**Fall Quarter 2023**

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| RLST Course No.  | Course Title | Instructor | Requirement Fulfilled | Course Description | Crosslisting |
| RLST10100 | Introduction to Religious Studies | Rosengarten, Richard | Required Introductory Course | This course introduces students to the field of Religious Studies through addressing a foundational question: “What is religion?” We will approach this question from multiple angles. We will study the cults, codes, and creeds of a range of religions with reference both to their self-understandings and to modes of analysis (chiefly from the humanities and the social sciences) that concern themselves explicitly with religion. The scope of the course is in principle limitless: as old as the Vedas and the Epic of Gilgamesh and as recent as the front page of your preferred news source. The selections for the first five weeks will provide an overview of religions that have a global presence, and of theoretical perspectives that aspire to give a comprehensive account of religion. Each of the last four weeks will be a “case study” of a specific religion and its theorization that will be determined by the class from a list provided by the instructor. Three short (1-3 pp.) analytic essays (submitted on Fridays and returned the following Mondays) during the first five weeks will be followed by a final assignment synthesizing the material of the course. No prior knowledge of the religious traditions or the theoretical perspectives covered is expected. | SOCI 20541 |
| RLST 11004 | Introduction to the Hebrew Bible | Chavel, Simeon | Gateway course;(A)Historical Studies | The course surveys the contents of the Hebrew Bible, through the concepts of book culture, literature, history, and religion. It introduces critical questions regarding the HB's figures and ideas, its literary qualities and anomalies, the history of its composition and transmission, its relation to other artifacts from the period, its place in the history and society of ancient Israel and Judea, and its relation to the larger culture of the ancient Near East in the Iron Age and Persian period (12th–4th cents. BCE).  | JWSC 20120, NEHC 20500 |
| RLST20808  | Biography of the Prophet Muhammad | Akpinar, Mehmetcan | (A) Historical Studies | This introductory course offers an overview of Prophet Muhammad’s life as portrayed in the early and medieval Arabic narrative tradition and through the lens of modern scholarship. We will discuss a diverse range of topics, such as life in pre-Islamic Arabia, the Prophet’s early life before prophethood, the first revelations, the Meccan period, his migration to Medina, his religio-political leadership and the military expeditions during the Medinan period, his reported miracles, etc. At the same time, students will gain an overview of the sira/maghaz’ literature, i.e., the texts devoted to the life of the Prophet Muhammad in the Muslim tradition. Modern methodological questions which concern the reliability of the narrative traditions in reconstructing the biography of the “historical Muhammad” and a wide range of approaches developed in Western academia to overcome problems related to the source material will also be addressed. PQ: No background in Islamic studies or Arabic language required. | MDVL 20808, NEHC 20808 |
| RLST24115  | Chinese Thought and the Good Life | Lee, Pauline | (B)Constructive Studies  | This course examines the ideas of thinkers with vastly different responses to the question: What is the life well lived? In our study, we will focus on early China (5th century to 221 BCE), a seminal and vibrant period in Chinese thought. Some thinkers (such as “Laozi”) argue the good life is the simple one, others (Xunzi) insist that it is the life of achieved great intellectual, aesthetic, or moral ambition. Yet others argue that central to the life well lived are rich, nuanced, and strong ties to family (Confucius), acting on one’s developed intuitions (Mengzi), or developing one’s capacity to play in the moment whatever the circumstances (Zhuangzi). Two thinkers we will study focus on the means for making the social world supportive of a life that is good. Hanfeizi argues for the importance of well-defined, objective, enforced laws. Sunzi illuminates the art of war. We will explore topics such as notions of the self, conceptions of the greater cosmos, the role of rituals, ideas about human nature, and the tension between tradition and self-expression. The course includes lectures, class discussions, self-designed spiritual exercises, creating a class “Commentary” on the Analects, essays of varied lengths, and writers’ circles. | EALC 24120, KNOW 24115 |
| RLST24901 | Religion and Human Rights | Sianghio, John | (B)Constructive Studies | Religion played a crucial, but often overlooked, role in the development of post-World War II conceptions of human rights, providing principles and ideas that continue to influence contemporary human rights debates in the fields of law, public policy, and international relations. This no-prior-knowledge-necessary course explores the complex, sometimes fraught, relationship between religion and human rights from World War II to the present. We will begin by juxtaposing the role religious ideas played in the drafting of core post-war human rights documents (e.g. the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, etc.) with the decision by drafters to omit direct references to the divine or the beliefs of specific religious communities. Using case study analysis and close reading of primary religious texts, scholarly commentary, and historical accounts, we will examine the ways in which individuals and groups from multiple religious (and non-religious) traditions both apply and push back against existing human rights norms. Throughout the course we will discuss the role religion might play in debates surrounding emerging, but still contentious, conceptions of human rights. This includes: universal healthcare, LGBTQIA+ rights, ever more complex manifestations of religious freedom, as well as whether human rights as conceived of in the mid-20th Century can be reconciled with decolonial and post-colonial perspectives.  | HMRT 24901, GLST 24902, GNSE 24903, Democracy Studies minor approved course |
| RLST 24550 | Major Trends in Islamic Mysticism | Casewit, Yousef | (B) Constructive Studies | This course examines Islamic mysticism, commonly known as Sufism, through an exploration of English translations premodern and contemporary Sufi literature in Arabic and Persian. The goal is to gain firsthand exposure of a broad spectrum of literary expressions of Islamic spirituality in their historical context, and to understand exactly what, how, and why Sufis say what they say. Each of the units will comprise of lectures and close readings of excerpts from the text in Arabic/Persian and English translation. The average reading load per week is 80 pages. | SIGN 26068, MDVL 24550, GLST 24550 |
