of religious diversity recurs in all of the major branches of Islamic thought and appears in complex permutations in diverse cultural contexts. Focusing primarily on pre-modern Islam, this course invites students to investigate perspectives on the religious other in the Quran, Islamic law, theology, philosophy and Sufism. In the final portion of the course we will look at Muslim Spain, Mughal India, and the Muslim-Confucians of late imperial China as examples of how these complex dynamics played out on the ground. The larger aim of this course is for students to develop interpretive skill in dealing with the internal complexity of a number of Islamic discourses and contexts by pursuing a single problematic across them. To this end the course will be taught in seminar format and participants will be encouraged to engage creatively with primary and secondary sources to develop their own scholarly points of view.*

**HDS 2591 Faith in the Fire: Religious Public Intellectuals**

Jonathan Walton & Cornel West

W 7-9 pm;

*There is a rich history of faith leaders deploying their faith commitments in the public arena to promote progressive agendas and raise critical voices of dissent against the status quo. The aim of this seminar is to engage this tradition of faith-based public intellectuals.  We will pay particular attention to the writings and speeches of progressive faith leaders from various eras who tackled the interrelated injustices of classism, militarism, sexism, and racism.  Religious intellectuals engaged in this seminar include, but are not limited to, Maria Stewart, Dorothy Day, Abraham Joshua Heschel, Pauli Murray, Reinhold Niebuhr, and Oscar Romero.*

**REL 1448: Mystical Theology**

Amy Hollywood

M 3-5 p.m.; Lecture

*This course will examine the history of mystical theology in early and medieval traditions of Christianity. Through a close reading of primary texts in translation students will engage questions of divine mystery, transcendence, and hiddenness; the practice of affirmation (kataphasis) and negation (apophasis); mystical union; and the limits of language.*

**REL 1326: Holy Laughter: Humor, Satire, and Joy in Religion**

Kimberley Patton

Th 3-5 p.m.; Seminar

*Under the parasol of "laughter," this seminar will offer a comparative encounter with the role of humor, satire, and joy in a wide range of religious narratives and practices.  The final research project will allow students to explore topic of interest to them.*

**CompLit 137: Child Sacrifice, Pros and Cons: The Binding of Isaac in Jewish, Christian, Islamic, and Modern Literature**

David Stern

TTh 10:30-11:45 a.m.; Seminar

*Child Sacrifice-- specifically, the story of the parent’s sacrifice of the first-born child-- lies at the heart of Western religion and culture. The Biblical narrative in Genesis 22, known as the Binding of Isaac, is one of the most famous and problematic tales in the Bible. The same narrative is foundational to Christianity. Later Jewish tradition has interpreted the Biblical text in countless ways from the ancient period down to the present day. The narrative figures prominently in Islam from the Qur’an on. And the Biblical story has been criticized and critiqued since the Middle Ages as a barbaric narrative. Recent works have blamed it for the ubiquity of child abuse in Western society, and it has become a ubiquitous motif of anti-war and protest poetry all over the world. This course will use the interpretive career and literary history of Genesis 22 as a lens through which to study the place of this foundational narrative in Western culture.  
Readings will include Biblical texts, Euripides’ Iphigeneia in Aulis, Philo of Alexandria, ancient Jewish sources, the New Testament, St. Augustine and other Christian exegetes, the Qur'an and later Islamic traditions, Kierkegaard’s Fear and Trembling, Martin Buber, Kafka, Bob Dylan, Yehuda Amichai, and Leonard Cohen, among many other modern writers and poets.*

