

## **PART I - 2023-2024**

**Paper A1a** - Elementary Hebrew

**Paper A1b** - Elementary New Testament Greek

**Paper A1c** - Elementary Sanskrit

**Paper A1d** - Elementary Qur'anic Arabic

**Paper A2** - David: Israel's Greatest Hero?

**Paper A3** - Jesus and the Origins of the Gospels

**Paper A4** - Christianity and the Transformation of Culture

**Paper A5** – The Question of God

**Paper A6** - Understanding Contemporary Religion

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**Paper A8** - Philosophy of Religion

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## **PAPER A1A – ELEMENTARY HEBREW**

**Paper Coordinator:** Dr Kim Phillips

### **Supplementary Regulation**

This paper will contain:

1. Questions on Hebrew grammar
2. Passages for translation, linguistic comment, and retranslation from a portion or portions of the Old Testament prescribed by the Faculty Board.
3. Questions requiring comparison and comment on different English translations of a portion or portions of the Old Testament prescribed by the Faculty Board.

### **Prescribed Texts:**

Genesis 37; 40-43; 45.

The teaching grammar used in this course is Thomas O. Lambdin, *Introduction to Biblical Hebrew* (Darton, Longman and Todd: London, 1973). Students may also wish to purchase H.G.M. Williamson, *Annotated Key to Lambdin's Introduction to Biblical Hebrew* (JSOT Press: Sheffield, 1987), which has been reprinted numerous times under the imprints of Sheffield Academic Press, Continuum and T&T Clark. Advice on the Hebrew text of the set texts will be given in the Lent Term.

### **Course Description:**

The Elementary Hebrew course falls into two parts, which together are intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible, with and without vocalisation. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by Thomas O. Lambdin, supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the Genesis set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

### **Form and Conduct of Examination:**

Candidates will be required to translate two out of three passages from the Hebrew set text, parsing and giving linguistic comment where instructed, to compare different English translations of two passages from the set text, to answer a grammatical question, and to translate three sentences from English into Hebrew (square script not modern cursive). The grammatical question will require candidates to write out certain forms of (a) a verb and (b) a noun. The sentences for translation will be designed to test knowledge of common grammatical constructions and will be based on the prescribed text. The translation from Hebrew, parsing and comment will carry 60% of the marks, the comparison of translations 20%, the grammatical question 10%, and the translation into Hebrew 10%.

### **Supervisions:**

Supervisions are recommended in term time to ensure students are keeping up with learning the grammar, amounting to six hours in total. Revision and exam practice in the Easter term are essential.

## PAPER A1B – ELEMENTARY NEW TESTAMENT GREEK

**Paper Coordinator:** Dr Marieke Dhont

### **Supplementary Regulation:**

This paper will contain passages for translation, and for grammatical comment, from one or more portions of the New Testament which the Board shall from time to time prescribe. Copies of a Greek lexicon will be available in the examination for those who wish to make use of them.

### **Prescribed Text:**

John 9-12

### **Course Description:**

On induction day, students are taught the alphabet and grouped into three classes to optimise class size for language learning. During term, classes meet three times a week for an hour. Broadly speaking, the Michaelmas term is devoted to the study of Greek grammar, while study of the set text is begun during the Lent term.

### **Aims:**

The aim of paper A1b is to equip students with a working knowledge of New Testament Greek, that will both support their study of exegesis, and serve as a foundation for further language work if students choose to continue studying Greek in subsequent years.

### **Learning Outcomes:**

The objectives of the course are: to introduce students to the fundamentals of Greek grammar by working through a beginners' textbook (Rodney Decker's Reading Koine Greek: An Introduction and Integrated Workbook); to teach students how to use this knowledge to translate a text, by reading in class a set text from the New Testament; to teach students how to interpret grammatical ambiguities in the text and to see the importance of rooting exegesis in linguistic understanding.

### **Supervisions:**

Supervisions are to be arranged by the DOS and will ordinarily take place in Lent and Easter (though one may be given at the end of Michaelmas if a student is finding the material difficult).

### **Form and Conduct of Examination:**

The examination for this paper will contain:

1. Several passages for translation and for grammatical comment from the prescribed chapters. Candidates will be required to translate the passages into good English, and comment on the grammatical form and function of the words and phrases underlined;
2. Unseen passages for translation;
3. A question asking candidates to assess alternative translations of several short passages taken from the prescribed chapters.
4. Candidates will be required to answer all three questions.

### **Supervisions:**

Revision and exam practice in the Easter term are essential, but some supervisions can be given in term time to ensure students are keeping up with learning the grammar. A total of four to six hours for the year should be sufficient.

## PAPER A1C – ELEMENTARY SANSKRIT

**Paper Coordinator:** Dr Vincenzo Vergiani ([vv234@cam.ac.uk](mailto:vv234@cam.ac.uk)) (Faculty of Asian and Middle Eastern Studies - FAMES)

### Supplementary Regulation:

This paper will contain:

1. Questions on Sanskrit grammar
2. Passages for translation, linguistic and exegetical comment, from a portion or portions of the Hindu and Buddhist scriptures prescribed by the Faculty Board.

### Prescribed Texts:

- (1) Rāmāyaṇa, 2.18 (Vālmiki Rāmāyaṇa. A critical edition with the commentary of Sri Govindarāja (Ayodhyākāṇḍa). Ed. T.R. Krishnacharya and T.R. Vyasacharya. Bombay, 1911), pp. 83-87; Rāmāyaṇa, 3.45-46 (ibid., pp. 147–155)
- (2) Pañcatantra, Book 1 (“The five discourses on worldly wisdom” by Viṣṇuśarman, with Sanskrit text and Translation by Patrick Olivelle, Clay Sanskrit Library, New York University Press, 2006)
- (3) Bhagavadgītā, chapters 3,4, and 11 (edited by S.K. Belvalkar, BORI, Poona, 1968).

### Supervisions:

Supervisions will be arranged by the Paper Coordinator and may take place in any term.

### Form and Conduct of Examination:

Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content, and to translate one unseen passage from Sanskrit to English.

## PAPER A1D – ELEMENTARY QUR'ANIC ARABIC

**Paper Coordinator:** Dr Timothy Winter

### Supplementary Regulation:

This paper will contain:

1. Questions on Arabic grammar
2. Passages for translation, linguistic and exegetical comment from a portion or portions of the Qur'an, the Hadith, and early Islamic theological literature prescribed by the Faculty Board.

### Prescribed Texts:

The Qur'an, I: 1–7, II: 1–23, V: 44–50, LIII: 1–40; al-Bukhari, al-Jami' al-Sahih (Cairo, 1313 AH), Vol. I, pp. 1–10; al-Isfara'ini, al-Tabsir fi'l-din (Beirut, 1983 CE), pp. 45–46, 97–99.

### Aims:

This paper aims to test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper contains passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, the Hadith, and an Ash'ari theological text. Candidates are also required to translate passages from English into Arabic.

### Form and Conduct of Examination:

Candidates will be required to translate four passages from Arabic, giving linguistic comment where instructed, and to translate four sentences from English into Arabic. The sentences for translation will be designed to test knowledge of common grammatical forms.

**Teaching:**

During the Michaelmas and Lent Terms, teaching is based on the introductory grammar by Haywood and Nahmad as a reference tool, and a collection of graded materials materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat. In the four teaching weeks of the Easter Term classes, students are taken through the set texts. Three 1.5 hour classes are held each week.

**PAPER A2 - DAVID: ISRAEL'S GREATEST HERO?**

**Paper Coordinator:** Professor Nathan MacDonald

**Set Texts:**

- 1 Sam 16–19; 21–23; 28.
- 2 Sam 1–2; 5–7; 9; 11–12; 21–24.

**Aims:**

The set texts and teaching of the course will provide an introduction to the Old Testament and the different ways in which it may be read and analysed. In particular the course aims to:

- introduce students to the genres of narrative and poetry
- orientate students to some of the Old Testament's historiographical texts, and the issues in interpreting them.
- introduce the main ways in which the Old Testament text may be analysed. Although technical language of methodology will be used rather sparingly, the range of methods which may be introduced in a rudimentary manner include textual criticism, comparison to ANE texts, feminist criticism, historical criticism, narrative criticism, form criticism, archaeology, tradition criticism, and inner-biblical interpretation.
- examine some of the religious and theological ideas in the Old Testament.
- explore some of the challenges in dealing with biblical texts and some of the dynamics of textual change and reinterpretation.

**Lecture Outline**

Michaelmas Term: *David in Story and History*

- Introduction: Who is the Real David? And, How did the Bible come to us: David and Goliath
- David's Time and Place
- How to Read Biblical Narrative: The Ark Narrative
- David's Narrators: The History of David's Rise
- David's Narrators: The Succession Narrative
- David's Narrators: The Appendix to David's Life
- David and Archaeology
- Israelite Religious Practice as portrayed in 1–2 Samuel

Lent Term: *David as Ideal*

- The Rise of Israel's Monarchy and its Assessment by Biblical Writers
- David's House: The Election of David and Zion
- The Davidic Ideal in the History of the Divided Kingdoms
- The Chronicler's David
- How to Read Biblical Poetry: 2 Sam 1; 22–23
- David the Poet
- The Davidic Ideal in Isaiah

- The Davidic Ideal in Later Prophecy

Easter Term: Controversial David

- Was There a Historical David?
- Was David a Murdering Usurper?
- Did Elhanan Kill Goliath?
- Was Jonathan David's Lover?

**Supervisions:**

Supervisions will be arranged by your Director of Studies.

**Form and Conduct of Examination:**

The paper will be assessed by a three-hour examination.

**Indicative Bibliography:**

- Albertz, R., *A History of Israelite Religion in the Old Testament Period*. 2 vols. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 1994, pp. 105–138.
- Alter, R., *The David Story: A Translation with Commentary of 1 and 2 Samuel*. New York: W. W. Norton, 1999.
- The Art of Biblical Narrative* (New York: Basic Books, 2011)
- The Art of Biblical Poetry* (New York: Basic Books, 2011)
- Blenkinsopp, J., *David Remembered: Kingship and National Identity in Ancient Israel*. Grand Rapids: Eerdmans, 2013.
- Brueggemann, W., *First and Second Samuel*. Interpretation. Louisville: Westminster/John Knox Press, 1990.
- Day, J., *Psalms*. Old Testament Guides. Sheffield: Sheffield Academic Press, 1992.
- Dietrich, W., *The Early Monarchy in Israel: The Tenth Century B.C.E.* Translated by Joachim Vette. Biblical Encyclopedia 3. Atlanta: Society of Biblical Literature, 2007. [suggested key text; available online through the University Library]
- Finkelstein I., and N.A. Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of Western Tradition*. New York: Free Press, 2006.
- Gordon, R. P., *I & II Samuel: A Commentary*. Zondervan, 1999.
- Halpern, B., *David's Secret Demons: Messiah, Murderer, Traitor, King*. The Bible in Its World. Grand Rapids: W.B. Eerdmans, 2001.
- Mays, J. L., "The David of the Psalms." *Interpretation* 40 (1986): 143–155.
- McCarter, P. K., "The Apology of David." *Journal of Biblical Literature* 99 (1980): 489–504.
- McKenzie, S. L., *King David: A Biography*. Oxford: Oxford University Press, 2000.
- Van Seters, J., *The Biblical Saga of King David*. Winona Lake, IN: Eisenbrauns, 2009. [available online through UL]
- Williamson, H. G. M.. *1 and 2 Chronicles*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1982.
- Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*. Didsbury Lectures. Carlisle: Paternoster Press, 1998, pp. 1–112.

Michaelmas Term: David in Story and History

This term introduces students to the narratives about David in 1 and 2 Samuel, and how to read them well. Some issues of the historical context of David are addressed.

- Introduction: Who is the Real David? And, How did the Bible come to us: David and Goliath  
This lecture uses art, music, literature and politics to introduce the many sides of David's reception. What figures lie behind these stories? The simple answer that we return to the Bible is shown to be a rather more complex matter than it might first appear. Even the most famous

story of David is known in two versions. This allows for a brief consideration of the fact that the Bible is a material text with a complex history.

- **David's Time and Place**  
The geographical context of the David story is described together with a slideshow of photographs and maps. The lecture also places the 10<sup>th</sup> century in the context of near Eastern history, and the biblical portrayal of Israel's history. The possibility of some disjunction between the two prepares the ground for reading the biblical narrative accounts with care and understanding how they function.
- **How to Read Biblical Narrative: The Ark Narrative**  
This lecture uses the Ark Narrative to illustrate the narrative techniques used in classical Hebrew texts.
- **David's Narrators: The History of David's Rise**  
In this lecture the first part of David's life will be considered: his rise to power described in 1 Sam 16–2 Sam 5. The theory of a HDR will be critically discussed including the suggestion that the Apology of Hattusili provides a good parallel.
- **David's Narrators: The Succession Narrative**  
In this lecture the final years of David's life from 2 Sam 9–2 Kings 2 will be examined. The theory of a SN will be critically discussed.
- **David's Narrators: The Appendix to David's Life**  
In this lecture the Appendix to David's life will be considered. This will allow consideration of the final form of the book of Samuel to be discussed, and the implications this has for theories of an ark narrative, a HDR, and a SN.
- **David and Archaeology**  
This lecture will examine what we can know about the 10<sup>th</sup> century from archaeology. The benefits and limitations of archaeology in comparison to the biblical text will be discussed. This will raise various critical questions about the portrayal of David in the books of Samuel.
- **Israelite Religious Practice as portrayed in 1–2 Samuel**  
The potential for archaeology and text to be used together in a critical manner is explored through attention to the issue of religious practice. Some of the practices described in 1–2 Samuel will be considered and the way in which these diverge from their later development.

