The Department of Religious Studies
Fall 2015
Why Study Religion at Brown?

The Department of Religious Studies is the principal site on campus to engage in research and teaching that pertains to the various manifestations of religion. The Department employs the academic approaches typically associated with the liberal arts, especially the social sciences and the humanities. These include, but are not limited to, a commitment to developing skills and habits of thought that enable students to interpret and engage with a complex world, past and present, near and far, familiar and unfamiliar, natural and social. Religious Studies fosters such scholarly capacities and skills as close reading (of texts and other social and material data), excellence in writing and verbal expression, interpretation of the past from written and physical evidence, and interpretation of contemporary society by studying it directly and by applying knowledge of other times and places.

Many of today’s pressing political and social concerns are illuminated by an understanding of the religious beliefs and practices that lie beneath and within the news headlines. By exploring the public and private concerns that religions engage – for example, the nature of community and solitude, suffering and death, good and evil – students discover new ways of interpreting the complex world in which they live. As students venture into the religions of Asia, the Middle East, Africa, the Americas, and Europe, they learn about the formation and transmission of beliefs, behaviors, values, rituals, texts, institutions, and forms of community. Students also learn about conflict and accord within and between religions, as well as between religious and non-religious perspectives. In sum, Brown’s graduate and undergraduate students acquire a variety of scholarly tools for understanding and interpreting religions in various historical, cultural, and social contexts.

The Department of Religious Studies offers students a wide selection of courses that represent various academic approaches to the study of religion including socio-historical, textual, ethnographical, ethical, and philosophical, among others. The academic study of religion at Brown, then, includes a wide array of interests, questions, and approaches. Nonetheless, while respecting diversity in interest and approach, the Department of Religious Studies endeavors to foster an intellectual community among its faculty and students that is coherent, identifiable, and collegial.
Faculty

Andrea Allgood  
Visiting Assistant Professor of Religious Studies  
Andrea_Allgood@brown.edu

Anna Bialek  
Visiting Assistant Professor of Religious Studies  
Anna_Bialek@brown.edu

Stephen Bush  
Manning Assistant Professor of the Humanities  
Stephen_Bush@brown.edu

Mark Cladis  
Department Chair and Brooke Russell Astor Professor of the Humanities  
Mark_Cladis@brown.edu

Nathaniel DesRosiers  
Visiting Associate Professor of Religious Studies  
Nathaniel_DesRosiers@brown.edu

Susan Ashbrook Harvey  
Royce Family Professor of Teaching Excellence and Willard Prescott and Annie McClelland Smith Professor of Religious Studies  
Susan_Harvey@brown.edu

Nancy Khalek  
Associate Professor of Religious Studies  
Nancy_Khalek@brown.edu

Thomas Lewis  
Professor of Religious Studies  
Thomas_Lewis@brown.edu

Finnian Moore-Gerety  
Visiting Assistant Professor of Religious Studies  
Finnian_MooreGerety@brown.edu

Paul Nahme  
Dorot Assistant Professor of Judaic Studies and Assistant Professor of Religious Studies  
Paul_Nahme@brown.edu

Saul Olyan  
Director of the Program in Judaic Studies, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies  
Saul_Olyan@brown.edu

Harold Roth  
Director of Contemplative Studies and Professor of Religious Studies  
Harold_Roth@brown.edu

Michael Satlow  
Professor of Religious Studies and Judaic Studies  
Michael_Satlow@brown.edu

Janine Sawada  
Director of Graduate Studies and Professor of Religious Studies and East Asian Studies  
Janine_Sawada@brown.edu

Saul Olyan  
Director of the Program in Judaic Studies, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies  
Saul_Olyan@brown.edu

Harold Roth  
Director of Contemplative Studies and Professor of Religious Studies  
Harold_Roth@brown.edu

Finnian Moore-Gerety  
Visiting Assistant Professor of Religious Studies  
Finnian_MooreGerety@brown.edu

Paul Nahme  
Dorot Assistant Professor of Judaic Studies and Assistant Professor of Religious Studies  
Paul_Nahme@brown.edu

Saul Olyan  
Director of the Program in Judaic Studies, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies  
Saul_Olyan@brown.edu

Harold Roth  
Director of Contemplative Studies and Professor of Religious Studies  
Harold_Roth@brown.edu

Finnian Moore-Gerety  
Visiting Assistant Professor of Religious Studies  
Finnian_MooreGerety@brown.edu

Paul Nahme  
Dorot Assistant Professor of Judaic Studies and Assistant Professor of Religious Studies  
Paul_Nahme@brown.edu

Saul Olyan  
Director of the Program in Judaic Studies, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies  
Saul_Olyan@brown.edu

Harold Roth  
Director of Contemplative Studies and Professor of Religious Studies  
Harold_Roth@brown.edu

