

Religious Studies

The major in religious studies is a cooperative program offered jointly by Claremont McKenna, Harvey Mudd, Pitzer, Pomona, and Scripps Colleges. The major is designed to serve both as a focus of a liberal arts education and as a pre-professional foundation for students planning to pursue the study of religion beyond the baccalaureate degree. Students in the major 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 at The Claremont Graduate University. The religious studies program is part of the Philosophy and Religious Department of Claremont McKenna College.

While offering a broadly based and inclusive program in the study of religion for all liberal arts students, the major in religious studies affords the opportunity for more specialized work at the intermediate and advanced levels, in particular historic religious traditions, geographical areas, philosophical and critical approaches, and thematic and comparative studies.

All students who decide to major 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.

The religious studies program 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, our aim is to make possible an informed knowledge and awareness of the fundamental importance of the religious dimension in all human societies – Eastern and Western, ancient and modern.

Major Requirements

The major consists of **nine courses**, distributed as follows:

1. One introductory course selected from the following Religious Studies courses:

- **10. Introduction to Asian Religious Traditions**
- **11po. The Medieval Mediterranean**
- **15. Myth and Religion**
- **16po. Life Story of Buddha**
- **20po. The Biblical Heritage**
- **21. Jewish Civilization**
- **22. Introduction to Western Religious Traditions**
- **37. History of World Christianity**
- **40po. Religious Ethics**
- **41. Morality and Religion**
- **43. Introduction to Religious Thought**
- **60sc. Feminist Interpretations of the Bible**

2. Four courses at the intermediate and advanced levels in one of the following four specialized fields:

- **Historical Religious Traditions I, Asian:** courses may be selected from *Religious Studies 100-119*
- **Historical Religious Traditions II, Western:** courses may be selected from *Religious Studies 120-139*
- **Philosophy of Religion, Theology, and Ethics:** courses may be selected from *Religious Studies 80, 82, 83, and 140-159, except 153*
- **Contemporary and Women's Studies of Religion:** courses may be selected from *Religious Studies 153, 160-179, 182, and 187*

3. Two Integrative Religious Studies courses:

- **Religious Studies 180.**

Interpreting Religious Worlds, normally taken in the sophomore year, and

- **Religious Studies 190. Senior Seminar in Religious Studies**, normally taken in the spring semester of the senior year.

4. Two Elective Courses

Majors take two elective courses or independent studies in religious studies, *outside the specialized field* selected in (2) above.

Note:

- Majors emphasizing the field of Philosophy of Religion, Theology, and Ethics may petition to substitute Philosophy 198. Senior Seminar in Philosophy, for Religious Studies 190.

Senior Thesis in Religious Studies

The senior thesis is a general education requirement and the capstone experience of a student's undergraduate education. Students must complete a senior thesis in at least one of their majors under supervision of a faculty reader who teaches within that major, unless granted a special exception.

Students interested in doing a two-semester thesis project complete a one-half credit or full credit thesis research course in the first semester and the senior thesis in the second semester. The senior thesis and any thesis research course may not be counted as courses in the major.

Special Options for Majors

Dual Majors

Students who wish to supplement a major in another discipline – for example, economics, government, history, literature, or psychology – with substantial study in religious studies, are encouraged to complete a dual major including religious studies.

Dual majors including religious studies must take **at least seven courses** in religious studies, including:

- **Religious Studies 180. Interpreting Religious Worlds**, or

- **Religious Studies 190. Senior Seminar in Religious Studies.**

The remaining six courses are chosen in consultation with the student's departmental advisor.

Students with a dual major including religious studies are encouraged to write their senior thesis on a topic in their major. For further information, see “Senior Thesis in Religious Studies” above.

Please note the restrictions on honors in the major for students with a dual major under “Honors in Religious Studies” below. For further information on dual majors and the requirements for the other discipline of the dual major, please check the appropriate sections of this catalog.

Honors in Religious Studies

To be eligible for honors in religious studies, students must complete a major in religious studies, earn a grade point average of 10.50 or better in major courses, and must be voted honors by the members of the department.

