

RELS 101

Introduction to Judaism, Christianity and Islam

Semester Two, 2017



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Part I

COURSE OUTLINE

COURSE DESCRIPTION

This paper aims to acquaint students with the key beliefs, practices and communities in Judaism, Christianity and Islam. We first examine the origins and important historical developments of the three religions, culminating in their encounters with modernity. We then analyse and compare a range of issues confronted in different ways by Jews, Christians and Muslims, including the claim that they are monotheistic; the nature of the afterlife and End Times; what goes on in synagogues, churches, and mosques; how they interpret sacred texts; the reasons for religious violence and so-called fundamentalism; the roles and treatment of women; the practice of mysticism; and the phenomena of antisemitism and Islamophobia.

The course is structured as follows:

Lecture 1: Introduction to the methods of Religious Studies

Lectures 2-10 and Tutorials 1-2: Overviews of Judaism, Christianity, and Islam

Lectures 11-26 and Tutorials 3-6: Eight Topics in Judaism, Christianity, and Islam

In addition to lectures, the course includes six tutorials and visits to a Jewish synagogue, Christian churches, and an Islamic mosque.

The Schedule of Lectures, Tutorials, and Required Readings, below, provides the dates for your lectures and tutorials.

The Study Guide, in Part Two, provides lecture overviews and Recommended Readings.

ABOUT THE LECTURER AND HOW TO CONTACT HIM

Deane Galbraith lectures on Judaism and Paganism. He received his Ph.D. in ancient Judaism in the Department of Theology and Religion at the University of Otago and has taught at the University of Otago and Massey University. Deane's major areas of research include the development of traditions within the Pentateuch, traditions about giants living in the land of Israel before settlement by the "Israelites", and the apocryphal Christian *Gospel of Peter*. He is also the founding editor of *Relegere: Studies in Religion and Reception*, a journal examining the influence and effects of religious traditions within history and modern culture.

Please contact him either by telephone or email:

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Office hours: G01, 97 Albany Street, after class or by appointment.

YOUR BASIC RESOURCES: BLACKBOARD—READINGS—LECTURES—TUTORIALS

BLACKBOARD: This course relies heavily on the web-based program, Blackboard. Please make sure you have access to this. If not, please contact the ITS helpdesk (<http://www.otago.ac.nz/its/contacts/>). Blackboard uses your University email address, so **please make sure that you check your university email at least every couple of days**. Copies of the PowerPoint slides for each lecture will be made available on Blackboard before each lecture. So it is a good idea to download these slides in advance, which will allow you to listen to the lecture and take notes from what is said rather than copying down what is written on the slides.

READINGS: Lectures both explain and build upon the **Required Readings**, which will be available on eReserve, via Blackboard. **I will assume that students have done the readings before the lectures**. Assigned readings for lectures are listed on the schedule below. I have chosen the readings very carefully and kept page-counts minimal. Please do your best to keep up.

LECTURES: We will have lectures every week on Mondays and Wednesdays (1:00 – 1.50 pm). As much of the content in this class is delivered through lectures, I expect that on-campus students will attend all lectures and distance students will either listen live, via Capture+, or listen soon afterwards to the recorded lecture on Blackboard. Lectures build upon each other, and presume you have heard and understood the material in earlier lectures. Therefore missing lectures or delays in listening will negatively impact your learning and retention.

TUTORIALS: In addition, there are six tutorial sessions which are an integral part of the course. These are held on the days set out in the Schedule of Lectures, Tutorials, and Required Readings, below. On-campus students will be allocated a tutorial either in Stream 1 (Tuesday, 1:00 – 1.50 pm) or Stream 2 (Thursday, 1:00 – 1.50 pm). For distance students, there are Zoom videoconferences set up for tutorials 1, 2, 3, 5, and 6. Distance students must first download the Zoom videoconferencing software, well in advance of the first tutorial (you can do so by joining the videoconference here: <https://otago.zoom.us/j/9254540130>). If you have any difficulties, please contact the ITS helpdesk (<http://www.otago.ac.nz/its/contacts/>).

ESSENTIAL INFORMATION: A webpage containing essential information for distance students can be found here: <http://www.otago.ac.nz/theology/study/studentresources/otago013625.html#online>. We strongly encourage you to read it carefully at the beginning of your course. (Please note: some of the information relates to the Theology programme only, but there are essential facts about exams, library access and internet resources—which apply to distance students in Religion as well.)

SCHEDULE OF LECTURES, TUTORIALS, AND REQUIRED READINGS

The schedule below provides the dates and descriptions of your

- Lectures,
- Tutorials, and
- Required Readings for the lectures and tutorials.