Finnian Moore-Gerety  
Visiting Assistant Professor of Religious Studies  
Finnian_MooreGerety@brown.edu

Paul Nahme  
Dorot Assistant Professor of Judaic Studies and Assistant Professor of Religious Studies  
Paul_Nahme@brown.edu

Saul Olyan  
Director of the Program in Judaic Studies, Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies  
Saul_Olyan@brown.edu

Harold Roth  
Director of Contemplative Studies and Professor of Religious Studies  
Harold_Roth@brown.edu
Concentration in Religious Studies includes course work in Religious Studies 1000 (junior seminar in methods in the study of religion) and eight other courses conforming to the following requirements:

Each student, in consultation with appropriate faculty members, devises a concentration program which may include up to three courses given outside the department. The student presents (for approval by the concentration advisor) a written statement of the objectives of his or her concentration program and a list of the component courses. The program is expected to encompass the study of at least one religious tradition from each of the following groups. Ordinarily, this requirement is satisfied by two or more courses in each of these areas:

1. Traditions that emerge from West Asia and the Mediterranean World.
2. Traditions that emerge from South and East Asia.

The plan of study must take account of more than one approach to the study of religion, e.g., philosophical and historical; contain at least two intermediate-level courses (0200-0999), RELS 1000, and two additional advanced-level courses (above 1000). This means that no more than four courses (out of nine) can be at the introductory level. Courses listed in other departments but taught by religious studies faculty can count toward the program. Up to three courses that are outside the department and not taught by religious studies faculty can count toward the program.

No later than the end of spring registration in the junior year, the concentrator will determine if they wish to write an honors thesis or choose a capstone course for his or her concentration. A capstone course will be selected in consultation with the concentration advisor and other faculty as appropriate. Within the frame of this capstone course, the concentrator will address the theoretical and interpretive issues of his or her particular focus in the Religious Studies concentration.

HONORS:
To receive Honors in Religious Studies, a student must write an Honors Thesis. A thesis is an opportunity for students to conduct extended independent research under the guidance of faculty. 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 can elect to take no more than two of the concentration courses with the “S/NC” option, after declaring an RS concentration. (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 the “S/NC” limit.) Writing the thesis is a necessary, but not sufficient, condition of receiving Honors. The thesis must earn an A from its readers for the student to receive Honors, and the student must have earned a grade point average of 3.5 in the concentration (as well as satisfy all the other concentration requirements).
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 Ph.D. studies in three areas:

- Asian Religious Traditions (ART)
- Religion and Critical Thought (RCT)
- Religions of the Ancient Mediterranean (RAM) (including Ancient Judaism, Early Christianity, early Islam and numerous others)

For more information on these programs, please visit the Departmental website.

In all programs, our goal is to combine specialized, rigorous training with a common and more general disciplinary approach to the study of religion. We don’t offer a general Masters program, although under exceptional circumstances we will consider applications for a specialized MA program in one of the three designated areas.

Doctoral students are normally expected to complete two years of coursework beyond their Masters degree (or three years post-baccalaureate). These courses are primarily drawn from seminars offered by departmental faculty, but also include individual reading courses as well as courses in other departments, such as Classics, Philosophy, History, Comparative Literature, Anthropology, Political Science, and the Joukowsky Institute for Archaeology and the Ancient World. The third year is spent preparing for and taking Preliminary Exams, and the remaining years are devoted to developing the dissertation prospectus and researching and writing the dissertation.
### Fall 2015 Courses

