

GDR Course Atlas, Fall 2014

RLAR 738 – Religion & Media

Wednesday, 12:00-3:00

Professor: Jim Hoesterey

This seminar explores how religion is both constituted and contested through various forms of media (print media, radio, music, cassette sermons, television sermons, broadcast news, art, Internet, and social media). The course covers a diverse range of media practices across a broad range of country-based case studies. The course material will focus primarily on Islam, Christianity, and Hinduism, however students may write about other religious traditions for the final paper. Of special interest will be the networks of people and media that create new religious publics, produce new forms of religious knowledge, promote new kinds of religious practice, and garner new forms of religious authority. We will also examine how engagement with different media engenders particular kinds of ritual bodily practices, aesthetic sensibilities, and religious subjectivities. Further, we will explore transnational media flows, regional Arabic-language markets, and global religious movements. The course also considers different methodological approaches to the study of religion and media.

RLE 736 – Contemporary Christian Ethics

Tuesday, 2:30-5:30

Professor: Ellen Ott Marshall

This course helps to prepare E&S doctoral students for their comprehensive exam in theological ethics. Because it also serves as the capstone for Candler students focusing on theology and ethics, master's level students also take this course. Doctoral students meet separately for discussion.

Drawing on the approach of Ernst Troeltsch and H. Richard Niebuhr, this seminar studies Christian ethics by exploring the relationship between faith and history. After an introduction to this triadic framework, we will use it as a lens to study the work of contemporary scholars in Christian ethics. (Figures may include: Walter Rauschenbusch, Reinhold Niebuhr, Jürgen Moltmann, James Gustafson, Wendy Farley, Anthony Pinn, Sallie McFague, Cheryl Kirk-Duggan, and Miguel de la Torre.) As we work through this material, we will focus on the ways in which the authors construe the relationship between faith and history in order to foster a particular ethical disposition. Thus, the central question of the course becomes: How should one negotiate between faith and history?

In addition to exploring this central question in relationship to the work of some formative figures, students in this course will also pursue a three-step writing project in constructive theological ethics. Like the texts we are reading (though on a smaller scale), students' papers will (1) describe an ethical problem, (2) identify and critique theological matter related to this ethical problem, and (3) put forth a constructive theo-ethical response to the problem.

Requirements: preparation for and participation in class discussion, discussion leadership, 2-3 page essays responding to assigned readings, one 6- page essay, two 15-page papers.

RLHT 710 – Early Christian Liturgy: Sources & Methodologies

Monday, 4:00-7:00

Professor: L.Edward Phillips

This seminar examines the study of early Christian worship and sacrament from the New Testament into the late patristic period, including the development of eucharistic prayers, the rites of initiation, the liturgical year, and daily prayer. The seminar will not attempt to examine early Christian worship, per se, but rather the *study* of early liturgy: 1) the documents, monuments, and other evidence for establishing our knowledge of early Christian worship; 2) the critical problems surrounding this evidence; 3) and the evolving methods for evaluating evidence. Special consideration will be given to the so-called “Apostolic Tradition of Hippolytus” and other church orders that were influential for 20th- century historical reconstruction of early Christian practice.

Particulars :

1. Students will make class presentations on prescribed texts (examples: The *Didache*; Tertullian, *On Baptism*) and topics (examples: origins of Holy Week; the development of eucharistic prayers; arrangement of liturgical space), and lead the class in discussion of these texts. Presentations of texts should contain a survey of recent scholarship and an analysis of what can and cannot be learned from the text. Presentations of a topic will follow a similar format. Students will prepare outlines of their presentations, with a bibliography of relevant secondary literature, to distribute to the class at the time of the presentation.
2. Each student will produce final research paper in consultation with the instructor and make a presentation of the work for the class.

RLNT 711h – Acts of the Apostles

Tuesday, 2:30-5:30

Professor: Carl Holladay

This is an exegetical seminar focusing on The Acts of the Apostles. The Greek text used in the seminar is Nestle-Aland 28. The seminar will explore recent scholarly literature on Acts, such as the critical commentaries by Pervo, Barrett, Jervell. Some attention will be given to the complex textual tradition of Acts, thereby affording an opportunity for developing text-critical skills. Weekly sessions will include translation and exegetical discussion of the Greek text of Acts, reports on the scholarly literature on Acts, and other assignments as needed. The major writing project is an exegetical paper on a passage from Acts assigned in consultation with the instructor.