At a minimum, students must attend (or in the case of distance students, listen to) all the lectures and tutorials and read all the Required Readings. These provide the foundation for the course, and the necessary information for completing the assignments and sitting the final examination. If you miss a lecture or tutorial, please either borrow someone's notes or watch the lecture recording via Blackboard. Many of the later lectures will assume that you have understood the content of the earlier lectures, so it will be inadvisable to skip lectures. Please also read the Required Readings ahead of class. While I will seek to explain and enlarge on the content and significance of the Required Readings, you will get the most out of lectures if you have done the preparation. If you find you have run out of time to do your readings, then please at least skim-read them quickly before class.

If you find yourself particularly interested in one of the lecture topics, or want more resources for the assignments or final exam, or if you are a total religion geek and (rightly) proud of it, please have a look at some of the Recommended Readings in Part 2, as a place to begin your further research.

Lastly, avoid the internet. There is more than enough material in the Course Outline and Study Guide, the lectures, tutorials, and Required and Recommended Readings to find what you are looking for. The internet is not your friend. Websites are too often misleading or heavily biased. This is so in respect of most university subjects, but when it comes to Religion, there is no shortage of websites that are inaccurate, grossly misleading, or completely bananas. So let's be careful out there.

INTRODUCING Religious Studies & the "Abrahamic" Religions

Monday 10 July	
Lecture 1	Religious Studies & the "Abrahamic" Religions
Required Reading	Martin, Craig. "Studying Religion: Laying the Groundwork." Chapter 1 (pp. 1-18) in <i>A Critical Introduction to the Study of Religion</i> . 1 st edition. Abingdon: Equinox [now Routledge], 2011. [BL 80.2 W672 2011]

JUDAISM: From Foundation Stories to Modern Movements

Wednesday 12 July	
Lecture 2	The Jewish Bible, Foundation Stories and Early Jewish History
Required Readings	<p>Segal, Eliezer. Pages 13-19 from “The Biblical Legacy”. Chapter 1 in <i>Introducing Judaism</i>. World Religions Series. London: Routledge, 2009. [BM 155.3 SE63]</p> <p>Lim, Timothy H. “Some Modern Canons”. Appendix 1 (pp. 189-190) in <i>The Formation of the Jewish Canon</i>. New Haven: Yale University Press, 2013. [BS 1135 L56 2013]</p> <p>Finkelstein, Israel. “Patriarchs, Exodus, Conquest: Fact or Fiction?” Pages 41-55 in Israel Finkelstein, Amihay Mazar, and Brian B. Schmidt, <i>The Quest for the Historical Israel: Debating archaeology and the history of early Israel invited lectures delivered at the Sixth Biennial Colloquium of the International Institute for Secular Humanistic Judaism, Detroit, October 2005</i>. Atlanta: Society of Biblical Literature, 2007. [BS621 .FG43]</p>
Monday 17 July	
Lecture 3	The Rise of the Rabbis: Mishnah, Talmud, Law
Required Readings	<p>Corrigan, John, et al. Pages 11-16 (from Chapter 1) in “Scripture and Interpretive Tradition in Rabbinic Judaism”. <i>Jews, Christians, Muslims: A Comparative Introduction to Monotheistic Religions</i>. Second edition. Abingdon: Routledge, 2016. [BM 562 J49 2012]</p> <p>Hayes, Christine. Pages 110-117 (from Chapter 5) in “From Second Temple Judaism to Rabbinic Judaism”. <i>The Emergence of Judaism: Classical Traditions in Contemporary Perspective</i>. Minneapolis: Fortress Press, 2007. [BM 177 H39 2011]</p> <p>Leaman, Oliver. Pages 95-105, 123-124 (from Chapter 4) in “What Jews Do”. <i>Judaism: An Introduction</i>. London: I.B. Tauris, 2011. [online access]</p>
Wednesday 19 July	
Lecture 4	Modern (and anti-Modern but still Modern) Jewish Movements
Required Reading	<p>Segal, Eliezer. Pages 108-127 (from Chapter 7) in “The Modern Era”. <i>Introducing Judaism</i>. World Religions Series. London: Routledge, 2009. [BM 155.3 SE63]</p>

CHRISTIANITY: From Jesus to World Christianity

Monday 24 July	
Lecture 5	Jesus of Nazareth and his gospel
Required Reading	<p>Adair, James R. “The Founder and the Foundational Documents”. Chapter 4 (pp. 64-91) in <i>Introducing Christianity</i>. London: Routledge, 2008. [BR 121.3 A551]</p>
Tutorial 1 (Distance students only)	Reading Jewish and Christian Scriptures
Required Reading	(as for Stream 1, below)

