JSIS 596
Ph.D. Seminar
Religions, Cultures, and Civilizations
Winter 2014 / T 1:30–4:20 / Thomson 215/ 5 credits

Professor: James Wellman
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Goals of the Seminar

The purpose of this seminar is to expose students to a selection of key works across the social sciences and critical humanities in the Religions, Cultures, and Civilizations (RCC) field. The RCC field engages the diversity of cultural and religious life throughout the world, anchored by concrete studies of world areas, histories, cultural and political movements, and religious institutions and practices. This field exposes students to theoretical and international debates about religions, cultures, and power. Through a survey of the major concepts, theories, and controversies in these debates, the seminar will help both masters and doctoral students gain a solid appreciation of the fundamental approaches to RCC-related works.

Course Goals:

- To create producers of knowledge rather than consumers of knowledge.
- To produce comparative approaches to the study of religions, cultures and civilizations.
- To add to, deepen and strengthen the student's areas of research.
- To prepare students to take on the role as scholars in the study of religions, cultures and civilizations.

Teaching Goals:

- To create an environment where questions and dialogue are expected.
- To logically unfold theoretical and empirical approaches to research.
- To be a resource for the student's critical and creative thinking.

Course Requirements:

Each week students will read the required reading for the week. Typically, this will feature a single book, but it may also be a set of articles. These will be discussed in class. Successful graduate seminars require active discussion of the materials, and students should be prepared for course meetings (up to 25 points for overall class participation during the quarter). Students will write eight critical papers (2 to 3 pages each) on the required readings weeks 2-9 (up to 10 points each; total 80 points); once each quarter students will lead the weekly discussion on the required *and* the supplemental readings for the week (worth 20 points). On the final week, each student will present papers related to their own research, using parts of the quarter's topics and readings (the presentation of this research is worth 25 points; the final paper, 9-25 pages, will be due on Thursday, March 20 to Prof. Wellman; it will be worth up to 50 points).

Neither the short nor the longer papers should be summaries of the readings, but essays that discuss what is useful in each set of readings, what is not, and what use these readings can be put to in understanding the main themes of the course.

Working with the professor and others, doctoral students should also use this opportunity to begin firming up a reading list for their general exam preparation and also dissertation-related work.

Professor Wellman's Grading Scale:

"A" Range:	"B" Range:	"C" Range:	"D" Range:	"F"
196 - >200 = 4.0	176 - 179 = 3.4	148 = 2.4	128 = 1.4	<57 = 0.0
192 - 195 = 3.9	171 - 175 = 3.3	146 = 2.3	126 = 1.3	
190 - 191 = 3.8	167 - 170 = 3.2	144 = 2.2	124 = 1.2	
186 - 189 = 3.7	163 – 166 = 3.1	142 = 2.1	122 = 1.1	
183 - 185 = 3.6	160 – 162 = 3.0	140 = 2.0	120 = 1.0	
180 - 182 = 3.5	158 = 2.9	138 = 1.9	118 = 0.9	
	156 = 2.8	136 = 1.8	116 = 0.8	
	154 = 2.7	134 = 1.7	114 = 0.7	
	152 = 2.6	132 = 1.6		
	150 = 2.5	130 = 1.5		

All assigned work must be typed:
All work is due on the assigned date unless the student can prove medical incompetence or personal catastrophe. Otherwise late work will not be accepted and will receive the grade of 0.0. I also do no give "Incompletes" without the above documentation as noted.
unclear.

Specific Criteria for Evaluating Papers:
1) The writing is articulate; including grammar, sentence structure and language.
2) The student has understood text well enough to be critical and analytical.
3) The student approaches the subject in an engaging and creative way.

Grading Philosophy:
Final grades will not be based on a curve. The course is taught to mastery. That is, if you master the material and express your ideas in a clear, critical and creative way you can attain a very good score. I will pass out a numerical grading guide that will correspond to the total possible points of 200.

Academic Conduct
I will strictly enforce the University of Washington Student Conduct code, including the policy on plagiarism. For your reference, the entire code can be found at

http://www.washington.edu/students/handbook/conduct.html.

Disabled Students
If you would like to request accommodations due to a disability, please conduct Disabled Student Services, 448 Schmitz Hall, 543-8924 (V/TDD). If you have a letter from Disabled Student Services indicating you require accommodations, please present the letter to me as soon as possible so that I can make necessary arrangements.