RLPC 790 – Religion and Human Rights: Restorative Justice as a Postmodern Sacred

Monday, 2:00-5:00

Professor: Thee Smith

This course envisions a millennial goal among religions and societies to further the ‘long arc of the universe bending toward justice.’ (M. L. King, Jr.) In that adventure the religions have their

distinctive contribution to make toward establishing human rights as normative for all peoples and restorative justice as a postmodern realization of a nonviolent sacred. To optimize such contributions the course will frame human rights as a restorative justice venture alongside often contested United Nations declarations on human rights.

The working hypothesis of the course is that religious practices and traditions convey distinctive resources for fostering a restorative justice approach to human rights advocacy in the new millennium. Even so we discover repeated instances where faith-based communities and their leaders need additional resources and even interventions first to recognize, and then to act on their opportunities and intrinsic obligations in these matters. By the end of this course class members will share an interreligious collation of such resources based on surveys of the world religions and of selected case studies. A midterm practicum will also be required that may contribute to the research practicum requirement of the Graduate Certificate in Human Rights, an interdisciplinary certificate program of The Institute of Human Rights at Emory.

Texts:

Muhammad Abu-Nimer, Muhammed, *Reconciliation, Justice, and Co-existence: Theory and Practice* (Lexington Books, 2001) ISBN-10: 0739102680; ISBN-13: 978-0739102688

Abdullahi Ahmed An-Na'im, *Islam and the Secular State: Negotiating the Future of Shari'a* (Harvard, 2010) ISBN-10: 0674034562; ISBN-13: 978-0674034563

John Esposito et al., *World Religions Today* (Oxford, 2008) 3rd Ed. ISBN-10: 0195365631; ISBN-13: 978-0195365634

Marc Gopin, *Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking* (Oxford, 2002) ISBN-10: 0195157257; ISBN-13: 978-0195157253

Micheline R. Ishay, ed., *The Human Rights Reader: Major Political Essays, Speeches, and Documents from Ancient Times to the Present* (Routledge, 1997) 2nd Ed. ISBN-10: 0415918499; ISBN-13: 978-0415918497

Particulars:

- (1) Each class member will conduct 2 seminars on the readings, plus submit:
- (2) a midterm report or presentation on either (a), (b), or (c):
 - (a) a practicum on faith-based human rights interventions;
 - (b) fieldwork on human rights advocacy conducted in religious community
 - (c) a media presentation on any of the above, and finally,
- (3) a term paper incorporating elements above or major themes of the course.<<

RLR 700R / MESAS 570 Bhakti in Hinduism

Tuesday, 2:00-5:00

Professor: Velcheru Narayana Rao

RLR 700R - Contemporary Homiletical Theory

Tuesday, 2:00-5:00

Professor: Tom Long

RLR 700 R History of Christian Preaching in the United States

Wednesday, 9:00-12:00

Professor: Ted Smith

The syllabus for this seminar will lead participants through a relatively broad overview of more than three centuries of Christian preaching in what became the United States. Secondary texts will be paired with print, audio, and video primary sources. While the syllabus centers on preaching identified with some Christian tradition, it is designed to recognize the flow of practices across and beyond traditions. The seminar will also invite students into critical reflection on what it means to write histories of practices of worship. Each participant will write a research paper on a relevant topic of her or his choosing.

Secondary literature and anthologies in the syllabus will include works like:

Michel de Certeau, *The Writing of History*

Jon Sensbach, *Rebecca's Revival: Creating Black Christianity in the Atlantic World*

Harry Stout, *The New England Soul: Preaching and Religious Culture in Colonial New England*

Joseph C. Linck, *Fully Instructed and Vehemently Influenced: Catholic Preaching in Anglo-Colonial America*

Ted Smith, *The New Measures: A Theological History of Democratic Practice*

Catherine Brekus, *Strangers and Pilgrims: Female Preaching in America*

Debby Applegate, *The Most Famous Man in America: The Biography of Henry Ward Beecher*

Wallace Best, *Passionately Human, No Less Divine: Religion and Culture in Black Chicago, 1915-1952*

Matthew Avery Sutton, *Aimee Semple McPherson and the Resurrection of Christian America*

Molly Worthen, *Apostles of Reason: The Crisis of Authority in American Evangelicalism*

David Hollinger, *After Cloven Tongues of Fire: Protestant Liberalism in Modern American History*

Joseph Bernardin, *Homilies and Writings*

Jonathan Walton, *Watch This! The Ethics and Aesthetics of Black Televangelism*

Martha Simmons and Frank Thomas, eds., *Preaching with Sacred Fire: An Anthology of African American Sermons from 1750 to the Present*

