

Graduate Division of Religion

Course Atlas

Fall, 2010

RLAR 701: Performance and Ethnography in West and South Asian Religious Traditions
Joyce Flueckiger **Wednesday 9:00 – 12:00 pm** **MAX: 12**

Content: The primary purposes of this course are 1) to introduce a certain data field of textual and nontextual performative religious traditions of West and south Asian through recent ethnographic and performative studies and 2) to examine ways in which ethnographic and performance studies contribute to the study of religion. By expanding the *kinds* of sources we look at in the study of religion, such as oral expressive culture (song, tale, life history) and material culture (ritual art, weaving, dress), as well as the ritual and performative ways in which written texts are used, we also shift the representation of *whose* voices are heard. Frequently these voices articulate alternative, innovative, protesting, and/or co-existing ideologies to that of the dominant, textual ideology of a particular religious tradition. The course will also introduce theoretical frameworks and analytic tools from performance studies and anthropology with which to analyze both the specific traditions under consideration and the ethnographic enterprise of fieldwork and writing.

We will read each ethnographic study from several perspectives, asking: 1) what does this study contribute to methodologies for the study of religion; how (or does it) expand the boundaries of what "counts" in the study of religion? 2) what and how does performance "create"? what analytic frameworks and tools are used to understand the performative and expressive traditions under consideration? and finally, 3) how are fieldwork and ethnographic writing "performed" (with the implication that performance creates) in each of our texts?

We will consider the different kinds of significance and place of ethnography in the study and teaching of Hinduism and Islam, asking why the two fields have developed differently in this regard (welcoming the comparison to Christianity and other traditions as well).

Depending on the interests of seminar members, some ethnography choices may change.

Texts may include

Abu-Lughod, Lila. 1993. *Writing Women's Worlds: Bedouin Stories*.

Bowen, John R. 1993. *Muslims Through Discourse: Religion and Ritual in Gayo Society*.

Ewing, Katherine. 1997. *Arguing Sainthood: Modernity, Psychoanalysis, and Islam*.

Flueckiger, Joyce Burkhalter. 2006. *In Amma's Healing Room: Gender & Vernacular Islam in South India*

Flueckiger, Joyce Burkhalter. 1996. Selections from *Gender and Genre in the Folklore of Middle India*.

Gade, Anna. 2006. *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia*.

Gold, Ann. 1988. *Fruitful Journeys: The Ways of Rajasthani Pilgrims*.

Mahmood, Saba. 2005. *Politics of Piety: The Islamic Revival and the Feminist Subject*.

Nabakov, Isabelle. 2000. *Religion Against the Self: An Ethnography of Tamil Rituals*.
Narayan, Kirin, in collaboration with Urmila Devi Sood. 1997. *Mondays on the Dark Night of the Moon: Himalayan Foothill Folktales*.
Sax, William. 2002. *Dancing the Self: Personhood and Performance in the Pandav Lila of Garhwal*.

RLAR 710: Islamic Theology and Philosophy (cross-listed with MESAS 570)

Vincent Cornell

Monday 3:00- 6:00

Content: The purpose of this seminar is to introduce graduate students in Middle Eastern Studies, Religion, and related fields to various schools and problems in Islamic religious thought. The premise of the seminar is that contemporary trends in Islamic thought have historical antecedents in early and medieval Islamic theology and philosophy. For example, most Sunni Muslims assume that their theology is Ash'arite, yet very few know the actual doctrines of Ash'arism today. Muslim modernists from Iran tend to draw on the philosophies of Avicenna and Farabi, whereas those from North Africa are influenced by Ibn Khaldun or Averroes. Social reformists, especially in the Arab world, seek a revival of Mu'tazilism but some Turkish liberals seek precedents for democracy and religious tolerance in the theology of Maturidi. Throughout the semester, the class will explore such linkages between premodern and contemporary Islamic thought. The seminar invites graduate students and advanced undergraduates in a variety of disciplines to join the seminar, read and discuss Islamic texts, and become acquainted with the rich and diverse universe of Islamic Intellectual life.

Arrangements will be made for students with a background in Arabic to read and discuss texts in Arabic through the MESAS Arabic program. A term paper and brief weekly responses to assigned texts will be required of all students.