Books and Articles for the Course
All the books are available for purchase, and are also on reserve at Odegaard Library. Articles marked with an asterisk (*) in the syllabus are available on-line through the UW library e-journals subscriptions or through the UW library e-reserves system. Although the RCC themes remain the same, students are advised that the course contents and readings may be updated from year to year by the professor of record.

WEEKLY TOPICS AND READINGS

PART I: FOUNDATIONS

1.7: WEEK ONE: KEY CONCEPTS IN THE STUDY OF RELIGION, CULTURE AND POWER I—FRAMING THE DEBATES

Read:
Orsi, Robert. Ed. 2012. *The Cambridge Companion to Religious Studies.* Cambridge University Press. 9780521710145.
Taylor, Mark (ed.). *Critical Terms for Religious Studies*. University of Chicago Press, 1998**.** Selections. 0226791572.

Supplemental Readings: Olson, Olson (ed.). *Theory and Method in the Study of Religion: A Selection of Critical Readings.* Wadsworth, 2003. Selections. 0534534740.
Sharpe, Eric J. 1986. *Comparative Religion: A History.* Duckworth Press. 0715610813.

1.14: WEEK TWO: KEY CONCEPTS IN THE STUDY OF RELIGION, CULTURE AND POWER II—REFRAMING THE DEBATES

Read: Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books., 1973. [Especially chapter 2, "The impact of the Concept of Culture on the Concept of Man," Ch4 "Religion as a Cultural System," and Ch. 8 "Ideology as a Cultural System"].
Asad, Talal. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore: Johns Hopkins University Press, 1993.
Rappaport, Roy, *Ritual and Religion in the Making of Humanity* (Cambridge University Press, 1999). 978-0521296908.

Supplementary Reading:
Cornel West, *Prophesy Deliverance: An Afro-American Revolutionary Christianity*, Knox Press, 1982. 978-0664223434.

1.21: WEEK THREE: CULTURAL INTERACTIONS—COLONIALISM, EMPIRE, AND A GLOBALIZED WORLD

Read:
Edward W. Said, *Orientalism* (Vintage Books, 1979). Selections.
Edward W. Said, *Culture and Imperialism* (Vintage Books, 1994). Selections.
Thompson, S.R. and James K. Wellman, Jr. 2011. "From the Social Gospel to Neoconservativism: Religion and U.S. Foreign Policy." *Interdisciplinary Journal of Research on Religion.* Volume 7, Article 6: pp. 1–41. http://www.religjournal.com/.

Supplementary Reading:
Cayton, Andrew, and Fred Anderson. 2005. T*he Dominion of War: Empire and Conflict in America, 1500–2000*. New York: Penguin.
Harris, Susan K. *God's Arbiters: Americans and the Philippines, 1898-1902*, Imagining the Americas. New York: Oxford University Press, 2011. 978-0199307203.

PART II: ISSUES

1.28: WEEK FOUR: COMMUNITY, NATION, AND STATE

Read:
Anderson, Benedict. *Imagined Communities*. Second ed. London: Verso, 1991.

Supplementary Reading:
Steinmetz, George. *State/ Culture: State Formation After the Cultural Turn.* Ithaca: Cornell University, 1999. 978-0801485336.
Taylor, Charles. *Modern Social Imaginaries*. Durham: Duke University Press, 2004. 978-0822332930.

2.4: WEEK FIVE: CULTURES, RELIGIONS, AND POLITCAL ECONOMY

Read:
Bell, Daniel, *The Economy of Desire: Christianity and Capitalism in a Postmodern World*. Baker Academic, 2012. 978-0801035739
Steven Lukes, *Power: A Radical View*, Second Edition, Palgrave Macmillan, 2005. 978-0333420928

Supplementary Reading:
Gill, Anthony J. (1998). Rendering Unto Caesar: The Catholic Church and the State in Latin America. Chicago, IL: University of Chicago Press. 978-0226293851

2.11: WEEK SIX: IDENTITIES & ALTERITIES—CLASS, ETHNICITY, GENDER, SEXUALITY, RACE, RELIGION

Read:

McClintock, Anne. "Family Feuds: Gender, Nationalism, and the Family." *Feminist Review* 44 (1993): 461-80.

Ortner, Sherry B. "Making Gender: Toward a Feminist, Minority, Postcolonial, Subaltern, Etc., Theory of Practice." In *Making Gender: The Politics and Erotics of Culture*, 1-20. Beacon Press: Boston, 1996.