Students with a *dual major* including religious studies who wish to be considered for *honors* in religious studies will only receive honors if they:

- have completed all requirements for a *full major* in religious studies and are granted honors, or
- qualify and receive honors in *both disciplines* of their dual major. See “Academic Honors at Graduation” for details.

Theta Alpha Kappa

Claremont McKenna College is a member of The Claremont Colleges' chapter of Theta Alpha Kappa, honorary Religious Studies/Theology 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 Gilbert.

General Education Requirement Information

Religious studies requirement: Any CMC religious studies course numbered under 180 may be used to fulfill the general education requirement in religious studies. With permission of the program coordinator at CMC, appropriate courses in religious studies at the other Claremont Colleges may also be counted for this requirement.

Religious studies majors: For the general education requirement in the *social sciences* and *the humanities*, CMC students majoring in religious studies must take designated courses in three of the four fields of the social sciences (economics, government, history, and psychology), and in three of the four fields of the humanities (literature, philosophy, religious studies, and literature in a foreign language). Religious studies majors with a dual or double major in either the humanities or the social sciences will be required to take an additional general education course in those categories. For further information, see “Academic Policies and Procedures.”

Courses in Religious Studies at The Claremont Colleges

Religious studies is a cooperative program of The Claremont Colleges, and majors are encouraged to take courses at the other Claremont Colleges. These courses are not considered cross-registration for students.

Study Abroad

All CMC students are encouraged to study abroad during their junior year. Study abroad and language study appropriate to the specialized field are strongly encouraged. Students planning to study religious studies abroad should consult with the Religious Studies program coordinator to determine which off-campus courses will be accepted by the Department.

The Faculty

CMC Faculty: Davis, Espinosa, Gilbert (CMC chair and program coordinator), and Michon.

Visiting Faculty at CMC: Lejon, and Shimkhada.

Pitzer College Faculty: Johnson, Parker.

Pomona College Faculty: Eisenstadt, Irish, Kassam, Ng, Runions (on leave, AY), and D. Smith.

Scripps College Faculty: Staff.

Visiting Faculty at Scripps/Pomona: Van Heest.

Intercollegiate Coordinating Committee: Gilbert (chair), Johnson, and Kassam.

Courses

INTRODUCTORY COURSES

10. Introduction to Asian Religious Traditions.

Michon

A historical study of major Asian religious traditions, including major forms of Hinduism, Jainism, Sikhism, Taoism, Confucianism, Shinto, and Buddhism in India, China, and Japan. Comparative methodology used to examine a significant number of specific themes in each religious tradition. Offered every year.

11po. The Medieval Mediterranean.

Wolf

A survey of late antique and medieval Mediterranean history that explores the close ties between Latin, Greek, and Arabic peoples who were the heirs to the Roman Empire. Principal themes: 1) the interactions between these three cultures; 2) the efforts on the part of Christians, Muslims, and Jews to reconcile their religious traditions with the Greco-Roman legacy. Offered every year.

15. Myth and Religion.

Michon

This course examines myth in the context of religious thought and how it has been interpreted in ancient and contemporary societies. The course surveys various types of myth and the theoretical understandings of them. Students apply these models of understanding to myths from ancient Babylonian, Greek, Australian, Indian, and Native American traditions. Offered every other year.

16po. The Life Story of Buddha.

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 community. Offered every year.

20po. The Biblical Heritage. *Runions*

A 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. Offered every other year.

21. Jewish Civilization. *Gilbert*

Through readings from classical Jewish texts (e.g., 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. Offered every other year.

22. Introduction to Western Religious Traditions. *Staff*

Drawing on historical and contemporary sources, this course is a study of major Western religious traditions, including Judaism, Christianity, and Islam. Comparative methodology used to examine significant themes and issues in each religious tradition. Offered every third year.

