

Courses

- 190. Internship and Thesis Seminar.** *Mr. Worthington.* Analysis of internship experience; readings on research methods, politics and ethics of research; development and design of senior thesis. Each fall.
- 191. Senior Thesis.** *Staff.* To be taken following successful completion of 190 and 195. Each spring.
- 195. Internship in Public Affairs.** *Mr. Worthington.* A 216-hour internship in a policy-relevant position in the private, non-profit, or the public sector. Each fall.
- 99/199. Reading and Research.** *Staff.* Prerequisite: permission of instructor. 99, lower-level; 199, advanced work. Course or half-course. May be repeated. Each semester. (Summer Reading and Research taken as 98/198)

RELIGIOUS STUDIES DEPARTMENT

Associate Professor Oona Eisenstadt, department chair
 Intercollegiate Coordinating Committee: Professors Espinosa (chair, CM),
 Dyson (HM), Eisenstadt, Jacobs (SC), Johnson (PZ)

Professors: Davis (CM), Irish¹

*Associate Professors: Eisenstadt, Espinosa (CM), Gilbert (CM), Humes (CM), Jacobs (SC),
 Kassam, Ng³, Parker (PZ)*

Assistant Professors: Dyson (HM), Michon (CM), Runions, Smith

The Religious Studies Major is a cooperative program offered jointly by Claremont McKenna, Harvey Mudd, Pitzer, Pomona and Scripps colleges. The program of study is designed to serve both as one focus of a liberal arts education and as a foundation for students planning to pursue the study of religion beyond the baccalaureate degree. Students may enroll in religious studies courses offered at any of the undergraduate colleges and advanced students may, with permission, enroll in master's-level courses in their area of specialization at Claremont Graduate University.

All students who decide to major/minor in religious studies should obtain a member of the religious studies department as advisor and plan their courses of study in consultation with their advisor.

While offering a broadly based and inclusive program in the study of religion for all liberal arts students, the Religious Studies Major affords the opportunity for more specialized work at the intermediate and advanced levels in, for example, particular historic religious traditions, geographical areas, philosophical and critical approaches and thematic and comparative studies. Students may choose such concentrations in consultation with their religious studies advisor.

The Department of Religious Studies recognizes the importance and legitimacy of personal involvement in the study of religion, but it does not represent or advocate any particular religion as normative. Rather, the aim is to make possible an informed knowledge and awareness of the fundamental importance of the religious dimension in all human societies—globally and historically. In addition to preparing students for graduate study in religion, the multidisciplinary nature of the major affords students intellectual training to enter a variety of fields and careers. Recent graduates are, for example, in schools of law, medicine and business. Others have careers in management, journalism and the media, college administration, primary and secondary education, government and health and social services.

¹On leave Fall 2009

³On leave 2009-10

The Religious Studies Major consists of 10 courses, as detailed below. Concentrations, worked out in consultation with the student's advisor, may consist of religious traditions (Asian, Western, Judaism), theme (philosophy of religion and ethics, gender and women's studies), historical period (e.g. religion in the contemporary period), geographical area (e.g. Middle Eastern studies, religion in the Americas), etc.

An interdisciplinary major in gender & women's studies (GWS) and religious studies is also offered (see GWS section of this catalog).

Language study appropriate to the specialized field and a period of study abroad when possible are strongly encouraged.

Concentrations. The following concentrations are offered by way of example to religious studies students. Abbreviations used in the course listings are indicated in parentheses.

- Historical religious traditions I, Asian (HRT I)
- Historical religious traditions II, Western (HRT II)
- Philosophy of religion, theology and ethics (PRT)
- Contemporary and women's studies in religion (CWS)
- Middle Eastern studies (MES)

Theta Alpha Kappa

Pomona College is a member of The Claremont Colleges' chapter of Theta Alpha Kappa, a national honorary religious studies society. Students are elected to membership on the basis of academic standing and regulations for eligibility established by the chapter and the national society. For further information, contact Professor Kassam.