**REL 1587: Religion and Race in the United States**

Todne Thomas

T 12-3 p.m.; Lecture

*Religion and race mediate contested social memberships.  Religious imaginaries often possess power through their association with eternal and transcendent truths.  Racial identities have existed as powerful social taxonomies because they are believed to be fixed, innate, and biologically-determined. Thus, religious and racial phenomena are powerfully imagined as somehow existing beyond the realm of the social.  When set in the context of the United States—a society that is self-referentially exceptional and multicultural but that is informed by hegemonic and colonial white Anglo-Saxon Protestant cultural norms—the critical, deconstructive study of religion and race emerges as a complex yet significant intellectual project.  This new intermediate class examines how religion and race intersect in the United States from the nineteenth century until the present.  Through our shared analysis of texts that straddle a number of disciplines and genres, we will explore how religion and race mutually inform shared understandings of socio-political belonging, hierarchy and boundaries, recuperative institutional projects, and structural and personal identities.*

**REL 1084: Encountering Motherhood: Sacred Histories**

Kimberley Patton

W 3-5 p.m.; Seminar

*Childbearing, pregnancy, and motherhood, and the uncanny bond between mother and child have been focal themes in the history of human religiosity since the Paleolithic period. This seminar considers the complex subject of motherhood through case studies in religion, ritual, and the archaeology of ideas from Neolithic Anatolia, Ancient Greece, Eastern Christian and Buddhist traditions, and Finnish epic. We will also read contemporary analytical works in religion, sociology, anthropology, art history, and literature.  Limited to 15 by application to the instructor only at the first meeting of the class.*

**HISTSCI 203: Knowledge on the Move**

Ahmed Ragab

TBD; Seminar

*How did people understand nature in the Middle Ages? Is “premodern science” a contradiction in terms? What does it mean for science to be “religious”? How did medieval “Western” and “Islamic” civilization differ? Where and in what ways did they interact, and how did knowledge circulate between them? This course offers a new account of the history of medieval science in Europe and the Middle East.  Rejecting the traditional narrative that treats Arabic science only as a “bridge” between the achievements of Greek antiquity and the Scientific Revolution, we will study western Eurasia and northern Africa as a region with a long shared history, unified by the circulation of people, objects, and ideas. In the process, we will call into question the larger conceptual framework opposing “East” (in the sense of Muslim civilization) and “West” (in the sense of Latin Christian civilization). We will also explore the ways in which the perspectives of Islam, Judaism, and Christianity led their practitioners to emphasize differing aspects of the bodies of knowledge that they jointly inherited from the ancient world.*

**REL 2561: Transcendentalism & Nature**

Charles Stang and Dan McKanan

W 3-5 p.m.; Seminar

*The Transcendentalist movement of the nineteenth century is often credited with inaugurating the American environmental movement—in part, paradoxically, because Transcendentalists stressed the primacy of the spirit in what they regarded as a troublingly materialistic age. This seminar will explore significant writings about nature by Ralph Waldo Emerson, Henry David Thoreau, Margaret Fuller, John Muir, and others, alongside recent texts connecting them to environmental philosophy, the new materialisms, and the study of western esotericism.*

**HDS 3725: What’s Love Got To Do With It: Love Poetry of the Middle Ages and Early Modernity**

Luis Girón Negrón

MWF 9-10:15 a.m.; Seminar

*Does love have a history? This course will explore a particularly rich, multisecular episode in the literary history of this emotion: the efflorescence and varieties of love poetry, both lyrical and narrative, in Europe and the Middle East from the Middle Ages through the 16th century. Weekly discussions will center on close readings of selected love poems and versified narratives from a variety of literary traditions, including: Provençal troubadour lyric; French chansons, the Germanic Minnesang and the Galician-Portuguese cantigas (the question of amour courtois); Ibero-Romance and colloquial Arabic jarchas; the Italian dolce stil novo; the Petrarchan sonnet and its early modern heirs in Portugal, England and Spain; Arabo-Andalusian and Hispano-Jewish qaṣā’id and muwashshaḥāt, medieval Latin love lyric; Persian Sufi and Christian mystical love poetry; Dante’s Vita nuova; and selections from two other erotological classics in narrative verse, Libro de buen amor and Roman de la Rose. Discussions will be framed by an overview of both premodern discussions on love – how love is conceptualized at the intersection of philosophy, theology and medicine by Jewish, Christian and Muslim thinkers– and contemporary scholarly debates on the origins and development of medieval love literature.*