37. History of World Christianity. *Lejon*

Explores the history of Christianity from Jesus to the present in the Middle East, Europe, Africa, Asia, and the Americas. Focus on key debates and controversies over the canon of Scripture, orthodoxy versus heresy, the papacy, church-state conflicts, the crusades, Christian-Muslim-Jewish debates, the protestant Reformation, protestant feminism, liberalism, fundamentalism, evangelicalism and pentecostalism, liberation theology, and key struggles over missions, colonialism, and indigenization. Offered every year.

40po. Religious Ethics. *Eisenstadt*

How do various world religions accommodate moral reasoning to their fundamental understanding of the universe? What experiential factors and models of decision-making are at work in prescribing personal and social conduct? In asking such questions, what do we discover about our own ethical orientation, religious or secular? Offered every year.

41. Morality and Religion. *Staff*

Introduction to moral theory, i.e., reasoning about moral obligation and the possibility of its justification, in which the arguments of selected Jewish and Christian religious ethicists are emphasized. Attention given to the questions of whether and how moral obligation is religious. Offered every year.

43. Introduction to Religious Thought. *Davis*

A study of such concepts as creation, evil, and the nature of God in recent and contemporary monotheistic traditions. Offered every year.

60sc. Feminist Interpretations of the Bible. *Van Heest*

Analysis of a wide selection of biblical texts, using feminist strategies of interpretation. Consideration of readings of these texts by and with women from different cultural and religious traditions. Artistic representations of biblical texts produced by men of the Western tradition provide a contrast to modern and contemporary feminist biblical interpretations. Offered every other year.

HISTORICAL RELIGIOUS TRADITIONS I, ASIAN

88pi. China: Gender, Cosmology, and the State. *Choa*

This course examines historical and ethnographic sources of Chinese society dating from the late imperial era to the present. Particular attention will be paid to kinship, gender, ritual, ethnicity, popular practice, and state discourse since the 1949 revolution. Offered every third year.

100po. Worlds of Buddhism. *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 studies, soulcraft and statecraft, and the construction of sacred geography. Offered every year.

102. Hinduism and South Asian Culture. *Michon*

Explores the main ideas, practices, and cultural facets of Hinduism and Indian culture. Emphasis on the historical development of the major strands of Hinduism, from the Vedas to the modern era. Offered every other year.

103po. Religious Traditions of China. *Ng*

Surveys the vast range of religious beliefs and practices in the Chinese historical context. Examines myriad worlds of Buddhism, Daoism, and Confucianism, and meets with ghosts, ancestors, ancient oracle bones, gods, demons, Buddhas, imperial politics. Offered every year.

104po. Religious Traditions of Japan. *Ng*

Surveys the vast range of religious beliefs and practices in the Japanese historical context. Examines the myriad worlds of Buddhism, Confucianism, Shinto, and the so-called New Age Japanese religions, and meets with kami, demons, amulets, charms, mountain worship, the tea ceremony, imperial politics, the social, and more, all entwined in what became the traditions of Japan. Offered every other year.

106pi. Zen Buddhism. *Parker*

An examination of Zen Buddhism, not as a mystical cult, but as a mainstream intellectual and cultural movement in China, Japan, and also in the modern West. Offered every other year.

117po. The World of Mahayana Scriptures: Art, Doctrine, and Practice. 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. Prerequisite: Religious Studies 10 (or equivalent), or permission of instructor. Offered every other year.

118. Hindu Goddess Worship. Staff

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. Prerequisite: Permission of instructor. Offered every third year.

119pi. Religion in Medieval East Asia. Parker

Survey of the shamanism, Buddhism, Taoism, and Neo-Confucianism of China, Japan, Korea, and Vietnam during the 10th to 15th centuries. Examines religious texts and institutions in the context of socio-historical transformations, such as changing gender roles, church-state relations, growing merchant economies, scientific and technological developments, and foreign relations. Also emphasizes the religious dimensions of East Asian culture, including landscape painting and poetry, theater, and artistic and literary theory. Prerequisite: Religious Studies 10, 100po, 103po, or 117po, or permission of instructor. Offered every other year.