Tuesday 25 July	
Tutorial 1 (Stream 1)	Reading Jewish and Christian Scriptures
Required Reading	<p>[I will provide the readings for this tutorial in a printed handout in class, and a pdf on Blackboard, before the tutorial]</p> <p>Berlin, Adele and Marc Zvi Brettler, eds. Pages v-vi, pages 45-47 (Genesis 22), pages 410-411 (Deuteronomy 19:15-21), and pages 860-864 (Isaiah 40). <i>The Jewish Study Bible</i>. Jewish Publication Society. Oxford: Oxford University Press, 2004. [BS 895 J4 2004]</p> <p>Neusner, Jacob. Pages vii-viii and 609 in <i>The Mishnah: A New Translation</i>. New Haven: Yale University Press, 1988. [BM495.7.E5 N48 1988]</p> <p>Landau, David. Pages 186-187 in <i>Piety and Power: The World of Jewish Fundamentalism</i>. New York: Hill and Wang, 1993. [BM 198 L755]</p> <p>Makkot 2a. <i>The William Davidson digital edition of the Koren Noé Talmud</i>. Koren Publishers. https://www.sefaria.org/Makkot.2a?lang=bi</p> <p>Nickelsburg, George W.E. and James C. VanderKam. Pages 59-63 (1 Enoch 45:3-46:2) in <i>1 Enoch: A New Translation</i>. Minneapolis: Augsburg Fortress, 2004. [BS 1830 E6 A3 2004b]</p> <p>Peterson, Eugene H. Page 5 (“Contents”) in <i>The Message: The New Testament Psalms and Proverbs in Contemporary Language</i>. Colorado Springs, Navpress, 1995. [BS 2095 P45 1998]</p> <p>Luke 4:1-37. https://www.biblegateway.com/passage/?search=luke+4&version=NRSV</p> <p>Ehrman, Bart. Pages 19-20 in “The Coptic Gospel of Thomas”. <i>Lost Scriptures: Books that did not make it into the New Testament</i>. Oxford: Oxford University Press, 2003. [BS 2832 EA5]</p>
Wednesday 26 July	
Lecture 6	From Alternative Christianities to Catholic Creeds
Required Reading	<p>Ehrman, Bart D. Pages 369-375 (from Chapter 23) in “Does the Tradition Miscarry? Paul in Relation to Jesus, James, Thecla, and Theudas”. <i>The New Testament: A Historical Introduction to the Early Christian Writings</i>. 4th edition. New York: Oxford University Press, 2008. [BS 2330.2 EA5 2008]</p> <p>Vermes, Geza. Pages 27-28, 45-53 (from Chapter 2) in “The Jesus of John: Messiah Figure or Stranger from Heaven”. <i>The Changing Faces of Jesus</i>. New York: Viking Compass, 2000. [BT 202 VG87]</p> <p>Ehrman, Bart D. Pages 198-201 (from Chapter 12) in “Beyond the Johannine Community: The Rise of Christian Gnosticism”. <i>The New Testament: A Historical Introduction to the Early Christian Writings</i>. 4th edition. New York: Oxford University Press, 2008. [BS 2330.2 EA5 2008]</p> <p>Hillerbrand, Hans J. “The Creeds”; “Diversity and Heresy”. Pages 56-60, 64-76 in <i>A New History of Christianity</i>. Nashville: Abingdon Press, 2012. [BR 145.3 H55 2012]</p>

Thursday 27 July	
Tutorial 1 (Stream 2)	Reading Jewish and Christian Scriptures
Required Reading	(As for Stream 1, above.)
Monday 31 July	
Lecture 7	Back when Christianity was a Western Religion: Reformations, Denominations, and the Shift to the Global South
Required Reading	Klaiber, Jeffrey. "The Protestant Reformation and the Catholic Reformation". Chapter 10 (pp. 119-127) in Lamin Sanneh and Michael J. McClymond, eds., <i>The Wiley Blackwell Companion to World Christianity</i> . Malden, MA: John Wiley, 2016. [BR145.3 .W54 2016] Woodhead, Linda. Pages 223-229 (from Chapter 8) in "Christianity". Linda Woodhead, Hiroko Kawanami, and Christopher Partridge, eds., <i>Religions in the Modern World: Traditions and Transformations</i> . 2nd edition. London: Routledge, 2009. [BL 80.3 RC24 2009] Noll, Mark A. "Pentecostals, revival, independents". Chapter 6 (pp. 89-102) in <i>Protestantism: A Very Short Introduction</i> . Oxford: Oxford University Press, 2011. [BX 4811.3 N65 2011]