Lent Term: *David as Ideal*

This term looks at David as an idea and ideal. The complex portrayal of monarchy, ideas about David and the Messiah are addressed. Students are introduced to biblical poetry and 2 Samuel's portrayal of David as a poet.

- **The Rise of Israel's Monarchy and its Assessment by Biblical Writers**  
The appearance of distinct states in the first millennium will be examined through attention to the biblical portrayal, archaeological evidence and anthropological theories of state formation. This lecture will also examine the way in which the monarchy is portrayed in the biblical text. The lecture will consider not only the David story, but also the anticipation of the monarchy in the stories of Saul and Samuel. The complex appraisal of the monarchy will be considered, and the possible reasons for it.

- **David's House: The Election of David and Zion (2 Sam 5–7)**  
In this lecture the important chapters about the choice of David and Jerusalem will be examined. The presence of a deuteronomistic hand in the book of Samuel will be touched upon. The presentation of Solomon as the successor to David's projects will be examined.
- **The Davidic Ideal in the History of the Divided Kingdoms**  
The history of the divided kingdoms will be briefly sketched. The way that Kings uses David as a measuring stick for subsequent kings. The creation of parallels between David and Hezekiah and Josiah will be explored.
- **The Chronicler's David**  
The book of Chronicles portrays a different David to the one in Samuel. This lecture discusses some of the differences and illustrates the differences through a selection of passages. These are contextualized within the Chronicler's larger aims and purposes in writing.
- **How to Read Biblical Poetry: 2 Sam 1; 22–23**  
This lecture describes the techniques used in biblical poetry using examples from 2 Samuel to provide illustrated examples.
- **David the Poet**  
This lecture considers the poetic passages in 2 Samuel in more detail, discussing their form and their integration in the narrative. The development of David into the David of the Psalms will be briefly described.
- **The Davidic Ideal in Isaiah and Later Prophecy**  
This lecture will continue to examine the way that David is used as an ideal. The reception of David in First Isaiah will be examined
- **The Davidic Ideal in Later Prophecy**  
This lecture examines some of the development of David towards a messianic figure in later prophecy described through the examination of some key texts.

### Easter Term: *Controversial David*

This term uses some controversial questions to return to some of the issues raised in the course and to assist revision. Through a better appreciation of how to read biblical texts, students are helped to see how these controversial questions might be addressed academically.

- **Was There a Historical David?**  
This lecture draws together archaeology, the biblical sources, and Near Eastern sources to address the question of whether there was a historical David, and what we can know about him.
- **Was David a Murdering Usurper?**  
The date of the composition of the David story touches upon questions of its purpose, and its portrayal of David. Do the texts reflect the political realities of 10<sup>th</sup> century Israel, or a later period? To what extent are sources like the Hattusili apology provide a useful parallel? What do we make of the text's theologizing?
- **Did Elhanan Kill Goliath?**  
This lecture uses the issue of contradiction within the biblical texts to consider questions about the text and its development. The re-appropriation of David in later biblical texts will be used as an instructive parallel for understanding the text of 1–2 Samuel.



- Was Jonathan David's Lover?

The lecture uses the controversial question of David's relationship to Jonathan to revisit the questions of the social world of David's day and the theological themes of the David narrative. What were the societal norms, and how were questions of family loyalty understood and shifting under the monarchy? How are David's relationship to Saul and Jonathan used as vehicles for 1–2 Samuel's theological claims?

### **Suggested Pattern of Supervisions:**

Five supervisions are recommended in either Michaelmas or Lent. A suggested programme is as follows:

1. An essay on the themes and purpose of one of the narrative complexes in 1-2 Samuel.  
For joint supervisions there is potential for more than one narrative complex to be examined in an essay, for single supervisions the students could be required to compare HDR and SN, for example.
2. An essay on David and historicity.  
Essays could take a number of possible directions: examining the archaeological discussion; considering the models for the rise of the monarchy in ancient Israel; assessing the possible similarities of HDR to the Apology of Hattusili.
3. An essay on the social and religious world of the early monarchy  
Possible essays include: the monarchy and how it was viewed; the description of religious practices in 1 Samuel; the representation of women; family-life and loyalty; warfare.
4. An essay on David as theological figure in Samuel.  
These essays could be a study of 2 Samuel 5–7 or the 'appendix' in 1 Sam 21–24. Alternatively a theme such as *hesed* or election could be chosen.
5. An essay on the reception of David in either Kings, Isaiah, Chronicles or Psalms  
There exists the possibility here too to cover more than one example of later reception in joint supervisions, or for single supervision to compare two examples.

### **Revision Supervision in Easter Term**

For the revision supervision students would be asked to prepare an exegesis on a prose and a poetry passage. The supervision would examine how the first question of the paper should be tackled.

## **PAPER A3 – JESUS AND THE ORIGINS OF THE GOSPELS**

**Paper Coordinator:** Dr Justin Meggit

### **Supplementary Regulation:**

This paper will, until further notice, be entitled 'Jesus and the origins of the Gospel'. It will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Gospels and the Historical Jesus. The Board may also prescribe a particular text or texts for special study.

### **Prescribed Texts:**

Josephus, *Antiquities of the Jews* 18.63–64, in *Josephus*, with translation and notes by L. H. Feldman (Loeb Classical Library: Harvard, 1981: Vol. IX), 48–51.

Mark 1.7–11; Matthew. 3.11–17; Luke 3.15–22 (excluding vv. 19–20); and Matthew 11.2–6 and Luke 7.18–23.

Mark 2.1–12; Matthew 9.1–8; Luke 5.17–26.

Mark 8.27–30; Matthew 16.13–20; Luke 9.18–21.

Mark 12.1–12; Matthew 21.33–46; Luke 20.9–19 and Gospel of Thomas 65 and 66.

Mark 14.53–72; Matthew 26.57–75; Luke 22.54–71.

Mark 15.33–39; Matthew 27.45–54; Luke 23.44–49.

John 1.1–18.

#### **Aims:**

- To provide an introduction to the study of the New Testament by focusing on its central figure, Jesus, and the texts which most directly concern his life (the Gospels). In the process students will develop exegetical skills and become familiar with a variety of critical approaches to New Testament texts.
- To enable students to engage in the close study and critical analysis of relevant primary sources.
- To help students understand and evaluate current scholarship and debates about main issues concerning the Gospels and the Historical Jesus within the field of New Testament study.

#### **Learning Outcomes**

As a result of taking this course, students should attain the following:

##### a) *Knowledge of:*

- the main issues involved in studying the Gospels and the Historical Jesus.
- the major textual evidence for its study, and the conclusions that can be drawn from this.
- the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject.
- the methods and tools of critical New Testament scholarship.

##### b) *The Ability to:*

- identify major issues and problems inherent in the study of the Gospels and the Historical Jesus.
- evaluate the difficult and conflicting nature of the primary sources, and appraise the value of the claims and implications involved.
- distinguish and assess critically conflicting interpretations of formative Christianity in secondary literature.
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

#### **Course Description:**

The paper will involve detailed investigation of the main themes and issues involved in the study of the Gospels and the Historical Jesus. The main topics that will be dealt with are: Evidence for the Historical Jesus: Gospels and Other Sources, with Assessment of their Nature and Value and methods of study; the Context of First-Century Palestine; Jesus and John the Baptist; Jesus' Proclamation of the Kingdom; Miracles and Exorcism; Parables; Ethical Teaching; Jesus and the Jewish Law; Jesus and the Authorities; Jesus' Self-Understanding; Trial and Crucifixion; Resurrection.

#### **Form and Conduct of Examination:**

The paper will be assessed by a three hour examination.

#### **Teaching**

Teaching for the course will be by means of 16 one-hour lectures, and 8 one-hour classes. The classes will be devoted to study of the Set Text.

## Supervisions

Suggested supervision essay topics and titles will be made available for the benefit of students and potential supervisors, and specific bibliographies will be provided with each of these.

## Bibliography and Reference Works

- Dale C. Allison, *Constructing Jesus. Memory, imagination, and history*, SPCK 2010.
- M Bockmuehl, *This Jesus*, T & T Clark (1994).
- M Bockmuehl (ed.), *The Cambridge Companion to Jesus*, CUP 2001.
- Helen Bond, *The Historical Jesus. A Guide for the Perplexed*, Bloomsbury 2002
- G Bornkamm, *Jesus of Nazareth*, Hodder & Staughton 1960.
- R E Brown, *An Introduction to the New Testament* Doubleday 1999.
- B. D. Chilton & C. A. Evans (ed.), *Studying the Historical Jesus*, Brill 1994.
- J. D. Crossan, *The Historical Jesus*, Harper Collins 1993.
- J D G Dunn, *Jesus Remembered*, Eerdmans 2003.
- J. B. Green, S. McKnight & I. H. Marshall (ed.), *Dictionary of Jesus and the Gospels*, IVP 1992.
- A.E. Harvey, *Jesus and the Constraints of History*, Duckworth 1982.
- T. Holmén and S. D. Porter (eds), *The Handbook for the Study of the Historical Jesus* Brill 2011
- J. Jeremias, *New Testament Theology I: The Proclamation of Jesus*, SCM 1971.
- L. T. Johnson, *The Writings of the New Testament*, 2<sup>nd</sup> edn, SCM 1999.
- J. P. Meier, *A Marginal Jew*, 3 vols (thus far), Doubleday 1991-2001.
- C. Rowland, *Christian Origins*, SPCK 2<sup>nd</sup> ed. 2002.
- E. P. Sanders, *Jesus and Judaism*, SCM 1985.
- E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.
- E. P. Sanders & M. Davies, *Studying the Synoptic Gospels*, SCM 1989.
- G. N. Stanton, *The Gospels and Jesus*, 2<sup>nd</sup> edn, OUP 2002.
- G. Theissen & A. Merz, *The Historical Jesus: A Comprehensive Guide*, SCM 1998.
- C. M. Tuckett, *Reading the New Testament: Methods of Interpretation*, SPCK 1987.
- G. Vermes, *Jesus the Jew*, SCM 1973.
- N. T. Wright, *Jesus and the Victory of God*, SPCK 1996.

## PAPER A4 - CHRISTIANITY AND THE TRANSFORMATION OF CULTURE

**Paper Co-ordinator:** Dr Anna Lefteratou

### Supplementary Regulation:

This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board. The topic in 2022-23 is **Pagans and Christians in Late Antiquity: Dialogues, Debates, Violence, Conversions.**

### Prescribed Texts:

There will be no set texts for this paper. There will be required readings for the classes, and these will be announced by the start of the Michaelmas Term each year.

### Aims and Learning Outcomes:

This paper aims to introduce students to the study of the history of Christianity and to the methods of historical study through a relatively detailed investigation of processes of conversion and Christianization in the late Roman world in the fourth and early fifth centuries AD, and to explore the interaction of Christianity with the culture in which it is set. This was a period in which Christians were frequently 'made' - converting from other religious communities and identities – rather than 'born' into Christian families. But what kinds of people, and how many, converted to Christianity? Who or

what converted them? Was conversion conceived as a process or an event? How were individuals and communities instructed in Christian doctrine and practice, and what marked their admission to the church? What factors influenced whether Christianization was peaceful and consensual or violent and forced? How visible and how fluid were the boundaries between individual pagans, Christians, and Jews, and between communities of same, in this period? And underpinning all these questions, what are the chief problems with the literary, material, epigraphic and documentary evidence for conversion?

As a result of taking this course, students should attain

a) *Knowledge of:*

- Broad patterns of Christianization in the fourth and early fifth centuries AD
- Processes and agents of conversion, of instruction in doctrine, and of admission to the church in this period
- The variety of sources (literary, material, epigraphic and documentary) available for the study of conversion in this period
- Historical trends in scholarship on conversion and Christianization in late antiquity

b) *The ability to:*

- Identify and summarize the essential features of some of the historical events and processes covered in this paper
- Evaluate sources in context, and assess their strengths and weaknesses
- Assess differing historical interpretations in the light of evidence
- Synthesise and analyse a range of materials in order to produce and present in an ordered and effective way an account of or answer to problems or questions

#### **Form and Conduct of Examination:**

This paper will be assessed by a three-hour written examination. The examination will be in two sections.

- Section A - worth 30 marks - will comprise five short extracts from primary sources (all of which will have been read during classes), of which candidates should comment on **three**.
- Section B – worth 70 marks - will comprise ten essay questions, of which candidates should answer **two**. The sections are designed respectively to test knowledge and understanding of evidence, and the ability to write analytical essays.

*\*Images may be given not to discuss per se but as support evidence*

#### **Teaching and Learning**

This course will be taught by 12 hours of lectures and 12 hours of faculty classes in Michaelmas (weeks 2-7) and Lent (weeks 2-7), in addition to 5 or 6 hours of college supervisions, besides revision supervisions as Directors of Studies see fit. A revision class may be planned in Easter depending on demand. Please mind that both lectures and classes are important for the course and the exam may contain material from both. Please come to the Classes prepared having read both primary and secondary source to facilitate discussion.