Requirements for the Major in Religious Studies

The Religious Studies (RLST) Major encompasses both breadth and depth of study. Major requirements are:

1. One introductory course selected from 10 through 99
2. Four courses in a concentration at intermediate and advanced levels, chosen in consultation with the advisor
3. Two integrative courses: 180 and 190. It is recommended that 180 be completed prior to the senior year.
4. Two elective courses in religious studies outside the concentration
5. 191, Senior Thesis

Requirements for a Minor in Religious Studies

To complete a minor, a student must complete three courses in a concentration; two elective courses outside the concentration (only one of these five courses may be at the introductory level); and 180.

Students may petition the chair of the department to take a specific major or minor course on a P/NC grading option. Students may also petition the chair to receive credit for religious studies coursework or project work completed during study abroad programs.

Courses

Religious studies (RLST) courses satisfy Area 3 of the Breadth of Study Requirements.

CM 10. Introduction to Asian Religious Traditions. *Mr. Michon.* Historical study of major Eastern religious traditions in India, China and Japan. Comparative methodology used to examine significant themes in each of these religious traditions. Each semester. (HRT I)

CM 15. Myth and Religion. *Mr. Michon.* Interrogates myth, and how it has been understood in ancient and contemporary societies. Offers a historical survey of various

- types of myths and the academic understandings of them. Models of understanding applied to myths from ancient Babylonian, Greek, Australian, Indian, and Native American traditions. A redefinition of myth is offered for students to apply this to contemporary discourse. Fall 2010. (HRT I and II)
- 16. The Life Story of the Buddha.** *Ms. Ng.* Studies the making of religious biography through the example of the historical Buddha Sakyamuni. Critically examines an array of textual and visual genres consisting of canonical and non-canonical Buddhist texts, visual manifestations, ritual enactments and film representations. These multiple perspectives will reveal the significance of the life/lives of the Buddha in the daily religious life of Buddhist communities. Next offered 2010–11. (HRT I)
- 20. The Biblical Heritage.** *Ms. Runions.* Critical introduction to the Bible, emphasizing comparative interpretation of the literature in its historical and religious context. Biblical text supplemented by secondary readings designed to illustrate different modes of interpretation. Fall 2009. (HRT II, MES)
- CM 21. Jewish Civilization.** *Mr. Gilbert.* Through readings from classical Jewish texts (Bible, Talmud, Midrash, philosophy, mysticism), popular literature (e.g., memoirs, short stories), and contemporary scholarship, the course explores the history of Jews and Jewish communities, major textual and intellectual traditions that have defined Jewish life, and the various constructions of Jewish identity articulated through its texts, beliefs, and practices. Fall 2010. (HRT II, MES)
- CM 22. Introduction to Western Religious Traditions.** *Mr. Bailey.* Drawing on historical and contemporary sources, this course is a study of major Western traditions, including Judaism, Christianity and Islam. Comparative methodology used to examine significant themes and issues in each religious tradition. Fall 2009. (HRT II, MES)
- CM 37. History of World Christianity.** *Mr. Bailey.* The history of Christianity from Jesus to the present. The origins of Christian doctrine, the canon of Scripture, orthodoxy vs. heresy, rise of the papacy, monasticism, scholasticism, mysticism, the Crusades, church-state debates, Catholic-Orthodox/Christian-Muslim/Christian-Jewish conflicts, the Reformation, missions, Protestant denominationalism, Christian liberalism, fundamentalism, Pentecostalism, liberation theology and struggles over indigenization, autonomy and colonialism in Africa, Asia and Latin America. Each fall. (HRT II, MES)
- 40. Religious Ethics.** *Ms. Eisenstadt.* What is ethics? To whom and for whom am I responsible? Where do these responsibilities come from? What do the various religious traditions of the world have to say about these questions? To what extent do they lay claim to the question of ethics, a question on which the philosophical traditions also have a lot to say? Do religious traditions generally say the same thing about morality, or do they differ on ethical fundamentals? In this course we begin to think about these difficult questions, through philosophy, religious text and literature. Fall 2009. (PRT)
- CM 41. Morality and Religion.** *Staff.* To be announced. (PRT)
- 42. The Art of Living.** *Mr. Smith.* Considers the possibility of a human life itself as a religious practice of aesthetic creativity. By tracking exemplars in the Western tradition in both art and theory, investigates the potential for living such a life successfully, the discipline required to do so and the hazards that it faces. Spring 2010. (PRT)
- CM 43. Introduction to Religious Thought.** *Mr. Davis.* A study of such concepts as creation, evil and the nature of God in recent and contemporary monotheistic traditions. Fall 2009.
- SC 60. Feminist Interpretations of the Bible.** *Mr. Jacobs.* Sampling from various literary families of the Bible, this course will carry out feminist analysis of biblical texts and explore their feminist interpretations and their political motivations. Through the exploration of different feminist perspectives, methods, contexts and social locations, the course will underline how these various factors shape feminist interpretations of the Bible. Next offered 2010–11. (CWS, HRT II)
- SC 61. New Testament and Christian Origins.** *Mr. Jacobs.* Students will examine the New Testament and other Christian literature of the first and second centuries in the