ISLAM: From Muhammad to Reform and Revival

Wednesday 2 August	
Lecture 8	The Qur'an and Muhammad
Required Readings	Esack, Farid. "Qur'an". Pages 562-568 in Richard C. Martin, ed., <i>Encyclopedia of Islam and the Muslim World</i> . 2 volumes. New York: Thomson Gale, 2004. [BP 40 EJ7] Donner, Fred M. "The Historical Context". Chapter 1 (pp. 23-39) in Jane Dammen McAuliffe, ed., <i>The Cambridge Companion to the Qur'an</i> . Cambridge: Cambridge University Press, 2006. [BP 130.4 C497] Corrigan, John, et al. "Muhammad's Sunna as Perfect Pattern for Muslim Life". Pages 145-146, 148 in <i>Jews, Christians, Muslims: A Comparative Introduction to Monotheistic Religions</i> . 2nd edition. Abingdon: Routledge, 2016. [BM 562 J49 2012]
Monday 7 August	
Lecture 9	The Sunni-Shi'ite Division and Islamic Law
Required Readings	Shepard, William E. "Division in the <i>umma</i> : Sects and Political Theory"; "To Know God's Will: Islamic Law". Pages 120-130, 146-156 in <i>Introducing Islam</i> . 2nd edition. London: Routledge, 2014. [BP 50 SH855 2014]
Tutorial 2 (Distance students only)	Reading the Qur'an and Assignment Discussion
Required Reading	(As for Stream 1, below.)
Tuesday 8 August	
Tutorial 2 (Stream 1)	Reading the Qur'an and Assignment Discussion
Required Readings	Drudge, A.J. Page 1 (sura 1), page 441 (sura 96), page 456 (sura 112), and page 423-424 (sura 81) in <i>The Qur'an: A New Annotated Translation</i> . Sheffield: Equinox, 2013. [BP 109 D613 2013]

	Reynolds, Gabriel Said. "Rethinking the Biography of the Prophet". Chapter 6 (pp. 135-151) in <i>The Emergence of Islam: Classical Traditions in Contemporary Perspective</i> . Minneapolis: Fortress Press, 2012.
Wednesday 9 August	
Lecture 10	Islam after European Colonisation: Reform and Revival
Required Readings	Shepard, William E. "Modern Challenges: Western imperialism and Muslim Response". Pages 229-233 in <i>Introducing Islam</i> . 2nd edition. London: Routledge, 2014. [BP 50 SH855 2014] Ramadan, Tariq. "A Typology of Trends of Thought". Pages 23-30 in <i>Western Muslims and the Future of Islam</i> . Oxford: Oxford University Press, 2004. [online access] Hashmi, Sohail H. "Reform: Arab Middle East and North Africa". Pages 575-577 in Richard C. Martin, ed., <i>Encyclopedia of Islam and the Muslim World</i> . 2 volumes. New York: Thomson Gale, 2004. [BP 40 EJ7] Welch, Alfred T. "Modern Developments". Pages 208-222 in John R. Hinnells, ed., <i>A New Handbook of Living Religions</i> . Oxford: Penguin, 1997. [BL 80.2 H686 1997]
Thursday 10 August	
Tutorial 2 (Stream 2)	Reading the Qur'an and Assignment Discussion
Required Readings	(As for Stream 1, above.)

TOPIC ONE: One God: The One and the Many

Monday 14 August	
Lecture 11	God in Early Judaism: Yahweh among and above the Gods
Required Readings	Stark, Thom. "Yahweh's Ascendancy: Whither Thou Goest, Polytheism?" Pages 70-76 (from Chapter 4) in <i>The Human Faces of God. What Scripture Reveals When It Gets God Wrong (And Why Inerrancy Tries To Hide It)</i> . Eugene: Wipf and Stock, 2011. Dever, William G. "(8) Kuntillet 'Ajrud". Pages 160-167 in <i>Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel</i> . Grand Rapids: Eerdmans, 2005. [BL 1650 DG35] Ehrman, Bart D. Pages 53-75 in "Divine Humans in Ancient Judaism" (from Chapter 2) in <i>How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee</i> . New York: HarperOne, 2014. [BT 304.9 E37 2014]
Wednesday 16 August	
Lecture 12	The Divinity of Jesus in Earliest Christianity
Required Reading	Boyarin, Daniel. "From Son of God to Son of Man". Pages 25-47, 53-70 (from Chapter 1) in idem., <i>The Jewish Gospels: The Story of the Jewish Christ</i> . Princeton: Princeton University Press, 2012. [BM620 .B69 2012]

Friday 18 August at 11:59pm: ASSIGNMENT ONE DUE

TOPIC TWO: Judgment, Life after Death, and the End Times

Monday 21 August	
Lecture 13	Judgment and the Afterlife
Required Reading	Peters, F.E. "The Last Things". Chapter 10 (pp. 339-359) in idem., <i>The Monotheists: Jews, Christians, and Muslims in Conflict and Competition. Volume 2: The Words and Will of God</i> . Princeton: Princeton University Press, 2003. [BM 535 PF66 v.02]
Tutorial 3 (Distance students only)	Eschatology in the Contemporary World
Required Reading	(As for Stream 1, below.)
Tuesday 22 August	
Tutorial 3 (Stream 1)	Eschatology in the Contemporary World
Required Reading	Frykholm, Amy Johnson. "Apocalypticism in Contemporary Christianity". Chapter 26 (pp. 441-456) in John J. Collins, ed., <i>The Oxford Handbook of Apocalyptic Literature</i> . Oxford: Oxford University Press, 2014. [BS 646 O94 2014] Brasher, Brenda E. "Millennialism in Contemporary Israeli Politics". Chapter 4 (pp. 67-77) in Kenneth G.C. Newport and Crawford Gribben, eds., <i>Expecting the End: Millennialism in Social and Historical Context</i> . Waco: Baylor University Press, 2006. [BT 892 EY7]
Wednesday 23 August	
Lecture 14	The End Times
Required Reading	Peters, F.E. "The Last Things". Chapter 10 (pp. 359-376) in idem., <i>The Monotheists: Jews, Christians, and Muslims in Conflict and Competition. Volume 2: The Words and Will of God</i> . Princeton: Princeton University Press, 2003. [BM 535 PF66 v.02]
Thursday 24 August	
Tutorial 3 (Stream 2)	Eschatology in the Contemporary World
Required Reading	(As for Stream 1, above.)