| RLST 25102 | Reading Augustine’s *Confessions* | Miller, Richard B. | (B) Constructive Studies | This course will carry out a close reading of Augustine’s *Confessions*. We will study the work not only as a spiritual autobiography—a common approach—but also as a philosophical argument against various alternatives to Christian faith and practice in the late fourth century. With this bifocal approach in place, we’ll examine how *Confessions* interrogates the quality of human love, fear, hatred, and regret; moral responsibilities to ourselves and others; the (anxious) awareness that we are limited in body and time; and how to craft an honest narrative of self-understanding. We will ask, Is religion a source of psychic health, or an obstacle to it? What sorts of problems is religion meant to cure? What problems do religious beliefs create? How does religion bear on the self’s loves, its past, its mortality, its doubts? Along the way we’ll ask whether it is possible to want to do evil, whether it is possible to love or grieve too much, what it means to be a friend—and how Augustine’s answers to these questions presuppose a wider account of the order of the cosmos. | FNDL 27002, MDVL 25102 |
| RLST 25561 | Justice at the Margins: Race, Religion, and Resistance Ethics  | Buyan, Derek | (B) Constructive Studies | How does race shape what we think about what is right and wrong, just and unjust? How about religion? Is “justice” a universal idea that stretches across social groups, or do our experiences as members of a religious and/or racial group have fundamentally affect our understanding(s) of justice? We’ll begin by examining works by Aristotle, King, Rawls, and Nussbaum, asking what each theorist thinks justice entails and why. Along the way, we’ll ask how stated and suppressed understandings of both “race” and “religion” inform their theories, as well as complicate and challenge them. Then we’ll set these theories of justice in conversation with works by Francisco de Vitoria, W.E.B. Du Bois, James Baldwin, Cornel West, Traci C. West, and the Movement for Black Lives, each of which offers a protest against injustice in which “race” and “religion” play a prominent role. No previous knowledge required.  | CRES 22561, RDIN 22561, HMRT 25561, elective for “Inequality, Problems, and Social Change” minor; Democracy Studies minor approved course |
| RLST 26105 | Queering God | Bustion, Olivia | (C)Cultural Studies | Can God be an ally in queer worldmaking? Is God queer? What does queerness have to do with Judaism, Christianity, or Islam? This course introduces students to foundational concepts in queer and trans studies by focusing on queer Jewish, Christian, and Islamic theologies. We will analyze the ways that contemporary artists, activists, and scholars are using theology to reimagine gender and experiment with new relational forms. Our readings will include a variety of genres: memoir, letters, scriptural interpretation, and a novel. There will be no presumption of previous acquaintance with any of the readings or topics discussed, or indeed with any academic theology or queer theory at all. | GNSE 12124, CMLT 26105 |
| RLST 26313 | Judaism, Medicine, and the Body | Dine, Ranana | (C)Cultural Studies | For centuries the “Jewish doctor” has existed as an archetype, but is there such a thing as Jewish medicine? Does Judaism teach a distinct approach to the body, illness, and healing? And more significantly, why should religion have anything to do with one’s health today? In this course we will grapple with our assumptions regarding modern Western medicine by discussing topics in Jewish medical thought and ethics. We will study how Judaism – its texts, history, laws, and traditions – intersect with issues of science, medicine, and the body. In particular we will think about how a Jewish approach to medicine, and more broadly a religious approach, might complicate contemporary assumptions about the body and healing. We will also consider how Jewish bodies have been imagined and stereotyped, and think about how that might affect Jewish approaches to disease and medical ethics. This course will thus offer students a way to think about alternatives to assumptions about medicine, the body, and ethics in the secular West, which will be explored both in class materials and in personal projects. No prior work in Jewish studies, medical ethics, or religious studies necessary. | JWSC 26313, HIPS 26313, HLTH 26313, GNSE 26313, CCTS 21022 |
| RLST27601 | Woman and Islam | Chishti, Maliha | (C)Cultural Studies | This course is an introduction to the field of women, gender and Islam. We will examine the literature on Islamic legal, historical, Quranic and sacred textual constructs of women as well as critically explore the lived realities and experiences of Muslim women living in Muslim-majority societies and in the west. In centering the work of Muslim feminist scholars, students will gain an understanding of the contemporary debates around women’s rights, sexuality, roles, responsibilities and gender relations in the context of Islamic law and the hadith literature. The discursive constructions and social realities of Muslim women are critically examined through historic and literary representations, ethnographic accounts, human rights discourses, sexual politics and secular and Islamic feminism(s). Moreover, this course situates Muslim women as complex, multidimensional actors engaged in knowledge production and political and feminist struggles, as opposed to the oppressed, victim-centered images that have regained currency in the representation of Muslim women in the post 9/11 era. | GNSE 27608, GLST 27601, HMRT 26701 |
| RLST 28449 | The End is Near: The Bible and Apocalypse | Wegner, Jonathan D. | (C)Cultural Studies | The rise of nuclear weapons, the global warming crisis, and the Covid-19 pandemic have reignited debates about the fate and meaning of human history. If it is the end of the world as we know it, how should we act, and what—if anything—comes next? For centuries, the Bible has been a source for people thinking about end of time. In this course, we examine how the Bible and other ancient texts portray human catastrophe and the possibility of new beginnings. From national upheavals and the dawn of a final political order, down to the fate of the individual and the destiny of the cosmos at large, this course exposes students to the multiplicity of ways that the End is envisioned throughout the Bible and later interpretation. How do biblical authors interpret the meaning of existence in light of the End? What stands out about ancient literature when we understand it as anticipating the End, and how can these texts help us understand contemporary fears about the End? No background knowledge about the Bible or the ancient world is required for the course. | JWSC 28449 |
| RLST 29800 | BA Research Seminar I  | Pinkney, Foster J. |  | This class meets weekly to provide guidance for planning, researching, and writing the BA research paper. The two-quarter senior sequence will assist students in the Research Track with the preparation of the required BA paper. During May of their third year, students will work with the preceptor to choose a faculty adviser and a topic for research, and to plan a course of study for the following year. These must be approved by the Director of Undergraduate Studies. Students will take part in the BA Research Seminar convened by a preceptor during Autumn and Winter Quarters of their senior year. This seminar will allow students to prepare their bibliographies, hone their writing, and present their research. PQ: Consent of faculty supervisor and Director of Undergraduate Studies. Course Note: Students are required to submit the College Reading and Research Course Form. |  |