William Roseberry, "Hegemony, Power, and the Language of Contention," in *The Politics of Difference,* edited by Edwin Wilmsen and Patrick McAllister, University of Chicago Press, 1996, pp. 71-84

Jana Sawiwki, "Foucault and Feminism: Toward a Politics of Difference." *Hypatia*, 1(1986): 23–36

Taussig, Michael. *Mimesis and Alterity: A Particular History of the Senses*. New York: Routledge, 1993. [Esp "The Golden Army: The Organization of Mimesis" pp 59-69 and "Alterity" 129-44]

Supplementary Reading:

Gupta, Charu. *Sexuality, Obscenity, Community : Women, Muslims, and the Hindu Public in Colonial India*. New York: Palgrave, 2002.

Killian, Caitlin. *North African Women in France: Gender, Culture, and Identity*. Stanford University Press, 2006.

2.18: WEEK SEVEN: CIVILIZATION AND ITS DISCONTENTS

Read:

Rene Girard, *Violence and the Sacred* (John Hopkins University Press, 1977). 978-0801822186 [especially *Chapter 1: Sacrifice (pp. 1-34, Chapter 4: The Origins of Myth and Ritual (pp. 89-118), Chapter 10: The Gods, the Dead, the Sacred, and Sacrificial Substitution (pp. 250-273).*

Huntington, Samuel. "The Clash of Civilizations?" *Foreign Affairs* 72, no. 3 (1993): 22-49.

Francis Fukuyama, *The End of History and the Last Man*. Free Press, 2006. 978-0743284554.

Supplementary Reading:

Carrasco, David, *City of Sacrifice: The Aztec Empire and the Role of Violence in Civilization,* Beacon 2000. 978-0807046432

Carroll, James, *Jerusalem, Jerusalem: How the Ancient City Ignited our Modern World,* Harcourt Publishing Company, 2011. 978-0547747620

2.25: WEEK EIGHT: SOCIAL MOVEMENTS AND RESISTANCE

Read:
Tilly, Charles, *Social Movements 1768 – 2008*, Second Edition. Paradigm, 2009. 978-1612052380
Scott, James C., *Domination and the Arts of Resistance: Hidden Transcripts,* Cambridge University Press, 2006. 978-0300056693

Supplementary Reading:
Alinsky, Saul (1977). *Rules for Radicals,* Random House.
Comaroff, Jean, and John Comaroff. *Of Revelation and Revolution: Christianity, Colonialism, and Consciousness in South Africa*. Vol. I. Chicago: University of Chicago.

PART III: IMPLICATIONS

2.4: WEEK NINE: RELIGION, CULTURE, AND DEVELOPMENT

Read:
Ekbladh, David, *The Great American Mission: Modernization and the Construction of an American World Order*. Princeton University Press, 2011. 978-0691152455

Supplementary Reading:
Easterly, William, *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good,* Penguin, 2007. 978-0143038825
Ferguson, Niall, *Civilization: The West and the Rest*, Penguin 2012. 978-0143122067

2.11: WEEK TEN: RELIGION, CULTURE, AND SECURITY

Read: Chambers, E. 1987. Applied Anthropology in the Post-Vietnam Era: Anticipations and Ironies. *Annual Review of Anthropology* 16:309-337.
David Price, *Weaponizing Anthropology: Social Science in the Service of the Militarized State*. AK Press, 2011
Janin Wedel, Cris Chore, Gregory Feldman, Stacy Lathrop. "Toward an Anthropology of Public Policy". *Annals of the American Academy of Political and Social Science*, Vol 600, 30-51
Wellman, James K. Jr. and Clark Lombardi (eds) *Religion and Human Security: A Global Perspective* (Oxford University Press 2012).

Supplementary Reading:
Dower, John, *Cultures of War: Pearl Harbor, Hiroshima, 9-11, Iraq*. WW Norton, 2011; Benthall, Jonathan, and Jerome Bellion-Jourdan. *The Charitable Crescent: The Politics of Aid in the Muslim World*. London: I. B. Tauris, 2003.

RESERVOIR READING LIST

The syllabus below identifies a "reservoir" reading list, which doctoral students can also use to advance and deepen their general knowledge of this field in preparation for the General Examination in the JSIS Ph.D. Program. In consultation with the professor of record and/or their JSIS advisors, doctoral students are advised to **use and supplement** the required, supplemental, and reservoir reading lists to further explore theories, concepts, and controversies that may be of more specialized interest to advancing their exam preparation and their dissertation work. The reservoir reading list also identifies works and topics that may not necessarily appear on the actual required syllabus in a given quarter.