MID-SEMESTER BREAK (28 August – 1 September)

TOPIC THREE: Worship, Prayer, Rituals, and Festivals

Monday 4 September	
Lecture 15	Synagogue and Sabbaths, Church and Sacraments
Required Readings	Wright, Melanie J. "Worship, Festivals and Mysticism". Chapter 4 (pp. 65-79) in <i>Studying Judaism: The Critical Issues</i> . Studying World Religions Series. New York: Bloomsbury, 2012. [online access] BBC, "INTERACTIVE: Understanding the synagogue". <i>BBC iWonder</i> . http://www.bbc.co.uk/guides/zqdjrdm#zg3gp39 [Click on all the links.] Walls, Andrew. "Practices". Pages 114-125 in John R. Hinnells, ed., <i>A New Handbook of Living Religions</i> . Oxford: Penguin, 1997. [BL 80.2 H686 1997]

	BBC, “CLICKABLE: The church revealed”. <i>BBC iWonder</i> . http://www.bbc.co.uk/guides/z84bmn#ztmjv4j [Click on all the links.]
Tuesday 5 September	
Tutorial 4 (Stream 1)	Mosque visit (21 Clyde St, near the University)
Required Reading	(no readings)
Wednesday 6 September	
Lecture 16	The Mosque and the Five Pillars
Required Readings	Corrigan, John, et al. “Worship and Ritual in Islam”. Pages 191-198 (from Chapter 12) in <i>Jews, Christians, Muslims: A Comparative Introduction to Monotheistic Religions</i> . 2 nd edition. Abingdon: Routledge, 2016. [BM 562 J49 2012] BBC, “CLICKABLE: The mosque revealed”. <i>BBC iWonder</i> . http://www.bbc.co.uk/guides/z297hv4#zsh39qt [Click on all the links.]
Thursday 7 September	
Tutorial 4 (Stream 2)	All Saints’ Anglican Church visit (786 Cumberland St, near the University)
Required Reading	(no readings)

TOPIC FOUR: Reading Scriptures

Monday 11 September	
Lecture 17	Pre-Modern Jewish Bible Interpretation and Muslim Tafsir
Required Readings	Kugel, James L. “Early Jewish Biblical Interpretation”. Pages 162-171 in John J. Collins and Daniel C. Harlow, eds. <i>Early Judaism: A Comprehensive Overview</i> . Grand Rapids: Eerdmans, 2012. [BM 176 E342 2012] Mattson, Ingrid. “What God Really Means: Interpreting the Qur’an.” Pages 184-191, 200-208 (from Chapter 5) in <i>The Story of the Qur’an: Its History and Place in Muslim Life</i> . Malden: Blackwell, 2008. [BP 132 ME28]
Wednesday 13 September	
Lecture 18	Evangelical Christian Bible Readings
Required Readings	Harris, Harriet A. “Fundamentalism(s).” Pages 813-820 (from Chapter 44) in J.W. Rogerson and Judith M. Lieu, eds., <i>The Oxford Handbook of Biblical Studies</i> . Oxford: Oxford University Press, 2006. [BS 511.3 OZ5 2008] Bielo, James S. “Textual Ideology, Textual Practice: Evangelical Bible Reading in Group Study”. Chapter 9 (pp. 157-175) in idem., ed., <i>The Social Life of Scriptures: Cross-Cultural Perspectives on Biblicalism</i> . New Brunswick, NJ: Rutgers University Press, 2009.