HISTORICAL RELIGIOUS TRADITIONS II, WESTERN**120. The Life of Jesus. Gilbert**

A survey of the issues surrounding scholarly study of the life of Jesus. Readings from the gospels, and from ancient, modern, and contemporary constructions of the life of Jesus. The gospels will be studied with emphasis on understanding the historical Jesus in his religious and cultural context. Offered every other year.

121. Pauline Tradition. Staff

An examination of the genuine letters of Paul in their social, cultural, and religious settings, and later writings, both biblical and non-biblical, from early Christian literature claiming to represent the thoughts of Paul. Special attention given to women's role in Pauline communities and to the impact of Pauline theology on women's lives and spiritual existence. Offered every other year.

122. Biblical Interpretation. Gilbert

The first section of the course surveys various forms of Jewish and Christian biblical interpretation, examining

reading strategies and hermeneutical theories employed by ancient and medieval Jewish and Christian writers. In the second section, students in the class will engage in a focused study of the book of Genesis and how interpretations of the fundamental text have shaped Jewish thought and practice. Offered every other year.

123sc. Christianity in Africa. Staff

The inculturation of Christianity in Africa will be examined through selected studies of 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. Offered every other year.

124po. Myth in Classical and Contemporary Religious Traditions. Planic

A comparative analysis of mythological texts drawn principally from Ancient Near Eastern and Mediterranean cultures. Emphasis will be placed on the interplay and tension between myth and ritual with attention to the adaptation of mythological themes in Western drama, literature, and theology. Offered every other year.

126pi. Magic, Heresy, and Gender in the Atlantic World. C. Johnson

An introduction to the great religious movement known as Gnosticism, its origins in the Hellenic and Roman Near East, its "radical Hellenization of Christianity," its varieties, its historical evolution into a world religion in the form of Manichaeism, its rediscovery in the important manuscript finds of the past century in Egypt and Central Asia, and its influence on modern literature and philosophy. Offered every other year.

127po. Saints and Society. Wolf

This course explores the history of the idea of Christian sanctity from the 1st through the 13th centuries. The readings, primarily the lives of the saints, will allow us to appreciate the process by means of which the Christian community constructed its sense of virtue and how this ideal evolved over the course of late antique and medieval periods in response to changing historical circumstances. Offered every other year.

128po. The Religion of Islam. Kassam

Introduction to the Islamic tradition: its scripture, beliefs, and practices and the development of Islamic law, theology, philosophy, and mysticism. Special attention will be 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. Offered every other year.

129. Formative Judaism. Gilbert

A survey of Jewish history, literature, thought, and practice from the Second Temple period to the early Middle Ages. Particular attention will be given to the formation of classical Jewish ideas and institutions, such as modes of biblical interpretation, the role and authority of rabbis, *halakha* (Jewish law), synagogue, philosophy, and mysticism. Offered every other year.

130po. Convivencia: Religious “Tolerance” in Medieval Spain. *Wolf*

A critical, nuanced look at the ideas that Muslims, Christians, and Jews lived together in relative harmony in Spain under Muslim rule between the 8th and 11th centuries, and benefited from their interactions with one another. This romantic notion which has gained traction in the wake of 9/11, will be evaluated in light of actual historical evidence. Offered every other year.

131. Synagogue and Church. *Gilbert*

A survey of early synagogues and churches, along with related examples of Greco-Roman temples and shrines, through their architecture and art work. 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. Offered every other year.

132po. Messiahs and the Millennium. *Runions*

An examination of traditions predicting the end of the world and the agents expected to bring about apocalyptic change. The course traces the origins and development of apocalyptic thought, explores how people have described and planned for Armageddon, and surveys the contemporary responses to the “end of time.” Offered every year.

133po. Modern Judaism. *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 anti-Semitism. Offered every other year.

134pi. Classical Mythology. *Glass*

A systematic examination of the traditional cycles of Classical myth. Readings from ancient literature in English translation. Some attention is given to the problems of comparative mythology, ritual, and related areas of archaeology and history. Also listed as Classics 121pi. Offered every year.