Interested students should know that this seminar and its readings will also serve as a gateway for further study in the more specialized graduate course offerings within the RCC field. Within the Jackson School, these include (1) the graduate courses identified in the *Student Handbook* of the JSIS Ph.D. Program (Appendix III, Specialized JSIS Graduate Courses by Jackson School Ph.D. Program Foundational Fields), a copy of which is available online at http://jsis.washington.edu/phd/; as well as (2) 600-level Independent Study and Research courses with individual JSIS faculty members that expands upon the themes represented in the works in this seminar. Students seeking to enroll in RCC-related courses outside the Jackson School may petition the JSIS Ph.D. Program Committee.

Week Two Reservoir:
Foundational Approaches:

Durkheim, Émile. *The Elementary Forms of the Religious Life*. Translated by Joseph Ward Swain. New York: Free Press, 2001 [1915].
Hubert, Henri, and Marcel Mauss. *Sacrifice: Its Nature and Function*. Chicago: University of Chicago Press, 1964. [Especially: *Introduction (pp.vii.-ix, 1-8), Chapter 1: Definition and Unity of the Sacrificial System (pp. 9-18), Conclusion (pp.95-103)*]
Turner, Victor, *The Ritual Process: Structure and Anti-Structure* (Cornel University, 1979).
Douglas, Mary, *Purity and Danger* (Routledge Press, 1966).
Lévi-Strauss, Claude. *Myth and Meaning*. New York: Schocken Books, 1995.
King, Jr., Martin Luther, *Letter from a Birmingham Jail*. Harper Collins, 1994

Contemporary Approaches:

Catherine Bell, *Ritual Theory, Ritual Practice* (Oxford University Press, 1992).
Siegel, James T. *Naming the Witch, Cultural Memory in the Present*. Stanford University Press, 2006.
Appiah, Kwame Anthony, *The Honor Code: How Moral Evolutions Hapen,* Norton, 2010.
Freire, Paulo, Pedagogy of the Oppressed. Continuum, 1968.
Charles Taylor, "Two Theories of Modernity" in *Alternative Modernities* (Duke UP 2001)
Peter Berger. *The Sacred Canopy: Elements of a Sociological Theory of Religion, (*Anchor Books, 1967).
Pascal Boyer, *Religion Explained: The Evolutionary Origins of Religious Thought* (Basic Books, 2001).

Case Studies:
Bloch, Maurice. *Prey into Hunter: The Politics of Religious Experience*. New York: Cambridge University Press, 1992.
George, Kenneth. *Showing Signs of Violence: The Cultural Politics of a Twentieth-Century Headhunting Ritual*. Berkeley: University of California Press, 1996.
Christian Novetzke. *Religion and Public Memory: A Cultural History of Saint Namdev in India*. Columbia University Press, 2011.
T.M. Luhrmann, *When God Talks Back* (Knopf, 2012).

Week Three Reservoir:
Foundational Theorists:

Contemporary Approaches:
Chakrabarty, Dipesh. *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton: Princeton University Press, 2000.
Mbembé, Achille. *On the Postcolony*, Studies on the History of Society and Culture. Berkeley: University of California Press, 2001.
Mitchell, Timothy, ed. *Questions of Modernity*. Minneapolis: University of Minnesota Press, 2000.
Trouillot, Michel-Rolph. *Global Transformations*. New York: Palgrave Macmillan, 2003.

Case Studies:
Amitav Ghosh, *In an Antique Land: History in the Guise of a Travellers Tale*. Vintage, 1994
Paul A. Kramer, *The Blood of Government: Race, Empire, the United States & the Philippines* (Chapel Hill: UNC Press, 2006)
Peggy Levitt. *God Needs No Passport: Immigrants and the Changing American Landscape.* New Press, 2007
Jon Pal, *Empire of Sacrifice: The Religious Origins of American Violence*. New York, NYU Press, 2012
Stoler, Ann Laura. *Carnal Knowledge and Imperial Power : Race and the Intimate in Colonial Rule*. Berkeley: University of California Press, 2002.
Trouillot, Michel-Rolph. *Silencing the Past: Power and the Production of History*. Boston: Beacon Press, 1995.
Koichi Iwabuchi, *Recentering Globalization: Popular Culture and Japanese Transnationalism*. Duke UP (2002).
Phillip Taylor, *Fragments of the Present: Searching for Modernity in Vietnam's South*. Hawaii, 2000.