- context of the history, culture, religion and politics of the late ancient Mediterranean. The course will emphasize analytical reading, the varieties of early Christian expression and experience and key scholarly and theoretical issues. Fall 2009. (HRT II, MES)
- 80. The Holy Fool: The Comic, the Ugly and Divine Madness.** *Mr. Smith.* To be announced. (PRT)
- CM 84. Religion, Race and the Civil Rights Movement.** *Mr. Espinosa.* Examines the influence of religion on white supremacy and the civil rights movement in the US from the 1950s through the 1970s. Explores how religious ideologies, symbols, texts, and narratives were incorporated and employed as strategies and mechanisms for social change in the African American, Mexican American/Chicano, and American Indian civil rights struggles. Spring 2010. (CWS)
- SC 90. Early Christian Bodies.** *Mr. Jacobs.* This course we will explore physical religious behavior, understandings of the human body, and interpretations of bodily experience among early Christian men and women. The course will emphasize critical analysis of primary sources, secondary scholarship, and contemporary theoretical approaches concerning gender, sexuality, martyrdom, pilgrimage, asceticism, virginity, fasting and monasticism. Spring 2010. (HRT II, MES)
- SC 91. Heretics, Deviants and “Others” in Early Christianity.** *Mr. Jacobs.* How did the concepts of “correct” belief and behavior, as well as “heresy” and “deviance,” develop and exert authority out of the diversity in early Christianity? Topics include traditional and revisionist views of the nature of “orthodoxy” and “heresy,” social theory as a tool for interpreting ancient sources, the rhetorical “construction” of otherness, and the use of violence by ecclesiastical and civil authorities. Next offered 2010–11. (HRT II, MES)
- SC 92. Varieties of Early Christianity.** *Mr. Jacobs.* Through study of ancient texts and monuments, this course explores the diverse forms of Christianity that arose in the first six centuries C.E. We will pay particular attention to political, cultural and social expressions of early Christianity, including: martyrdom, asceticism, religious conflict (with Jews, pagans and heretics) and political ideology. Each fall. (HRT II, MES)
- SC 93. Early Christianity and/as Theory.** *Mr. Jacobs.* Why do scholars of early Christianity so often turn to theories developed in modern contexts, and why do modern theorists so often use ancient Christianity as a testing ground? We will examine this cross-fascination in the realms of sociology, anthropology, Marxism, psychoanalysis, feminism, postcolonialism and queer theory. Spring 2010. (HRT II)
- 100. Worlds of Buddhism.** *Ms. Ng.* An introduction to Buddhism as a critical element in the formation of South, Central, Southeast and East Asian cultures. Thematic investigation emphasizing the public and objective dimensions of the Buddhist religion. Topics include hagiography, gender issues, soulcraft, statecraft and the construction of sacred geography. Next offered 2010-11. (HRT I)
- CM 102. Hinduism and South Asian Culture.** *Mr. Michon.* Explores the main ideas, practices and cultural facets of Hinduism and Indian culture. Emphasis on the development of the major strands of Hinduism, the caste system, yoga and Hindu relations with Sikhs, Muslims and the West. Fall 2010. (HRT I)
- 103. Religious Traditions of China.** *Ms. Ng.* Surveys vast range of religious beliefs and practices in Chinese historical context. Examines the myriad worlds of Buddhism, Daoism and Confucianism, and meets with ghosts, ancestors, ancient oracle bones, gods, demons, Buddhas, imperial politics, social customs and more, all entwined in what became the traditions of China. Next offered 2010–11. (HRT I)
- 104. Religious Traditions of Japan.** *Ms. Ng.* To be announced. (HRT I)
- PZ 106. Zen Buddhism.** *Mr. Parker.* To be announced. (HRT I)
- 117. The World of Mahayana Scriptures: Art, Doctrine and Practice.** *Ms. Ng.* Examines Mahayana Buddhist scriptures in written texts and through their visual representations and the spiritual practices (e.g., ritual, meditation, pilgrimage) they inspired. Doctrinal implications will be discussed, but emphasis will be on the material