Cross-Listed Courses in RLST – for Course Descriptions, please see the [College Catalog](http://collegecatalog.uchicago.edu/thecollege/religiousstudies/) or [Divinity’s Website](https://divinity.uchicago.edu/academics/courses):

* RLST 13900 – Introductory Biblical Hebrew I (*Tyler J. Harris*) Fulfills: n/a
* RLST 14100 – Introductory Koine Greek I (*Richard Zaleski*) Fulfills: n/a
* RLST 17700 – Advanced Readings in Classics Ethiopic (Ge’ez) (*Rebecca Hasselbach-Andee*) Fulfills: n/a
* RLST 20111 – History of Death (*Katie Hickerson*) Fulfills: (A) Historical Studies
* RLST 20201 – Islamicate Civilization I: 600-950 (*various*) Fulfills: (A) Historical Studies
* RLST 20324 – Everyday Life in the Early Islamic Period (*Cecelia Palombo*) Fulfills: (A) Historical Studies
* RLST 20401 – Islamic Thought and Literature I (*various)* Fulfills: (A) Historical Studies
* RLST 20523 – The Ecumenical Church Councils and the Making of Christian Doctrine (*Anthony Kaldellis*) Fulfills: (A) Historical Studies
* RLST 21107 – Readings in Maimonides’ *Guide to the Perplexed* (*Dean James T. Robinson*) Fulfills: (A) Historical Studies
* RLST 21315 – Narratives of American Religious History (*Curtis Evans* and *William Schultz*) Fulfills: (A) Historical Studies
* RLST 21430 – Religion and American Capitalism (*William Schultz*) Fulfills: (A) Historical Studies
* RLST 22010 – Jewish Civilization I: Ancient Beginnings to Medieval Period (*various*) Fulfills: (A) Historical Studies
* RLST 22035 – *The Acts of Paul and Thecla* and the Pastoral Epistles (*Margaret Mitchell*) Fulfills: (A) Historical Studies
* RLST 23202 – Li Zhi and 16th Century China: The Self, Tradition, and Dissent in Comparative Context (*Pauline Lee*) Fulfills: (B) Constructive Studies
* RLST 23600 – Evil: Myth, Symbol, and Reality (*William Schweiker*) Fulfills: (B) Constructive Studies
* RLST 25590 – Memory, Identity, and Religion (*Kevin Hector*) Fulfills: (B) Constructive Studies
* RLST 26103 – Dreams, Visions, and Mystical Experience (*Yousef Casewit*) Fulfills: (C) Cultural Studies
* RLST 27555 – Staging Islam: Traps and Trappings of Representation (*Samah Choudhury*) Fulfills: (C) Cultural Studies
* RLST 28602 – Topics in EALC: Nature and Dao (*Paul Copp*) Fulfills: (C) Cultural Studies
* RLST 28613 – God of Manga: Osamu Tezuka’s “Phoenix,” Buddhism, and Post-WWII Manga and Anime (*Ada Palmer*) Fulfills: (C) Cultural Studies
* RLST 28755 – Making of “I’ll Take You There: The Life of Mavis Staples” At Court Theatre (*Nora Titone*) Fulfills: (C) Cultural Studies
* RLST 29003 – Islam Beyond the Human: Spirits, Demons, Devils, and Ghosts (*Alireza Doostdar and Hoda El Shakry*) Fulfills: (C) Cultural Studies

**Winter Quarter 2024**

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| RLST Course No.  | Course Title | Instructor | Requirement Fulfilled | Course Description | Crosslisting |
| RLST12000 | Introduction to the New Testament: Texts and Contexts of Interpretation | Mitchell, Margaret M. | Gateway course; (A)Historical Studies | An immersion in the texts of the New Testament with the following goals: 1. through careful reading to come to know well some representative pieces of this literature; 2. to gain useful knowledge of the historical, geographical, social, religious, cultural and political contexts of these texts and the events they relate; 3. to learn the major literary genres represented in the canon (“gospels,” “acts,” “letters,” and “apocalypses”) and strategies for reading them; 4. to comprehend the various theological visions and cultural worldviews to which these texts give expression; 5. to situate oneself and one's prevailing questions about this material in the history of research, and to reflect on the goals and methods of interpretation; 6. to become intelligent and critical “consumers” of biblical scholarship as it appears in academic and popular media. 7. to raise questions for further study. PQ: Interest in this literature, and willingness to enter into conversation with like-minded and non-like-minded others on the texts and the issues involved in their interpretation. | FNDL 28202, MDVL 12500 |
| RLST 20124 | The Bible Throughout History: From the Dead Sea Scrolls to King James | Snoek, Doren | (A)Historical Studies | While the collection of ancient texts found in modern Bibles appears fixed and is read by many people as a source of edification or theological insight, it has not always been this way. Though absent from most Bibles, there is an entire body of literature commonly known as “rewritten bible”: early translations, retellings, or entirely new stories with familiar names and faces that update, retcon, or subvert their “biblical” sources. How might we understand these ancient forms of fan fiction? The class will introduce this corpus (including some of the Dead Sea Scrolls) and its sources, production, and historical contexts. We will confront significant problems in understanding religious texts: how is it that some texts become authoritative while other very similar texts do not? Who gets to retell foundational religious narratives, and within what social or political constraints? What does it mean to relate to sacred texts as artistic prompts or imperfect points of departure? Can a biblical text be rewritten for an entirely different religious tradition? We will consider similar questions for contemporary religious practice, asking: how did rewriting the Bible get started, and has it stopped? | FNDL 20124, JWSC 20924, HIST 29908, CMLT 20124, MDVL 20124 |
| RLST23104  | Immanuel Kant’s *Critique of Practical Reason* | Schweiker, William | B)Constructive Studies | Contemporary ideas about Human Rights, the relation of moral norms and the good life, the character of human freedom, conceptions of human evil, and the very definition of morality and ethics have been decisively shaped by the work of Immanuel Kant (1724-1804). This course is the examination of one of Immanuel Kant’s magisterial works in moral philosophy, *The Critique of Practical Reason.* The course is a careful reading of Kant’s text in order to grasp the argument and to assess its significance for current work in Ethics. The course ends with one of Kant’s famous political essays, “On Perpetual Peace.” Engaging Kant's work will enable student to engage a wide range of thinkers from the 19th to the 21st centuries who accept, modify, and reject his work. In this way, the course is crucial for further work in philosophical and religious ethics.This class will be conducted through conversation over assigned reading. Those who can read German may use those texts and bring them to class. There will be two papers for the class on topics assigned by the instructor. The papers are to be 5-7 pages in length, double spaced.  | FNDL 23104, GRMN 23104 |