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Days and Time</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>RELS 0025</td>
<td>Wealth: Religious Approaches</td>
<td>T/TH 2:30-3:50pm</td>
<td>Harvey, Susan &amp; Satlow, Michael</td>
</tr>
<tr>
<td>RELS 0055</td>
<td>Modern Problems of Belief</td>
<td>MWF 2-2:50pm</td>
<td>Cladis, Mark</td>
</tr>
<tr>
<td>RELS 0090J</td>
<td>Death and Afterlife in the Biblical Tradition</td>
<td>Th 4-6:30pm</td>
<td>Olyan, Saul</td>
</tr>
<tr>
<td>RELS 0090K</td>
<td>Christmas in America</td>
<td>W 3-5:30pm</td>
<td>Vaca, Daniel</td>
</tr>
<tr>
<td>RELS 0195</td>
<td>Japan: Nature, Ritual and the Arts</td>
<td>T/TH 2:30-3:50pm</td>
<td>Sawada, Janine</td>
</tr>
<tr>
<td>RELS 0290E</td>
<td>Engaged Buddhism</td>
<td>Th 4-6:30pm</td>
<td>Roth, Harold</td>
</tr>
<tr>
<td>RELS 0322</td>
<td>Great Jewish Books</td>
<td>W 3-5:30pm</td>
<td>Satlow, Michael</td>
</tr>
<tr>
<td>RELS 0365</td>
<td>God and Poetry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RELS 0405</td>
<td>Jesus and the Gospels</td>
<td>T/Th 1-2:20pm</td>
<td>DesRosiers, Nathaniel</td>
</tr>
<tr>
<td>RELS 0440</td>
<td>The World of Byzantium</td>
<td>MWF 11-11:50am</td>
<td>Papaioannou, Efstratios</td>
</tr>
<tr>
<td>RELS 0580</td>
<td>Experiencing the Sacred: Embodiment and Aesthetics in South Asian Religions</td>
<td>T 4-6:30pm</td>
<td>Moore-Gerety, Finnian</td>
</tr>
<tr>
<td>RELS 0600B</td>
<td>Islam in America</td>
<td>MWF 1-1:50pm</td>
<td>Khalek, Nancy</td>
</tr>
<tr>
<td>RELS 0845</td>
<td>Religious Freedom in America</td>
<td>Th 4-6:30pm</td>
<td>Vaca, Daniel</td>
</tr>
<tr>
<td>RELS 0880A</td>
<td>Difficult Relations? Judaism and Christianity from the Middle Ages until the</td>
<td>T/Th 10:30-11:50am</td>
<td>Teller, Adam</td>
</tr>
<tr>
<td>RELS 0915</td>
<td>Epics of India</td>
<td>MWF 10-11:50am</td>
<td>Fitzgerald, James</td>
</tr>
<tr>
<td>RELS 1000</td>
<td>Methods in Religious Studies</td>
<td>W 3-5:30pm</td>
<td>Bialek, Anna</td>
</tr>
<tr>
<td>RELS 1300</td>
<td>Ancient Christianity and the Sensing Body</td>
<td>T/Th 10:30-11:50am</td>
<td>Harvey, Susan</td>
</tr>
<tr>
<td>RELS 1440</td>
<td>Themes in Japanese Buddhism</td>
<td>W 3-5:30pm</td>
<td>Sawada, Janine</td>
</tr>
<tr>
<td>RELS 1530D</td>
<td>Islamic Sectarianism</td>
<td>M 3-5:30pm</td>
<td>Khalek, Nancy</td>
</tr>
<tr>
<td>RELS 1600B</td>
<td>Prophets and Priests in Exile: Biblical Literature of the 6th Century BCE</td>
<td>M 3-5:30pm</td>
<td>Olyan, Saul</td>
</tr>
<tr>
<td>RELS 1830A</td>
<td>Pragmatism, Religion, and Politics</td>
<td>M 3-5:30pm</td>
<td>Bush, Stephen</td>
</tr>
<tr>
<td>RELS 1990</td>
<td>Individual Study Project</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RELS 1999</td>
<td>Thesis Preparation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RELS 2000</td>
<td>Theory of Religion</td>
<td>W 10am-12:30pm</td>
<td>Bush, Stephen</td>
</tr>
<tr>
<td>RELS 2150</td>
<td>Targumic Aramaic</td>
<td>Th 5:30-8pm</td>
<td>Allgood, Andrea</td>
</tr>
<tr>
<td>RELS 2300C</td>
<td>Chinese Bibliography and Reference Resources</td>
<td>T 4-6:30pm</td>
<td>Wang, Li</td>
</tr>
<tr>
<td>RELS 2600N</td>
<td>Gender and Relation in Religious Thought</td>
<td>F 10am-12:30pm</td>
<td>Bialek, Anna</td>
</tr>
<tr>
<td>RELS 2890</td>
<td>Preliminary Examination Preparation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RELS 2910</td>
<td>Independent Research</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RELS 2990</td>
<td>Thesis Preparation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Course Descriptions

RELS 0025 Wealth: Religious Approaches
S. Harvey & M. Satlow
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 as appropriate. Topics to be covered will include religious understandings of poverty, charity, and the link between religion and capitalism. DPLL LILE WRIT

RELS 0055 Modern Problems of Belief
M. Cladis
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 thinker as Hume, Kant, Hegel, Kierkgaard, Marx, Nietzsche, Freud, Durkheim, Buber, and Woody Allen. Each figure has left a decisive mark on the way we think about religion. LILE

RELS 0090J Death and the Afterlife in the Biblical Tradition
S. Olyan
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 20 first year students. FYS LILE WRIT
RELS 0090K Christmas in America  
D.Vaca  
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 and important event. By the end of this course students not only will recognize how religion and culture take shape together but also will appreciate how popular practices develop. FYS LILE WRIT

RELS 0195 (EAST 0180) Japan: Nature, Ritual, and the Arts  
J. Sawada  
This course is an introduction to Japanese culture and aesthetics as represented in pre-modern literature, drama, tea practices, landscape and the fine arts. Recurring themes include Japanese attitudes toward the natural world; traditional conceptions of beauty; and the function of ritual in artistic cultivation. The course is designed for students who have no previous exposure to Japanese studies at the college level; no prerequisites.