Michael Warner, ed., *American Sermons*

RLR 700R - The Book of Judges

Wednesday, 10:00-1:00

Professor: Jacob Wright

RLR 700R/ILA 790 – The Platonic Tradition: Ancient to Medieval

Wednesday, 10:00-1:00

Professor: Kevin Corrigan

RLR 700R / MESAS 570 – The Third Way: Hermetic Traditions in Islam

Monday, 3:00-6:00

Professor: Vincent Cornell

Location: Callaway, S319

This course is a graduate-level introduction to the Hermetic traditions in Islam. It is divided into two parts. The first part of the course introduces Hermeticism (the esoteric path attributed to Hermes Trismegistos) as a product of late antiquity. Students will work with the *Corpus Hermeticum* and other texts and scholarly writings associated with Neo-Platonism, Plotinus, Neo-Pythagoreanism, and institutionalized Hermeticism. The second half of the course focuses on Hermeticism in Islam, with special attention given to the Hermetic way as an approach to religious interconfessionalism. Students will read Islamic Hermetic texts such as the *Picatrix* (*Ghayat al-Hakim*), *De Castigationae Animae* (*Kitab Dhamm al-Nafs*), Shihab al-Din al-Suhrawardi's (d. 1191) *Philosophy of Illumination* (*Hikmat al-Ishraq*), and selections from the works of Ibn Sab'in of Ricote (d. 1265).

RLSR 767 – Morality and Society

Wednesday, 6:30-9:30

Professor: Steve Tipton

Location: Callaway, S221

This seminar explores the relationship between the distinctive moral ideals and practical experience of social life and its varied institutional arrangements, including the moral implications of social modernization for conceiving persons individually and evaluating their globally structured relations. It maps diverse moral logics and constituencies across cultural traditions seen as continuities of conflict over socially shared ways of life, for example, in the Greek *polis* and the early Christian *ekklesia*. It probes the processes of making, sharing, and contesting moral meaning. It weighs their role in inspiring social action and judging social institutions to shape powerful social conflict as well as order. The course charts the sociology of morality as a field by marshaling thematically related works in sociology and social theory, moral and political philosophy, comparative religious ethics and cultural anthropology to span classical theories and recent empirical studies of contemporary American moral life, with a comparative eye to Chinese and Islamic societies today. Topics include racial and gender inequality, public participation, religious conflict, politics and markets, hard work, and romantic love.

Texts: Plato's *Laws*, Adam Smith's *Theory of Moral Sentiments*, Rousseau's *Emile*; Marx, Weber, Durkheim; Mary Douglas, Nancy Fraser, John Meyer, Bourdieu, Foucault, Walzer, Jennifer Hochschild, Charles Taylor; Geertz, Bellah, Ann Swidler, and Mary Pattillo-McCoy. Requirements: active participation in seminar discussion; one short paper and presentation; term paper.

RLTS740/ WS585: Border Crossings: Feminist Theology and Feminist Theory

Wednesday, 9:00-12:00

Professor Joy McDougall

Since its emergence in the 1970's, North American feminist theology has engaged in a spirited dialogue with various strands of feminist theory, most notably, psychodynamic, poststructuralist, pragmatist, post-colonial and standpoint theories. In particular, Christian feminist theology has borrowed insights from feminist theory to critique and re-configure classical doctrines such as that of revelation, God, theological anthropology (sin and grace,) and Christology. At the same time feminist theologians have identified "sites of contestations" (Chopp) with secular feminists over the nature of women's identity, the role of norms and traditions, and the social and political aims of feminist discourse.

This course explores these border crossings between Christian feminist theology and feminist theory. We will examine so-called "second-wave" (Daly, Ruether) and "third-wave" (Chopp, Jones, Keller, Tanner) and recent feminist proposals (Coakley, Daggars) in light of their critical appropriations of disparate feminist theories (Chodorow, De Beauvoir, Irigaray, Kristeva, Spivak, and Young) Focus will be on introducing students to these evolving disciplines and their contributions to re-imagining Christian doctrines. While the class focuses on Christian feminist theology, students are welcome to explore topics in womanist/mujerista theologies, feminist ethics or biblical hermeneutics, or else feminist works from other religious traditions.