| RLST23880  | Villains: Evil in Philosophy, Religion, and Film | Johnson, Russell P. | B)Constructive Studies | “You don't really understand an antagonist," screenwriter John Rogers writes, "until you understand why he's a protagonist in his own version of the world." This principle holds true of movie villains, but also raises important questions about disagreement, dehumanization, and the diabolical in the real world. Are our enemies truly malicious, or just misunderstood? How does a person become a monster, and how does a person avoid it? Why are some villains so compelling, and what does this say about the good life? Do Hollywood movies enrich or distort how we imagine and respond to real-world evil? Did Thanos do anything wrong? This course combines readings from philosophical classics and religious traditions with comparative analyses of villains in films from 101 Dalmatians (1956) and Jaws (1975) to The Dark Knight (2008) and Black Panther (2018). Students will discuss antagonists' motivations, evaluate the visions of morality filmmakers are presupposing, and develop more nuanced understandings of ethics and moral psychology. No prior experience in religious studies or film criticism is required. |  |
| RLST 25706 | Climate Justice | Fredericks, Sarah | (B)Constructive Studies | Climate injustice includes the disproportionate effects of climate change on people who benefit little from the activities that cause it, generally the poor, people of color, and people marginalized in other ways. Given the complex economic, physical, social, and political realities of climate change, what might climate justice entail? This course explores this complex question through an examination of classical and contemporary theories of justice; the gendered, colonial, and racial dimensions of climate change; and climate justice movements. | RDIN 25706, ENST 25706, GLST 25766, GNSE 25702, HMRT 25706, PBPL 25706, CEGU 25706, KNOW 25706 |
| RLST 26660 | Global Studies and Religion | Kunze, Andrew | (C)Cultural Studies | Islam, Buddhism, Hinduism, and Christianity have all flourished in the contexts of neoliberal capitalism, mass migration, and online communities. While many predicted that globalization would bring a wave of secularization, it has actually given rise to a global revival of religious life and religious institutions. This undergraduate seminar seeks to understand this phenomenon through a series of case studies of globalized religions in China, Indonesia, India, Nigeria, Italy, and the US. These case studies will highlight historical through-lines from colonization to globalization, ethnographic data of religious motivations and belonging, and social scientific theory of diaspora and nationalism. This course is tailored for Global Studies and Religious Studies majors or double majors, but all undergraduates are welcome. | GLST 26660 |
| RLST 27140 | Truth, Half-Truth, and Post-Truth | Johnson, Russell P. | (C)Cultural Studies | This course examines the philosophical and ethical issues surrounding lying, truth-telling, and everything in between. Students will put classics of the Indian and Western philosophical traditions into conversation with contemporary analyses of “alternative facts” and postmodern criticisms of absolute truth. Questions to be considered include: Are half-truths just another kind of lie, or stepping-stones to a more complex understanding? Is it even possible to tell “the truth, the whole truth, and nothing but the truth”? Is it morally permissible to mislead someone for their own good, or for a leader to deceive their citizens? How can we act responsibly when there are two sides to every story? | KNOW 27140 |
| RLST27617 | Introduction to Global Catholicism | Haydt, Joseph | (C)Cultural Studies | With over a billion adherents, Catholicism is both the largest Christian denomination and a global religious tradition. This course introduces students to multiple ways Catholicism shapes the moral and political commitments of believers and how it informs politics and the larger society. How does the Catholic church, at once centralized and internally diverse, exist as a multilingual and multicultural community? How has Catholicism responded to increasingly secularized cultures in industrialized nations? What place do religious beliefs have in the public sphere? We will examine the different ways Catholics approach these moral, social, and theological questions and how their answers shape and are shaped by their cultural locations. No previous coursework is required to enroll. | GLST 27617, FNDL 27617, GRMN 27617 |
| RLST 28328  | Africa’s Byzantine Heritage: Religion and Art in Pluralistic Societies  | Krause, Karin | (C)CulturalStudies | This quarter-length course is conceived around themes and artifacts of an innovative special exhibition titled Africa & Byzantium at the Metropolitan Museum of Art that we will be visiting together (Feb. 16–18, 2024). It will be the first time a museum has showcased the important contributions of Africa’s multiethnic societies to the cultural and religious life of the Christian Empire of Byzantium. In addition, the Met boasts a world-renowned permanent collection of Byzantine artifacts, several of which we will be studying as well during our field trip.The Byzantine Empire (4th cent.–1453) encompassed large parts of the Mediterranean, the Balkans, Anatolia, and the Middle East, with North and East Africa forming part of the empire from the fourth century CE to the Islamic conquest (early 7th cent.). Under Islamic rule, the African continent’s Byzantine-Christian legacy continued to be influential and has a rich afterlife to this day.The field trip will enable students hone their competence in visual analysis through close-up study of artworks representing a range of artistic media and techniques. The classroom sessions will illuminate the historical and cultural framework in which the artifacts are situated. Africa’s Byzantine heritage is an emerging field of study and in this course students who wish to pursue their own research projects will have ample opportunity to do so. Students will also attend weekly discussion sections led by the TA. PQ: Students enrolled in this course will participate in a \*mandatory\* three-day field trip to the Metropolitan Museum of Art (Feb. 16–18, 2024). Travel and lodging will be fully covered through a Curricular Innovation and Undergraduate Research grant provided by the College. | ARTH 28328, MDVL 28328, CLCV 25323 |
| RLST 28405 | Religion in Anime and Japanese Pop Culture | Winkelman, Bruce | C)Cultural Studies | How does Spirited Away reflect teachings of Japanese Buddhism and Shinto? Or what about Neon Genesis Evangelion? What can pop culture tell us about religion? In this course, we will consider what Japanese religions are (and are not) by looking at their representations in popular cultural forms of past and present. Sources are drawn from a range of popular cultural forms including anime and manga, but also literature, artistic performances, visual arts, and live-action movies. The course covers foundational aspects of Japanese religious life through non-traditional sources like Bleach, The Tale of Genji, and Your Name. At the end of the course, students will be able to speak to the great diversity of religious practices and viewpoints in Japan, not only its centers but also its peripheries and minorities. Meanwhile, we will consider broader questions about the complex connections between religion and popular culture. No prior knowledge of Buddhism, Shinto, or Japanese history is expected. | EALC 28405, CMLT 28405, MAAD 14805 |