	Lecture schedule	Class schedule
1.	<b>Introduction:</b> From polytheism to Christianity. What did Christianity change? Ancient religions, coexistence, conversions. The case of Christianity	<b>Are death rituals evidence for Christian faith?</b> <u>Primary texts/sources:</u> a. Gregory's epitaphs, in Silvas, A. M. <i>Macrina the younger, Philosopher of God</i> , Brepols 2008, pp. 79, 81-82. b. The epigrams of Julian the Egyptian translated texts and context in Gullo, A. 'The Funerary Poems of Julian the Egyptian,' in F. Hadjittofi and A. Lefteratou (eds.), <i>The Genres of Late Antique Christian Poetry: Between Modulations and Transpositions</i> , Berlin, De Gruyter, 2020, 59-74. c. Malbon <i>The Iconography of the Sarcophagus of Junius Bassus</i> , 1990, Princeton, the Introduction\
2.	<b>Conversion and imperial policy</b> problematizing numbers of converts to Christianity; patterns and rates of conversion in urban and rural communities	<b>Conversions in literary and legal documents</b> <u>Primary text:</u> Augustine, <i>Confessions</i> Books 7 and 8 <u>Secondary Literature:</u> P. Fredriksen, 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', <i>JThS</i> , n.s. 37, 1986, 3-34 and Michele Salzman, 'The evidence for the <i>conversion</i> of the Roman empire to Christianity in book 16 of the <i>Theodosian Code</i> ,' <i>Historia</i> 42 (1993), 362-78
3.	<b>Conversions of pagans:</b> conversion to philosophy, competitive pagan cults, and Christianity	<b>Hesitant Pagan Converts</b> <u>Primary text:</u> Synesius of Cyrene, <i>Letters</i> 105 and 121 <u>Secondary Literature:</u> D. Maldonado Rivera, 'The Letter Collection of Synesius', in K. Sogno, et al. (eds.), <i>Late Antique Letter Collections: A Critical Introduction and Reference Guide</i> , 2019, California, 206-220
4.	<b>'Converting' Jews and Heretics:</b> attitudes to and processes of conversion of those inside and outside the church	<b>Jews and Christians in Late Antiquity</b> <u>Primary text:</u> John Chrysostom, <i>Against the Jews</i> , Homily 1 (NPNF). <u>Secondary Literature:</u> Kraemer, R. S. 2020. <i>The Mediterranean Diaspora in Late Antiquity</i> , Oxford, ch. 3
5.	<b>Conversion of the Empire:</b> Roman imperial triumph becomes Christian, the visual evidence	<b>Converting Roman Imperialism:</b> the Pilatus sarcophagi <u>Images and contexts:</u> J. Elsner, 'Image and Rhetoric in Early Christian Sarcophagi: Reflections on Jesus' Trial,' in J. Elsner and J. Huskinson (eds.), <i>Life, Death, and Representation: Some New Work on Roman Sarcophagi</i> , Berlin, 2011, 359-386
6.	<b>Agents and tools of conversion 1:</b> bishops and holy men; preaching and wonderworking	<b>Bishops and Emperors</b> <u>Primary text:</u> a. Athanasius, <i>Life of Antony</i> , chs 1-10 and 49-55 and b. Paulinus <i>Life of Ambrose of Milan</i> . ch. 23-27, trans. <i>The Fathers of the Church, Early Christian Biographies</i> , vol. 15, ch. 7 <u>Secondary Literature:</u> N. Mc Lynn, <i>Ambrose of Milan</i> , 1994, Berkeley, LA, ch. 7.

7.	<p><b>Conversion of space:</b> the treatment of religious buildings (temples, churches, synagogues) in urban and rural spaces</p>	<p><b>Converting Temples</b>  <u>Secondary Literature:</u> A. Chaniotis, “<i>The Conversion of the Temple of Aphrodite at Aphrodisias in Context</i>”, in J. Hahn et al. (eds.), <i>From Temple to Church</i>, Leiden 2008, 243-73 and Sitz, A. ‘Hiding in Plain Sight: Epigraphic Reuse in the Temple-Church at Aphrodisias’. <i>Journal of Late Antiquity</i> 12, 2019, 136-68.</p>
8.	<p><b>Conversion of classical <i>paideia</i>:</b> the co-option and transformation of classical education and literature</p>	<p><b>Converting Homer and Virgil</b>  <u>Primary texts:</u> extracts on Eve from Proba’s Christian Virgilian <i>Cento</i>, preface and lines 1-55 in S. Schottenius Culled, <i>Proba the Prophet</i>, 2016, Brill, Appendix. and Eudocia’s Homeric <i>Cento</i>, the <i>Apologia</i> (text provided)  <u>Secondary Literature:</u> K. O. Sandnes, <i>The Gospel According to Homer and Virgil: Cento and Canon</i>, 2011, ch. 7 and N. Mclynn, ‘Julian and the Christian Professors’, in <i>Being Christian in Late Antiquity</i>, C. Harrison, C. Humfress and W. Sandwell, eds. Oxford, 2014, 120-36</p>
9.	<p><b>The instruction and admission of conversions:</b> catechesis and baptism</p>	<p><b>Baptism in the Jordan</b>  <u>Primary Texts:</u> a. Cyril of Jerusalem <i>Catechesis</i> 3.1-12, excerpts in <i>Fathers of the Church</i> vol. 62, pp. (typology and ritual). b. Egeria, <i>Itinerarium</i> chs. 38, 45-47, translated by A. McGowan and P.F. Bradshaw, <i>The Pilgrimage of Egeria</i>, Collegeville, MN, 2018  <u>Secondary Literature:</u> J. Day, ‘The Catechetical Lectures of Cyril of Jerusalem’, in D. Hellholm et al. <i>Ablution, Initiation, and Baptism</i>, Berlin, 1179-1203</p>
10.	<p><b>Conversions ‘within’ and ‘away’ of Christianity:</b> ‘conversion’ to rigorous Christianity; conversions to philosophy, Julian; crossroads</p>	<p><u>Primary texts:</u> a. Life of Pelagia of Antioch, trans. S. Brock and A. Harvey in <i>Holy Women of the Syrian Orient</i>, 1987, chs. 33-39. b. Julian’s celibacy in Ammianus Marcellinus <i>Res Gestae</i> 25.4  <u>Secondary Literature:</u> L. Gaca, <i>The Making of Fornication Eros, Ethics, and Political Reform in Greek Philosophy and Early Christianity</i>, California, 2003, the Introduction</p>
11.	<p><b>Conversion in the household:</b> conversion in the household; the role of women as agents of conversion; ‘mixed’ marriages; what to do with slaves; bringing up Christian children</p>	<p><b>The Christian household</b>  <u>Primary texts:</u> <i>Martyrdom of Perpetua and Felicitas</i> ch.3  <u>Secondary Reading:</u> K. Cooper, ‘The Household as a Venue for Religious Conversion’, in B. Rawson, <i>A Companion to Families in the Greek and Roman worlds</i>, 2011, ch. 11</p> <p><b>** This class will be in dialogue with Prof. Esra Özyürek. We will discuss ancient and current attitudes to conversion in the household **</b></p>
12.	<p><b>Conversions beyond the Mediterranean</b></p>	<p><b>The view of Christianity from Aksum:</b> Excerpts from <i>The Martyrdom of Arethas in martyrs of Najran</i>, ob. 523, S01492 text provided</p>

Examining the case of the Christianization of the Roman Empire and other Empires in Late Antiquity, similarities and differences	<u>Secondary reading:</u> A. Bausi 'Kings and Saints: Founders of Dynasties, Monasteries and Churches in Christian Ethiopia', in <i>Stifter und Mäzene und ihre Rolle in der Religion. Von Königen, Mönchen, Vordenkern und Laien in Indien, China und anderen Kulturen</i> , B. Schuler (ed.), 2013, Wiesbaden, 161-185
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#### **A4 Bibliography and Essay Questions:**

*Some introductory reading on approaches to conversion in addition to the bibliography for the classes. Please mind that some reading from 'other' essay topics may also be relevant!*

- Austin-Broos, D. 'The anthropology of conversion: an introduction', in Andrew Buckser and Stephen Glazier, eds, *The Anthropology of Religious Conversion* (Lanham, 2003), 1-12
- Bruce, S. 'Sociology of conversion: the last twenty-five years', in Jan Bremmer, Wout Jac. Van Bekkum, Arie Molendijk, eds, *Paradigms, Poetics and Politics of Conversion* (Leuven, 2006), 1-11
- Cameron, Averil 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22
- Fernández-Armesto, F. 'Conceptualizing conversion in global perspective: from late antique to early modern', in Calvin Kendall et al., eds, *Conversion to Christianity from Late Antiquity to the Modern Age: Considering the Process in Europe, Asia and the America* (Minneapolis, 2009), 13-44
- Hefner, R. 'World building and the rationality of conversion', in his ed., *Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation* (Berkeley, 1993), 3-44
- Klutz, T. 'The rhetoric of science in the rise of Christianity: a response to Rodney Stark's sociological account of Christianization', *Journal of Early Christian Studies* 6 (1998), 162-84
- Nock, A. *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo* (Oxford, 1933)
- Rambo, L.R. and C. E. Farhadian, eds, *The Oxford Handbook of Religious Conversion* (Oxford, 2014), esp. part I on 'disciplinary perspectives' and Daniel Kling's chapter on 'Conversion to Christianity'
- Stark, R. *The Rise of Christianity. A Sociologist Reconsiders History*, (Princeton, 1996)

#### Essay 1: 'How far can we trust late antique Christian accounts of conversions?'

- Ando, C. 'Pagan apologetics and religious conflict', *Journal of Early Christian Studies* 4.2 (1996), 171-207
- Brown, P. 'Christianisation: narratives and process', in his *Authority and the Sacred* (Cambridge, 1995), 1-26
- Cameron, Averil 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22
- Fredriksen, P. 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', *Journal of Theological Studies* n.s. 37 (1986), 3-34
- Horn, C. 'The lives and literary roles of children in advancing conversion to Christianity: hagiography from the Caucasus in Late Antiquity and the Middle Ages', *Church History* 76.2 (2007), 262-97
- Russell, F. 'Augustine: conversion by the book', in James Muldoon(ed.) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 13-30
- Schott, J. "'Living like a Christian, but playing the Greek': accounts of apostasy and conversion in Porphyry and Eusebius', *Journal of Late Antiquity* 1.2 (2008), 258-77
- Stromberg, P. *Language and Self-Transformation A Study of the Christian Conversion Narrative* (Cambridge, 1993)

Van Dam, R. 'Foreword: visions of Constantine', in his *Remembering Constantine at the Milvian Bridge* (Cambridge, 2011), 1-18

Essay 2: How did Christian Roman emperors from Constantine and Theodosius II use law to regulate religious practice and belief?

Bradbury, S. 'Constantine and the problem of anti-pagan legislation in the fourth-century', *Classical Philology* 89 (1994), 120-39

Cohen, J. 'Roman imperial policy toward the Jews from Constantine until the end of the Patriarchate (c. 429)', *Byzantine Studies* 3 (1976), 1-29

Corcoran, S. 'From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 67-94

Fowden, G. 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78

Hunt, D. 'Christianizing the Roman empire: the evidence of the Code', in Jill Harries and Ian Wood, eds, *The Theodosian Code* (London, 1993), 143-58

Leppin, H. 'Christianity and the Discovery of Religious Freedom', *Journal of the Max Planck Institute for European Legal History* (2014), 22, 62-78

Mordechai Rabello, A. 'The attitude of Rome towards conversions to Judaism (atheism, circumcision, proselytism)', in his *The Jews in the Roman Empire: Legal Problems, from Herod to Justinian* (Aldershot, 2000), ch. XIV

Salzman, M. 'The end of public sacrifice: or, changing definitions of sacrifice in the post-Constantinian world', in Jennifer Wright Knust and Zsuzsanna Varhelyi (eds), *Ancient Mediterranean Sacrifice* (New York, 2011), 167-83

Salzman, M. 'The evidence for the conversion of the Roman empire to Christianity in book 16 of the Theodosian Code', *Historia* 42 (1993), 362-78

Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. chs 1 and 6

Trombley, F. 'The legal status of sacrifice to 529', in his *Hellenic Religion and Christianization, c. 370-529*, vol. 1 (Brill, 2001), 1-97, esp. 1-71

Essay 3: Why were miracles so prominent in the conversion of non-Christians? / Holy men or charlatans? Facts and fictions

Anderson, G. *Sage, Saint and Sophist: Holy Men and Their Associates in the Early Roman Empire*. London, New York: Routledge, 1994.