RLAR 737: South Asia Research Seminar (cross-listed with MESAS 570, HIST 585, CPLT, WS)

Ruby Lal and V. Narayana Rao

Tuesday, 2:30-5:30

Content: This seminar will explore the relationship between history and literature as it is posited in current historiographical debates on South Asia. Our focus will be on questions of historicity and modes of history writing, as well as literariness and literary modernity. History and literature are two cognate intellectual fields whose interaction has been central to the production of what we call modern India. For more than two hundred years during and after colonialism, Indian historians and writers – and colonial officials – influenced the direction and nature of debates regarding the emergence of modernity, modern historical consciousness, and historical subjects.

In this context, questions of interest to us in thinking about the convergence of history and literature in South Asia include the following: How does colonial intervention affect the production of new renditions of critical texts that travel through time, such as the Mahabharata, the Ramayana, the Akbarnama, the Mirat-al-'Arus? What happens when the central figures of these texts (Sita,

Shakuntala, Damyanti, Nur Jahan, and so on) get recast in different ways? What part does the establishment of educational institutions, and the debate on civilization and modernity, play in forming a new public that now engages this new literature and history? How do the alternative ideas promoted by feminist scholars, subaltern and Marxist historians, and others, question colonial and nationalist constructions of history and literature? How do the new movement by Dalits, women and other marginalized populations demand rewriting of Indian history and literature?

This is an ambitious agenda and the focus of the seminar largely depends on the initiative and enthusiasm of the participants.

RLAR 737: Topics in Buddhist Studies:

Sara McClintock

Friday 11:00- 2:00

MAX: 12

Content: This seminar is designed to allow graduate students to increase their familiarization with the field of Buddhist Studies, both through a deepening of their knowledge of fundamental topics in the field and through a consideration of the range of current methodological approaches to the study of these topics. The primary focus will be Buddhist texts and practices as they developed in India and Tibet. Doctoral students interested in taking a doctoral exam in Buddhism, whether as a primary or a secondary tradition, are strongly encouraged to enroll in this course.

Requirements:

Student led sessions: Starting in the third week of class (9/10), each session will have three student seminar leaders. Each seminar leader will be responsible for presenting in one of the following three areas: basic content of the reading; arguments in the reading; and methodology in the reading. Each student will present in each of these three areas (contents, arguments, methods) at least once during the semester. Presenting content involves giving a precise overview of the main materials considered in the reading, including presenting the historical context for the texts and practices discussed. The seminar leader should prepare a handout of up to two pages with information to share with the seminar participants. Presenting the arguments requires assessing the conversations in which the scholars we are reading are engaged, and understanding the force of the main points that the scholars are attempting to put across. The seminar leader should explain the arguments and prepare a short annotated bibliography (averaging 15-20 titles) for the themes relevant to understanding these arguments. Presenting the methods means both describing the basic hermeneutical approach that the scholars are taking to the primary materials, as well as a description of the scholarly tools they are using. Reflection on roads not taken is also required. A handout for this presentation is optional. Discussion will follow each presentation. All seminar participants, whether presenting or not, are expected to come fully prepared to discuss the reading.

Essay Papers: In addition to their work leading the seminar, participants are also expected to write two short essay paper, 2000-5000 words in length, exclusive of annotations. These papers should take up and expand on one or more of the themes from the course. A final term paper, 3000-7000 words, on a topic decided in consultation with the professor, is also required.

Grading: Grades will be calculated as follows: 1) seminar participation, including presentations and preparation (30%); 2) short essay papers (15% each); 3) final term paper (40%).

Reading: The reading for most weeks will consist of one substantive book plus selections of primary sources and/or seminal articles. The books for the first part of the course have been ordered through the Emory bookstore. Students will be responsible for acquiring the remaining books on their own. These will be announced on the first day of class. Students should read the first two titles from the list below *prior to* our first meeting on 8/27.