| RLST 28882  | Magic and Divination in the Islamic World | Matthews, Alex | (C)Cultural Studies | From weather forecasts to stock market speculations, our modern world is saturated with predictions for the future. In spite of this, other divinatory methods such as astrology are often portrayed as superstitious, irrational, or unreligious. This course will introduce students to the unexpected interaction of science, magic, and religion through the exploration of divination in the Islamic world. We will ask how divination can be a part of religious practice and how methods of future-telling are said to “work” from the perspective of the philosophers and scientists who practiced them. We will also explore the arguments against divination and identify and understand religious and/or scientific objections to the practice. All readings will be in English translation. | NEHC 28882, MDVL 28882, HIPS 28882, CCTS 21020, KNOW 28882 |
| RLST 29000 | The American Culture Wars | Schultz, William J. | (C)Cultural Studies | Should we tear down statues of Confederate soldiers? Should religious institutions be exempt from public health regulations? How (if at all) should we regulate abortion? These questions are only the latest battlefields in the “culture wars,” the long-running conversation—or, more often, shouting match—about how Americans ought to live. This seminar will explore how Americans have wrestled with questions of morality and national identity since the country’s founding. Two questions will drive our discussion. First, why do certain issues become the subject of fierce cultural conflict? Second, do these conflicts enrich or undermine American democracy? | AMER 29000, CRES 27000, GNSE 29000, HIST 27715, Democracy Studies minor approved course |
| RLST 29030 | Islam, Race, and Decoloniality | Chishti, Maliha | (C)Cultural Studies | This course explores the historical and discursive practices through which the racialization of Muslims and Islamic cultures developed and remains sustained within colonial and neo-colonial contexts, modalities and relations. Particular attention to the “threat of Islam” is examined in various literary, media and ethnographic narratives. This course examines how race is constituted within contemporary imperialist practices, specifically the global war on terror’s focus on constructing Islam and Muslim cultures as uncivilized, inferior, and oppressive. Using a de-colonial framework, the course will engage the politics of pluralism, multivocality and resistance. | NEHC 29030 |
| RLST29900 | BA Research Seminar II | Pinkney, Foster J. |  | This class meets weekly to assist students in the preparation of drafts of their BA paper, which are formally presented and critiqued. The two-quarter senior sequence will assist students in the Research Track with the preparation of the required BA paper. During May of their third year, students will work with the preceptor to choose a faculty adviser and a topic for research, and to plan a course of study for the following year. These must be approved by the Director of Undergraduate Studies. Students will take part in the BA Paper Seminar convened by a preceptor during Autumn and Winter Quarters of their senior year. This seminar will allow students to prepare their bibliographies, hone their writing, and present their research. Course Note: Students are required to submit the College Reading and Research Course Form. |  |

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* RLST 14000 – Introductory Biblical Hebrew II (*Tyler J. Harris*) Fulfills: n/a
* RLST 14200 – Introductory Koine Greek II (*Doug Hoffer*) Fulfills: n/a
* RLST 20202 – Islamicate Civilization II: 950-1750 *(various)* Fulfills: (A) Historical Studies
* RLST 20315 – Ancient Empires V: The Umayyads (*Cecelia Palombo*) Fulfills: (A) Historical Studies
* RLST 20402 – Islamic Thought and Literature II (*various*) Fulfills: (A) Historical Studies
* RLST 21880 – *The Birth of the Gods*: A Close Reading of Hesiod’s *Theogony* (*Carolina Lopez-Ruiz*) Fulfills: (A) Historical Studies
* RLST 22011 – Jewish Civilization II**:** Early Modern Period to 21st Century *(various)* Fulfills: (A) Historical Studies
* RLST 22110 – Religion in the Enlightenment: England and America (*Richard Rosengarten*) Fulfills: (A) Historical Studies
* RLST 22202 – Black Religious Protest in the U.S. (*Curtis Evans*) Fulfills: (A) Historical Studies
* RLST 22667 – The Christian Right (*William Schultz*) Fulfills: (A) Historical Studies
* RLST 22906 – The Book of Ezekiel (*Simeon Chavel*) Fulfills: (A) Historical Studies
* RLST 23503 – What is Nature? 20th Century Continental Philosophy (*Matt Messerschmidt*) Fulfills: (B) Constructive Studies
* RLST 24001 – Modern European Philosophy of Religion: 17th Century to the Present (*Ryan Coyne*) Fulfills: (B) Constructive Studies
* RLST 24003 – Death and Dying (*Alexandra Tate*) Fulfills: (B) Constructive Studies
* RLST 24590 – Early Islamic Theological (Kalām) Texts (*Mehmetcan Akpinar*) Fulfills: (B) Constructive Studies
* RLST 25323 – Tolerance and Intolerance in South Asia (*Taimur Reza*) Fulfills: (B) Constructive Studies
* RLST 28410 – Proust: The First Volume (*Francoise Meltzer*) Fulfills: (C) Cultural Studies
* RLST 29402 – Language Contact: Greek and the World’s Languages (*Zoi Gavriilidou*) Fulfills: (C) Cultural Studies

**Spring Quarter 2024**

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| RLST Course No.  | Course Title | Instructor | Requirement Fulfilled | Course Description | Crosslisting |
| RLST 20223 | Magic, Miracles, and Medicine: Healthcare in the Bible and the Ancient World | Zaleski, Richard | (A)Historical Studies | This course examines the complex issues surrounding the body, disability, and medical care in antiquity. It will be guided by a variety of questions, such as what was the root cause of bodily infirmity and disease in antiquity? How did cultural views of sex, gender, and race influence perceptions of the body and what it meant to be able bodied? Such questions are significant when considering what kind of access to healthcare marginalized groups had. In order to explore these questions, we will examine ancient Mediterranean views of medical care through material remains (e.g., magical amulets and healing shrines) and textual evidence (e.g., Galen and Hippocrates). After considering this wider cultural context, we will examine treatments in the Hebrew Bible, New Testament, and early Christianity. We will also explore how Christian concepts of medical care evolved in light of accounts of Jesus as a divine healer. In addition to this ancient evidence, we will engage with modern disability studies and sociological analyses to better orient our readings. At the end of the course, students will be better acquainted with the complex relationship between religion and medicine and how that affects modern healthcare decisions. | JWSC 20923, HIST 25305, HLTH 20223, CCTS 21021, HIPS 20223, KNOW 20223 |