Brown, P. 'The rise and function of the holy man in late antiquity', *Journal of Roman Studies* 61 (1971), 80-101

Brown, P. 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred: Aspects of the Christianisation of the Roman World* (Cambridge, 1995), 55-78

Cooper, K. 'Ventriloquism and the miraculous: conversion, preaching, and the martyr exemplum in late antiquity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 22-45

de Nie, G. *Poetics of Wonder: Testimonies of the New Christian Miracles in the Late Antique Latin World* (Turnhout, 2011)

Frend, W. 'The place of miracles in the conversion of the ancient world to Christianity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 11-21

Kanavou, N. *Philostratos' Life of Apollonios of Tyana and Its Literary Context* (Zetemata 153). (Munich, 2018), ch. 1, on *sophrosyne* pagan and Christian

MacMullen, R. *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 7



- Mathews, T. *The Clash of Gods: A Reinterpretation of Early Christian Art* (1993), esp. ch. 3, 'The magician'
- Peter Brown, 'The rise and function of the holy man in late antiquity, 1971-1997', *Journal of Early Christian Studies* 6 (1998), 353-76
- Rapp, C. *Holy Bishops in Late Antiquity: The Nature of Christian Leadership in an Age of Transition* (Berkeley, 2005), esp. Epilogue
- Saradi, H. 'The Christianization of pagan temples in the Greek hagiographical texts', in Johannes Hahn, Stephen Emmel, Ulrich Gotter (eds.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), 113-34
- Van Dam, R. 'From paganism to Christianity in late antique Gaza', *Viator* 16 (1985), 1-20
- Van Dam, R. *Saints and their Miracles in Late Antique Gaul* (Princeton, 1993)

Essay 4: What were the chief goals of the formation and education of new Christians in the fourth and fifth centuries?/ Christian and pagan education in dialogue

- Elm, S. *Sons of Hellenism, Fathers of the Church: Emperor Julian, Gregory of Nazianzus, and the Vision of Rome* (Berkeley, LA, 2012)
- Ferguson, E. 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68
- Haines-Eitzen, K. 'Textual communities in late antique Christianity' in Philip Rousseau (ed.), *A Companion to Late Antiquity* (Oxford, 2009), 246-57
- Harmless, W. *Augustine and the Catechumenate* (Collegeville, 1995)
- Horn, C. and J. Martens, *Let the Little Children Come to Me: Childhood and Children in Early Christianity* (Washington, 2009), esp. ch. 4
- Jacobsen, A-C. 'Identity formation through catechetical teaching in early Christianity', in Birgitte Secher Bøgh(ed.) *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 203-23
- Katz, P. 'Educating Paula: a proposed curriculum for raising a fourth-century infant' in Ada Cohen and Jeremy Rutter, *Constructions of Childhood in Ancient Greece and Italy* (Athens, 2007), 115-27
- Louth, A. 'Fiunt, non nascuntur Christiani: conversion, community and Christian identity in late antiquity', in Carol Harrison et al. (eds), *Being Christian in Late Antiquity: A Festschrift for Gillian Clark* (Oxford, 2014), 109-119
- Lynch, J. 'The sponsorship of adults', in Joseph Lynch, *Godparents and Kinship in Early Medieval Europe* (Princeton, 2019), 83-116
- Maxwell, J. *Christianization and Communication in Late Antiquity: John Chrysostom and his Congregation in Antioch* (Cambridge, 2006), esp. ch. 4
- McLynn, N. 'Julian and the Christian Professors' in . Harrison, C. Humfress and I. Sandwell (eds.) *Late Antiquity: A Festschrift for Gillian Clark*, (Oxford, 2014), 120-36.
- Papaconstantinou, A. 'Homo Byzantinus in the Making.' In *Becoming Byzantine: Children and Childhood in Byzantium*, edited by Papaconstantinou and A-M. Maffry, 1-14. Washington: Dumbarton Oaks, 2009.
- Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. ch. 5
- Stenger, J. 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories, in Peter Gemeinhardt et al. (eds), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

Essay 5: What was the ritual and social significance of baptism in the process of conversion?

- Aasgaard, R. 'Ambrose and Augustine: two bishops on baptism and Christian identity', in D. Hellholm et al. (eds), *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (Berlin, 2011), vol. 2, 1253-83
- Day, J. 'The catechetical lectures of Cyril of Jerusalem: a source for the baptismal liturgy of mid-fourth century Jerusalem', in Tor Vegge, David Hellholm, Christer Hellholm, Øyvind Norderval, and Øyvind Norderval, eds, *Ablution, Initiation, and Baptism : Late Antiquity, Early Judaism, and Early Christianity* (Berlin, 2011), 1179-1204
- Elm, S. 'Inscriptions and conversions: Gregory of Nazianzus on Baptism', in Kenneth Mills and Anthony Grafton, eds, *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* (Rochester, 2003), 1-35
- Ferguson, E. 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68
- Ferguson, E. *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, 2009)
- Jensen, R. M. *Living Water: Images, Symbols, and Settings of Early Christian Baptism*. Leiden, 2011.
- Johnson, M. 'Christian initiation', in Susan Ashbrook Harvey and David Hunter, eds, *The Oxford Handbook of Early Christian Studies* (Oxford / New York, 2008), 693-710
- Kelly, H. *The Devil at Baptism: Ritual, Theology and Drama* (Ithaca, 1985)
- Riley, H. *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, and Ambrose of Milan* (Washington, 1974)
- Whitaker, E. and M. Johnson, *Documents of the Baptismal Liturgy* (London, 2003)

Essay 6: How rapid and how complete was the Christianization of the Roman empire in the period from Constantine to Theodosius II?

- Barnes, T. 'Statistics and the conversion of the Roman aristocracy', *Journal of Roman Studies* 85 (1995), 135-47
- Brown, P. 'Aspects of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 51 (1961), 1ff
- Cameron, Alan 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2011), 173-205
- Drake, H. 'Models of Christian expansion', in William Harris (ed.), *The Spread of Christianity in the First Four Centuries; Essays in Explanation* (Leiden, 2005), 1-13
- Hopkins, K. 'Christian number and its implications', *Journal of Early Christian Studies* 6.2 (1998), 184-225
- MacMullen, R. *Christianizing the Roman Empire* (New Haven, 1984)
- Novak, D. 'Constantine and the Senate: an early phase of the Christianisation of the Roman aristocracy', *Ancient Society* 10 (1979) 271-310
- Robinson, T. *Who were the First Christians? Dismantling the Urban Thesis* (2017)
- Salzman, M. 'Pagans and Christians', in Susan Ashbrook Harvey and David Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 186-202
- Salzman, M. *The Making of A Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (2002)
- Stark, R. 'The rise of a new world faith', in *Latter-Day Saint Social Life: Social Research on the LDS Church and its Members* (1998), 1-8
- Van Dam, R. *Becoming Christian: The Conversion of Roman Cappadocia* (Philadelphia, 2003)

Essay 7: Were women key 'conductors of Christianity' in late antiquity?

- Arjava, A. *Women and Law in Late Antiquity* (Oxford, 1996)
- Clark, E. 'Patrons, not priests; gender and power in late ancient Christianity', *Gender and History* 2 (1990), 253-73

- Cooper, K. 'Insinuations of womanly influence: an aspect of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 82 (1992), 150–64
- Cooper, K. 'Relationships, resistance and religious change in the early Christian household', in Alexandra Walsham et al. (eds), *Religion and the Household* (Woodbridge, 2014), 5-22
- Cooper, K. 'The household as a venue for religious conversion: the case of Christianity', in Beryl Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds* (Oxford, 2011), 183-97
- Cooper, K. and J. Corke-Webster, 'Conversion, conflict and the drama of social reproduction: narratives of filial resistance in early Christianity and modern Britain', in B. Secher Bøgh(ed.) *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 169-83
- Kateusz, A. *Mary and Early Christian Women: Hidden Leadership* (Cham, Switzerland, 2019)
- Rousseau, P. 'Learned Women and the Development of a Christian Culture in Late Antiquity', *Symbolae Osloenses* 70 (1995): 116-47.
- Salzman, M. 'Aristocratic women: conductors of Christianity in the fourth century?', *Helios* 16 (1989), 207-20
- Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002)
- Sivan, H. 'Anician women, the *Cento* of Proba, and aristocratic conversion in the fourth century', *Vigiliae Christianae* 47 (1993), 140-57
- Yarbrough, A. 'Christianisation in the fourth century: the example of Roman women', *Church History* 45 (1976), 149-64

Essay 8: To what extent did conversion to Christianity entail the rejection of classical culture?/ Julian's Edict for the Christian teachers: myth or reality?

- Brown, P. *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, 1992), esp. ch. 2
- Cameron, Alan 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2015), 173-205
- Cameron, Averil 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22
- Cameron, Averil *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley, 1991), esp. ch. 4
- Elm, S. 'Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue', *Journal of Medieval and Early Modern Studies* 33.3 (2003), 493-515
- Elsner, J. *Imperial Rome and Christian Triumph: The Art of the Roman Empire AD 100-450* (Oxford / New York, 1998), esp. ch. 8
- Kahlos, M. *Debate and Dialogue: Christian and Pagan Cultures c. 360-430* (Aldershot, 2007), esp. chs 1, 2 and 3
- Markus, R. *The End of Ancient Christianity* (Cambridge, 1990), esp. chs 1 and 3
- McLynn, N. 'Julian and the Christian Professors' in C. Harrison et al (eds.) *Late Antiquity: A Festschrift for Gillian Clark*, (Oxford, 2014), 120-136.
- Pelikan, J. *Christianity and Classical Culture: The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (Yale, 1993), esp. chs 1 and 11
- Saradi-Mendelovici, H. 'Christian attitudes towards pagan monuments in late antiquity and their legacy in later Byzantine centuries', *Dumbarton Oaks Papers* 44 (1990), 47-61
- Stenger, J. 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories', in P. Gemeinhardt et al. (eds.), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

Essay 9: How and why did Christians in late antiquity work to 'desacralize' the Roman landscape?/ Mapping the sacred – sacred itineraries and the mental mapping of the Empire

- Bassett, A. *The Urban Image of Late Antique Constantinople* (Cambridge, 2004)
- Brenk, B. *The Christianization of the Late Roman World: Cities, Churches, Synagogues, Palaces, Private*

- Houses, and Monasteries in the Early Christian Period* (London, 2005)
- Caseau, B. 'Sacred Landscapes', in G. Bowersock, P. Brown and O. Grabar, (eds.), *Interpreting Late Antiquity: Essays on the Post-Classical World* (Cambridge MA, 2001), 21-59
- Christine Shepardson, 'Mapping a textured landscape', in her *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (Berkeley, 2014), 163-203
- Eberhard Sauer, *The Archaeology of Religious Hatred in the Roman and Early Medieval World* (Stroud, 2003)
- Elsner, J. 'Hagiographic Geography: Travel and Allegory in the Life of Apollonius of Tyana,' *Journal of Hellenic Studies* 117, no. 22-37 (1997).
- Elsner, J. 'From the Culture of Spolia to the Cult of Relics: The Arch of Constantine and the Genesis of Late Antique Forms', *Papers of the British School at Rome* 68, no. 149-84 (2000): 148-84.
- Elsner, J. 'The *Itinerarium Burdigalense*: Politics and Salvation in the Geography of Constantine's Empire', *The Journal of Roman Studies* 90 (2000): 181-95.
- Elsner, J. and I. Rutherford, eds. *Pilgrimage in Graeco-Roman and Early Christian Antiquity. Seeing the Gods* (Oxford, 2005), the introduction
- Fowden, G. 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78
- Fowden, G. 'The Athenian Agora and the Process of Christianity' *Journal of Roman Archaeology* 3 (1990): 494-501.
- Jan Willem Drijvers, 'The conversion of Aelia Capitolina to Christianity in the fourth century', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 283-98
- John Howe, 'The conversion of the physical world: the creation of a Christian landscape', in J. Muldoon (eds.) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 63-80
- Hahn, J. et al. (eds.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), esp. chs 1, 4-7, 9-10, and 12
- Johnson, S. F. 'Apostolic Geography: The Origins and Continuity of a Hagiographic Habit' *Dumbarton Oaks Papers* 64, no. 5-25 (2010).
- Salzman, M. 'The Christianization of sacred time and sacred space', in William Harris(ed.) *The Transformations of Urbs Roma in Late Antiquity* (Portsmouth, RI, 1999), 123-34
- Ora Limor, 'Conversion of space', in Ira Katznelson and Miri Rubin, eds, *Religious Conversion: History, Experience and Meaning* (Farnham, 2014), 31-60
- Ousterhout, R. 'Sacred Geographies and Holy Citeis. Constantinople as Jerusalem', in A. Lidov (ed.) *Hierotopy. The Creation of Sacred Spaces in Byzantium and Medieval Russia* (Moscow, 2006) 98-109.

Essay 10: Was the violence involved in the Christianization of the Roman empire chiefly physical or rhetorical?/ What is the difference between the violence towards the pagans and the violence against the Jews?

- Brown, P. 'Christianization and religious conflict', in Averil Cameron and Peter Heather, eds, *The Cambridge Ancient History*, vol. 13 (The late empire, AD 337-425) (Cambridge, 2008), 632-64
- Gaddis, M. *There is no Crime for Those who have Christ: Religious Violence in the Christian Roman Empire* (Berkeley, 2005) , esp. chs 2, 5 and 6
- Haas, C. *Alexandria in Late Antiquity: Topography and Social Conflict*, Baltimore 1997.
- Janet Davis, 'Teaching violence in the schools of rhetoric', in H. Drake (ed.) *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 197-204
- Kahlos, M. *Forbearance and Compulsion: Rhetoric of Tolerance and Intolerance in Late Antiquity* (London, 2009), esp. chs 4-8
- Kelly, C. 'Narratives of violence: confronting pagans', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 143-

- MacMullen, R. *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 10
- Paula Fredriksen and Oded Irshai, 'Christian anti-Judaism: polemics and policies', in S. Katz(ed.)*The Cambridge History of Judaism*, vol. 4 (The late Roman /rabbinic period) (Cambridge, 2006), 977-1034
- Salzman, M. 'Rethinking Pagan-Christian violence', in H. Drake (ed.), *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 265-85
- Sizgorich, T. *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2009), esp. chs 1-4
- Stemberger, G. 'Jews and Graeco-Roman Culture from Alexander to Theodosius II' in J. K. Aitken and J. Carleton Paget (eds.). *The Jewish-Greek Tradition in Antiquity and the Byzantine Empire*, Cambridge, 2014, 15-36
- Watts, E. 'The murder of Hypatia' in Harold Drake(ed.)*Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), ch. 27
- Wilken, R. *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century* (Eugene, 1983), esp. ch. 4

Essay 11: In what contexts and for what reasons did people convert away from Christianity in late antiquity?