Books at Bookstore

Rupert Gethin, *The Foundations of Buddhism* (**read for first class**)

Paul Williams, *Mahayana Buddhism: The Doctrinal Foundations* (**read for first class**)

Rupert Gethin, *Sayings of the Buddha: New Translations from the Pali Nikayas*

Steven Collins, *Selfless Persons: Imagery and Thought in Theravada Buddhism*

Andy Rotman, *Thus Have I Seen: Visualizing Faith in Early Indian Buddhism*

Daniel Boucher, *Bodhisattvas of the Forest and the Formation of the Mahayana*

Jan Westerhoff, *Nagarjuna's Madhyamaka: A Philosophical Introduction*

RLAR 752R: Advanced Tibetan

John Dunne

TBA

RLE 701: Questions of War

Ellen Ott-Marshall

Wednesday 1:00 – 4:00

MAX: 12

Content: Traditionally, ethicists refer to the debate over the moral justification of war as “the question of war.” Increasingly, however, ethicists find themselves addressing multiple questions of war, including but not limited to this classical formulation. This course studies contemporary exchanges over the classic question, and also examines emerging issues such as the ethics of exit, the use of torture, genocide and humanitarian intervention, and the use of childhood soldiers. During the fall 2010, we will focus on the question of Christian pacifism and responsibility, drawing on three classic figures (Dietrich Bonhoeffer, Reinhold Niebuhr, John Howard Yoder) and three contemporary figures (Stanley Hauerwas, Jean Bethke Elshtain, and Michael Walzer).

RLE 735: Narratives and Female Selfhoods

Dr. Pam Hall

Wednesday: 10:00-1:00

Max: 12

Content: In order to contribute to a rich understanding of theological anthropology, this seminar will examine relationships between conceptions of selfhood, representations of selves, and ethics – and how all these questions bear on thinking about women’s lives. How are selves formed? What are the challenges and goals of “successful” selfhood? What are effective modes of representing

selves engaged in living? How is this inquiry ultimately ethical in its nature? How are these questions complicated by gender? To pursue these questions, we will read together first selected works of philosophy which present alternative models for understanding the self and its formation; then we will turn to memoirs and novels for representations of the practices of selfhood in relation to women.

Texts:

MacIntyre, *After Virtue*, chapters 14-15
Kearney, *On Stories*
Butler, *Giving An Account of Oneself*
Brison, *Aftermath: Violence and the Remaking of the Self*
Rose, *Love's Work*
Bronte, *Jane Eyre*
Morrison, *Beloved*
Kingston, *The Woman Warrior*
Winterson, *Oranges Are Not the Only Fruit*
Ray, *Ecology of a Cracker Childhood*
(Some of these texts may change.)

Requirements:

Two short reflection papers, one longer essay, one class presentation.

RLHB 780: Northwest Semitic Inscriptions and Religion

B.A. Strawn

Thursday: 1:00 – 4:00 pm

MAX: 12

Content: The course comprises an introduction to two aspects of Northwest Semitic culture groups: (i) the languages and (ii) the religion of these groups via their epigraphic remains.

Texts: S. B. Parker, *Stories in Scripture and Inscriptions: Comparative Studies on Narratives in Northwest Semitic Inscriptions and the Hebrew Bible*; F. W. Dobbs-Allsopp et al., *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance*; Shmuel Ahituv, *Echoes from the Past: Hebrew and Cognate Inscriptions from the Biblical Period*; J. C. L. Gibson, *Textbook of Syrian Semitic Inscriptions* (3 vols.); Renz/Roellig, *Handbuch der althebraeischen Epigraphik*; Donner/Roellig, *Kanaanaische und aramaische Inschriften*; selected essays from J. C. Greenfield, P. D. Miller, etc.

Particulars: the course will cover the major Northwest Semitic inscriptions according to language/geographical region (Moabite, Phoenician, etc.). Attention will be paid to the languages of these corpora, especially with reference to other Northwest Semitic dialects, particularly Hebrew. In addition to linguistic issues and basic content, the religion expressed or implied in the inscriptions will be a special focus. Finally, the full corpus of Hebrew inscriptions will be read and analyzed. Students will be responsible for (a) moderating one of the seminars; (b) presenting a paper in the seminar; (c) responding to a seminar paper; and (d) final term paper of publishable quality (typically related to item #b).