- culture surrounding Mahayana scriptures. Next offered 2010-11. (HRT I)
- CM 118. Hindu Goddess Worship.** *Ms. Humes.* This upper division course is a historical and comparative treatment of devotion to Hindu goddesses from prehistory to the modern era. Topics will include: concepts of gender in the divine; continuations and divergences between textual and popular goddess worship; Shaktism; Tantra; spirit possession; female saints and renunciants; and the relation of human men and women to Hindu goddesses. Spring 2010. (HRT I)
- PZ 119. Religion in Medieval East Asia.** *Mr. Parker.* To be announced. (HRT I)
- CM 120. The Life of Jesus.** *Mr. Gilbert.* To be announced. (HRT II, MES)
- SC 121. The Pauline Tradition.** *Staff.* To be announced. (HRT II, MES)
- CM 122. Biblical Interpretation.** *Mr. Gilbert.* To be announced. (HRT II, MES)
- CM 123. Christianity in Africa.** *Mr. Bailey.* Enculturation of Christianity in Africa will be examined through selected studies on the history of Christianity in Africa, including the independent church movement and the roles of women in the churches. African Christian theologies and biblical interpretations will also be studied. Spring 2010. (HRT II)
- 124. Myth in Classical Religious Traditions.** *Staff.* To be announced. (HRT II)
- 128. The Religion of Islam.** *Ms. Kassam.* Introduction to Islamic tradition: its scripture, beliefs and practices and the development of Islamic law, theology, philosophy and mysticism. Special attention paid to the emergence of Sunnism, Shi'ism and Sufism as three diverse expressions of Muslim interpretation and practice, as well as to gender issues and Islam in the modern world. Fall 2010. (HRT II, MES)
- CM 129. Formative Judaism.** *Mr. Gilbert.* A survey of Jewish history, literature, thought, and practice from the early Second Temple period (500 BCE) to the early Middle Ages (1000 CE). Particular attention will be given categories central to the formation of classical Judaism: modes of biblical interpretation, the role and authority of rabbis, the function of *halakha* (Jewish law), synagogue, philosophy, and mysticism. Spring 2010. (HRT II, MES)
- CM 131. Synagogue and Church.** *Mr. Gilbert.* Surveys early synagogues and churches, along with related examples of Greco-Roman temples and shrines, through their architecture and artwork. The course will explore the contributions archaeological data make to the understanding of Judaism and Christianity and how each religious tradition physically and ideologically constructs sacred space. Fall 2010. (HRT I, MES)
- 132. Messiahs and the Millennium.** *Ms. Runions.* To be announced. (HRT II)
- 133. Modern Judaism.** *Ms. Eisenstadt.* A survey of Jewish history, literature, thought, and practice from 1000 C.E. to the present, exploring the changing self-understanding of Jews against the background of the birth and development of the modern world, and focusing on the European ghetto, Haskalah, Hasidism, denominational schisms, early Zionism, and the events that heralded the development of modern antisemitism. Next offered 2010-11. (HRT II, MES)
- CM 135. Jerusalem: The Holy City.** *Mr. Gilbert.* Survey of the religious, political and cultural history of Jerusalem over three millennia as a symbolic focus of three faiths: Judaism, Christianity and Islam. Focus on the transformation of sacred space as reflected by literary and archaeological evidence by examining the testimony of artifacts, architecture and iconography in relation to the written word. Study of the creation of mythic Jerusalem through event and experience and discussion of the implications of this history on Jerusalem's current political situation. Fall 2009. (HRT II, MES)
- CM 136. Religion in Contemporary America.** *Mr. Espinosa.* To be announced. (HRT II, CWS)
- CM 137. Jewish-Christian Relations.** *Mr. Gilbert.* Examines relations between Jews and Christians from antiquity to the present. How theological, social, political and racial concepts contributed to the development of anti-Semitism; how Jews have understood Christians and responded to Christian religious and social claims about Jews; and what attempts have been made throughout history, but particularly since the Holocaust, to