- Athanassiadi, P. 'Christians and others: the conversion ethos of late antiquity', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 23-48
- Crook, Z. 'Agents of apostasy, delegates of disaffiliation', in B. Secher Bøgh (ed.), *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 119-134
- Frede, M. 'Monotheism and Pagan Philosophy in Later Antiquity,' in P. Athanassiadi and M. Frede (eds.) *Pagan Monotheism in Late Antiquity*, (Oxford, 199), 41-68
- Kinzig, W. 'Trample upon me...': the sophists Asterius and Hecebolius: turncoats in the fourth century AD', in L. Wickham and C. Bammel (eds), *Christian Faith and Greek Philosophy in Late Antiquity* (Leiden, 1993), 92-111
- Marcos, M. 'He forced with gentleness: emperor Julian's attitude to religious coercion', *Antiquité Tardive* 17 (2009), 191-204
- McLynn, N. 'Poetry and pagans in late antique Rome: the case of the senator 'converted from the Christian religion to servitude to the idols'', in Michele Salzman et al. (eds), *Pagans and Christians in Late Antique Rome: Conflict, Competition and Co-existence in the Fourth Century* (Cambridge, 2015), 232-50
- Nicholson, O. 'The 'pagan churches' of Maximinus Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45 (1994), 1-10
- Schott, J. 'Living like a Christian, but playing the Greek': accounts of apostasy and conversion in Porphyry and Eusebius', *Journal of Late Antiquity* 1.2 (2008), 258-77
- Smith, R. *Julian's Gods: Religion and Philosophy in the Thought and Action of Julian the Apostate* (London, 1995), esp. ch. 7
- Wilken, R. *The Christians as the Romans Saw Them* (New Haven, 1984), esp. ch. 7
- Wilson, S. *Leaving the Fold: Apostates and Defectors in Antiquity* (Minneapolis, 2004)

Essay 12: How to become a saint: harlots and penitents in Christian hagiographical narratives. Facts and fictions

- Brown, Peter. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York, 1988)
- Burrus, V. *The Sex Lives of Saints. An Erotics of Ancient Hagiography* (Philadelphia 2004)
- Clark, E.G. 'Bodies and Blood: Late Antique Debate on Martyrdom, Virginity, and Resurrection' in D. Montserrat (ed.), *Changing Bodies, Changing Meanings: Studies on the Human Body in Late Antiquity*, (London, 1998) 99-115.

- Cooper, I. *The Virgin and the Bride: Idealized Womanhood in Late Antiquity* (Cambridge, MA 1996)
- Cox Miller, P. 'Is there a harlot in this text? Hagiography and the grotesque', in *Journal of Medieval and Early Modern Studies* 33.3 (2003), 419-35
- Cox Miller, P. *The Corporeal Imagination: Signifying the Holy in Late Ancient Christianity*. (Philadelphia, 2009)
- Davies, J. 'Crossed Texts, Crossed Sex: Intertextuality and Gender in Early Christian Legends of Holy Women Disguised as Men' *Journal of Early Christian Studies* 10, no. 1-36 (2002).
- James, E. (1997a), 'Goddess, whore, wife or slave: Will the real Byzantine Empress please stand up?', in A. J. Duggan (ed.), *Queens and queenship in Medieval Europe* (Woodbridge: Boydell), 123-40.

## **PAPER A5 – THE QUESTION OF GOD**

**Paper Coordinators:** Dr Stephen Plant (*Michaelmas Term*); Professor David Fergusson (*Lent and Easter Terms*).

### **Supplementary Regulation**

This paper will introduce some of the major themes and disciplines of Christian theology through a focus on God, considered both as a theological topic in itself, and in relationship to all that is not God, including the world (the doctrine of creation) and evil (the problem of theodicy). The Faculty Board may from time to time prescribe texts for special study.

### **Prescribed Texts**

The Faculty Board may from time to time prescribe texts for special study, and the lists of these texts will be included in the Paper Description and available in the Faculty Library by the end of the Full Easter Term of the year preceding the examination.

### **Course Description**

Theology is the discussion of God and all things as they relate to God. In this paper we will examine three topics within Christian theology: God, creation (as that which is not God, but from God) and evil (as that which neither God, nor from God). In doing so, we will cover many of the topics that underlie any discussion of theology, considering the sources upon which theology draws, for instance, how it uses them, and how human language can work in seeking to refer to one who transcends created reality. We will also consider some of the arguments proposed against religious belief, and ways in which theologians have shown a keen interest in other disciplines, such as literature and the natural sciences.

In the context of the Tripos, this course connects with others in Part I on scripture, history, philosophy and the study of religion. In Part IIA it leads particularly to Paper B8 – Christ, Trinity, and Salvation, which takes on some themes from A5, and adds others. It also leads to Paper B13 – Theology and Literature, and relates to Papers B6 - Belief and Practice in the Early Church, B10 - Philosophy of Religion, and B11 - Ethics and Faith.

### **Form and Conduct of Examination**

The paper will be assessed by a three-hour examination.

### **Teaching**

The course is organised into three sections of lectures, which take place in the Michaelmas and Lent terms. In Michaelmas, there will be one lecture scheduled per week, and in Lent two lectures per week.

## Supervisions

Supervisions are arranged by Directors of Studies. These could be in either Michaelmas Term or Lent Term.

## Aims

The paper is designed to help students consider theological questions through exploration of the concept of God. In particular the paper aims to:

- give students confidence in approaching classical theological texts and questions.
- introduce different genres of theological texts: e.g. scriptural, devotional, hagiographical, academic.
- help students understand and evaluate critically current scholarship on these texts.
- show the interlocking nature of different doctrinal loci in Christian theology.
- introduce students to reflection upon the nature of theological method.
- show students how theologians engage with objections to traditional Christian claims raised both inside and outside the church.

## Learning Outcomes

As a result of taking this course, students should attain:

### (a) Knowledge of:

- apophatic, cataphatic, and analogical approaches to theology
- objections to knowledge of God raised by Nietzsche and Hampson
- Schleiermacher's and Barth's accounts of knowledge of God
- commonly attributed divine names and attributes
- the doctrine of creation from nothing
- the doctrine of providence, including theories of divine action in the world
- the relationship between the doctrines of creation and incarnation
- the compatibility of creation from nothing with contemporary scientific cosmology
- the compatibility of Christian doctrines of creation with contemporary evolutionary biology and ecological thought
- theological objections to creation from nothing raised by process thought
- the so-called Epicurean trilemma
- the understanding of evil as *privatio boni* and theodicy in the Augustinian tradition
- theodicy in modern theology
- debates over the appropriateness of attempts to 'justify the ways of God'

### (b) The ability to:

- evaluate the arguments in classic theological texts
- distinguish and assess critically conflicting interpretations of these texts in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

## Lectures, with Texts Prescribed for Special Study: Michaelmas Term

### Section 1: *The Doctrine of God*

**Lecture 1:** Introduction: What are we doing when we talk about God?

Rowan Williams, 'Theological Integrity', in *On Christian Theology* (Oxford: Blackwell, 2000), 3-15.

**Lecture 2:** Knowing God: Knowing that, knowing about, and personal knowledge

Marilyn Robinson, *Gilead* (London: Virago, 2004), 170-187 (but the whole novel is worth reading).

**Lecture 3:** Talking about God: analogy, metaphor, and religious language

Pseudo-Dionysius, *Mystical Theology*; Thomas Aquinas, *Summa Contra Gentiles*, I.28-35

**Lecture 4:** Divine Names and Attributes

Francis J. Hall, *Dogmatic Theology: Volume 3 – The Being and Attributes of God* (New York: Longmans, Green, and Co, 1909), 225-310.

**Lecture 5:** God as One and Three

Catherine LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco: HarperCollins, 1991), chapter 'Trinity, Theology, and Doxology', 319-376.

**Lecture 6:** God and Experience

Friedrich Schleiermacher, *On Religion*, Speeches 1-2

**Lecture 7:** Suspicion, Rejection, and Revision

Daphne Hampson, 'On Autonomy and Heteronomy', in *Swallowing a Fishbone: Feminist Theologians Debate Christianity*

Friedrich Nietzsche, *The Genealogy of Morals*, First Essay

**Lecture 8:** God and Revelation

Karl Barth, *The Epistle to the Romans*, Introduction

**Lectures, with Texts Prescribed for Special Study: Lent Term**

*Section 2 – God and the World: The Doctrine of Creation*

**Lecture 1:** Creation *ex nihilo* I: What Do We Mean by Creation?

Genesis 1:1-2:3

Ecclesiastes 1:1-11, 3:1-22

**Lecture 2:** Creation *ex nihilo* II: Creation and Participation

Augustine, *Confessions*, Book 11.1-16

Thomas Aquinas, *Summa contra Gentiles*, 2.16-19, 21-25, 38

**Lecture 3:** Creation and Science I: Cosmology

Andrew Davison, 'Scientific Cosmology as Creation Ex Nihilo Considered "from the Inside"'. In *Creatio Ex Nihilo: Origins and Contemporary Significance*, edited by Markus Bockmuehl and Gary Anderson, 367–89. Notre Dame: University of Notre Dame Press, 2017.

**Lecture 4:** Creation and Providence

Julian of Norwich, *Revelations of Divine Love*, chapters 5-11, 32, 40-41, 86

**Lecture 5:** Creation and Science II: Evolutionary Thought

Daniel Dennett, *Darwin's Dangerous Idea*, chapters 1-3

**Lecture 6:** Creation, Christology and Process Thought

Kathryn Tanner, *Jesus, Humanity and the Trinity*, chapter 1

Catherine Keller, *On the Mystery: Discovering God in Process*, chapters 3, 7

**Lecture 7:** Creation and Science III: Ecology and the Environment

Annie Dillard, *Pilgrim at Tinker Creek*, chapters 1-2, 10

**Lecture 8:** From the General to the Specific: A brief theological tour of creatures

Hugh of St Victor, 'On the Three Days', in Coolman, Boyd Taylor, and Dale M. Coulter, eds., *Trinity and Creation: A Selection of Works of Hugh, Richard and Adam of St Victor* (New City Press, 2011), pp. 61-75.

*Section 3 – God and Evil*

**Lecture 1:** The Problem of Evil

Proverbs 1: 1-19

Job 1:6-2:10

Toni Morrison, *Beloved*, pp. 1-23, 34-51, 60-68, 134-146, 174-185, 234-243, 281-309

**Lecture 2:** Locating Evil 1 – Personal Sin

Origen, *On First Principles*, Book 1

Augustine, *The City of God*, Book 14

**Lecture 3:** Locating Evil 2 – Superhuman Forces



Walter Rauschenbush, *A Theology for the Social Gospel*, chapters 4-9

**Lecture 4:** Approaches to Evil 1 - God Permits Evil

Thomas Aquinas, *On Evil*, 1.1-3, 3.1-5

**Lecture 5:** Approaches to Evil 2 - God Resists Evil

Karl Barth, 'God and Nothingness', in *Church Dogmatics*, III/3, §50 (large print only)

**Lecture 6:** Approaches to Evil 3 - God Maximises the Good

David Ray Griffin, *God, Power, & Evil: A Process Theodicy*, chapter 18

**Lecture 7:** The Problem of Evil

Karen Kilby, 'Evil and the Limits of Theology', in *New Blackfriars*, 84/983 (January 2003), 13-30.

**Lecture 8:** An overview of the lecture materials.

### Supplementary Reading

#### *Introductory and Background Reading*

Gunton, C. E. *The Christian Faith: An Introduction to Christian Doctrine*. Oxford: Blackwell, 2002.

Hebblethwaite, B. *Philosophical Theology and Christian Doctrine*. Oxford: Blackwell, 2005.

Migliore, D. L. (2004) *Faith Seeking Understanding: An Introduction to Christian Theology*, 2<sup>nd</sup> ed. Grand Rapids, MI: William B. Eerdmans, Chapter 1.

Mascall, E. (1956) *Via Media: An Essay in Theological Synthesis*. London: Longmans, Green and Co.

Wilken, R. L. (2003) *The Spirit of Early Christian Thought*. New Haven: Yale.

Lane, T. (2006) *A Concise History of Christian Thought*. London: T&T Clark.

#### *Section 1: The Doctrine of God*

Cobb, John B. and D. Griffin. *Process Theology: Introductory Exposition*. Philadelphia: Westminster John Knox, 1977.

Cuneo, Terence, "Ritual Knowledge" *Faith and Philosophy* 31, no. 4 (2014): 365-85.

Feuerbach, Ludwig. *The Essence of Christianity*. New York: Harper & Row, 1957.

DiNoia, J. A. *The Diversity of Religions: A Christian Perspective*. Washington, DC: Catholic University of America Press, 1992.

Lash, Nicholas. *Holiness, Speech and Silence: Reflections on the Question of God*. Aldershot: Ashgate, 2004.

McCabe, Herbert. *God Matters*. London: Continuum, 2000 [1987].

McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. Philadelphia: Fortress, 1982.

Miller, Vincent. *Consuming Religion: Christian Faith and Practice in a Consumer Culture*. New York: Continuum, 2008.

Placher, William C. *The Domestication of Transcendence: How Modern Thinking about God Went Wrong*. Louisville, KY: Westminster John Knox Press, 1999.

Sonderegger, Katherine. *Systematic Theology: Volume 1 – The Doctrine of God*. Minneapolis: Fortress Press, 2015.

Soskice, Janet Martin. *Metaphor and Religious Language*. Oxford: The Clarendon Press, 1987.

#### *Section 2: The Doctrine of Creation*

Markus Bockmuehl and Gary Anderson (eds). *Creatio Ex Nihilo: Origins and Contemporary Significance*. Notre Dame, IN: University of Notre Dame Press, 2017.

David B. Burrell, et al. (eds). *Creation and the God of Abraham*. Cambridge: Cambridge University Press, 2010.

Bouteneff, Peter. *Beginnings: Ancient Christian Readings of the Biblical Creation Narratives*. Grand Rapids, MI: Baker, 2008.