RELS 0290E Engaged Buddhism  
Roth, Harold  
“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. Pre-requisites: RELS 0500, UNIV 0540. Or permission of the instructor. Preference given to students with prior coursework in Buddhism. Meditation Labs MWF at 9am; Weekly Seminar. LILE
RELS 0322 (JUDS 0681) Great Jewish Books
M. Satlow
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 LILE WRIT

RELS 0365 (JUDS 0820) God and Poetry
D. Jacobson
Throughout recorded history, poetry has expressed a variety of religious experiences. In this seminar we will read selections from biblical psalms, the biblical book of Job, and contemporary Christian and Jewish poetry, and explore how the language of poetry can serve as a means to convey the nature of relations between humanity and God. We will also seek to understand the underlying universal human psychological experiences reflected in the poems and how religiosity provides a framework for people to deal with those experiences. In our discussion of the contemporary Christian and Jewish poems, we will seek to understand the attempt of the poet to write about religious experience in a secular age. Students with a variety of cultural backgrounds and religious orientations (believers, agnostics, and atheists) are welcome. Enrollment limited to 20.

RELS 0405 Jesus and the Gospels
N. DesRosiers
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. LILE WRIT
RELS 0440 (CLAS 0660) The World of Byzantium
E. Papaioannou
Caught between the East and West, the culture of Byzantium inherited the ancient worlds of Greece, Rome, and Jerusalem, nurturing many a modern ideology, conflict, and identity. Byzantium is explored through its history, texts, and art. We examine the foundation and history of Constantinople, iconoclasm, the Crusades, medieval Christianity and Islam, Byzantine court life, concepts of gender, self, and sexuality. WRIT

RELS 0580 Experiencing the Sacred: Embodiment and Aesthetics in South Asian Religions
F. Moore-Gerety
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, possessions, and performance, we will examine experiences of the sacred past and present. How have sensory and material cultures shaped lives, practices, and doctrines? What place 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 0600B Islam in America
N. Khalek
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 U.S. We will begin with exploring Muslims in the U.S. 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 LILE WRIT
RELS 0845 Religious Freedom in America
D. Vaca
“Religious Freedom,” former Secretary Hillary 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 LILE WRIT

RELS 0880A (JUDS 0050M) Difficult Relations? Judaism and Christianity from the Middle Ages until the Present
A. Teller
Jewish and Christian identity in Europe has traditionally been closely connected to the ways the two religions view each other. Mutual admiration, influence, and hatred have combined together in a difficult relations, fundamental to European history. In this course, we will survey that relationship, examining some key issues and events which shaped it. The Jews’ attitudes and actions will be examined alongside those of their Christian neighbors. Topics covered include: medieval revulsion and attraction; early modern re-evaluations of Judaism and Christianity; modern Christian anti-Semitism, Jewish diplomacy, and the Holocaust; the effects of Vatican II; Israel and the contemporary Christian world. FYS LILE WRIT DPLL

RELS 0915 (CLAS 0820) Epics of India
J. Fitzgerald
An introduction to Indian epic literature with reading and analysis of one or more of India’s grand and powerful epics, such as the Mahabharata, the Râmâyana, the Cilappadikaram, and others. DPLL
RELS 1000 Methods in Religious Studies
A. Bialek
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

RELS 1300 Ancient Christianity and the Sensing Body
S. Harvey
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 1440 Themes in Japanese Buddhism
J. Sawada
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 LILE
RELS 1530D Islamic Sectarianism  
N. Khalek

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 LILE.

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

The exile of Judah’s elite to Babylon elicited profound and conflicting literary responses. We will undertake a literary and historical analysis of a number of the most important works produced in response to the crisis of exile, including Jeremiah, Ezekiel, Second Isaiah, Lamentations, Psalm 137, the Priestly Writing, and the work of exilic deuteronomists. Enrollment limited to 20.

RELS 1830S Pragmatism, Religion and Politics  
S. Bush

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 vies on religion and politics. We also will explore the influence of pragmatism on Barack Obama. Enrollment limited to 20 junior and seniors.

RELS 1990 Individual Study Project

Directed reading and research arranged with individual faculty. Section numbers very by instructor. Please check Banner for the correction 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
S. Bush
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 2150 Targumic Aramaic
A. Allgood
Introduction to Targumic Aramaic grammar with readings from Targum Ongelos. Assumes knowledge of Hebrew.

RELS 2300C Chinese Bibliography and Reference Resources
L. Wang
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 2600N Gender and Relation in Religious Thought
A. Bialek
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 met the tuition requirement and are paying the registration fee to continue active enrollment while preparing for preliminary examinations.

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.