Key Texts:

Sarah Coakley, *God, Sexuality and the Self: An Essay on "the Trinity"* (2013)

Rebecca Chopp, *The Power to Speak: Feminism, Language and God* (1989); sel. from *Horizons in Feminist Theology: Identity, Tradition, and Norms*, co-edited with Sheila Davaney, (1997)

Jenny Daggars, *Postcolonial Theology of Religions: Particularity and Pluralism in World Christianity* (2013)

Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation* (1973)

Serene Jones, *Feminist Theory and Christian Theology: Cartographies of Grace* (2000)

Catherine Keller, *From a Broken Web: Sexism, Separation and the Self* (1986)

Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* (1983)

Kathryn Tanner, sel. from *Theories of Culture: A New Agenda for Theology* (1997); *Christ the Key* (2010)

Course Particulars: two class presentations, one short (5-6 pg) analytical paper, and a final (ca. 20 pg) paper on a topic of your choice.

RLTS 771 – Theological Ethics and the Novel

Tuesdays, 9:30-12:30

Professor: Pam Hall

We will explore together the English and American novel as a resource for ethics and theology. How can the genre of the novel help us to understand and imagine the character of human experience, of challenges to human flourishing, and possible expressions of human relationship to the divine?

We may ask: how do novels represent, and also help to develop, ethical imagination? How is such imagination crucial for ethical formation and agency? Most of all: How may we most richly imagine the self as a ground for ethics and the self's journeys in the world towards the

good? How might we most richly imagine the self as embodied and enmeshed in its social worlds, as experiencing tragedy, justice, mercy, love?

The approach of this seminar will be broadly humanistic and philosophical, focused much less on a “critical theory” of any kind than on detailed discussion of the specific novels with their specific visions and voices. Some of our novels will be historical and canonical; some will be contemporary.

Our Seminar Texts :

Essays by Alasdair MacIntyre , Iris Murdoch, Susan Sontag, Charles Taylor, Terry Eagleton, and Martha Nussbaum as noted below.

Novels:

Jane Austen, <i>Emma</i>	(Norton edition , 9780393927641)
George Eliot, <i>Middlemarch</i>	(Norton 2 nd edition, 9780393974522)
Henry James, <i>The Spoils of Poynton</i>	(Oxford 978-0-19-955248-1)
Virginia Woolf, <i>Mrs. Dalloway</i>	(Oxford UP, 0192839705)
Toni Morrison, <i>Beloved</i>	(Random, 9781400033416)
Louise Erdrich, <i>The Last Report on the Miracles at Little No Horse</i>	--(Harper 9780060931223)
Ann Patchett, <i>The Magician's Assistant</i>	(Harcourt 9780156006217)

RLTS 753G – Theoretical Issues in the Study of Black Religion: The African Atlantic Experience

Wednesday, 1:00-4:00

Professor: Dianne Diakité

This course will expose students to the standard interdisciplinary curriculum on central thinkers, texts and debates in the study of African U.S. American religions. In seeking to encourage more thorough and nuanced treatments of the range of experiences and expressions that constitute varieties of African U.S. American religious cultures across the centuries, we will place established canons and theories concerning Black religious cultures in the United States in conversation with new and expansive studies that map a terrain of African Atlantic religions and the encounters and exchanges that influenced their appearance along the Atlantic coast of Africa, as well as in North America, Central America, South America and the Caribbean. On one level, the course aims to offer students substantive knowledge about the formation of the field of Black religious studies in the United States. On another level, the course aims to interrogate how a type of religious and cultural ‘identity politics’ imposed limits on the field as the scholarship that defined it developed in the United States context in response to social constraints and dilemmas facing African American intellectuals during the early twentieth century. Since its emergence, the direction of the field of Black religious studies has confined us to discussions that often situate African U.S. American religions within arenas of North American Protestantism, that is, far from the borders of the Caribbean, South American and Central American landscapes suggested by the terms “African diaspora religions” or “African Atlantic religions.” To address these and other problems in the field, we will stage a set of conversations among representative

scholars of Black religious studies and those informing scholarly inquiries within the burgeoning field of African Atlantic religious studies.

RLAR 739 – History of Christianity in South Asia

Thursday, 2:30-5:30

Professor: Arun Jones

The purpose of this graduate seminar is to study the history of Christianity in the religious context of South Asia. Christian communities have been part of the religious and social landscape in South Asia since the first centuries of the Common Era, and today comprise small but significant minorities in the countries of India and Sri Lanka. The course examines how various Christian traditions have both been shaped by and have influenced South Asian society and other religious traditions. Particular attention is given to the interaction between Christianity and Hinduism, and Christianity and Islam in India.