- Burrell, David B. *Freedom and Creation in Three Traditions*. Notre Dame, IN: University of Notre Dame Press, 1994.
- Clough, David L. *On Animals: Systematic Theology*. London: Bloomsbury Publishing, 2012.
- Davison, Andrew. *Participation in God: A Study in Christian Doctrine and Metaphysics*. Cambridge: Cambridge University Press, 2019.
- Dodds Michael J. *Unlocking Divine Action: Contemporary Science and Thomas Aquinas*. Washington, DC: Catholic University of America Press, 2012.
- Ferguson, Kitty. *The Fire in the Equation: Science, Religion and the Search for God*. Grand Rapids, MI: Eerdmans, 1995.
- Fergusson, David. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2014.
- —. *The Providence of God: A Polyphonic Approach*. Cambridge: CUP, 2018.
- Gilkey, Langdon. *Creator of Heaven and Earth: A Study of the Christian Doctrine of Creation*. Garden City, NY: Doubleday, 1959.
- Gunton, Colin. *The Triune Creator: A Historical and Systematic Study*. Edinburgh: University of Edinburgh, 1998.
- Hall, Francis J., *Dogmatic Theology – Volume V: Creation and Man*. London: Longman, Green and Co., 1912.
- Peter Harrison (ed.). *The Cambridge Companion to Science and Religion*. Cambridge: Cambridge University Press, 2010.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- May, Gerhard. *Creation Out of Nothing*. Edinburgh: T & T Clark, 1984.
- McFarland, Ian A. *From Nothing: A Theology of Creation*. Louisville, KY: Westminster John Knox, 2014.
- Moltmann, Jürgen. *God in Creation: A New Theology of Creation and the Spirit of God*. Translated by Margaret Kohl. New York: Harper & Row, 1991 [1985].
- Oliver, Simon. *Creation: A Guide for the Perplexed*. London: Bloomsbury, 2017.
- Saunders, Nicholas. *Divine Action and Modern Science*. Cambridge: Cambridge University Press, 2002.
- Schwarz, Hans. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2002.
- Sherman, Jacob H. 'A Genealogy of Participation', in *The Participatory Turn*. Ed. Jorge N. Ferrer and Jacob H. Sherman. Albany, NY: State University of New York Press, 2008.
- Soskice, Janet Martin. *The Kindness of God*. Oxford: Oxford University Press, 2007, Chapter 3.
- Stannard, Russell. *Doing Away with God? Creation and the Big Bang*. London: Faber & Faber, 1993.
- Tanner, Kathryn. *God and Creation in Christian Theology: Tyranny or Empowerment?* Oxford: Basil Blackwell, 1988.
- Tracy, Thomas F., ed. *The God Who Acts: Philosophical and Theological Explorations*. College Station, PA: Pennsylvania State University, 1994.
- Webster, John. "'Love Is Also a Lover of Life": Creatio Ex Nihilo and Creaturely Goodness', *Modern Theology* 29, no. 2 (2013): 156–71.
- Williams, Rowan. *Christ the Heart of Creation*. London: Bloomsbury, 2018.

### Section 3: Theological Responses to Evil

- Adams, Marilyn McCord. *Christ and Horrors*. Cambridge: Cambridge University Press, .
- . *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press, 1999.
- Braiterman, Zachary. *(God) After Auschwitz: Tradition and Change in Post-Holocaust Jewish Thought*. Princeton: Princeton University Press: 1998.
- Burrell, David. *Deconstructing Theodicy: Why Job Has Nothing to Say to the Puzzle of Suffering*. Grand Rapids: Brazos Press, 2008.
- Case-Winters, Anna. *God's Power: Traditional Understandings and Contemporary Challenges*. Louisville, KY: Westminster/John Knox Press, 1990.
- Chopp, Rebecca S. *The Praxis of Suffering*. Maryknoll, NY: Orbis, 1986.

- Cohen, Arthur A. *The Tremendum: A Theological Interpretation of the Holocaust*. New York: Continuum, 1993.
- Cone, James H. *The Spirituals and the Blues*. San Francisco: Harper & Row, 1972, ch. 4
- Davies, Brian. *Thomas Aquinas on Good and Evil*. Oxford: Oxford University Press, 2011.
- Davison, Andrew. *Participation in God: A Study in Christian Doctrine and Metaphysics*. Cambridge: Cambridge University Press, 2019. Chapter 10.
- Farley, Edward. *Good and Evil: Interpreting a Human Condition*. Minneapolis, MN: Fortress Press, 1990.
- Farley, Wendy. *Tragic Vision and Divine Compassion: A Contemporary Theodicy*. Louisville, KY: Westminster John Knox Press, 2004.
- Hart, David Bentley, *The Doors of the Sea: Where was God in the Tsunami?*. Grand Rapids: Eerdmans, 2011.
- Hick, John. *Evil and the God of Love*. New York: Harper & Row, Publishers, 1966.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- Krötke, Wolf. *Sin and Nothingness in the Theology of Karl Barth*. Princeton, NJ: Princeton Theological Seminary, 2005.
- David Lauber, and Keith L Johnson (eds.), *T & T Clark Companion to the Doctrine of Sin*. London: T&T Clark, 2018.
- Levenson, Jon. *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*. San Francisco: Harper & Row, 1988
- Pieper, Josef. *The Concept of Sin*. South Bend, IN: St Augustine's Press, 2001
- Rubenstein, Richard L. *After Auschwitz : History, Theology, and Contemporary Judaism*. Baltimore: Johns Hopkins University Press, 1992.
- Sands, Kathleen. *Escape from Paradise: Evil and Tragedy in Feminist Theology*. Minneapolis, MN: Fortress Press, 1994.
- Solle, Dorothee. *Suffering*. Trans. Everett R. Kalin. Philadelphia: Fortress, 1975.
- Surin, Kenneth. *Theology and the Problem of Evil*. Oxford: Basil Blackwell, 1986.
- Swinton, John. *Raging with Compassion: Pastoral Responses to the Problem of Evil*. London: SCM, 2016 [2007].
- Thiel, John. *God, Evil and Innocent Suffering: A Theological Reflection*. New York: Crossroad, 2002.
- Tilley, Terrence W. *The Evils of Theodicy*. Eugene, OR: Wipf and Stock, 2000.
- Williams, Rowan . 'Redeeming Sorrows: Marilyn McCord Adams and the Defeat of Evil'. In *Wrestling with Angels: Conversations in Modern Theology*. Ed. Mike Higton. Grand Rapids: Eerdmans, 2007, pp. 255-274.
- , 'Insubstantial Evil' in *On Augustine*. London: Bloomsbury Continuum. 2016. 79–106.

## PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION 2023/24

**Paper Coordinator:** Dr Safet HadžiMuhamedović ([sh639@cam.ac.uk](mailto:sh639@cam.ac.uk))

### Lecturers

Dr Safet HadžiMuhamedović ([sh639@cam.ac.uk](mailto:sh639@cam.ac.uk)), Dr Jörg Hausteijn ([jh2227@cam.ac.uk](mailto:jh2227@cam.ac.uk)), Professor Esra Özyürek ([ego24@cam.ac.uk](mailto:ego24@cam.ac.uk))

### Paper Description

This paper challenges us to rethink what we mean by 'religion' in social scientific theory and practice. It does not attempt to answer what religion *is*, nor to scrutinise different religious beliefs and traditions, tasks taken up variously by both comparative religious studies and theology. Rather, the aim is to ask what a focus on religion can tell us about other, broader aspects of the 21st century world: of the relationship between religion and identity; religion, gender and sexuality; the historically changing contexts of belief and religious practice; of the growing post-Cold War politicisation of

religion and nationalism; of the (in)commensurability of science and religion, or of the rise of new religious identities and marketplaces worldwide. Throughout, we relate our conversations to case studies (especially ethnographies) to ground our arguments, probe theories and explore methods and methodologies for the social scientific studies of religion.

We start by considering what the scope of social science of religion may look like, and which ethical, political, scalar, epistemological, ontological, and other obstacles it might encounter. We also ask why religion seems to be back on the social scientific agenda and how ethnographic evidence might question earlier assumptions about the relation of modernity to secularisation. Critical attention is given to the intersections of religion with the questions of: representation, gender, sexuality and the body (within and beyond the male-female binary); racism, fundamentalism and violence; syncretism, proximity and mixture; authority, agency and power; politics and modernity; secularism and the state; conflict and displacement; dress and fashion; text, senses and experience, fundamentalism, etc.

Besides these concerns, the paper also acknowledges that the political and economic dimensions of religious life remain analytic frames that lie on the observable surface of things and that social science must, at times, reinvent its theoretical purchase on mystery and question its own scepticism in the pursuit of discussing religion.

The aim of this paper is twofold. Firstly, it seeks to familiarise you with the social scientific approaches to the broad subject of 'religion' – this includes both influential case studies of religious life in different settings, and key debates on 'religion' as an object of social scientific enquiry. The paper's second, and parallel, aim is to develop critical thinking on the social scientific study of religion, asking: how should religion be studied between the local and the global? How should we theorise the complexity and diversity of religious life? How should we think of religion in relation to other 'grand schemes' in people's lives? And what are the ethical responsibilities and political implications of a social science of religion?

Finally, we suggest that the social sciences might be particularly well positioned to study religion as a vitally energising force with multiple and changing manifestations.

### **Aims**

To introduce students to the ways in which social scientists analyse and account for religion as a social force in the contemporary world, including the interactions of religious life with social, political, familial, national and global structures.

### **Objective**

- To enable students to acquire a broad familiarity with key theoretical debates surrounding the social scientific study of religion, especially within the social anthropology of religion;
- To develop students' skills in detailed, analytical reading of case-studies, especially ethnographies;
- To encourage students to assess and interpret empirical evidence in the light of theoretical scholarship;
- To provide a foundation for the study of religion papers in the second (B9 on Religious Encounter; B7 on World Christianities) and third years (C24 on World Christianities).

### **Set Texts**

There are no set texts for this paper.

### **Form and Conduct of Examination**

The examination will be assessed by a three hour examination.

## Supervisions

Supervisions may take place in Michaelmas and/or Lent, depending on the schedule agreed with the supervisors. An updated list of supervisors will be available by September 2023

Term	Week	Lecture Topic	Lecturer
<b>Michaelmas Term</b>  2.00pm – 4.00pm  <b>Mondays, Weeks 1, 3, 5 and 7</b>  <i>Runcie Room</i>	<b>Theme 1: Subjectivity, Politics and Representation</b>		
	Week 1	Lecture 1 Religion as a Field of Social Scientific Inquiry: Methods, Evidence and Interpretation	Dr Safet HadžiMuhamedović
		Lecture 2 Religion and Representation	
	Week 3	Lecture 3 Religion, Dress and Fashion	Dr Safet HadžiMuhamedović
		Lecture 4 Religion, Materiality and the Senses	
	Week 5	Lecture 5 Violence and the Politics of Religious Identity	Dr Safet HadžiMuhamedović
		Lecture 6 In/distinctions: Syncretism, Proximity and Sharing	
	<b>Film</b>	Film Screening, Week 5, TBA	
	<b>Theme 2: Experience, Materiality and Relationality</b>		
	Week 7	Lecture 7 Muslim Sexual and Gender Diversity	Dr Safet HadžiMuhamedović
Lecture 8 Relativism, Perspectivism and Ontology			
<b>Lent Term</b> (Schedule TBA)	Week 9	Lecture 9 Religion, Sex and Gender	Dr Jörg Haustein
	Week 10	Lecture 10 Possession and Ecstasy	
	Week 11	Lecture 11 Religion, Politics and the State	
	Week 12	Lecture 12 Matter and Media	
<b>Theme 3: Authority, Modernity and Control</b>			
Week 13	Lecture 13 Religion, Modernity and Secularism	Professor Esra Özyürek	
Week 14	Lecture 14 Science and Religion		
Week 15	Lecture 15 Religion, Race, Language and Nation		
Week 16	Lecture 16 Religious Fundamentalism		

## MICHAELMAS

### Theme 1: Subjectivity, Politics and Representation

#### Week 1 (Lectures 1 and 2)

##### **Lecture 1. Religion as a Field of Social Scientific Inquiry: Methods, Evidence and Interpretation**

Dr Safet HadžiMuhamedović

What is religion as a social scientific object/subject? Where, how and when is it? Can social scientists study it with the tools at hand? If so, how do we gather evidence for our arguments? Where do we draw the boundaries around the subject? What are the ethical and methodological obstacles in this endeavour?

In this lecture, we look at some of the ways in which the social studies of religion – particularly anthropology – have been shaped, reshaped and criticised. Particular attention is given to the intertwined problems of *evidence* (sources of argument), *scale* (frames of measurement) and *scope* (extent of the subject matter).

The modern sense given to the category 'religion' is entwined with the historical rise of a naturalistic metaphysic and the concept of 'nature' upon which scientific method rests. Many people will classify science and religion as opposed pairs, but can ethnographers actually use 'science' to understand 'religion' without missing something vital about that which a naturalistic metaphysic cannot address on its own terms? Are anthropologists (among other social scientists) able to account for and overcome their epistemological scepticism towards, for example, miracles?

Social scientists researching and writing on religion have only recently begun to examine their working assumptions about nature and, indeed, their own scientific atheism. In this lecture, we deepen our sense of the debates about the purportedly atheistic foundations of social science by focusing on the place of human and non-human spirits in the anthropological imagination, as well as examining the problematic status of belief in the human sciences. We also consider the impact of Christianity on the social scientific research of religion and their dealings with 'non-Christian' worlds.

##### **Key Reading:**

- Ewing, K. P. (1994) 'Dreams from a Saint: Anthropological Atheism and the Temptation to Believe'. *American Anthropologist, New Series* 96(3), pp. 571-583
- Turner, E. (1993) 'The Reality of Spirits: A Tabooed or Permitted Field of Study?'. *Anthropology of Consciousness* 4(1): pp. 1-12.