Week Four Reservoir:
Foundational Theorists:
Balibar, Etienne. "The Nation Form: History and Ideology." In *Race, Nation, Class: Ambigious Identities*, 622-33. New York: Routledge, 1991.
Hobsbawm, Eric, and Terence Ranger. *The Invention of Tradition.* Cambridge: Cambridge University Press, 1983.
Steinmetz, George. State/ Culture: State Formation After the Cultural Turn. Ithaca: Cornell University, 1999

Winichakul, Thongchai. Siam Mapped: A History of the Geo-Body of a Nation. Honolulu: University of Hawai'i Press, 1994. [especially The Presence of Nationhood, pp 1-19]

Contemporary Approaches:

Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*, Meridian, Crossing Aesthetics. Stanford: Stanford University Press, 1998. *[Especially: Introduction, pp.1-14; Part I, Ch 1, pp. 15-29; Part I, Threshhold 63-67; Part II, Ch 1 71-74; Part II, Ch 2 75-80; Part II, Ch 3 81-86).*

Chatterjee, Partha. The Politics of the Governed: Reflections on Popular Politics in Most of the World. New York,: Columbia University Press, 2004.

Foucault, Michel. "Right of Death and Power over Life." *In* The History of Sexuality: An Introduction. pp. 133-160. New York: Vintage Books. 1990 [1978]

Hansen, Thomas Blom, and Fin Stepputat, eds. *States of Imagination: Ethnographic Explorations of the Post-Colonial State*. Durham: Duke University Press, 2001.

Taylor, Charles. *Modern Social Imaginaries*. Durham: Duke University Press, 2004.

van der Veer, Peter , and Hartmut Lehmann, eds. *Nation and Religion: Perspectives on Europe and Asia.* Princeton, N.J.: Princeton University Press, 1999.

Case Studies:

Bryant, Rebecca. *Imagining the Modern: The Cultures of Nationalism in Cyprus*: Palgrave, 2004.

Coronil, Fernando. *The Magical State: Nature, Money, and Modernity in Venezuela*. Chicago: University of Chicago Press, 1997.

Feldman, Alan. *Formations of Violence: The Narrative of the Body and Political Terror in Northern Ireland*. Chicago: University of Chicago Press, 1991.

Kwon, Heonik. *After the Massacre: Commemoration and Consolation in Ha My and My Lai*. Berkeley: University of California Press, 2006.

McKenna, Thomas M. *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines*. Berkeley: University of California Press, 1998.

Mueggler, Erik. *The Age of Wild Ghosts: Memory, Violence, and Place in Southwest China*. Berkeley: University of California Press, 2001.

Verdery, Katherine. *The Politics of Dead Bodies*. New York: Columbia University Press, 1999.

Desan, Suzanne. *Reclaiming the Sacred: Lay Religion and Popular Politics in Revolutionary France*. Ithaca: Cornell University Press, 1990.

Pianko, Noam. *Zionism and the Roads Not Taken: Rawidowicz, Kaplan, Kohn*. Indiana University Press, 2010

Singh, Nikhil Pal *Black is a Country: Race and the Unfinished Struggle for Democracy*. Harvard 2004.

Steinberg, Mark D. *Proletarian Imagination: Self, Modernity, and the Sacred in Russia, 1910-1925*. Ithaca: Cornell University Press, 2002.

Young, Glennys. *Power and the Sacred in Revolutionary Russia: Religious Activists in the Village*. University Park, PA: Pennsylvania State University Press, 1997.

Zerubavel, Yael. *Recovered Roots: Collective Memory and the Making of Israeli National Tradition*. University of Chicago Press, 1997

Week Five Reservoir:
Foundational Theorists:
Engels, Friedrich. "The Origin of the Family, Private Property, and the State." *In The Marx-Engels Reader*. R. C. Tucker, ed. pp. 734-759. New York: W. W. Norton & Co. 1972
Max Weber. *The Protestant Ethic and the Spirit of Capitalism*. Dover Publications, 2009. Selections.