**HDS 2861: Religion and World Politics: Connections and Collisions**

J. Bryan Hehir

MW 2:45-4:00 p.m.; Lecture

*This course will examine from a historical and analytical perspective, the role of religion in the modern state system: its place, its absence and is recent resurgence.*

**HDS 2853: The Politics and Ethics of the Use of Force**

J. Bryan Hehir

TTh 2:45-4 p.m.; Lecture

*The course will examine normative discourse about the use of force. Primary attention will be paid analytically and historically to the "Just War/Just Defense" ethic. Reading and lectures will assess the ethic in light of challenges to it from the tradition of nonviolence and from the nature of  modern warfare.  The ethic will be tested in light of distinct challenges posed by weapons of mass destruction, humanitarian military intervention, and response to terrorism.*

**REL 1083: Religion and Family**

Todne Thomas

W 3-5 p.m.; Seminar

*Religion and family are contested concepts that become politicized as they are mobilized and debated in the public sphere.  Religion and family are also often depicted as separate forms of social organization.  This course explores the ways in which religious and familial concepts, institutions, and relationships intersect to shape the lived experiences of religious participants who create and imbue their relationships with social and sacred significance.  In particular, we will examine how rituals, practices, and meanings surrounding sexuality, marriage, parenthood, siblinghood, and genealogy become important signifiers of religious identity and membership. Our discussion of these case studies will also open up broader conversations about the politics ethnicity/race, gender, sexuality, fundamentalism, and trans/nationalism and their imprint on modes of religious and spiritual belonging.*

**REL 1095: Ritualization and Transitional Phenomena**

Michael Jackson

T 12-2 p.m.; Lecture

*The focus of this course is less on institutionalized rituals, viewed as framed and identifiable forms of social action, than on ritualization - on the everyday strategies, tactics and routines of 'playful' and 'magical' action whereby people manipulate words, gestures, emotions, bodies, objects and images in an effort not only to control and comprehend their relationship with the world but to change the way the world appears to them, particularly in times of separation and transition, change or crisis. Like play and fantasy, the process of ritualization is an intrinsic aspect of everyday life, evident in the ways human beings compose stories, furnish and clean their home-spaces, cook and eat meals, read a newspaper, court, joke, argue, mourn, give gifts and converse. Crucial to all these actions is the process of transferring or projecting thoughts and emotions onto non-immediate objects or persons in an attempt to symbolically or vicariously grasp and transform confusing, contradictory or chaotic inner experiences.*

**REL 1554: The Religious History of American Women**

Ann Braude

TBD; Seminar

*The numerical dominance of women in most religious groups is the point of departure for an exploration of American history focusing on the interrelation of gender systems and religious world views. Topics include witchcraft, African American women evangelists, ideologies of domesticity, and the relation of gender to religious dissent, among others. The course emphasizes historical research methodology using gender as a category of analysis.*

**REL 1658: On the Jesuits in India: Missionaries, Pioneers, Scholars**

Francis X. Clooney

W 3-6 p.m.; Seminar

*This seminar explores the Jesuit missionary tradition in India, from Francis Xavier’s arrival in Goa in 1544, to great innovators such as Roberto de Nobili, Constantine Beschi, and (in Tibet) Ippolito Desideri, the cautious schoolmen of the 19th century, up to the work of the Belgian Jesuit scholars in Bengal in the early and mid-20th century – and finally, the Indian Jesuits who now lead the way. Background attention will be given to the wider Jesuit mission in Asia, but the focus will be on India. Emphasis will be on primary sources read in English, with interest in the historical and theological dimensions of the interreligious encounters, the nature and purpose of Jesuit interreligious scholarship, the theology generated by Jesuit missionary scholars, and the problems accruing to missionary work and its complicity in empire. Key too is the response to the Jesuits by Indian religious intellectuals across the centuries.*