##### **Further Reading:**

- Bowie, F. (2008) 'Anthropology of Religion'. *Religion Compass*, 2(5), 862–874.
- Engelke, M. (2002) 'The Problem of Belief: Evans-Pritchard and Victor Turner on 'the Inner Life''. *Anthropology Today* 18(6): 3-8.
- Asad, T. (2009 [1986]) 'The Idea of an Anthropology of Islam'. *Qui Parle*, 17(2), 1-30
- Good, B. (1993). 'Medical anthropology and the Problem of Belief'. In *Medicine, Rationality and Experience: An Anthropological Perspective* (Lewis Henry Morgan Lectures, pp. 1-24). Cambridge: Cambridge University Press.
- Robbins, J. (2007). 'Continuity Thinking and the Problem of Christian Culture: Belief, Time, and the Anthropology of Christianity.' *Current Anthropology*, 48(1), 5-38.
- Cannell, F (2005) 'Christianity of Anthropology'. *Journal of the Royal Anthropological Institute*, 11(2), 335-356.

## **Lecture 2. Religion and Representation**

Dr Safet HadžiMuhamedović

Nothing 'religious' exists in a social vacuum. For everything, there is a context (time, space, consensus; debate; feeling, etc.). So, we cannot discuss the contemporary scientific approaches to religion without understanding the context in which they emerged. In this lecture, we ask whether the social science reached religion through the exotic and about the role of the disappearing colonial empires in the production of knowledge about religion. The lecture discusses the intellectual, political and economic histories of our disciplinary representations of religion, ritual, magic and witchcraft, but also asks whether we can discern some of their iterations in contemporary public discourse.

### **Key Reading:**

Abu-Lughod, L. (2002) Do Muslim Women Really Need Saving? *American Anthropologist*. 104(3): 783-790.

Davies, C. A. (1999) *Reflexive Ethnography: A Guide to Researching Selves and Others*. London: Routledge [Read uploaded excerpts: Chapters 1 & 3].

### **Further Reading:**

Said, E. (1979) *Orientalism: Western Conceptions of the Orient*. New York: Vintage Books [Read uploaded excerpts]

Varisco, D. (2005) Excerpts from *Islam Obscured*. New York: Palgrave Macmillan (Read: 'Introduction: Anthropology and Islam', pp. 1-20 and 'Observations on *Islam Observed*', pp. 23-29)

Lægaard, S. (2007) 'The Cartoon Controversy as a Case of Multicultural Recognition'. *Contemporary Politics* 13(2): 147-164

Massad, J. A. (2007) *Desiring Arabs*. Chicago: The University of Chicago Press (Read 'Introduction', pp. 1-50).

Said, E. (2012) 'Covering Islam: How the Media and the Experts Determine How We See the Rest of the World'. In J. Kreinath (ed.) *The Anthropology of Islam Reader*. London: Routledge, pp. 309-321

## **Week 3 (Lectures 3 & 4)**

### **Lecture 3. Religion, Dress and Fashion**

Dr Safet HadžiMuhamedović

Does clothing make a human? Why does it matter what we wear? And, why are clothes often imbued with religious meaning? In this lecture, we suggest that clothes sometimes constitute a part of our understanding of religious duties, practices, morals and traditions, and question why some sartorial forms continue to be at the forefront of debates on modernity, regulations of women's bodies, as well as the (in)commensurability of 'religious' and 'secular' values. We start from the legal and moral panic over the so-called 'burqinis' in France, but our aim is much wider: to discuss visibility and agency, definitions and redefinitions of citizenship, plurality of religious approaches to dress and fashion, and the political discourses pertaining to them.

### **Key Reading:**

Tarlo, E. (2013) *Visibly Muslim: Fashion, Politics, Faith*. Oxford: Berg [Read: Introduction].

McBrien, J. (2010) 'Mukadas's Struggle: Veils and Modernity in Kyrgyzstan'. In Osella, Filippo and Benjamin Soares (eds.) *Islam, Politics, Anthropology*. Oxford: Wiley- Blackwell, pp. 121-137

### **Further Reading:**

Minganti Karlsson, P. (2013) 'Burqinis, Bikinis and Bodies: Encounters in Public Pools in Italy and Sweden'. In E. Tarlo and A. Moors (eds.), *Islamic Fashion and Anti- Fashion: New Perspectives from Europe and North America*. London: Bloomsbury, pp. 33-54

- Tarlo, E. and A. Moors (2013) 'Introduction: Islamic Fashion and Anti-Fashion: New Perspectives from Europe and North America'. In E. Tarlo and A. Moors (eds.) *Islamic Fashion and Anti-Fashion: New Perspectives from Europe and North America*. London: Bloomsbury, pp. 1-31
- Bowen, J. R. (2011) 'How the French State Justifies Controlling Muslim Bodies: From Harm-Based to Values-Based Reasoning'. *Social Research*, 78(2), pp. 325-348
- Michelman, S. (1998) 'Breaking Habits: Fashion and Identity of Women Religious'. *Fashion Theory*, 2(2), 165-192.
- Klassen, P. (2004) 'The Robes of Womanhood: Dress and Authenticity among African American Methodist Women in the Nineteenth Century'. *Religion and American Culture: A Journal of Interpretation*, 14(1), 39-82.
- Keenan, W. (1999) 'From Friars to Fornicators: The Eroticization of Sacred Dress'. *Fashion Theory*, 3(4), 389-409.
- Silverman, E. A. (2013) *Cultural History of Jewish Dress*. London: Berg.
- Hume, L. (2013) *The Religious Life of Dress: Global Fashion and Faith*. London: Bloomsbury [Read: Introduction].

#### **Lecture 4. Religion, Materiality and the Senses**

Dr Safet HadžiMuhamedović

Scriptures and prayers are often recited, chanted, sung – even danced to or mixed with water and imbibed – establishing sensory resonances with ritual, place, community and the divine. Melodies are an inherent part of religious performance. Poetry too continues to be intimately related to religious experience, sometimes building on centuries of prolific production. In this interactive lecture, you will be discussing the worlds of love, sexuality, loss and hope, as expressed in examples as historically and spatially varied as Sufi poetry, Bedouin lyric poetry, Balkan epics and contemporary American slam poetry. At the same time, we will speak to the recent 'affective turn' in anthropology and the possibilities of anthropological research beyond the conventional ethnographic genre.

#### **Key Reading:**

- Cooper, B. M. (1999) 'The Strength in the Song: Muslim Personhood, Audible Capital, and Hausa Women's Performance of the Hajj'. *Social Text* 60: 87-109.
- HadžiMuhamedović, S. (2021) 'My Grandmother Drank the Qur'an: Liquid Readings and Permeable Bodies in Bosnia'. *CounterText* 7(1): 73-89.

#### **Further Reading:**

- Haeri, N. (2020) *Say What Your Longing Heart Desires: Women, Prayer and Poetry in Iran*. Stanford, CA: Stanford University Press. [excerpts]
- Abu-Lughod, L. (1986) Excerpts 'Guest and Daughter' (pp. 1-35) and 'The Poetry of Personal Life' (pp. 171-185). In L. Abu-Lughod's *Veiled Sentiments: Honor and Poetry in a Bedouin Society*. Berkeley: University of California Press
- Marsden, M. (2007) 'Love and Elopement in Northern Pakistan'. *Journal of the Royal Anthropological Institute* N.S., 13, 91-108
- Shannon, Jonathan H. (2003) 'Sultans of Spin: Syrian Sacred Music on the World Stage'. *American Anthropologist*, 105(2), 266-277
- Abu-Lughod, Lila (1985) 'Honor and the Sentiments of Loss in a Bedouin Society'. *American Ethnologist*, 12(2), 245-261.

**Suggested extra-curricular activity:** visit to an evensong in one of the chapels in Cambridge.



## **Week 5 (Lectures 5 & 6)**

### **Lecture 5. Violence and the Politics of Religious Identity**

Dr Safet HadžiMuhamedović

Do we need to move beyond 'religion', towards the political systems of power and knowledge, to think about conflicts often represented as religious and intractable (like those in Bosnia, Northern Ireland, Palestine and Israel, South and South East Asia, Cyprus, or Syria)? Religious identity has been used as an analytical tool to describe the forms of 'communal violence' in these spaces. Yet, anthropological insights point to the role of nationalism, as a bid for domination, in fostering violence between 'communities'. In this lecture, we ask: can violence be understood through the anxieties over perceived threats to religious identities? What is the role of religious institutions and their representatives in the contexts of nationalism? Can ethnographies help us respond to the Huntingtonian 'clash of civilisations' geopolitical models?

#### **Key Reading:**

Ghassem-Fachandi, P. (2009) 'The Hyperbolic Vegetarian: Notes on a Fragile Subject in Gujarat'. In J. Borneman and A. Hammoudi (eds) *Being There*. Berkeley: University of California Press, pp. 77-112.

HadžiMuhamedović, S. (2018) 'Syncretic Debris: From Shared Bosnian Saints to the ICTY Courtroom'. *Ethnoscripts* 20(1): 79-109.

#### **Further Reading:**

Metcalfe, B (2021) 'Nationalism, Modernity, and Muslim Identity in India before 1947'. In P. van der Veer and H. Lehmann (eds) *Nation and Religion*. Princeton: Princeton University Press, pp. 129-143.

HadžiMuhamedović, S (2018) *Waiting for Elijah: Time and Encounter in a Bosnian Landscape*. Oxford: Berghahn.

Nandy A. (1988) 'The Politics of Secularism and the Recovery of Religious Tolerance'. *Alternatives* 13(2): 177-194.

Blom Hansen, T. (1996) 'Recuperating Masculinity: Hindu Nationalism, Violence and the Exorcism of the Muslim 'Other''. *Critique of Anthropology* 16(2): 137-172.

Halilovich, H. (2013) *Places of Pain: Popular Memory and Trans-local Identities in Bosnian War-torn Communities*. Oxford: Berghahn

Bastin, R (2009) 'Sri Lankan Civil Society and Its Fanatics'. *Social Analysis* 53(1): 123-40.

Bertrand, J. (2002) 'Legacies of the Authoritarian Past: Religious Violence in Indonesia's Moluccan Islands'. *Pacific Affairs* 75 (1): 57-85.

### **Lecture 6. In-distinctions: Syncretism, Proximity and Sharing**

Dr Safet HadžiMuhamedović

This lecture considers material, historical, conceptual, and emotional proximities as they appear in different religious lifeworlds. Through a close reading of several theoretical and ethnographic texts, we ask whether syncretism, proximity, mixture, and hybridity might be useful analytical concepts for the study of religion, ritual and sacred places. If so, (how) can we conceptualise boundaries around religious identities? In order to tackle these questions, we turn to ethnographic discussions of shared pilgrimage sites, ontological encounters, syncretic cosmologies, rituals and everyday practices.

#### **Key Reading:**

Shaw, R. and C. Stewart (2005 [1994]) 'Introduction: Problematizing Syncretism'. In R. Shaw and C. Stewart (eds.) *Syncretism/Anti-Syncretism: The Politics of Religious Synthesis*. London: Routledge, pp. 1-12

Bowman, G. (2012) 'Identification and Identity Formations around Shared Shrines in West Bank Palestine and Western Macedonia'. In D. Albera and M. Couroucli (eds.) *Sharing Sacred Spaces in the Mediterranean: Christians, Muslims, and Jews at Shrines and Sanctuaries*. Bloomington: Indiana University Press, pp. 10-28

**Further Reading:**

Poujeau, A. (2012) 'Sharing the *Baraka* of Saints: Pluridenominational Visits to the Christian Monasteries in Syria'. In D. Albera and M. Couroucli (eds.) *Sharing Sacred Spaces in the Mediterranean: Christians, Muslims, and Jews at Shrines and Sanctuaries*. Bloomington: Indiana University Press, pp. 202-218

Bowman, G. (2012) 'Introduction: Sharing the Sacra'. In G. Bowmann (ed.) *Sharing the Sacra. The Politics and Pragmatics of Inter-communal Relations around Holy Places*. Oxford: Berghahn Books, pp. 1-9

Levy, A (2003) 'Notes on Jewish-Muslim Relationships: Revisiting the Vanishing Moroccan Jewish Community'. *Cultural Anthropology* 18(3): 365- 397.

Couroucli, M. (2012) 'Sharing Sacred Places – A Mediterranean Tradition'. In D. Albera and M. Couroucli (eds.) *Sharing Sacred Spaces in the Mediterranean: Christians, Muslims, and Jews at Shrines and Sanctuaries*. Bloomington: Indiana University Press, pp. 1-9

Fontein, J. (2011) 'Graves, Ruins, and Belonging: Towards an Anthropology of Proximity'. *Journal of the Royal Anthropological Institute (N.S.)* 17, 706-727

**To watch in your spare time:**

Tone Bringa (1993) *We Are All Neighbours*. Granada TV. 52' <https://raifilm.org.uk/films/we-are-all-neighbours/>

Manoël Pénicaud (2017) *Durbali Sultan Baba*. 7'04'' <https://youtu.be/9viJwIDkoP0>

**Extra-curricular activity:** guided visit to the Shared Sacred Landscapes exhibition of anthropological photography

**Theme 2: Experience, Materiality and Relationality**

**Week 7 (Lectures 7 & 8)**

***Lecture 7. Muslim Sexual and Gender Diversity***

Dr Safet HadžiMuhamedović

From the Orientalist fantasies of sexualised harems to the lingering discourses of violent masculinity and pan-religious oppression of women, depictions of gender in Muslim contexts continue to be fraught with generalisations and misrepresentations. We first propose that these and other depictions need to be better situated in their historical and ideological contexts. Secondly, we look at a variety of recent critiques, including those 'from within' as in the case of Muslim feminist writing.

To prepare, you will also watch two short pieces – Shirin Neshat's video installation *Turbulent* and Suheir Hammad's poetry performance *Not Your Erotic, Not Your Exotic*.

Our main goal, however, is to reconceptualise gender and sexuality in Muslim contexts, by moving beyond binary and heteronormative representations towards situated pluralities in different areas of the world. Such forms, we will demonstrate, transgress not only the male/female matrix, but also unsettle the global circulation of alternative gender and sexual expressions such as LGBTIQ+. The readings reveal a rich history of Muslim gender and sexual variance, as related to specific spaces, empires, migrations and religious syncretism, but also the dynamics of contemporary practices, debates and forms of resistance.