Friday 15 September at 11:59pm: ASSIGNMENT TWO DUE

TOPIC FIVE: Fundamentalism and Violence

Monday 18 September	
Lecture 19	Fundamentalism and Jewish Religious Zionism
Required Readings	<p>Michael J. McClymond and David N. Freedman. "Religious Traditions, Violence and Nonviolence". Pages 1860-1869 in Lester R. Kurtz, ed., <i>Encyclopedia of Violence, Peace, & Conflict</i>. 2nd ed. Amsterdam: Elsevier, 2008. [online access]</p> <p>Aran, Gideon. "Jewish Zionist Fundamentalism: The Bloc of the Faithful in Israel (Gush Emunim)." Pages 265, 288-302 (from Chapter 5) in Martin E. Marty and R. Scott Appleby, eds., <i>Fundamentalisms Observed. Volume 1. The Fundamentalism Project</i>. Chicago: University of Chicago Press, 1991. [BL 238 F232 v. 1]</p>
Tutorial 5 (Distance students only)	Defending Religious Violence
Required Readings	(As for Stream 1, below.)
Tuesday 19 September	
Tutorial 5 (Stream 1)	Defending Religious Violence
Required Readings	<p>Brahimi, Alia. "Al-Qaeda as Just Warriors: Osama Bin Laden's Case for War". Chapter 2 (pp. 51-70) in Jeevan Deol Zaheer Kazmi, eds. <i>Contextualising Jihadi Thought</i>. New York: Columbia University Press, 2001. [BP 182 C65 2011]</p> <p>Steffen, Lloyd. "Religion and Violence in Christian Traditions". Pages 101-116 (from Chapter 5) in Mark Juergensmeyer, Margo Kitts, and Michael Jerryson, eds., <i>The Oxford Handbook of Religion and Violence</i>. Oxford: Oxford University Press, 2013. [BL 65 V55 O94 2016]</p>
Wednesday 20 September	
Lecture 20	Islamic Fundamentalism
Required Reading	Geaves, Ron. "Islam and Fundamentalism". Chapter 5 (pp. 88-112) in <i>Islam Today</i> . Religion Today. London: Continuum, 2010. [BP 161.3 G4354 2010]
Thursday 21 September	
Tutorial 5 (Stream 2)	Defending Religious Violence
Required Readings	(As for Stream 1, above.)

TOPIC SIX: Jewish, Christian, and Muslim Women

Monday 25 September	
Lecture 21	Jewish and Christian Women Wrestling with Tradition
Required Readings	<p>Fishman, Sylvia Barack. "Women's Transformations of Contemporary Jewish Life". Chapter 8 (pp. 182-194) in Frederick E. Greenspahn, ed., <i>Women and Judaism: New Insights and Scholarship</i>. New York: New York University Press, 2009. [BM729.W6 W658 2009]</p> <p>Dries, Angelyn. "Women in Church, State, and Society." Chapter 23 (pp. 302-317) in Lamin O. Sanneh, ed., <i>The Wiley Blackwell Companion to World Christianity</i>. Hoboken: Wiley, 2016.</p>

	[BR145.3 .W54 2016]
Wednesday 25 September	
Lecture 22	Muslim Women and The Veil
Required Readings	Hoodfar, Homa. "The Veil in their Minds and on our Heads: The Persistence of Colonial Images of Muslim Women". <i>Resources for Feminist Research</i> 22, no. 3/4 (1992/1993): 5-18.

TOPIC SEVEN: Mysticism

Monday 2 October	
Lecture 23	Jewish Kabbalah, Christian Mysticism, and Islamic Sufism
Required Readings	Tirosh-Samuels, Hava. "Kabbalah in Judaism". Pages 1109-1118 in Anne L. Runehov et al, eds., <i>Encyclopedia of Sciences and Religions</i> . Dordrecht: Springer, 2013. [online access] Brown, Daniel. "Sūfism". Pages 154-165 in <i>A New Introduction to Islam</i> . Malden: Blackwell, 2004. [BP 161.3 BV63]
Tutorial 6 (Distance students only)	Christian Mysticism and Exam Overview
Required Reading	(As for Stream 1, beow.)
Tuesday 3 October	
Tutorial 6 (Stream 1)	Christian Mysticism and Exam Overview
Required Readings	Lamm, Julia A. "A Guide to Christian Mysticism". Pages 10-20 (from Chapter 1) in idem., ed., <i>The Wiley-Blackwell Companion to Christian Mysticism</i> . Malden, MA: Wiley-Blackwell, 2013. [online access] Bielo, James S. "Ancient Future II: Everyday Monastics". Pages 89-109 (from Chapter 4) in idem., <i>Emerging Evangelicals: Faith, Modernity, and the Desire for Authenticity</i> . New York: New York University Press, 2011. [online access]
Wednesday 4 October	
Lecture 24	Contemporary Transformations of Mysticism
Required Readings	Huss, Boaz. "Kabbalah and its Contemporary Revival." Pages 8-18 of a paper delivered at the Kabbalah and Sufism: Esoteric Beliefs and Practices in Judaism and Islam in Modern Times conference, Doshisha University, 28 February 2015. Sedgwick, Mark J. "Islamic Mysticism and Neo-Sufism." Pages 40-51 of a paper delivered at the Kabbalah and Sufism: Esoteric Beliefs and Practices in Judaism and Islam in Modern Times conference, Doshisha University, 1 March 2015.
Thursday 5 October	
Tutorial 6 (Stream 1)	Christian Mysticism and Exam Overview
Required Readings	(As for Stream 1, above.)