| RLST 20350 | The Beginnings of Islam | Akpinar, Mehmetcan | (A)Historical Studies | This course will cover the first 150 years of Islamic history, beginning with the Prophet Muhammad’s (d. 632) prophetic mission until the demise of the Umayyad dynasty in 749. Initially the focus will be on the Prophet’s life as portrayed in the work of the 8th century compiler Ibn Ishaq (d. 767) as well as in modern biographies. In the second part, the focus will move to the Islamic conquests and the age of the Rashidun caliphs, who ruled for three decades (632-661) after the Prophet’s death. The third and final part of the course will introduce the first Muslim dynasty, the Umayyads, under whose rule (661-750) the early Islamic community was transformed into a fully-fledged state. We will discuss several different topics, such as state formation in early Islam, ideas about religious vs. political leadership, the development of new religious identities, the emergence of a new ruling elite, formation of Muslim scholarly circles, the first examples of Islamic art and architecture, as well as inner-Muslim conflicts and rebellions. PQ: No background in Islamic studies or in Arabic language is required. | NEHC 20511 |
| RLST 20505 | Pagans and Christians: Greek Background to Early Christianity | Martinez, David | (A)Historical Studies | This course will examine some of the ancient Greek roots of early Christianity. We will focus on affinities between Christianity and the classical tradition as well as ways in which the Christian faith may be considered radically different from it. Some of the more important issues that we will analyze are: "The spell of Homer." How the Homeric poems exerted immeasurable influence on the religious attitudes and practices of the Greeks. The theme of creation in Greek and Roman authors such as Hesiod and Ovid. The Orphic account of human origins. The early Christian theme of Christ as Creator/Savior. Greek, specifically Homeric conceptions of the afterlife. The response to the Homeric orientation in the form of the great mystery cults of Demeter, Dionysus, and Orpheus. The views of the philosophers (esp. Plato) of the immortality of the soul compared with the New Testament conception of resurrection of the body. Ancient Greek conceptions of sacrifice and the crucifixion of Christ as archetypal sacrifice. The attempted synthesis of Jewish and Greek philosophic thought by Philo of Alexandria and its importance for early Christianity. | CLCV 26216, MDVL 20505 |
| RLST 21702 | Buddhist Thought in Japan | Licha, Stephan | (A) Historical Studies | In this seminar we will explore the intellectual history and social contexts of fundamental motifs of Buddhist thought in, especially but not exclusively, premodern Japan. Eschewing narrow sectarian boundaries, we will focus on the four traditions of the *Lotus sūtra*, the Pure Land, the tantric teachings and Zen construed inclusively as trans-sectarian sources of religious meaning and models of cultivation. Building on an initial exploration of the wider East Asian context of Japanese Buddhism, we will deepen our understanding of these four traditions through a careful examination of primary sources in translation. The course will also incorporate field trips to Japanese Buddhist groups in the Chicago area. | EALC 21702 |
| RLST 22812 | Introduction to Hinduism | Kunze, Andrew | Gateway course; (A)Historical Studies | What is Hinduism? And what does it mean to be Hindu? This class offers an introduction to the classical texts and contemporary practices from a diverse set of traditions collectively called “Hinduism.” Beginning with a brief overview of its ancient Indian textual sources and philosophical debates, our course readings take us through the mythic and epic narratives that have been central to many Hindus for centuries. Later, we follow the devotional poetry and sacred imagery that enliven contemporary Hinduism and adapt to various socio-political contexts: colonization, nationalism, and globalization. Throughout the course, we focus on different types of media (oral, textual, visual, digital) that reshape the way Hindu texts and deities are perceived and understood. In the final weeks, our class focuses on Hinduism beyond India and considers what it means when Hindu gods and traditions thrive in the United States. No prior knowledge expected. | SALC 22812 |
| RLST 24000 | Is It Ethical to Have Children in the Climate Crisis? | Del Vecchio, Kristi | (B)Constructive Studies | Climate change is not just an urgent environmental crisis for scientists, engineers, and policy makers: it is a moral problem that also informs individual and intimate aspects of human life, including choices about reproduction and parenting. For example, a 2018 survey published in the New York Times found that young adults in the U.S. are having fewer children than they would otherwise prefer, in part due to concerns about climate change and overpopulation. In this course, we examine the moral dimensions of having and raising children in an era shaped by climate change, looking closely at two main questions: 1) Is it ethical to have children in light of the world that the next generation will inherit, which may include more extreme weather events, unvoluntary human migrations, diminished access to resources, and heightened insecurity? 2) Is it ethical to have children in the context of the affluent West, where consumptive human populations disproportionately contribute to the effects of climate change that impact the world’s most vulnerable? We will examine various points of view on these questions, engaging material from the disciplines of environmental studies and ethics, science and technology studies, and religious and philosophical ethics. Responses from feminist, queer, Indigenous, Black, and religiously diverse authors (and intersections therein) will shape our course readings and discussions. | ENST 24000, CEGU 24000, HLTH 24000, HIPS 24100, GNSE 23154, CCTS 21023 |
| RLST 24102 | Justice in and Unjust World: Theory and Practices of Justice | Zoloth, Laurie | (B)Constructive Studies | Justice as a possibility, an ideal, and as a telos is fundamental to theological and philosophical systems of ethics. Yet, each theory was formulated within and against a deeply unjust world. Every theory of justice implies an anthropology and an ontology, and each asks the question: Why isn’t life fair? How can we can we create a just society against a world that is so obviously unjust? Each theory then proposes a just solution and every theory implies a set of practices that can be interrogated. As our contemporary society becomes more sharply divided, the issues of distribution, obligation, entitlement, fair exchanges of social goods and labor, and the fair sharing of social burdens becomes more important and demanding of more inquiry. This seminar will interrogate several theories of justice, beginning in classic Hellenistic texts and moving forward to the animating theories of the classic liberal tradition: libertarianism, utilitarianism, social contract theory, and Marxism. We will then turn to other sources of justice theory such as Catholic liberation theology, capacity theory, and Jewish justice theory. We will also use our seminar to explore contemporary cases in law, medicine, science and policy that raise issues of justice and injustice. While the seminar will focus on distributive practices, we will also explore how these practices structure our systems of retributive and restorative justice. | GLST 24202, PBPL 23305, elective for “Inequality, Problems, and Social Change” minor |
