

Re 103: Religion & Culture

Spring, 2012

Professor: Marla Segol

Meetings: Tuesdays and Thursdays 3:40-5:30, Ladd 307

Office Hours: Monday, 11:30-12:30; Wednesday, 1-2, Ladd 215

Or by appointment

Course Description:

In this course we will examine the expression of some essential characteristics of religion in primary sources from a variety of religious traditions, focusing on Judaism, Hinduism, and Christianity. We will look at sacred texts and secondary sources to get an idea about the 'parts' that any religion has, and how they work together. We'll also look at these sources to get a sense of the ways in which religions orient people, in their worldviews, in the way they organize their communities and the spaces in which they reside, in the way they express themselves, in their feelings, and in their actions. It is, therefore, an introduction to the study of religions using a comparative method.

Goals for the course:

Re103 is intended to fulfill the all-college requirement in Humanities. The goals of this course are as follows:

1. You will be familiar with the categories scholars use for inquiry into religion and how it works, such as sacred symbols, scripture, ritual, community, and institution.
2. You will become familiar with three religious traditions, Judaism, Hinduism, and Christianity.
3. You will compare them on the basis of the above categories, to get first, a better sense of what the categories themselves include and exclude, and second, to get a sense of the particularities of each tradition, so that we can understand differences in experience across cultures.
4. You will gain an understanding of some of the questions posed by Religious Studies such as a) How do religious communities understand the divine, the human situation, and the world? b) With what sorts of apparatus do they do this? c) What is the interplay between religious texts and communities? d) What is the interrelationship of religion with other dimensions of human experience?
5. Finally, you will gain an appreciation of the breadth and range of religious experience.

The Structure:

This course is based in the processes of dialogue - between the texts we read, the cultures we know, and with each other.

Getting in touch:

Come to my office hours, or e-mail me at msegol@skidmore.edu

Required Texts:

1. Diana Eck: Darsan
2. New Oxford Annotated Bible
3. Sheiman, Bruce: An Atheist Defends Religion
4. Coursepack

Course Requirements:

1. **Attendance.** Attendance is required. You will lose points after three absences, and if you miss seven or more classes, you will fail.
2. **Reading.** You are required to do ALL of the reading for this course. You will be accountable for it in a variety of ways throughout the term, including informed class participation, reading questions, and contribution to class discussion.
3. **Class participation: (10 points)** Class participation is a must. I will lecture for about half of each class, while the remainder of most meetings will consist of structured class discussion. You will be graded on your informed participation.
4. **Reflection Papers:** I've assigned ten reflection papers (50% total)
5. **Site visit assignment (40%)**

READINGS

Week 1: Introduction

Tues, 1/24 Intro

Thurs, 1/26 Sheiman: intro plus pp 1-18

Week 2: The beginning

Tues, 1/31

1. Enuma Elish: Tiamath (CP-1)
2. Hebrew Bible (henceforth HB): Genesis 1- 2:3

Reading question: How are these two narratives similar and different?

Thurs, 2/2

3. Purusha (the Purusha-Sukta (CP-2)
4. Crucifixion: Sacrifice of Jesus: New Testament (henceforth, NT) Matthew 26: 1-29; Galatians 3:1-29, & Second Corinthians 5:11-18

Reading question: Compare these to one another and to Genesis 1 and the Tiamath narrative.

Week 3: People

Tues, 2/7

1. Epic of Gilgamesh: The Coming of Enki-du (CP-3)
2. HB: Genesis 2:4 -4:2

Reading Question: What sorts of stories are these? And what do they do?

Thurs, 2/9

1. *Hinduism*. Caste: Ordering Society. Readings: Kinsley (CP-5)

2. NT, Ephesians 5:21-32 Corinthians, Ephesians: 5:22; Galatians 3:15-29

Reflection Paper 1: Due Friday, 2/10 How do these creation stories speak about social order? How does Enki-du speak about social order? Use the readings up to 2/7 to answer this question.

Week 4, People, continued

Tues, 2/14

1. As Society, So Religion. Durkheim, from Paden, 28-37; 44-7 (CP-6)
2. Sheiman, Ch 2: Religion is Caring for Community

Reflection Paper 2: Due Thurs, 2/16

Use Durkheim to analyze the readings of 2/9. How is society ordered in these texts? Why? What is the source of the power that orders it?

Thurs, 2/16 **People and God**

1. HB: Moses on the Mountain, Exodus 19-25; Ezekiel, 1-2
2. From *Idea of the Holy*, Rudolf Otto (CP-7)

Week 5: People and God: Seeing, believing

Tues, 2/21

1. Midrash: Abraham and the Idols (CP-8)
2. Christianity: John of Damascus, on Icons (CP-9)

Thurs, 2/23

1. Mircea Eliade: from *The Sacred and the Profane*, pp. 21-47 (CP-10)

Reflection Paper 3: Due Tues, 2/28

How does the sacred present itself in the sources we've read from 2/15-2/20? Use Eliade and Sheiman to conceptualize this.

Week 6: People and God: Seeing, continued.

Tues, 2/28

1. Watch: Icon, and discuss using Otto and Eliade

Thurs, 3/1

1. From Morgan, *Visual Piety*, Ch. 4 "Reading the Face of Jesus," pp 124-143; 150-1 (CP-11)

Discussion question: How do sacred images work in these sources?

Week 7: People and God: Seeing, cont.