Contemporary Approaches:
Chakrabarty, Dipesh. "The Death of History? Historical Consciousness and the Culture of Late Capitalism." *Public Culture* 4, no. 2 (1992): 47-65.
Bourdieu, Pierre, *Outline of a Theory of Practice* (Cambridge University, 1977).
Bourdieu, Pierre, and Randal Johnson. *The Field of Cultural Production.* New York:
Columbia University Press, 1993.
Foucault, Michele, *Discipline & Punish: The Birth of the Prison* Vintage Books ,1995. Selections.
Gramsci, Antonio. *Selections from the Prison Notebooks*, edited by Quintin Hoare and
Smith, Geoffery Nowell, 206-76. New York: International Publishers, 1971. [Esp "State and Civil Society" Pp. 206-76].
Habermas, Jürgen. *The Structural Transformation of the Public Sphere : An Inquiry into a Category of Bourgeois Society*, Studies in Contemporary German Social Thought.
Cambridge, Mass.: MIT Press, 1989.
Jameson, Fredric, "Postmodernism or the Cultural Logic of Late Capitalism." *New Left Review* 146 (1984): 53-92.
Zizek, Slovaj. *Tarrying with the Negative: Kant, Hegel, and the Critique of Ideology*.
Durham: Duke University Press, 1994.

Case Studies:
Foley, Michael and Dean Hoge, *Religion and the New Immigrants: How Faith Communities Form our Newest Citizens*. Oxford University Press, 2007
Gill, Anthony J. (1998). Rendering Unto Caesar: The Catholic Church and the State in Latin America. Chicago, IL: University of Chicago Press
Gill, Anthony James. (2004). Weber in Latin America: Is Protestant growth enabling the consolidation of democratic capitalism? Democratization, 11(4), 42-65
Michele Lamont, *Money, Morals, and Manners: The Culture of the French and the American Upper-Middle Class* (University of Chicago, 1992).

Week Six Reservoir:
Foundational Theorists:
Barth, Fredrik. *Ethnic Groups and Boundaries: The Social Organization of Cultural*
Rosaldo, Michelle. "Woman, Culture, and Society: A Theoretical Overview." In *Woman, Culture, and Society*, edited by Michelle Rosaldo and Louise Lamphere, 17-42. Stanford: Stanford University Press, 1974.
Vincent, Joan. "The Structuring of Ethnicity." *Human Organization* 33, no. 4 (1974): 375-79.
Weber, Max. "Ethnic Groups." In *Economy and Society*, 385-98, 1978.

Contemporary Approaches:

Calhoun, Craig. "Nationalism and Ethnicity." *Annual Review of Sociology* 19 (1993): 211-39.
Foucault, Michele, The History of Sexuality, Vol 1. Selections.
Hall, Stuart. "Ethnicity: Identity and Difference." In *Becoming National*, edited by Geoff Eley and Ronald Grigor Suny, 339-51. New York: Oxford University Press, 1996.
Taylor, Charles. *Sources of the Self : The Making of the Modern Identity*. Cambridge, Mass.: Harvard University Press, 1989.

Case Studies:
Anderson, Warwick, *Colonial Pathologies: American Tropical Medicine, Race, and Hygiene in the Philippines* (Durham, London: Duke UP, 2006)
Khyati Joshi. *New Roots in America's Sacred Ground: Religion, Race, and Identity in Indian America*. Rutgers, 2006
Kniss, Fred and Paul Numrich. *Sacred Assemblies and Civic Engagement: How Religion Matters for America's Newest Immigrants*. Rutgers, 2007.
Gupta, Charu. *Sexuality, Obscenity, Community : Women, Muslims, and the Hindu Public in Colonial India*. New York: Palgrave, 2002.
Malkki, Liisa. *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. Chicago: University of Chicago Press, 1995.
McCoy, Alfred. *Closer Than Brothers: Manhood at the Philippine Military Academy*. New Haven: Yale University Press, 1999.
Moallem, Minoo. *Between Warrior Brother and Veiled Sister: Islamic Fundamentalism and the Politics of Patriarchy in Iran*. Berkeley: University of California Press, 2005.
Najmabadi, Afsaneh. *Women with Mustaches and Men without Beards: Gender and Sexual Anxieties of Iranian Modernity*. Berkeley: University of California Press, 2005.
Peletz, Michael G. *Reason and Passion: Representations of Gender in a Malay Society*. Berkeley: University of California Press, 1996.
Sirin, Selcuk and Michelle Fine. *Muslim American Youth: Understanding Hyphenated Identities Through Multiple Methods*. NYU Press, 2008
Scott, Joan W., *Politics of the Veil*. Princeton University Press, 2007
Verkaaik, Oskar. *Migrants and Militants: Fun and Urban Violence in Pakistan*. Princeton, N.J.: Princeton University Press, 2004.
Frankenberg, Ruth, *White Women, Race Matters: The Social Construction of Whiteness*. University of Minnesota Press. 1994.
Warren, Jonathan, *Racial Revolutions: Antiracism and Indian Resurgence in Brazil*. Duke, 2001.

