JSIS 201  
**Making of the 21st Century** (required for RELIG majors)  
MWF 11:30-12:20; Quiz Th  
*Migdal*  
Provides a historical understanding of the twentieth century and major global issues today. Focuses on interdisciplinary social science theories, methods, and information relating to global processes and on developing analytical and writing skills to engage complex questions of causation and effects of global events and forces.

JSIS C 202  
**Introduction to World Religions: Eastern**  
TTh 1:30-3:20  
*Tokuno*  
History of religions, concentrating on religions that have developed in South Asia and East Asia. Primary attention to Hinduism and Buddhism; other important Asian religions are discussed in relation to them, with emphasis on basic conceptual and symbolic structures.

JSIS C/NEAR E 212  
**Introduction to the Qur’An**  
MTW 1:30-2:50  
*Martin*  
Emphasis on the historical context of the Quran, the history of the text, its collection, organization, and interpretation. In English.

JSIS C 254  
**American Religion**  
TTh 1:30-3:20  
*Tse*  
“What do we mean by *religion* in America, and why does it matter to our society?” This question will be explored by looking at different groups that have migrated to America and shaped its institutions and cultures beginning with American Protestantism and including groups historically excluded and how they have contributed to newer understandings of American religion. Our course concludes with an exploration of American Protestant fundamentalism. The goal of this course is to explore together how religion in America has shaped America as a whole, suggesting that we should care about American religion regardless of whatever religious background from which we come.
JSIS C 320/ANTH 322
Comparative Study of Death
TTh 3:30-5:20
Johnson
Death analyzed from a cross-cultural perspective. Topics include funerary practices, concepts of the soul and afterlife, cultural variations in grief, cemeteries as folk art, and medical and ethical issues in comparative context. American death practices compared to those of other cultures.

JSIS 490/590
Special Topics: Seminar in Buddhist Studies (Engaged Buddhism)
MW 3:30-5:20
Tokuno
Engaged Buddhism refers to the contemporary movement of socially engaged Buddhist action in response to war and political situation in Vietnam. Scholars argue that engaged Buddhism is strictly a modern phenomenon since it arose in response to colonialism and modernity and is antithetical to the traditional Buddhist ideal of ending human suffering through radical detachment from the world. Regardless whether it represents rupture or continuity, engaged Buddhism deserves serious attention for what it can contribute to the study of religion in history and modern/contemporary society. The course runs as a seminar exploring the varieties and characteristics of engaged Buddhism in Asia and other parts of the world. Students will consider the definitional issues and questions of engaged Buddhism and engaged Buddhist studies and revisit the relationship between history/tradition and engaged Buddhism.

JSIS C 502
Religion in the Comparative Perspective (Ethnicity, Race, and Religion)
REQUIRED COURSE
Th 3:30-6:20 PM
Williams
Puts theory into practice, in the analysis of a selected topic in relation to more than one religious tradition. This seminar will focus on “Religion, Race, and Ethnicity.” All three of these categories are widely invoked as potent factors in the dynamics of self-definition and social interaction, even though as modes of social definition they can sometimes be difficult to distinguish from one another. Race, ethnicity and religion are today all commonly treated as socially constructed (rather than essentialist) rubrics. The seminar will be an opportunity to explore questions surrounding complex interrelationships among these various modes of identification and their significance in the dynamics of communities. The literature on this kind of topic is truly enormous, so obviously it will be necessary to be selective. One focus will be on the role of religion in the creation of race/ethnicity, and many of the readings as well as items in the provisional bibliography have been selected with that theme somehow in view. At the same time, it is intended that from the dynamics of our discussion itself will emerge a handful of specific issues that as seminar participants we deem worth our consideration.

JSIS C 596
Field Seminar: Religions, Cultures, and Civilizations
T 1:30-4:30
Wellman
Some Related Courses (more are available on line)

**ANTH 330 A/JSIS C 329 A**
**Religion, Identity, and Cultural Pluralism TTh 3:30-5:20**
**Johnson**
Explores how religion shapes and intersects with various processes of identity formation, including ethnicity, gender, sexuality, and national belonging. We will begin with theoretical readings to introduce key concepts for investigating how religious beliefs are organized as cultural systems in dynamic relation with political economy. Through close readings of theoretical, visual, and ethnographic texts, we will critically consider how transnational evangelical movements affect and construct hegemonic understandings of masculinity, femininity, and citizenship that reinforce and trouble nationalist projects. In particular, we will examine academic studies, media accounts, and documentary films about U.S. evangelicals at the front lines of ‘culture war’ issues such as gay marriage to ask what these representations say about faith-based activism and the role Christian belief currently plays in the public sphere. The questions driving our inquiry include: How are religious practices and political mobilization portrayed as overlapping, blurred, and incongruous? How do evangelicals narrate their religious identity in relation to church, family, sexuality, and cultural reformation? In addition, we will ask how digital technology and social networks are transforming conversion methods, formations of community, and worship practices.

**ASIAN 203**
**Literature and Culture of Ancient and Classical India**
**TTh 12:30-2:20**
**Pauwels**
Introduction to ancient and classical Indian literature in its cultural context. Texts in English translation. This course covers the period from the middle of the second millennium BCE. through the end of the first millennium CE. During the course some of the most influential works of Indian tradition and world civilization will be read and discussed in their cultural context, with an eye especially to how these texts are interpreted and used in contemporary religion and politics. These include the Rigveda, the Ramayana, the Mahabharata and Bhagavadgita, poetic and dramatic works by Kalidasa, the Pancatantra, and early South Indian lyric poetry, in particular the Cilappatikaram. Although the works covered in the course were originally composed in Sanskrit or Tamil, they will be read in English translation. No knowledge of an Indian language is presupposed.

**EGYPT 422**
**Coptic Readings**
**Th 12:30-2:20**
**Williams**

**HEBR 428**
**Inscriptions from Biblical Times**
**MWF 10:30-11:50**
**Martin**
Surveys Northwest Semitic inscriptions that bear significantly on our understanding of Biblical history and ancient Hebrew including the Moabite stone, Israelite ostraca, Siloam engraving, Gezer calendar, Deir Alla (Gilead) inscriptions, the Asherah texts, Ammonite fragments, and Phoenician monuments.
HIST 209
History of Christianity
T Th 1:30-3:20
James Felak

NEAR E 453/JSIS B449
Biblical Prophets
MW 1:30-2:50 (time tentative)
Martin
Explores the biblical prophets (in translation) within their Near Eastern contexts. Studies them for their historicity, literary and rhetorical sophistication, and ideological agendas. Seeks to uncover the meaning and distinctiveness of Israelite prophecy within the context of the larger Near East. No knowledge of the Bible is required.

UGARIT 452
Ugaritic II
TTh 10:30-11:50
Noegel