135. Jerusalem, the Holy City. *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. Offered every other year.

136. Religion in Contemporary America. *Espinosa*

This course explores the religious, spiritual, and sociological trends and developments in American religions since the 1960s with particular attention to

race, ethnicity, gender, church-state debates, moral issues, and politics. Offered every year.

137. Jewish-Christian Relations. *Gilbert*

The course will examine the relations between Jews and Christians from antiquity to the present. It will trace the origins of Christian anti-Judaism, and explore the ways in which Jews and Christians have thought about the other. We shall attempt to understand what issues divided the two communities, 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. Offered every other year.

138. American Religious History. *Yao, Espinosa*

This seminar examines the role that religion has played in the history of the United States, and asks students to critically explore how peoples and communities in various places and times have drawn upon religion to give meaning to self, group, and nation. The course will cover a wide range of traditions, including Protestant Christianity, Roman Catholicism, and Judaism, as well as regional, denominational, and racial-ethnic dimensions within these groups. Also listed as History 153. Offered every year.

139po. Benjamin, Blanchot, Levinas, Derrida: Contemporary Continental Jewish Philosophy.

Eisenstadt

These philosophers all object to the totalizing nature of the philosophy of history, which, as they see it, has dominated modern thought. We examine the way they critique or replace it with a philosophy of language translation, dialogue, writing in which theorizing arises from the relation of the same and other. Offered every other year.

PHILOSOPHY OF RELIGION, THEOLOGY, AND ETHICS**80po. The Holy Fool: the Comic, the Ugly, and Divine Madness.** *D. Smith*

Themes surrounding the ridiculous, the repulsive, and the revolutionary will be considered in the light of conceptual hallmarks of divine madness. As socio-political strategies that signal and figure forms of decay and death, both comedy and ugliness are the skilled means we will examine through which holy fool constantly reintroduces us to the contingencies and discrepancies of the world. Offered every other year.

82pi. Gender and Spiritual Ecology in Native North and South America. *Burkhardt*

This course will examine the concepts of gender and gender roles as they are manifested in the spiritual ecology of Indigenous peoples of the Americas. The multi-carious and complex notions of gender, very often divorced from biological sex, will be addressed, with

particular emphasis on the concept of the feminine and its place in stories of origin, place, and power, as well as the roles of women in religion, politics, and ecology. Offered every other year.

83pi. Development and Sacred Places. *Burkhart*

The course will examine sacred places of a variety of Indigenous communities and their response to the development of their sacred places, and will address what it means for a place to be sacred, what it takes for a place to be deemed such, and what results and requirements arise for the communities and beyond in regard to places that are sacred. Offered every other year.

140po. The Idea of God. *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? Offered every other year.

141po. The Experience of God: Contemporary Theologies of Transformation. *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? Offered every other year.

142bk. The Problem of Evil: African-American Engagements with(in) Western Thought. *D. 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 theodicy and ethical concerns. Offered every year.

143. Philosophy of Religion. *Davis*

An examination of questions such as: (1) Can God's existence be proved? (2) Is religious faith ever rationally warranted? (3) Are religious propositions cognitively meaningful? (4) Can one believe in a good, omnipotent God in a world containing evil? Readings from historical and contemporary sources. Also listed as Philosophy 36. Offered every year.

144. Life, Death, and Survival of Death. *Davis*

A study of philosophical and theological answers to questions about death, the possibility of life after death, and the meaning of life. Also listed as Philosophy 185. Offered every year.

145. Religion and Science. *Henry*

An examination of the historical encounters between science and religion, and a systematic analysis of their present relationship. The goal of the course is for

the student to produce an appropriate synthesis of science and religion. Readings from ancient, modern, and contemporary science, philosophy of science, and theology. Issues include those of evolution, mechanism, reductionism, indeterminacy, incompleteness, and the roles of faith and reason in science and religion. Offered every year.

146. The Holocaust. *Staff*

An interdisciplinary examination of the antecedents, realities, and implications of the Nazi attempt to exterminate the Jews. Also listed as Philosophy 177. Offered every third year.