RLHT 710: Early Christian Liturgy: Sources and Methodologies
Edward Phillips

Tuesday 2:30-5:30

MAX: 12

Content: This course examines the sources and evolving methods for the study of early Christian worship and sacrament from the New Testament into the late patristic period, including the development of eucharistic prayers, the rites of initiation, the liturgical year, and daily prayer. The class will begin with two “classic” presentations of early Christian liturgy: Joseph Jungmann's *The Early Liturgy to the Time of Gregory the Great* and Gregory Dix's *The Shape of the Liturgy*. After this introduction, the class will consider recent challenges to Jungmann and Dix, such as Paul Bradshaw's *The Search for the Origins of Christian Worship* and Ramsey Mac Mullen's *The Second Church: Popular Christianity A.D. 300-400*. Special consideration will be given to the so-called “Apostolic Tradition of Hippolytus” and other church orders that were influential for 20th century historical reconstruction of early Christian practice. Finally, the class will consider the problem of historical reconstruction of early practice as a “resource” for contemporary understanding and practice of Christian worship.

Texts:

Primary sources will be available on reserve or electronically. In addition to the secondary literature noted above, texts that the entire class will engage include:

Bradshaw, Paul F., Maxwell E. Johnson and L. Edward Phillips. *The Apostolic Tradition: A Commentary*. (*Hermeneia* commentary series.) Minneapolis: Fortress Press, 2002.

Steward-Sykes, Alistair. *On the Apostolic Tradition*. Crestwood, NY: St. Vladimir's Seminary Press, 2001.

Particulars :

1. Students will make class presentations on a prescribed texts (examples: *The Didache*; Tertullian, *On Baptism*) and topics (examples: origins of Holy Week; the development of eucharistic prayers; arrangement of liturgical space). Presentations of texts should contain a survey of recent scholarship and an analysis of what can and cannot be learned from the text. Presentations of a topic will follow a similar format. Outlines of presentation, with a bibliography of relevant secondary literature, should be prepared to distribute to the class. A copy of the text of presentations should be given to the instructor at the time of the presentation.
2. Each student will produce an additional final research paper in consultation with the instructor.
3. Students will sit for an oral final examination, 25 minutes in length.

RLHT 735 Global Feminisms and the Study of Women and Religion in America

Dianne Diakite

Monday, 12:00-3:00

RLHT 741 Kierkegaard: The Pseudonymous Authorship

David Pacini

Wednesday 2-5

One of the most distinctive features of Kierkegaard's literary work is the large number of books which were written pseudonymously. Ostensibly, these books were not written by Kierkegaard at all: all of their authorship is ascribed to authors such as Johannes de silentio or Judge William or Johannes Climacus. In some cases, Kierkegaard's name appears as the publisher. What was the

point of this extensive literary output and what is its significance for an understanding of his work? Although in some sense, these works are part of his literary production, Kierkegaard explicitly declared that he is not their author: "there is not a single word that is mine...I am just as far from being Johannes de silentio in *Fear and Trembling* as I am from being the knight of faith he depicts." The purpose of this seminar is to determine what the significance of the pseudonymous authorship might be, if we take Kierkegaard at his word.

RLHT 736 Jewish Views of Jesus (cross-listed with MESAS 570R)
Shalom Goldman **Tuesday and Thursday, 2:30-3:45**

Content: This course will survey the wide variety of Jewish teachings and reactions to the figure of Jesus. We begin with few known references to Jesus in Rabbinic literature-- a subject recently reopened in Peter Shafer's 2007 book "Jesus in the Talmud." We then move to the "Toledot Yeshu" texts of the medieval period, contextualizing those texts within the rich literature of Christian-Jewish polemic. During the nineteenth and early twentieth centuries European Jewish scholars such as Abraham Geiger and Martin Buber participated in the "search for the historical Jesus," often bringing fresh perspectives to the historical and religious questions at hand. More recently Christian-Jewish interfaith dialogue, and the establishment of the State of Israel, has generated lively exchanges (between Jews and Christians, and between Jews of various views and denominations) on the questions of Jewish views of Jesus.