| RLST24601 | Martin and Malcolm: Life and Belief | Hopkins, Dwight | (B)Constructive Studies | This course examines the religious, social, cultural, political, and personal factors that went into the making of the two most prominent public leaders and public intellectuals emerging from the African American community in the 1950s and 1960s: Malcolm X and Martin Luther King, Jr. We will review their autobiographies, the domestic trends within the USA, and the larger international forces operating during their times. Their life stories provide the contexts for the sharp differences and surprising commonalities in their political thought and religious beliefs. At the end of their lives, were they still radical contrasts, sharing the same views, or had their beliefs shifted – did Malcolm become Martin and Martin become Malcolm? | RDIN 24601, FNDL 24601, AMER 24601, HIST 27209 |
| RLST 25400 | The Bible in U.S. Politics: The Use and Abuse of Sacred Texts in the Public Sphere | Hoffer, Doug | (B) Constructive Studies | People across the political spectrum continue to cite the Bible to justify their viewpoints. Black Lives Matter protestors carried signs citing scriptural support for the rights of African Americans to life and justice, while some of those who stormed the U.S. Capitol on January 6th first marched around their state capitols in recreation of biblical Israel’s circling of the doomed city Jericho. How can the same book serve the political ends of such ideologically distinct movements? In this course, we will explore the variety of ways in which the Bible, especially the Christian New Testament, informs contemporary political discourse. We will discuss what the Bible is and where it comes from, and how an interpreter’s social location and culturally and historical-bound assumptions shape their interpretation. We will build upon this foundation by examining several contentious political issues in which the Bible is commonly invoked, including abortion, sexuality, immigration, and gun rights. We will analyze the key passages used by supporters of various policy positions to support their claims, situating these texts in their original contexts and highlighting the historical distance that problematizes their use today. Prior familiarity with biblical literature is not required. | FNDL 25405, AMER 25400, GNSE 25403, KNOW 25400 |
| RLST 26600 | Violence and Religion | Haydt, Joseph | C)Cultural Studies | Why do disputes about religion so often break out into violent conflict? How does violence in literature relate to real world violence? Would a more secular world be more peaceful? This course will examine the role of violence in ancient and modern societies. We will focus on the recurring connection between violence and the divine. The first part of the course will explore how human communities depict violence in sacred texts, works of literature, and political rhetoric. Why do myths frequently portray the relationship between gods and humans as a violent one? What role does violence play in religious rituals? What is it that makes violence destructive under certain conditions and unifying under others? The second part of the course will examine classic theories of sacred violence to examine how theorists have explained the centrality of violence within religious narratives and the ways religion both facilitates and opposes violence No previous coursework is required to enroll. | GRMN 26600, JWSC 26615 |
| RLST 26674 | The Global Black Panther Party | Kunze, Andrew | (C)Cultural Studies | In America, the Black Panther Party and its leaders, like Fred Hampton in Chicago, are famous for their revolutionary fight against white supremacy and their violent suppression by US government forces. But what does a Global Studies approach teach us about the Black Panthers? This seminar explores how the Black Panther Party’s worldwide networks impacted global understandings of politics, race, and religion. Our readings examine a series of comparative case studies, including the Dalit Panther Party in India, the Mizrahi Black Panther Party in Israel, and the Polynesian Panthers in New Zealand. We analyze primary sources, such as the various Panther Parties’ publications, their mainstream press coverage, and their pop cultural representations, like Ta-Nehisi Coates’ Black Panther graphic novel and the film Black Panther: Wakanda Forever. In this course, students learn the global Black Panther Parties’ roles in reshaping worldwide conceptions of race, caste, and religion through their encounters with the Nation of Islam, Hindu Nationalism, Zionism, and Indigenous rights. No prior knowledge or coursework is required. | GLST 26674, RDIN 26674, ANTH 20537 |
| RLST 28280 | *The Good Place* and the Bad Place: Judgement, Punishment, and Living a Good Life | Pinkney, Foster J. | (C)Cultural Studies | Do you believe that you are a good person and, if so, *why* are you good? This course will investigate the connections between personal intentions to be a "good person" and the fear of punishment. What do we owe each other as ethical actors? Do the intentions of our actions matter or only the results of our actions? How can one be good in an increasingly complicated web of intersecting needs, social developments, and understandings of morality? This course will examine conceptions of hell, eternal punishment, and justice in a variety of religious traditions.In addition to reading authors such as Dante and John Milton, students will critically engage *The Good Place*, a sitcom which tackles deep questions of faith, morality, and the complexity of the human person. We will think through competing understandings of justice (retributive, distributive, and restorative) alongside our individual beliefs surrounding fairness and deservingness. No prior knowledge of religious studies or ethics is expected. |  |
| RLST 28509 | Reinterpretations of Time and Death | Ziporyn, Brook | (C)Cultural Studies | This class will explore philosophical, religious and literary reimaginings and reconceptualizations of the nature of time and of death. Of special concern will be both conceptual and imaginative speculations that contravene commonsensical notions such as 1) time as a sequence of nonconsecutive and nonoverlapping “moments,” 2) time as unidirectional, 3) time as uninterrupted, 4) time as synordinate, 5) time as nonrepeating, 6) death as either the end of individual consciousness or the continuation of individual consciousness, 7) death as either leading to consequences of the life lived or having no such consequences, and so on. Readings may include the following: Borges, “A New Refutation of Time,” Amis, *Time’s Arrow*; Baker *The Fermata*; Vonnegut, *Slaughterhouse-Five*; Nietzsche, *Thus Spake Zarathustra*; Eagleman, *Sum: Forty Tales from the Afterlives*; and Ziporyn, *Death Time Perception* (in progress), among others. |  |