TOPIC EIGHT: Islamophobia and Antisemitism in New Zealand

Monday 9 October	
Lecture 25	Islamophobia
Required Reading	Kolig, Erich. "Islam and Orientalism in New Zealand: The Challenges of Multiculturalism, Human Rights and National Security – and the return of the Xenophobes". Chapter 13 (pp. 219-240) in Erich Kolig, Vivienne S.M. Angeles and Sam Wong, eds., <i>Identity in Crossroad Civilisations: Ethnicity, Nationalism and Globalism in Asia</i> . Amsterdam: Amsterdam University Press, 2009. [HN655.2.M84 I584]
Wednesday 11 October	
Lecture 26	Antisemitism
Required Reading	Levine, Hal. "Divergent Paths, The Pursuit of Cultural Recognition in Aotearoa New Zealand". <i>Ethnic and Racial Studies</i> 36, no. 4 (2016): 574-592. [online access]

ASSESSMENT

The assessment for this course is comprised as follows:

- | | |
|----------------------|-----|
| 1. Essay | 20% |
| 2. Report | 15% |
| 3. Final examination | 65% |

I. Essay (1500 words; 20% of total assessment) **Due Friday 18 August at 11:59pm**

In essay form, answer one of the following:

1. Outline the key features of any one of the Jewish “foundation stories”. Evaluate the evidence for and against its historicity. Evaluate the significance of the story for Judaism.
2. Outline the main features of two contemporary Jewish movements. Summarise how and why they differ in respect of their key practices and beliefs.
3. What did the historical Jesus teach about the Kingdom of God?
4. What are the key beliefs and practices of Pentecostals? What are the reasons for the growth of Pentecostalism over the last century or so?
5. Outline the key teachings of Muhammad, based on the Qur’an and hadith. How might questions about the authenticity of the hadith alter our understanding of Muhammad’s teachings?
6. Compare and contrast the teachings of modern Muslim reformers and revivalists.

For your essay, draw on the relevant material covered in your lectures, the relevant Required Readings, and at least 2 to 3 readings from the Recommended Readings lists in your Study Guide or comparable academic sources.

Please read the sections below on “Submitting written work”, “Deadlines, Extensions, and Late Submission”, “Plagiarism”, and “Style Guide” before beginning Assignment 1.

II. Report (1200 words; 15% of total assessment) **Due Friday 15 September at 11:59pm**

Attend any two of the following:

- A liturgical church service;
- A non-liturgical church service;
- A synagogue service;
- A prayer service at a mosque.

Prepare a report on the two services, in essay form, in which you:

1. describe and explain the key elements of each service, including the appearance and function of the building’s architecture, key objects or accoutrements used in the service or present in the

building, and the participants involved and their different spaces occupied, activities and behaviour during the service, their appearance and roles; and

2. account for the major differences and similarities between the two services.

In compiling your report, draw on (1) your observations and notes from the two services and any discussions you have with members of the congregations (see further below); (2) any literature available at the church/synagogue/mosque or on their local or national website; and (3) secondary sources (from academic book chapters and journal articles) which are relevant to the particular Christian denominations (e.g. Evangelical, Pentecostal, Anglican, Catholic), the synagogue (e.g. Reform, Orthodox), or the mosque which you attended. The resulting description and explanation should therefore be a mixture of, on the one hand, your own observations and discussions and, on the other hand, written descriptions and explanations by others (which you will have to use critically, assessing what is relevant and applicable to the particular format and content of the services you attend).

You should take a small notebook or similar with you, in which to write down your observations of the services. Leave spaces for writing up your observations more fully, preferably soon after attending the services, as you probably won't be able to write everything down in full at the time. In addition, you will probably recall other things you observed after a period of reflecting on each service. The following table provides a useful summary of what you should look for in respect of *the other participants* in the services:

Table 3. What to observe during participant observation

Category	Includes	Researchers should note
Appearance	Clothing, age, gender, physical appearance	Anything that might indicate membership in groups or in sub-populations of interest to the study, such as profession, social status, socioeconomic class, religion, or ethnicity
Verbal behavior and interactions	Who speaks to whom and for how long; who initiates interaction; languages or dialects spoken; tone of voice	Gender, age, ethnicity, and profession of speakers; dynamics of interaction
Physical behavior and gestures	What people do, who does what, who interacts with whom, who is not interacting	How people use their bodies and voices to communicate different emotions; what individuals' behaviors indicate about their feelings toward one another, their social rank, or their profession
Personal space	How close people stand to one another	What individuals' preferences concerning personal space suggest about their relationships
Human traffic	People who enter, leave, and spend time at the observation site	Where people enter and exit; how long they stay; who they are (ethnicity, age, gender); whether they are alone or accompanied; number of people
People who stand out	Identification of people who receive a lot of attention from others	The characteristics of these individuals; what differentiates them from others; whether people consult them or they approach other people; whether they seem to be strangers or well known by others present

Natasha Mack, et al., *Qualitative Research Methods: A Data Collector's Field Guide* (Research Triangle Park, NC: Family Health International, 2005), p. 20.