- establish more constructive relations. Spring 2011. (HRT II, MES)
- CM 138. American Religious History.** *Mr. Espinosa.* Examines the role that religion has played in the history of the United States and asks students to explore critically how peoples and communities in various places and times have drawn upon religion to give meaning to self, group and nation. Covers a wide range of religious traditions, as well as regional, denominational and racial-ethnic dimensions within these groups. Same course as CM HIST 153. Fall 2009. (CWS)
- 139. Benjamin, Blanchot, Levinas, Derrida: Contemporary Continental Jewish Philosophy.** *Ms. Eisenstadt.* To be announced. (PRT, CWS)
- 140. The Idea of God: Modern Theologies of Belief.** *Mr. Irish.* An exploration and assessment of 20th century European and North American theologians. How do they describe the human condition? Are their descriptions convincing? Do their ideas of God, religion and morality match our own? Are they asking questions we would ask and do their responses give expression to our beliefs, religious or secular? Spring 2010. (PRT)
- 141. The Experience of God: Contemporary Theologies of Transformation.** *Mr. Irish.* An exploration and assessment of African-American, Asian, ecological, feminist, liberation and process theologies. What do these theologies have in common? How do they differ? Do they speak from our experience? What insights do they have for our pluralistic, multicultural society? Spring 2011. (PRT)
- 142. The Problem of Evil: African-American Engagements With(in) Western Thought.** *Mr. Smith.* Thematically explores the many ways African Americans have encountered and responded to evils (pain, wickedness and undeserved suffering) both as a part of and apart from the broader Western tradition. We will examine how such encounters trouble the distinction made between natural and moral evil and how they highlight the tensions between theodicies and further ethical concerns. Fall 2009. (CWS, PRT)
- CM 143. Philosophy of Religion.** *Mr. Davis.* Can God's existence be proved? Is religious faith ever rationally warranted? Are religious propositions cognitively meaningful? Can one believe in a good, omnipotent God in a world containing evil? Readings from historical and contemporary sources. Spring 2010. (PRT)
- CM 144. Life, Death and Survival of Death.** *Mr. Davis.* A study of philosophical and theological answers to questions about death, the possibility of life after death and the meaning of life. Spring 2010. (PRT)
- CM 145. Religion and Science.** *Mr. Henry.* Examines historical encounters between science and religion and provides a systematic analysis of their present relationship. Goal is to produce an appropriate synthesis of science and religion. Evolution, mechanism, reductionism, indeterminacy, incompleteness and the roles of faith and reason in science and religion. Spring 2010. (PRT)
- CM 146. The Holocaust.** *Staff.* To be announced. (HRT II)
- 148. Sufism.** *Ms. Kassam.* To be announced. (PRT, MES)
- 149. Islamic Thought.** *Ms. Kassam.* To be announced. (PRT, MES)
- 151. Spirit Matters: In Search of a Personal Ecology.** *Mr. Irish.* An exploration of religious and scientific ways of knowing. How do they diverge and/or converge? How do their characteristic assumptions, metaphors, hypotheses and practices mirror and shape our experience? How do we imagine and exercise personal agency in a world understood at once spiritually and scientifically? Spring 2011. (PRT)
- 152. Ritual and Magic in Children's Literature.** *Ms. Eisenstadt.* Many children's stories describe a passage from immaturity to individuality and responsibility, and facilitate such a passage in their readers. We study this pattern in various works with a focus on the role of ritual and magic. Our purpose is to arrive at a critical awareness of how the stories work, and to speculate on the residue they leave on our religious sense and hermeneutics. Spring 2010. (CWS)