148po. Sufism. *Kassam*

What is the Muslim mystics' view of reality? How is the soul conceptualized in relation to the divine being? What philosophical notions did they draw upon to articulate their visions of the cosmos? How did Muslim mystics organize themselves to form communities? What practices did they consider essential in realizing human perfection? Offered every other year.

149po. Islamic Thought. *Kassam*

Examines various facets of Islamic thought with respect to religious authority, political theory, ethics, spirituality, and modernity. Addresses these issues within the discussions prevalent in Islamic philosophy, theology, and mysticism, and, where available, their modern representations. Offered every other year.

151po. Spirit Matters: In Search of a Personal Ecology. *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? Offered every other year.

154po. Life, Love, and Suffering in Biblical Wisdom and the Modern World. *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). Offered every other year.

155po. Religion, Ethics, and Social Practice. *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 a three-hour-per-week placement with poor or otherwise marginalized persons in the Pomona Valley. Offered every other year.

156sc. The Bible in Two-Thirds World. Staff

The demography of Christianity, hence Bible readers, has largely shifted to Two-Thirds World geographical spaces and populations. This course will study how the Bible is read and how it functions in Two-Thirds World cultures and struggles. It will explore the lives and interpretations of the Bible in the Two-Thirds Worlds politics and within the economy of the spirituality of resistance, reconciliation, transformation, and healing. Offered every other year.

157po. Post-Holocaust Philosophy. Eisenstadt

According to some thinkers, the event of the Holocaust has called into the question all Western thought that preceded it. In this course, 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 include Arendt, Fackenheim, Browning, Bauman, Spiegelman, Voegelin, Adorno, Jabes, and Levinas. Offered every other year.

158po. Jewish Mysticism. Eisenstadt

Close reading of selections from various texts of medieval Jewish mysticism in translation, including the Zohar, Adulafia, Cordovero, Luria, and the Hasidim. Offered every other year.

CONTEMPORARY AND WOMEN'S STUDIES OF RELIGION**89Bpo. The Bible, Empire, and Globalization. Van Heest**

The bible is a colonial text, both because it references ancient structures of dominance and because of its collusion in modern empire and globalization. This course will closely examine influential text passages and investigate scriptural imperialism in historical context, with special emphasis on biblical interpretation by both colonizer and colonized in the global south. Offered every other year.

153. Religion and American Politics (seminar). Espinosa

This seminar will explore major debates and controversies in American religions and politics from the colonial period to the present. Special attention will be paid to debates about the impact of religion on the Constitution, the Bill of Rights, the Declaration of Independence, African-American and Latino Civil Rights movements, the Christian Right, Church-State debate, Supreme Court decisions, presidential elections, religion and political party affiliation and voting patterns, women, religion, and politics, and Black, Latino, Jewish, and Muslim faith-based politics and activism. Offered every year.

160sc. Feminist Interpretations of the Gospels. Staff

Analysis of both canonical and non-canonical gospels, using feminist methods of biblical interpretation

including the reconstruction of early Christian women's history, literary criticism, hermeneutics, and theology. Feminist views of Christology and new Christologies. The biblical, theological, and hermeneutical interpretations of African, African American, Asian, and Latin American women. Offered every other year.

161. Gurus, Swamis, and Others: Hindu Wisdom Beyond South Asia. Humes

Examination of 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. Offered every other year.

162po. Modern Jewish Thought. Eisenstadt, Portnoff

Introduces Jewish philosophy in the modern period, beginning with early modern attempts to define Judaism as against secular society, and its evolution in contemporary modern and postmodern theories about the role of dialogue with the other in the formation of the individual. Texts by Spinoza, Mendelssohn, Hermann Cohen, Martin Buber, and Emmanuel Levinas will be taken up closely. Offered every other year.

163. Women and Gender in the Jewish Tradition. Gilbert

Examination of the representation of women and gender in Jewish tradition and how women from the biblical period to the present have experienced Judaism. Special attention is given to the articulation of these issues in biblical and rabbinic texts, the influence these texts have had on shaping Jewish attitudes and practices, the particular religious activities practiced by women, and developments in contemporary Judaism, including liturgical revisions and Rabbinic ordination. Offered every other year.