RLL 701: Akkadian
Jacob Wright **Tuesday: 2:30-4:00 pm** **MAX: 12**

Content: The course is a basic study of the Akkadian language spanning two semesters. At the conclusion of the second semester, students will be able to read transliterated literary texts in Standard Babylonian with the help of a dictionary. By way of background, the students will encounter the basic principles of Sumerian grammar. Students will also be equipped to navigate peripheral dialects of Akkadian.

Texts:
Black, George, and Postgate, *A Concise Dictionary of Akkadian*
Huehnergard, *A Grammar of Akkadian*
Huehnergard, *A Key to a Grammar of Akkadian*
Miller and Ship, *An Akkadian Handbook*

Particulars: Students will demonstrate aptitude through regular in-class and take-home quizzes as well as a comprehensive final exam. Prior work with another Semitic language, particularly Classical Hebrew, is required.

RLNT 711h: Acts of the Apostles
Carl Holladay **Friday: 9:30-12:30** **Max: 12**

Content: Exegetical seminar on Acts of the Apostles dealing with text-critical, historical, literary, and theological issues; designed primarily to prepare New Testament doctoral students for advanced

Greek exegesis, but students in Hebrew Bible, Jewish Studies, Patristics, and other Courses of Study are also welcome.

RLNT 770: History of NT Interpretation

Felix Asiedu

Wednesday: 2:30-5:30 pm

MAX: 12

Content: This course will trace the history of NT (and where necessary some OT) interpretation through late antiquity and the middle ages. We will begin by considering interpretative practices internal to the NT documents within Jewish and hellenistic contexts. The course will then focus around examining the relationship between the Christian reading practices emerging from the second century and ancient non-Christian reading practices. A central theme of this examination will be emphasis on the difficulty of categorizing the wide variety of reading practices in this period in the basic categories that are frequently found in standard accounts (eg. "literal" vs. "allegorical")." The course will end by looking at shifts in these practices in the medieval early reformation periods."

RLPC 710K: William James Seminar: Psychological Principles, Religious Experience, and Pragmatism (Cross-listed with PSYC-770; EDS-771V)

John Snarey

Tuesday, 2:30-5:30

Max: 18

Content: William James (1842-1910) came to be regarded as the founding father of American psychology and later as the foremost American philosopher. This course will also approach James as someone whose life and writings also may provide a model of how to advance an open-minded and rigorous, but non-reductionistic, conversation between psychology and religion. The keystone of this course is a close reading of James's *The Varieties of Religious Experience* (1902), which is widely regarded as the greatest classic in the psychological study of religion. Supporting one side of this keystone, students will first become familiar with the features of James's psychological perspectives through selected chapters from his psychological volumes [*The Principles of Psychology* (1890), *Psychology: The Briefer Course* (1892) and *Talks to Teachers on Psychology* (1899)] and his first set of collected essays, *The Will To Believe* (1897). On the other side of the keystone, students will become familiar with James's philosophical pragmatism by reading the essays included in his time-honored philosophical classics, *Pragmatism* (1907) and *A Pluralistic Universe* (1909). By forging connections between James's psychological, religious, and philosophical writings, the course aims to see James's work as a whole and to construct a foundation upon which to build and advance the contemporary conversation between psychological science and religion.

We will examine carefully and critically the life and writings of psychologist-philosopher William James. The course aims to forge a conversation between his psychological, religious, and philosophical perspectives.

Particulars: The course will be conducted as a readings seminar in which we will focus on James's original writings. Course grades will be based on weekly written reflections on the assigned readings (33%), weekly class participation (33%), and a final term paper (33%).

Probable Texts:

Feinstein, H. (1984). *Becoming William James*. Cornell University Press. ISBN 0 8014 8642 4
James, W. *The Principles of Psychology, Vols. I & II*. Dover. ISBN 0486203824 & 0486203816
James, W. [Collected] *Writings, 1878-1899*. New York: Library of America. ISBN 0 9404 5072 0
James, W. *The Varieties of Religious Experience*. NY: Penguin Books. ISBN 0 1403 9034 0
James, W. [Collected] *Writings, 1902-1910*. New York: Library of America. ISBN 0 9404 5038 0
James, W. *A Pluralistic Universe*. Lincoln: University of Nebraska Press. ISBN 0 8032 7591 9
Strom, L. (1996). *William James Remembered*. University of Nebraska Press. ISBN 0 8032 92627
Snarey, J. (customized course packet). *Readings on William James*.