- CM 153. Religion and American Politics.** *Mr. Espinosa.* To be announced. (CWS)
- 154. Life, Love and Suffering in Biblical Wisdom and the Modern World.**
Ms. Runions. Examines the wisdom literatures of the Hebrew Bible (Proverbs, Job, Qohelet) in their ancient Near Eastern and literary contexts and alongside what might be considered latter-day wisdom literature, that is, works by 20th century writers influenced by existentialism (Simone de Beauvoir, Elie Wiesel and Tom Stoppard). Spring 2010. (CWS, MES)
- 155. Religion, Ethics and Social Practice.** *Mr. Irish.* How do our beliefs, models of moral reasoning and communities of social interaction relate to one another? To what extent do factors such as class, culture and ethnicity determine our assumptions about the human condition and the development of our own human sensibilities? Discussion and three- to six-hour-per-week placement with poor or otherwise marginalized persons in the Pomona Valley. Spring 2010. (PRT)
- 157. Philosophical Responses to the Holocaust.** *Ms. Eisenstadt.* According to some thinkers, the event of the Holocaust has called into question all the Western thought that preceded it. We examine this claim, focusing on the question of whether, after the Holocaust and similar contemporary horrors, theology and philosophy must change in order to speak responsibly. Thinkers taken up include Arendt, Fackenheim, Browning, Bauman, Spiegelman, Voegelin, Adorno, Jabes and Levinas. Next offered 2010-11. (PRT)
- 158. Jewish Mysticism.** *Ms. Eisenstadt.* Close reading of selections from various texts of medieval Jewish mysticism in translation, including the Zohar, Abulafia, Cordovero, Luria and the Hasidim. Fall 2009. (HRT II, PRT, MES)
- CM 159. Researching the Holocaust: Historical and Philosophical Perspectives.**
Staff. To be announced. (CWS)
- SC 160. Feminist Interpretations of the Gospels.** *Staff.* To be announced. (CWS, HRT II)
- CM 161. Gurus, Swamis and Others.** *Ms. Humes.* Examines variously understood Hindu teachers such as gurus, rishis, maharishis, babas, matas, swamis, and mahatmas, who have had profound influence in the West. We will explore indigenous categorization of these special personalities and modern historical developments and trends, as well as how their messages have been variously received and reshaped as their popularity spread throughout, and eventually beyond, South Asia. Spring 2011. (CWS, HRT I)
- 162. Modern Jewish Philosophy.** *Ms. Eisenstadt.* To be announced. (CWS, PRT, MES)
- CM 163. Women and Gender in the Jewish Tradition.** *Mr. Gilbert.* Examines representation of women and gender in Jewish tradition and how women from biblical period to present have experienced Judaism. Attention to articulation of these issues in biblical and rabbinic texts, influence these texts have had on Jewish attitudes and practices, particular religious activities practiced by women and opportunities and questions raised by developments in contemporary Judaism including liturgical revisions and ordination of women as rabbis. Fall 2009. (CWS, MES)
- 164. Engendering and Experience: Women in Islamic Traditions.** *Ms. Kassam.* Explores the normative bases of the roles and status of women and examines Muslim women's experience in various parts of the Muslim world in order to appreciate the situation of and the challenges facing Muslim women. Spring 2010. (CWS, MES)
- PZ 165. Sex and Religion.** *Mr. Zuckerman.* To be announced. (CWS)
- 166A,B. Comparative Studies in Religion.** *Staff.*
- 166A. The Divine Body: Religion and the Environment.** *Ms. Kassam.* Sallie McFague calls the universe and hence the Earth, the Body of God. How are we treating such a body? How have our religions treated the Earth? Is our environment at risk and if so, due to what factors? Are religions part of the problem or part of the solution with respect to sustaining and possibly nurturing our environment? Spring 2010. (CWS, PRT)
- CM 166B. Religion, Politics and Global Violence.** *Mr. Espinosa.* Examines the critical intersection of religious ideology, rhetoric and values to justify acts of violence and calls for