164po. Engendering and Experience: Women in the Islamic Tradition. 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. Focal themes are the construction of gender, sexuality, seclusion, and spirituality. Offered every other year.

166apo. The Divine Body. Staff

Examination of the topic in philosophical and mythical texts from five different religious traditions. Offered every other year.

166b. Religion, Politics and Global Violence. Espinosa

Examines the critical intersection of religious ideology, politics, and violence. In particular, it will analyze how

Christians, Muslims, Jews, Hindus, and Buddhists have used religious ideology, rhetoric, and values to justify acts of violence and calls for peace and reconciliation in the name of God. The course will explore case studies that include attention to conflicts in Europe – Northern Ireland & Bosnia/Serbia; the Middle East – Israel-Palestine & Iraq; Southeast Asia – Indonesia; the Indian Subcontinent – India-Pakistan; Africa – the Sudan and Rwanda. Offered every other year.

167pi. Theory and Practice of Resistance to Monoculture: Gender, Spirituality, and Power.

Parker

Examines models of resistance to monoculture as imposed by (neo)imperial and capitalist relations and selected European scientific truth systems. Readings and exercises survey systems that survive monoculture and provide resources for egalitarian relations, spiritual values, and sustainable societies such as Curanderismo, Santería, Buddhism, Chinese science, Wicca, and other traditions. Offered every other year.

168pi. Culture and Power. *Staff*

Introduces different theories of the relation of culture to power within and between societies, as well as to such processes as cultural nationalism, cultural imperialism, and cultural appropriation. Attention will be given to the interaction of gender, race, class, sexual orientation, religion, nation, and other factors in the distribution and circulation of power. Offered every other year.

169sc. The Church of the Poor in Latin America.

Forester

Since the advent of Liberation Theology, the Church in Latin America has become a deeply fractured institution. This course looks at the powerful currents that have swept Catholicism and nourished broad-based social movements during the 20th century. Offered every other year.

170sc. Warriors, Wives, and Wenches. *Staff*

An analysis of women's stories, experiences, and institutions as portrayed in ancient sacred, historical classical, and novelistic literature. Identification and comparison of prescriptive, descriptive, and imaginative discourses in the portrayal of women's activities will enable a reconstruction of fluid categories of women's lives in antiquity and their concomitant experiences. Analysis facilitates a reconstruction of spheres of female activity. Offered every other year.

171. Religion and Film. *Espinosa, Lejon*

This course employs critical 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, structure, and screenwriting, the course will explore religious sensibilities in six genres such as: Historical Epic (*10 Commandments, the Passion, the Mission*), Action/Adventure (*Raiders of the Lost Ark, Pocahontas*), Science Fiction (*Star Wars, the Matrix*), Comedy (*Heaven Can Wait, Born in East L.A.*), Drama

(*Schindler's List, the Exorcist, the Apostle*), and Politics (*Platoon, Malcolm X, or Romero*). Offered every year.

172po. Celluloid Bible: Hollywood, the Bible, and Ideology. *Runions*

Examines biblical narratives, allusions, subtexts in film for their complicity with, or resistance to, hegemonic norms with U.S. American society. Readings in critical theory will provide a theoretical framework in which to understand the interplay between the production of ideology, Hollywood, the Bible and Society. Offered every other year.

173. U.S. Latino Religions and Politics. *Espinosa*

Examines the critical impact of religion on Latino politics and civic activism in the United States. Special attention will be paid to religion and the Chicano movement, César Chávez's farmworkers struggle, Reies López Tijerina's land grant fight, the Sanctuary movement, and the Elián González controversy. This will be followed by analyses of how Latino Catholic, Mainline Protestant, Evangelical, and Pentecostal religious affiliation has shaped trends in Latino political party affiliation, presidential voting patterns, views on church-state debates, and attitudes on controversial social and moral issues. Offered every other year.