Week Seven Reservoir:
Foundational Theorists:
Rene Girard, *Deceit, Desire and the Novel* (John Hopkins University Press, 1961). Selections.

Contemporary Approaches:
Daniel Bell, *Beyond Liberal Democracy: Political Thinking for an East Asian Context*. Princeton University Press, 2006
Mamdani, Mahmood, *Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror*. Pantheon Books (2004) [Especially Introduction: Modernity and Violence, 3-16]
Scott, James, *The Art of Not Being Governed: And Anarchist History of Upland Southeast Asia*, New Haven, Yale University Press, 2009

Case Studies:
Buck-Morss, Susan. *Thinking Past Terror: Islamism and Critical Theory on the Left*. London ; New York: Verso, 2003.
Ghassem-Fachandi, Parvis. *Pogrom in Gujarat: Hindu Nationalism and Anti-Muslim Violence in India*. Princeton: Princeton University Press, 2012.
Robinson, Cabeiri. *Body of Victim, Body of Warrior: Refugee Families and the Making of Kashmiri Jihadists*. Berkeley: University of California Press, 2013,
Taussig, Michael. *Shamanism, Colonialism, and the Wild Man: A Study in Terror and Healing*. Chicago: University of Chicago Press, 1987.

Week Eight Reservoir:
Foundational Theorists:

Contemporary Approaches:
Escobar, Arturo, Sonia Alvarez, and Evelina Dagnino, "The Cultural and the Political in Latin American Social Movements," In Alvarez , Dagnino, and Escobar, eds. Culture of Politics/Politics of Culture, Westview, 1998
Smith, Christian (1996) *Disruptive Religion: The Force of Faith in Social Movement Activism, Routledge*, 1996.

Case Studies:
Burdick, John. (1996). Looking for God In Brazil: The Progressive Catholic Church in Urban Brazil's Religious Arena. Berkeley, CA: University of California Press
Gutierrez, Gustavo, *Las Casas: In Search of the Poor of Jesus Christ,* Orbis Press, 1995.
Lucero, José Antonio, Struggles of Voice: The Politics of Indigenous Representation in the Andes. Pittsburgh, PA: University of Pittsburgh Press, 2008.
McAdam, Doug. (1999). Political Process and the Development of Black Insurgency, University of Chicago Press.
Wickham, Carrie Rosefsky. *Mobilizing Islam: Religion, Activism, and Political Change in Egypt*. New York: Columbia University Press, 2002.
Wendy Wohlford, This Land is Ours Now: Social Mobilization and the Management of Land in Brazil, 2010,
Maria Elena Garcia. *Making Indigenous Citizens: Identities, Education, and Multicultural Development in Peru.* Stanford University Press, 2005

Week Nine Reservoir:
Foundational Theorists:
Hirschman, Albert O., *The passions and the interests: Political arguments for capitalism before its triumph*. Princeton: Princeton University Press, 1977**.**
Weber, Max, *The Protestant Ethic and the Spirit of Capitalism,* Penguin Classics, 2002

Contemporary Approaches:
Latham, David, *Modernization as Ideology: American Social Science and "Nation Building" in the Kennedy Era.* University of North Carolina Press, 2000
R. J. Barro and R. M. McCleary. 2003. Religion and Economic Growth across Countries.

American Sociological Review 68(5): 760-781.
Cooper, Frederick and Randall Packard, *International Development and the Social Sciences Essays on the History and Politics of Knowledge,* University of California Press, 1996
Hernando de Soto, *The Mystery of Capital: Why Capitalism Triumphs in the West and Fails Everywhere Else,* Basic Book, 2003
Escobar, Arturo, *Encountering Development: The Making and Unmaking of the Third World*, Princeton: Princeton University Press, 1995
Harrison, Lawrence E. and Samuel P. Huntington, eds. *Culture Matters: How Values Shape Human Progress*, Basic Books 20012
Landes, David, *The Wealth and Poverty of Nations: Why Some Are So Rich and Some So Poor,* Norton, 1999
Li, Tania Murra, *The Will to Improve: Governmentality, Development, and the Practice of Politics,* Duke 2007
Rao, Vijayendra and Michael Walton (editors), *Culture and Public Action***,** Stanford University Press, 2004 [Especially introduction by Rao and Walton and chapters by Amarty Sen and Arjun Appadurai]
Tsing, Anna Lowenhaupt, *Friction: An Ethnography of Global Connection*, Princeton, 2004

Case Studies:
Edelman, Marc, *Peasants Against Globalization: Rural Social Movements in Costa Rica,* Stanford University Press 1999
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Definitions of Religion

Definitions: The following criteria can be used to evaluate good academic definitions. A good definition should be limiting; it is a form of reduction. Definitions do not prove what religion is but make a plausible assertion about religion, shaping and guiding further study.