| RLST 28705 | Christian Iconography | Krause, Karin | (C)Cultural Studies | In Christian culture, visual images have for many centuries played a pivotal role in ritual, devotion, intellectual thought, and religious instruction. The most important aims of this course are that students understand images convey meaning in very unique ways and learn how to decode their visual messages. The study of iconography encompasses a variety of methods used to identify the subject matter of a pictorial image, describe its contents, and analyze its discursive strategies in view of its original cultural context. We will cover some of the most important themes visualized in the arts of Christianity by analyzing imagery spanning different periods, geographical regions, pictorial media, and artistic techniques. While special emphasis is placed on the intersections of art and literature, we will also examine pictorial themes that are independent of a specific textual basis. Alongside the study of Christian iconography, this course will address broader issues of visual inquiry, such as patronage, viewer response, emotions, and gender roles. In this course, students will acquire a ‘visual literacy’ that will enable them to explore all kinds of works of art fruitfully as primary sources in their own right. Students will be examined on the basis of an essay and one oral presentation of a work of art. Active participation in the classroom discussion is also a requirement. Course Note: This course is intended primarily for students who have little or no familiarity with the methods of visual analysis. | ARTH 28705, MDVL 28705 |
| RLST 28901 | Religion, Science, Naturalism: Is There a Problem? | Arnold, Daniel A. | (C)Cultural Studies | The idea that “religion” and “science” are basically at odds with one another — that they involve, indeed, essentially different kinds of rationality — is surely foremost among the ideas that arguably distinguish modernity. This class will consider some of the various ways in which that conclusion has been resisted by some twentieth- and twenty-first-century thinkers, drawing on a range of philosophical and religious perspectives — those, for example, of the Anglo-Austrian philosopher Ludwig Wittgenstein (who would complicate our understanding of what it means to “believe” anything); the German theologian Rudolf Bultmann (whose method precisely distinguished *existential* questions from scientific ones); and the 14th Dalai Lama of Tibet (who thinks it imperative that the limits of scientific understanding be acknowledged in light of a Buddhist critique). Particular attention will be given to early writings from American pragmatist philosopher-scientists (William James, C. S. Peirce, and John Dewey), who argued that it is a mistake in the first place to think religion necessarily concerns anything “supernatural”; religion, for these thinkers, can therefore be understood as wholly consistent with *naturalism*.  | SIGN 26072, HIPS 27901, KNOW 28901 |
| RLST 28903 | Religion and Civic Leadership in Chicago | Sianghio, John | (C)Cultural Studies | From Islamic organizations advocating for legislative changes to incarceration policies, to Buddhist environmental activists holding oil divestment demonstrations, to Christian organizations providing safety net healthcare, religion often plays a leading role in civic life. Religious beliefs can influence the ways individuals and communities vote and engage with public issues and institutions. This course explores different models of religious civic leadership by having students observe first-hand the operation, action, and activism of religiously motivated communities, NGOs, and political organizations in and around the city of Chicago. Using a small working group format, students will directly engage with religiously-motivated groups, as well as analyze cases discussing the ways that the interpretation of religious ideas from different traditions define the parameters and goals of civic engagement for particular communities. Throughout the course we will discuss how issues of community life might qualify and inform religious conceptions of the public good and preferred methods of civic engagement. | AMER 28903, CHST 28903, Democracy Studies minor approved course |

Cross-Listed Courses in RLST – for Course Descriptions, please see the [College Catalog](http://collegecatalog.uchicago.edu/thecollege/religiousstudies/) or [Divinity’s Website](https://divinity.uchicago.edu/academics/courses):

* RLST 20130 – Textual Amulets in the Ancient Mediterranean (*Carolina Lopez-Ruiz, Sofia Torallas-Tovar, and Christopher Faraone*) Fulfills: (A) Historical Studies
* RLST 20271 – Islamic Education in West Africa (*Abubakar Abdulkadir*) Fulfills: (A) Historical Studies
* RLST 20203 – Islamicate Civilization III: 1750-Present (*Carl Shook*) Fulfills: (A) Historical Studies
* RLST 20403 – Islamic Thought and Literature III (*various*) Fulfills: (A) Historical Studies
* RLST 20606 – Introduction to Qur’an Manuscripts (*Adam Flowers*) Fulfills: (A) Historical Studies
* RLST 21113 – Revolution and Piety in Islam (*Mustafa Kaya*) Fulfills: (A) Historical Studies
* RLST 21401 – Latin American Religions, New and Old (*Dain Borges*) Fulfills: (A) Historical Studies
* RLST 21550 – Innerbiblical Exegesis (*Jeffrey Stackert*) Fulfills: (A) Historical Studies
* RLST 22013 – Jewish Civilization III: Mothers and Motherhood in Modern Jewish Culture (*Jessica Kirzane*) Fulfills: (A) Historical Studies
* RLST 22203 – Italian Renaissance: Petrarch, Machiavelli, and the Wars of Popes and Kings (*Ada Palmer*) Fulfills: (A) Historical Studies
* RLST 22303 – Second Isaiah (*Jeffrey Stackert*) Fulfills: (A) Historical Studies
* RLST 22700 – Biblical Law (*Simeon Chavel*) Fulfills: (A) Historical Studies
* RLST 22723 – Guardians of Knowledge: Scribes and Books from Antiquity to the Middle Ages (*Sofia Torallas-Tovar*) Fulfills: (A) Historical Studies
* RLST 24302 – Pragmatism and Religion (*Kevin Hector*) Fulfills: (B) Constructive Studies
* RLST 23630 – Introduction to Islamic Philosophy (*Paul Walker*) Fulfills: (B) Constructive Studies
* RLST 24503 – Dreams in the Ancient World (*Sofia Torallas-Tovar*) Fulfills: (B) Constructive Studies
* RLST 24600 – Buddhist Meditation: Tradition, Transformation, Modernization (*Stephan Licha*) Fulfills: (B) Constructive Studies
* RLST 24806 – Creation and Human Creatures: Theological Explorations (*Kristine Culp*) Fulfills: (B) Constructive Studies
* RLST 25424 – Spiritual Exercises: Giving Form to Thought and Life from Plato to Descartes (*Christopher Wild*) Fulfills: (B) Constructive Studies
* RLST 25218 – Suhrawardi and His Interpreters (*Nariman Aavani*) Fulfills: (B) Constructive Studies
* RLST 25840 – Philosophical Approaches to Peace of Mind: The *Zhuangzi* in Dialogue (*Frank Perkins*) Fulfills: (B) Constructive Studies
* RLST 25845 – Readings in Later Daoist Thought (*Brook Ziporyn*) Fulfills: (B) Constructive Studies
* RLST 26106 – From *Satyr* to Satirist: Moral Outrage in Literature, Visual Culture, and Religion (*Richard Rosengarten*) Fulfills: (C) Cultural Studies
* RLST 26501 – Renaissance Demonology (*Armando Maggi*) Fulfills: (C) Cultural Studies
* RLST 26885 – Queer Theory (*Kris Trujillo*) Fulfills: (C) Cultural Studies
* RLST 27700 – Music of South Asia *(Anna Schultz*) Fulfills: (C) Cultural Studies
* RLST 28311 – Image, Iconoclasm, Animation (*Jaś Elsner*) Fulfills: (C) Cultural Studies
* RLST 28325 – Art and Description in Antiquity and Byzantium (*Jaś Elsner*) Fulfills: (C) Cultural Studies
* RLST 28711 – Law and Religion in the Modern United States (*Jacob Betz*) Fulfills: (C) Cultural Studies
* RLST 28926 – Wonder, Wonders, and Knowing (*Lorraine Daston*) Fulfills: (C) Cultural Studies