peace and reconciliation in the name of God. Explores case studies that include attention to conflicts in Europe (Northern Ireland and Bosnia/Serbia); the Middle East (Israel-Palestine and Iraq); Southeast Asia (Indonesia; the Indian Subcontinent-India-Pakistan); Africa (the Sudan and Rwanda). Spring 2010. (CWS, PRT)

PZ 167. Theory and Practice of Resistance to Monoculture. *Mr. Parker.* To be announced. (CWS)

PZ 168. Culture and Power. *Mr. Parker.* To be announced. (CWS)

SC 169. The Church of the Poor in Latin America. *Ms. Forster.* Since the advent of liberation theology, the church in Latin America has become a deeply fractured institution. A look at the powerful currents that have swept Catholicism and nourished social movements for justice “on earth as well as in heaven.” Next offered 2010-11. (CWS)

SC 170. Women and Religion in Greco-Roman Antiquity. *Mr. Jacobs.* Explores evidence for women’s religious lives in pagan, Jewish, and Christian traditions in antiquity. Topics include practices and ritual, religious authority, holy women, arguments about “proper” gender roles, the feminine divine, and sexuality, marriage, and family. We will also consider modern scholarly and methodological issues in women’s history and gender analysis. Next offered 2010–11. (CWS, HRT II)

CM 171. Religion and Film. *Mr. Espinosa.* This course employs social, race, gender and post-colonial theories to analyze the role of religious symbols, rhetoric, values and world-views in American film. After briefly examining film genre, 3-Act structure and screenwriting, the course will explore religious sensibilities in six genres such as historical epic, action/adventure, science fiction, comedy, drama and politics. Spring 2011. (CWS)

172. Celluloid Bible: Hollywood, the Bible and Ideology. *Ms. Runions.* To be announced. (CWS, HRT II)

CM 173. U.S. Latino Religions and Politics. *Mr. Espinosa.* To be announced. (CWS)

CM 174. Religion and the American Presidency. *Mr. Espinosa.* Examines the critical impact of religion on the Founding Fathers, the Constitution and the American presidency through histories, biographies, film, and primary source documents. Exploration of how religious symbols, sensibilities, values and world-views have shaped the domestic and/or foreign policies of Washington, Jefferson, Madison, Lincoln, JFK, Carter, Reagan, Bush Sr., Clinton and Bush Jr. Fall 2010. (CWS)

CM 175. Visions of the Divine Feminine in Hinduism and Buddhism. *Staff.* To be announced. (CWS)

177. Gender and Religion. *Ms. Runions.* This course will look at the ways in which gender and religion interact within various historical and cultural contexts to reinforce, contradict and also resist traditional notions of gender and religious experience. Attention will be paid to how religion affects experiences of gender and how gender affects experiences of religion. Spring 2010. (CWS)