1. A definition should not be broader or narrower than the thing being defined. E.g. "Caste is a social institution/group of barbers."
2. The definition may not include any expression found in that which is being defined. E.g. "Caste is a set of sub-castes." This is a circular definition.
3. The definition should not employ ambiguous, figurative, or obscure language. E.g. "Caste is the prison house of the Indian soul."
4. The definition should not be stated negatively. It should not define what something "is not." E.g. "Caste is not equality." Or, "Caste is not an economic system." *This criterion does not refer to the definer's attitude toward that which is being defined.*
5. The definition should be an accurate description of that which is being defined. E.g. "Caste is three groups into which Indian society is divided.
6. A definition should be nominal *not* essential. A nominal definition establishes the meaning of a word or what something *appears* to be; it is most often descriptive and is usually a reduction, describing religion using terms from another field of research. Essential definitions are usually prescriptive, normative, assuming prior knowledge about a metaphysical "really real" or divine ontology; they usually try to defend religion from reduction and thus tend to be vague and ambiguous, but a definition can be vague and ambiguous without being essential. E.g. Nominal: "Caste is one of the hereditary classes into which the society of Hindus in India is divided." Essential: "Caste is a system designed to reflect the divine destiny of every individual."

1) Religion will mean orientation—orientation in the ultimate sense, that is, how one comes to terms with the ultimate significance of one's place in the world. Charles Long
2) Religion is belief in spiritual beings. Edward Tylor
3) Religion is an intense and sustained cultivation of a style of life that heightens awareness of morally binding connections between the self, the human community, and the most essential structures of reality. Religions posit various orders of reality and help individuals and groups to negotiate their relations with those orders. Martin Jaffee
4) Religion here can be understood as a system of symbols (creed, code, cultus) by means of which people (a community) orient themselves in the world with reference to both ordinary and extraordinary powers, meanings, and values. Catherine Albanese
5) A religious phenomenon will only be recognized as such if it is grasped at its own level, that is to say, if it is studied as something religious. To try to grasp the essence of such a phenomenon by means of physiology, psychology, sociology, economics, linguistics, art or any other study is false; it misses the one unique and irreducible element in it--the element of the sacred. Mircea Eliade

6) Religion is a sense of power beyond the human, apprehended rationally as well as emotionally, appreciated corporately as well as individually, celebrated ritually and symbolically as well as discursively, transmitted as a tradition in conventionalized forms and formulations that offers people an interpretation of experience, a guide to conduct, and an orientation to meaning and purpose in the world. William Oxtoby
7) Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us the feelings, acts, and experiences of individual persons in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. Since the relation may be either moral, physical, or ritual, it is evident that out of religion in the sense in which we take it, theologies, philosophies, and ecclesiastical organizations may secondarily grow. William James
8) Religion consists of very general explanations of existence, including the terms of exchange with a god or gods. Rodney Stark
9) Religions are sets of beliefs, symbols, and practices about the reality of superempirical orders that make claims to organize and guide human life. Religion is an ordinarily unseen reality that tells us what truly is and how we therefore ought to live. Christian Smith
10) Religion is the human attitude towards a sacred order that includes within it all being—human or otherwise—i.e., belief in a cosmos, the meaning of which both includes and transcends man. Peter Berger
11) Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusions about its condition is the demand to give up a condition which needs illusions. The criticism of religion is therefore in embryo the criticism of the vale of woe, the halo of which is religion. Karl Marx
12) Religion is a system of symbols, composed of beliefs, embodied in ritual practices, developed in a communal setting, often institutionally legitimated, which negotiates and interacts with a power or force that is experienced as within and beyond the self and group; this power or force is most often referred to as god/spirit or gods/spirits. The symbolic and social boundaries of religion mobilize group identity; create conflict and, more rarely, violence within and between groups. James Wellman
13) Religion is a socially enacted form of desire for the ultimate, most often oriented toward a god/spirit or gods/spirits. James Wellman
14) Emile Durkheim's definition of religion, from *Elementary Forms*, is as follows:
"A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them."
15) Religion is the feeling of absolute dependence. Friedrich Schleiermacher
16) A religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic. Clifford Geertz