If you are in Dunedin, your lecturer has arranged guided visits to the mosque and a church service, for tutorial 4 (streams 1 and 2). You are required to attend the stream in which you are enrolled, but are welcome to attend *both* (most students find the visits very interesting and highly memorable). In the case of the guided visit to the mosque, this will include the prayer service within the visit. But in the cases of

the synagogue and churches (because the services are held on Friday evening or Sunday), the visit will *not* include a service. So you will need to attend the service in addition. But your lecturer will provide you with the dates, times, and addresses for both the visits and services, in class and via Blackboard. If you are taking the course outside of Dunedin, you have the responsibility to contact the church, synagogue, or mosque's office ahead of your planned visit, to seek permission to observe the service. (Most are pleased for you to do so.) You should also ask if there are any special requirements, including your dress or the area in which you may sit or stand.

Submitting Written Work

All students must submit their work **electronically** (as a Word or document file) via the "Assignment" feature on Blackboard by 11:59pm on the due date. You may email me the essays **ONLY** if you have trouble accessing Blackboard. You will be responsible for confirming that your work has been uploaded to Blackboard and/or received by me. "I submitted/emailed it" does not work as an excuse, sorry. Before you submit your essay, make a backup copy, either in electronic form or on paper, and keep it in a safe place. We try very hard to ensure that essays do not go missing, but catastrophes do occur. In the unlikely event that an essay is lost, we will assume you have another copy.

Students should fill out and attach the departmental plagiarism declaration as a coversheet to their essays when submitting. These can be found on the Religion Program website and should be signed electronically.

Deadlines, Extensions, and Late Submission

Students have full responsibility for the prompt submission of assignments. An extension of the due date may be granted only in **HIGHLY** exceptional circumstances, usually on medical grounds. In the event of an extension being obtained on medical grounds, a doctor's certificate verifying the need for an extension should be attached to the assignment when it is submitted. Please note that poor time management is not acceptable as a reason for seeking an extension.

Late submissions will be penalized at a rate of 5% of the assignment marks per weekday late.

Plagiarism

Students should make sure that all work submitted is their own and should fill in and attach a signed coversheet to their essay. Plagiarism is a form of dishonest practice. Plagiarism is defined as 'copying or paraphrasing another's work whether intentionally or not and presenting it as one's own' (*University of Otago Calendar*, 2006, p.193). In practice this means that plagiarism includes *any* attempt in any piece of submitted work (e.g. an assignment or test) to present as one's own work the work of another (whether of another student or a published authority) including work from the Internet.

Any student found responsible for plagiarism in any piece of work submitted for assessment shall be subject to the University's dishonest practice regulations which may result in various penalties, including forfeiture of marks for the piece of work submitted, a zero grade for the paper, or in extreme cases exclusion from the University. For more advice on this policy see <http://www.otago.ac.nz/study/plagiarism/index.html> and the 'Study skills' section in Blackboard.

Style guide

The Department of Theology and Religion has its own Style Guide for students, based on the Chicago Manual of Style. A copy is available here: <http://www.otago.ac.nz/religion/pdfs/styleguide.pdf>. Please follow it for your assignments.

In particular, you should provide footnotes (not in-line citations or endnotes) at the bottom of each page, numbered continuously throughout the essay. You should also provide a bibliography for every source you have either cited or relied on in your reading for the assignment. The reference format for books, articles, websites, and other sources is set out in the Style Guide, with handy examples.

Marking rubrics

For the two Assignments, students will receive written feedback from the instructor. You will be marked according to the following rubrics:

1. **BASICS** : Did you follow the prompts listed? (e.g. correct length, submitted properly, on time, academic sources, etc.)
2. **POLISH**: Is the piece free of careless errors? (grammar, spelling, citations etc.)
3. **ARGUMENT/STRUCTURE**: Are answers clearly supported and argued, properly addressing the specific questions or requirements?
4. **CONTENT**: Does the piece show evidence of time spent researching and thinking? Does it present **original ideas** (rather than simply summarizing others' work)? Does it build upon, critique, advance ideas and content from class and readings?

Students should aim for their assignment to be within 100 words either way of the word limit.

III. Three-hour Exam (65% of your mark) **(DATE TO BE CONFIRMED BY EXAMS OFFICE)**

A 3-hour exam will assess whether you've listened to lectures, read the Course Book and Study Guide, done the Required Readings and considered the key concepts discussed in this course. To be clear: the exam will **NOT ONLY** cover the Required Readings, but the topics discussed in lectures too.

The date for the examination will appear on your e-Vision calendar as soon as it has been set by the Examinations Office. All arrangements for examinations are handled by the Examinations Office. Please contact them if you have questions.

Further information on the format of the examination will be given toward the end of the course.