RLR 705: Teaching Religion

Elizabeth Bounds/Bobbi Patterson

Class time: TBA

RLSR 767: Morality and Society (cross-listed with SOC 720)

Steve Tipton

Wednesday 7:00-10:00 p.m.

Max: 15

Content: This seminar explores the relationship between the distinctive moral ideals and practical experience of social life and its varied institutional arrangements, including the moral implications of social modernization for conceiving persons individually and evaluating their globally structured relations. It maps diverse moral logics and constituencies across cultural traditions seen as continuities of conflict over socially shared ways of life, for example, in the Greek *polis* and the early Christian *ekklesia*. It probes the processes of making, sharing, and contesting moral meaning. It weighs their role in inspiring social action and judging social institutions to shape powerful social conflict as well as order. The course charts the sociology of morality as a field by marshaling thematically related works in sociology and social theory, moral and political philosophy, comparative religious ethics and cultural anthropology to span classical theories and recent empirical studies of contemporary American moral life, with a comparative eye to Chinese and Islamic societies today. Topics include racial and gender inequality, public participation, religious conflict, politics and markets, hard work and romantic love.

Texts: Plato's Laws, Adam Smith's Theory of Moral Sentiments, Rousseau's Emile; Marx, Weber, Durkheim; Mary Douglas, Nancy Fraser, John Meyer, Bourdieu, Foucault, Walzer, Jennifer Hochschild, Charles Taylor; Geertz, Bellah, Ann Swidler, and Mary Pattillo-McCoy.

Requirements: active participation in seminar discussion; one short paper and presentation; term paper.

RLTS 710 : Major Theologians

Wendy Farley

Monday: 9:30-12:30

MAX: 12

Content: Plato and Paul Tillich (an ancient and modern Platonist) both experienced life-threatening encounters with tyrants and yet Platonism is often associated with body-mind dualism, escapism, and a denigration of the natural and political realms. This class will engage close readings of Plato and Christian Platonists to explore ways in which Platonist metaphysics contributes to counter-cultural points of view and criticisms of regimes of power. We will consider what writers say about their cultural or political context but focus perhaps even more on the nature of power, the role of practice, and the relationship between ultimate and relative dimensions of reality (being and becoming). In addition to preparing for the seminar students will be required to do at least one presentation on secondary material pertaining to the topic. They will write three short, analytical papers on primary texts. The term paper should be a more constructive analysis which connects the material from the course with their own research interests.

Texts are likely to include, for example: Symposium, Phaedrus, Apology, Republic, Sophist, Gorgias; "Life of Macrina," Gregory of Nyssa; John Scotus Eriugena's Homily on the Prologue to the Gospel of John; "On the Vision of God," Nicolas of Cusa; Paul Tillich, selections from Systematic Theology volumes 1 and 3 and other writings; Grace Janzten (selections).

RLTS 752 : The Black Church

Noel Erskine

Tuesday: 6:00-9:00 pm

MAX: 12

Content: This course seeks to look at the interaction of religion and culture in the development of the Black Church in the U.S. and Caribbean. The Black Church was formed through the traffic of Africa's children across the Atlantic. The year 2007 marks the bicentenary of the abolition of the Transatlantic Slave Trade. This course provides an opportunity to consider the history and theology of this church inter-regionally and intra-regionally. If "religion is the soul of culture and culture is the form of religion" how did and how does the Black Church function as black sacred space in combating oppression on the one hand and in sustaining "soul" on the other hand?

Texts:

C. Eric Lincoln and Lawrence Mamiya The Black Church in African American Experience

Andrew Billingsley Mighty Like a River: The Black Church and Social Reform

William L. Andrews Sisters of the Spirit

Rosetta E. Ross Witnessing & Testifying

Arthur Charles Dayfoot The Shaping of the West Indian Church

Dale Bisnauth History of Religions in the Caribbean

Francis Henry Reclaiming African Religions in the Caribbean

Dianne Stewart Three Eyes for the Journey

Particulars: The course will be seminar format, with readings and discussion of texts. Each student will present a research paper to the seminar on the history or theology of the Black Church