**Spring 2019: Advanced Courses in the Comparative Study of Religion**

***Instructor’s permission required for enrollment***

**REL 2810: Islamic Institutions - Middle East & Beyond: Modern Transformations & Debates (19th-21st centuries)**

Malika Zeghal

M 12-2 p.m.; Seminar

*This graduate seminar explores the transformation of Islamic institutions in the modern period, such as religious endowments (Awqaf), sharia courts, and Islamic education. We will engage with the historiography of these institutions and with primary sources in Arabic that will help us open new paths for research.*

**GER 207: Digital Medieval Mary Magdalene: Paleography and Text-Editing**

Racha Kirakosian

T 9-11:45 a.m.; Seminar

*The goal of this course is two-fold: in terms of research results, we will work on an interactive online edition of a medieval Mary Magdalene legend transmitted in the Lower Rhine area; in terms of teaching practice, it will train graduate and undergraduate students in paleography, editing, and coding. Source material includes Medieval Latin, Middle Dutch, and other medieval Germanic dialects*

**HDS 3368: Islam, Modernity and Politics**

Ousmane Oumar Kane

F 9-11a.m.; Seminar

*The aim of this seminar is to study the evolution of Islamic thought and political practices in Muslim societies from the 19th to the early 21st centuries. Attention will be devoted to the patterns of interaction between the Muslim World and the West because it is our assumption that these patterns contribute to influence ideological formations and modes of religious/political mobilizations in the Muslim World. By the end of the eighteenth century, much of the Muslim World was in "decline" whereas European imperial powers, mainly France and Great Britain, were on the rise. The course will explore the response of Muslim societies and intellectuals to the rise of European prominence. The major 19th century reformist movements that appeared in the Muslim World will be discussed, ranging from movements advocating mild reform to those rejecting all influence of "Western civilization" and advocating a return to the Tradition of Muhammad. In the twentieth century, virtually all the Muslim World came under European colonial domination. During colonial rule and after, the Muslim world experienced major transformations which affected the nature and administration of law, politics and society. It is in this context, that the new Islamic revival that some have called "Islamism" was articulated as an alternative to Westernization. The course will address the rise of contemporary "Islamism," as an alternative to Western domination and modernization/Westernization. The major theorists of political Islam as well as the different trajectories of "Islamism" in diverse Muslim societies will be covered. The impact of political Islam in the West will also be addressed. The final part of the course will assess the trajectories of political Islam and address the ongoing debates on post-Islamism, secularism and modernity. Jointly offered in the Faculty of Arts and Sciences as Islamic Civilizations 170.*

**REL 1441: Greek Exegesis of 1 Corinthians**

Laura Nasrallah

T 12-1p.m.; Lecture

*The course is devoted to close reading and interpretation of 1 Corinthians. Discussion of the Greek text of 1 Corinthians will focus on use of rhetoric and the socio-political and theological issues of the text. This course also fulfills the study of fourth semester Greek. If you have any concerns about your level of Greek, please contact the instructor.*

**REL 2865: Space and Time in South Asian Religions**

Anne E. Monius

T 3-5:45 p.m.; Seminar

*This course is designed as an intensive examination of South Asian conceptions of space and time and their importance for understanding religious thought and practice.*

**REL 2348: Archaeology and the World of the New Testament: Seminar**

Laura Nasrallah

Th 12-1 p.m.; Seminar

*The first half of the course introduces students to archaeological data from the Graeco-Roman world (inscriptions, architecture, sculpture, coins). The second half consists of seminars in Greece and Turkey during May and on-site meetings with archaeologists. Prerequisite: Some courses in early Christianity, the history of the ancient Mediterranean world, and/or Greek or Latin.*