178. The Modern Jewish Experience. *Ms. Eisenstadt.* Focusing on the relationship of Judaism to contemporary culture, the course takes up such issues as anti-Semitism, assimilation, Zionism, Jewish self-hatred, feminist Judaism, queer Judaism and Judaism in postmodern philosophy. Texts read will be drawn from a wide range of genres. Spring 2010. (CWS, HRT II, MES)

HM 183. Ghosts and Machines. *Ms. Dyson.* Explores the interrelations between occult mediumship, modern media and technology in Europe and the United States from the 19th century through the present. Topics for the course include: ghostly visions and magic lantern phantasmagoria; American spiritualism and the telegraph; phrenology and rise of the archive; psychical research and stage magic; radio’s disembodied voices; and spirit photography and therapeutic light therapies; psychic television; magic on film. Fall 2009.

184. Queer Theory and the Bible. *Ms. Runions.* Course looks at biblical passages that are central to prohibitions on homosexuality, as well as passages that can be read as queer friendly. Texts will be examined through biblical scholarship and queer theory. Spring 2011. (CWS, HRT II)

Integrative Courses, Independent Study and the Senior Thesis

- 180. Interpreting Religious Worlds.** *Mr. Smith.* Required for all majors and minors. Examines some current approaches to the study of religion as a legitimate field of academic discourse. Provides an introduction to the confusing array of “isms” encountered nowadays in those debates over theory and method in the humanities and social sciences that concern the scholarly study of religion. Each spring.
- 190. Senior Seminar in Religious Studies.** *Ms. Kassam.* Required for all senior majors. Advanced readings, discussion and seminar presentations on selected areas and topics in the study of religion. Fall 2009.
- 191. Senior Thesis.** *Staff.* Required of all senior majors in religious studies. Each semester.
- 99/199. Reading and Research.** *Staff.* A reading and research program for juniors and seniors. Prerequisite: permission of instructor. 99, lower-level; 199, advanced work. Course or half-course. May be repeated. Each semester. (Summer Reading and Research taken as 98/198.)

Related Courses

- ID 20. Science and Religion: Friends, Enemies, or Strangers? (PRT)
- ANTH 120. Altered States of Consciousness
- ANTH 150. Religion, Myth and Ritual (PRT)
- ENGL 80. Bible as Literature (HRT II)
- CLAS 52A,B. Biblical Hebrew
- HIST 109. Convivencia: Christian, Muslim and Jew in Medieval Spain
- HIST 127. Saints and Society. (HRT II)
- CM ARBC 001. Introductory Arabic
- CM ARBC 002. Continuing Introductory Arabic
- CM ARBC 033. Intermediate Arabic
- CM GOV 138. Religion and Politics in Latin America (CWS)
- CM HIST 56. Middle East: Ottomans to the Present (MES, HRT I or II)
- CM HIST 165. Middle East in Modern Times (MES)
- HM HIST 131. The Jewish Experience in America (HRT II, CWS)
- PZ ANTH 88. China: Gender, Cosmology and the State (HRT I, CWS)
- PZ CLAS 121. Classical Mythology (PRT)
- PZ HIST 173. Religion, Violence and Tolerance, 1450–1650 (HRT II)
- PZ HIST 175. Magic, Heresy, and Gender in the Atlantic World, 1400-1700
- PZ PHIL 52. Philosophy of Religion
- PZ PHIL 84. Islamic Philosophy (MES)
- PZ SOC 114. Sociology of Religion (CWS)
- PZ SOC 165. Secularism and Critiques of Religion (CWS)
- SC ANTH 25. Anthropology of the Middle East (HRT I, CWS, MES)
- SC ANTH 87. Contemporary Issues: Gender and Islam (HRT I, CWS, MES)
- SC PHIL 170. Philosophy of Religion (PRT)
- CGU REL 410. The Qur’an and Its Interpreters. (MES, PRT)
- CGU REL 425. Survey of Islamic Theology, Philosophy and Mysticism (MES, PRT)
- CGU REL 432. Islam in the American Mosaic. (MES, HRT I or II)
- CGU REL 436. Islamic Law and Legal Theory (MES)