Tues, 3/6

- 1 Watch: 330 Million Gods
- 2 Read: *Darsan: Seeing the Sacred*, pp 3-22

Thurs, 3/8

1. From Geertz, *Interpretation of Cultures*, Chapter 4, "Religion as a Cultural System" pp 89-125 (CP-12)

Reflection Paper 4: Due Friday, 3/10

How do sacred images and symbols work in these sources (2/28-3/7)?
Think about this using Geertz, Morgan, and Eliade.

Spring Break: 3/10-18**Week 8: Seeking, Seeing**

Wed, 3/20

1. Darsan: Seeing the Sacred. Reading: Eck, pp. 32-44
2. Krishna: Divine Play. Reading: Hindu myths (CP-13).

Thurs, 3/22

1. Mira Bai: Poems of Devotion. Readings: Bhakti poems (CP-14),
2. HB: Hosea 2:19-20; HB Song of Songs 1 and 5.
3. Excerpted from Haberman: Journey through the Twelve Forests (CP-15)

Reflection Paper 5: Due Tues, 3/27

How do sacred symbols relate to emotions and motivations in these readings (3/21-23)?

Week 9: Seeking

Tues, 3/27

1. NT: Revelations 3; (esp 3:20)
2. NT: John 7: esp 7:38
3. Making Murtis. Reading: Eck, pp. 44- 63.

Thurs, 3/29

1. Early Christian Writers on *Song of Songs* 5 (CP-16)
2. Rav Kook on Song of Songs: <http://www.ravkooktorah.org/SHIR61.htm>

Reflection Paper 6: Due Tues, 4/4

What kind(s) of love do these texts (3/21-30) discuss? What is its source, and what do the characters do with it? What should the reader do with these stories, according to the texts?

Week 10: Seeking

Tues, 4/3

1. HB on Pilgrimage: Deut 16: 1-17 and Psalm 84
2. Selection from *Pilgrimage of Etheria* (CP-17)
3. Grimes on Ritual (CP-18)

Thurs, 4/5

4. Mary of Egypt (CP-19)

Reading question for **Tues, 4/10**

How and why do people travel in these texts and how is it made meaningful to them?

Week 11

Tues, 4/10

1. Babb: Divine Hierarchy, Food of the Gods, pp 31-68 (CP-20)
Thurs, 4/12
2. HB: Leviticus 10 and 15

Reflection Paper 7: Wednesday: (due Tues, 4/18)

In these sources and in others, what is the relation between symbols, actions, and the structure of community? Use both Lincoln and Durkheim to answer the question.

Week 12: Food taboos

Tues, 4/17

1. HB Leviticus ch.11, plus 21:16-23 and 22:17-25
2. NT on the Eucharist: Mark 14:22-4; 1 Corinthians, 11:23-34.

Week 13, Food Taboos, continued

Thurs, 4/19

1. From Mary Douglas, Purity and Danger (CP-22)

Tues, 4/24

2. Good to Eat? By Marvin Harris (CP-23)
3. Marvin Harris, India's Sacred Cow (CP-24)

Reflection Paper 8: Due Mon, 4/24

Which of these writers makes more sense, Harris or Douglas, and why? How do these attitudes toward food taboos reflect ideas about religion?

Week 14

Thurs, 4/26

1. Lincoln

Tues, 5/1

1. Sheiman, Ch. 6: Religion, Fundamentalism, and Violence, pp 116-41; epilogue, 221-6

Reading question: Bringing it home. Think about these sources' understanding of religion and how it works. How do they accord with yours?

Visitation Assignment is due Monday, 5/7

Guidelines to follow

Assignment Guidelines:

Reflection Paper Guidelines:

1. Papers should be 3-5 paragraphs long. They should be double-spaced, and in 12-point font with one-inch margins.
2. They should include an introduction, a body, and a conclusion.
 - a. The introduction should introduce and present your thesis, and explain how you intend to prove it.

- b. The body should support your thesis with quotes from the work, and from whatever secondary sources you intend to use. Quotes must be interpreted as well as presented in order to be effective.
 - c. The conclusion should explain your progress. That is, it should not only restate your thesis, but it should acknowledge some of what you have learned about it through writing your paper. You should not introduce any new ideas in your conclusion, but instead, you should show a more nuanced understanding of your original thesis, with the benefit of the experience of your paper.
3. It is very important to focus on the question by supporting your ideas about it with quotations from the text. This means that if you believe something to be true about a text you must include or refer to those parts of the work from which you got this idea.
 4. Citations: The following items must be cited:
 - a. pieces you have taken from the work in question
 - b. all secondary sources- criticism, facts, figures, etc.
 - c. ideas: if you got an idea about the work from a book, you should cite it even if you do not quote it directly.
 5. Using sources productively: You must include quotations from the textual sources you discuss in your paper. The proper way to use a quote includes three steps:
 - A. You introduce and contextualize the quote.
 - B. You cite it properly according to MLA or Chicago style guidelines
 - C. You conclude by analyzing the quote and showing how it supports your point.
 - D. Here is a very simple example: (A) In Yann Martel's *Life of Pi*, the main character justifies his desire to practice three religions by espousing a universalist understanding of religion, asserting that "the God of the Hebrews and the Christians is the same as the God of the Muslims!" (B) (Martel, p 72) (C) In this, Piscine expresses his belief that because these three religions work toward the same goal, serving the same God, he is justified in practicing both Christianity and Islam.
 6. For your information: for our purposes a primary source is a sacred or literary text. A secondary source is one that analyzes and theorizes the primary source. For example: The biblical book of *Exodus* is a primary source, and Nahum Sarna's *Exploring Exodus* is a secondary source.
 7. Failure to cite your sources properly is **plagiarism** and will be treated as such.