174. Religion and the American Presidency (seminar). *Espinosa, Lejon*

This advanced reading and writing seminar explores how religious symbols, sensibilities, values, and world-views shaped the Founding Fathers and the domestic and/or foreign policies of presidents Washington, Jefferson, Madison, Lincoln, Wilson, FDR, JFK, Carter, Reagan, Bush Sr., Clinton, and Bush Jr. Special attention will be paid to civil religion, religious pluralism, and key theoretical interpretations of religion and the presidency. Offered every other year.

175. Visions of the Divine Feminine: An Exploration of the Goddess in World Religions from Ancient to Modern Times. *Shimkhada*

Examines how different cultures have conceived of the Divine as gendered. Main themes include the nature of myths and their relation to reality, the significance of myths for women's and men's role modeling, feminist theories of religion, including the patriarchal inversion of myths, and the role of historical change in interpreting mythical texts. Offered every year.

176sc. Feminist New Testament Studies in Contemporary Contexts. *Staff*

Current contexts of globalization, violence, HIV/AIDS, human rights, and multi-religiosity will be studied in conjunction with feminist New Testament hermeneutics. Only one or two of these thematic contexts will be studied each semester. The current focus will be on the global HIV/AIDS epidemic or violence. Offered every other year.

177po. Gender and Religion. *Van Heest*

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. Offered every year.

178po. The Modern Jewish Experience. *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. Offered every other year.

179hm. Approaches to the Study of Religion.

Tirres

This introductory course broaches three questions basic to the study of religion: What is the essence of religion? What is its origin? What is its social function? Various theories and traditions will be considered. Offered every year.

179shm. Special Topics in Religious Studies

- *Classical Pragmatism and Religion.* *Tirres*

How may religious experience be understood empirically? What is the nature of belief and truth? What is the social value of religion? We will pursue questions such as these from the perspective of U.S. pragmatism, a distinctively American philosophical movement that emphasizes the relationship between theory and practice, truth, and action. Offered every other year.

- *Contemporary Pragmatism and Religion.* *Tirres*

A survey of contemporary interpretations of pragmatism and their bearings on religious studies and theology. Readings will include the work of Richard Rorty, Cornel West, Sheila Greeve Davaney, and Rebecca Chopp, among others. Prior engagement in "Contemporary Pragmatism and Religion" highly recommended but not required. Offered every other year.

182sc. Methods of Biblical Interpretation. *Staff*

This course seeks to introduce students to biblical methods of interpretation. It will cover historical, literary, sociological, and Two-Thirds World methods and theories of biblical studies. The course will be ideal for students who wish to pursue a religious studies major. Offered every other year.

184po. Queer Theory and the Bible. *Runions*

The 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. Offered every other year.

187sc. Interpreting Jesus: Global and Gendered Perspectives. *Staff*

The figure of Jesus in the gospels attracts the attention primarily of scholars and practitioners, both male and female, within Christianity, Judaism, and Islam, who examine the meaning and significance of Jesus and

the gospels. Colonial history, globalization, global and national contests for religious dominance all give impetus to renewed study of the ancient contests over the right to authoritative representation of Jesus and to develop new global and gendered traditions and paradigms for interpreting Jesus. Offered every other year.

INTEGRATIVE COURSES AND READING AND RESEARCH COURSES

180po. Interpreting Religious Worlds. *D. Smith*

An examination of contemporary theoretical frameworks drawn from a variety of disciplines (philosophy of religion, history of religion, ritual studies, anthropology, sociology, psychology, and political science) for the study and analysis of religious phenomena. Offered every year.

190po. Senior Seminar in Religious Studies. *Staff*

Advanced readings, discussion, and seminar presentations on selected areas and topics in the study of religion. Offered every year.

Independent Study

199. Independent Study in Religious Studies. *Staff*

Students who have the necessary qualifications and who wish to investigate an area of study not covered in regularly scheduled courses may arrange for independent study under the direction of a faculty reader. See "Academic Policies and Procedures" for details. Offered every semester.