**Key Reading:**

- Graham, S. (2004) 'It's Like One of Those Puzzles: Conceptualising Gender Among Bugis'. *Journal of Gender Studies* 13(2), pp. 107-116
- Hamzić, V. (2015) *Sexual and Gender Diversity in the Muslim World: History, Law and Vernacular Knowledge*. London: I.B. Tauris. [Read the excerpt from Chapter 5].
- Marsden, M. (2007) 'All-Male Sonic Gatherings, Islamic Reform, and Masculinity in Northern Pakistan'. *American Ethnologist* 34(3), pp. 473-490

**Further Reading:**

- Wadud, A. (2006) *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld (Read: 'What's in a Name?' pp. 14-54)
- Marranci, G. (2008) 'The Dynamics of Gender in Islam'. In M. Gabriele's *The Anthropology of Islam*. Oxford: Berg, pp. 117-138
- Mahmood, S. (2001) 'Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival'. *Cultural Anthropology* 16(2), pp. 202-236
- Abu-Lughod, L. (2011) 'Seductions of the "Honor Crime"'. *Differences* 22(1), pp. 17-63
- Inhorn, M. C. (2006) "'The Worms are Weak": Male Infertility and Patriarchal Paradoxes in Egypt'. In L. Ouzgane (ed.) *Islamic Masculinities*. London: Zed Books, 217-237
- Boellstroff, T. (2005) 'Between Religion and Desire: Being Muslim and Gay in Indonesia'. *American Anthropologist* 107(4), pp. 575-585
- Blackwood, E. (2008) Transnational Discourses and Circuits of Queer Knowledge in Indonesia. *GLQ: A Journal of Lesbian and Gay Studies*, 14(4), pp. 481-507
- Habib, Samra (2014) *Just Me and Allah: A Queer Muslim Photo Project*. Access at <http://queermuslimproject.tumblr.com>

**To watch:**

- Neshat, Shirin (1998) *Turbulent* (video installation). Accessed at: <https://youtu.be/VCAssCuOGls>
- Hammad, Suheir - 'Not Your Erotic, Not Your Exotic' (spoken word). Accessed at: <https://youtu.be/xarc5PFkfw>

**Extra-curricular activity: film and discussion**

This week, we will watch a documentary film on sexuality, gender and Islam. Either: Sharma, Parvez (2007) *A Jihad for Love* (documentary film). **OR** Huang, Kathy (2011) *Tales of the Waria* (documentary film). The screening will be followed by discussion.

**Lecture 8. Relativism, Perspectivism and Ontology**

Dr Safet HadžiMuhamedović

In this lecture, we examine ethnographic case studies that confront the reader with the reality of ontological alterity. What do we do when encountering difference that confuses our conceptual ordering of the world? What are we to make of profound religious difference, and the ontological claims they appear to be founded upon? By examining the work of Cruikshank on Athapaskan and Tlingit animate glaciers, Viveiros de Castro on 'Amazonian Perspectivism', Martin Holbraad on Cuban divination and Meigs on rituals of gender segregation and male pregnancy among the Hua of Papua New Guinea, we consider how social scientists of religion might attempt to 'take seriously' other worlds (whilst sometimes questioning the paradigm of 'worldviews').

**Key Reading:**

- Henare, A., M. Holbraad and S. Wastell (2007) *Thinking Through Things: Theorising Artefacts Ethnographically*. London: Routledge [Read: Introduction & Holbraad's chapter].
- Cruikshank, J. (2005) *Do Glaciers Listen? Local Knowledge, Colonial Encounters, and Social Imagination*. Vancouver: University of British Columbia Press.

### **Further Reading:**

- Viveiros de Castro, E. (1998) 'Cosmological Deixis and Amerindian Perspectivism'. *Journal of the Royal Anthropological Institute* 4(3): 469-488. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_proquest1634103355](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest1634103355)
- Holbraad, M. and M. A. Pedersen (2017) *The Ontological Turn: An Anthropological Exposition*. Cambridge: Cambridge University Press [Read: Introduction].
- Meigs, A. (1976) 'Male Pregnancy and the Reduction of Sexual Opposition in a New Guinea Highlands Society'. *Ethnology* 15(4): 393-407. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_proquest38369658](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest38369658)

### **Lent Term**

#### **Week 9**

##### **Lecture 9. Religion, Sex and Gender**

Dr Jörg Haustein

Continuing our investigation of religions and the body, we will study religious investments in the gendered and the sexual self. Taking a closer look at debates around FGM and homosexuality, we will discover an interplay of multiple layers of social engagement including religion, that contemporary theory about the sexed body will help us disentangle.

##### **Key Reading:**

- Boddy, Janice (2016) 'The Normal and the Aberrant in Female Genital Cutting: Shifting Paradigms' in *HAU: Journal of Ethnographic Theory* 6 (2): 41–69. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_ucpj10.14318/hau6.2.008](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_ucpj10.14318/hau6.2.008)
- Cheney, Kristen (2013) 'Locating Neocolonialism, "Tradition," and Human Rights in Uganda's "Gay Death Penalty"' in *African Studies Review* 55 (2): 77–95. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_narciseur:oai:repub.eur.nl:66347](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_narciseur:oai:repub.eur.nl:66347)
- Martin, Bernice (2001) 'The Pentecostal Gender Paradox. A Cautionary Tale for the Sociology of Religion,' in *The Blackwell Companion to the Sociology of Religion* ed. By Richard K. Fenn. Oxford: Blackwell, 2001, pp. 52–66. Ebook: [https://idiscover.lib.cam.ac.uk/primo-explore/fulldisplay?docid=44CAM\\_ALMA51621867610003606&vid=44CAM\\_PROD&search\\_scope=SCOP\\_CAM\\_ALL&tab=cam\\_lib\\_coll&lang=en\\_US&context=L](https://idiscover.lib.cam.ac.uk/primo-explore/fulldisplay?docid=44CAM_ALMA51621867610003606&vid=44CAM_PROD&search_scope=SCOP_CAM_ALL&tab=cam_lib_coll&lang=en_US&context=L)

#### **Week 10**

##### **Lecture 10. Possession and Ecstasy**

Dr Jörg Haustein

Possession rituals and spirit management are an essential feature of many religions, and are even recognised as a separate category in the International Classification of Diseases. Using examples from 'traditional religions' to Orthodox Christianity and Pentecostalism, we will study how anthropologists have tried to make sense of the phenomenon and how they increasingly try to make room for the lived reality of spirits in anthropological theory.

##### **Key Reading:**

- Boddy, Janice (1994) 'Spirit Possession Revisited. Beyond Instrumentality' in *Annual Review of Anthropology* 23: 407-434. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/5vn51i/44CAM\\_ALMA51530328500003606](http://idiscover.lib.cam.ac.uk/permalink/f/5vn51i/44CAM_ALMA51530328500003606)
- Csordas, Thomas J. (1990) 'Embodiment as a Paradigm for Anthropology' in *Ethos* 18(1): 5–47. Ejournal: [http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_proquest1307041366](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest1307041366)

Keller, Mary (2002), *The Hammer and the Flute: Women, Power & Spirit Possession*. Baltimore, MD: John Hopkins University Press. Ebook:  
[http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM\\_ALMA51616694250003606](http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51616694250003606)

## **Week 11**

### **Lecture 11. Religion, Politics and the State**

Dr Jörg Haustein

The implicit norm for 'modern' societies is to be politically secular, i.e. to separate the spheres of religion and politics. But this norm comes with a specific European history (and surprising exceptions), and it is not easily applied to many societies in the modern world. Looking at examples from Africa as well as political theory, we will query the implicit norms of political secularism and arrive at new understandings of the interplay of religion and politics.

#### **Key Reading:**

Connolly, W. E. (2006) 'Europe: A Powerful Tradition,' in *Powers of the Secular Modern: Talal Asad and His Interlocutors*, ed. by David Scott and Charles Hirschkind. Stanford, California: Stanford University Press. pp. 75–92. Ebook:

[http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA51581279820003606](http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51581279820003606)

Marshall, R. (1995) "'God is Not a Democrat": Pentecostalism and Democratisation in Nigeria,' in *The Christian Churches and the Democratisation of Africa* ed. by Paul Gifford. Leiden: Brill, pp. 239–260. Scan: <https://www.vle.cam.ac.uk/mod/resource/view.php?id=12126071>

Wariboko, N. (2014) *Nigerian Pentecostalism*. Rochester, NY: University of Rochester Press, esp. ch. 11. Ebook:

[http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA51553709550003606](http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51553709550003606)

## **Week 12**

### **Lecture 12. Matter and Media**

Dr Jörg Haustein

It is a truism to note that all religious practice is material, but an important observation nonetheless. Matter mediates religious indication to the transcendent, and rises beyond the mundane in the process. From symbology to the 'material turn' we will probe the toolkit of anthropological theory for understanding religious engagement of the material world, including the ambivalent realm of audio-visual representation.

#### **Key Reading:**

Bräunlein, P. J. (2016) 'Thinking Religion Through Things: Reflections on the Material Turn in the Scientific Study of Religion's'. *Method & Theory in the Study of Religion*, 28(4-5): 365–399.

Ejournal:

[http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_crossref10.1163/15700682-12341364](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_crossref10.1163/15700682-12341364)

Pype, K. (2012) *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York: Berghahn Books. Ebook: <https://ebookcentral.proquest.com/lib/cam-trial/detail.action?docID=982086&query=Making+of+the+Pentecostal+Melodrama>

Meyer, B. (2010) 'Aesthetics of Persuasion. Global Christianity and Pentecostalism's Sensational Forms'. *South Atlantic Quarterly*, 109(4), 741–763. Ejournal:

[http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN\\_narcisvu:oai:research.vu.nl:publications/3eafc893-786a-421c-aa9c-086d45e5309b](http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_narcisvu:oai:research.vu.nl:publications/3eafc893-786a-421c-aa9c-086d45e5309b)

### **Theme 3: Authority, Modernity and Control**

#### **Week 13**

##### **Lecture 13. Religion, Modernity and Secularism**

Professor Esra Özyürek

Can we bridge the binary of choice and oppression? Does it hold under ethnographic scrutiny? In this lecture, we return to the relationship between secularism and modernity. The so-called 'resurgence of religions' since the late 1970s has questioned the sustainability of secular paradigms. We ask whether this 'resurgence' indicates the de-privatization of religious practice, thus politically challenging the tenets of liberal secularism. Does the secularisation thesis, resting on a particular concept of modernity, require rethinking to avoid further religious dispute? Do people live against – or otherwise to – the menu of obligation and choice on offer by liberal secularism?

##### **Key Reading:**

Mahmood, S. (2009) 'Religious Reason and Secular Affect: An Incommensurable Divide?'. *Critical Inquiry* 35(4): 836-862

Asad, T. (2003) *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford University Press (Read excerpt: 'Secularism, Nation-State, Religion', pp. 181-201).

##### **Further Reading:**

Hirschkind, C. (2012) 'Beyond Secular and Religious: An Intellectual Genealogy of Tahrir Square'. *American Ethnologist* 39(1): 49-53

Turam, B. (2007) *Between Islam and the State: The Politics of Engagement*. Stanford: Stanford University Press (Read Chapter 1: 'The Politics of Engagement: First Encounters with the Non-defiant', pp. 17-36)

Najambadi, A. (2000) '(Un)Veiling Feminism'. *Social Text*, 18, 29-46

Asad, T. (2006) 'French Secularism and the "Islamic Veil Affair"'. *The Hedgehog Review, Spring & Summer* 06: 93-106.

#### **Week 14**

##### **Lecture 14. Science and Religion**

Professor Esra Özyürek

Tied to the hegemony of anthropological atheism is the status of science as an authorizing method of experimental-logical thought. Anthropologists of religion have long insisted that religious conceptions and practices are incommensurable with the aims and methods of science, such that comparison is impossible. In this lecture, we delve into the so-called 'rationality debates' within anthropology and ask whether the anthropology of religion has generated any insights that might prove useful to the anthropology of science. Furthermore, do cognitive anthropologists have the upper hand in discussing such questions of rationality and human minds? Have recent cognitive studies of religion and ritual shed light on this set of problems? Is research into evolutionary biology and cognitive psychology inimical to the aims of social anthropology?

##### **Key Reading:**

Atran, S. (2005) *In Gods We Trust: The Evolutionary Landscape of Religion*. Oxford: Oxford University Press.

Latour, B. (2009) 'Will Non-humans Be Saved? An Argument in Ecotheology'. *Journal of the Royal Anthropological Institute*, 15(3), 459-75.

##### **Further Reading:**

Davison, A. (2018) 'Christian Systematic Theology and Life Elsewhere in the Universe: A Study in Suitability'. *Theology and Science*, 16(4), 447-461.

- Tambiah, S. J. (1990) *Magic, Science, Religion, and the Scope of Rationality*. Cambridge: Cambridge University Press.
- Guessom, N. (2009) *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*. London: I.B. Tauris.

## **Week 15**

### **Lecture 15. Religion, Race, Language and Nation**

Professor Esra Özyürek

The study of race, religion, language, and nation are all products of the modern world. They share a mutual genealogy, meaning the categories of religion and language are always racialized. Is it even possible to get out of this framework?

#### **Key Reading:**

- Brubaker, R. (2012) 'Religion and Nationalism: Four Approaches'. *Nations and Nationalism*, 18(1), 2-20.
- Marvyn, C. and D. W. Ingle (1996) 'Blood Sacrifice and the Nation: Revisiting Civil Religion'. *Journal of the American Academy of Religion*, 64(4), 767-780.

#### **Further Reading:**

- Van der Veer, P., & Lehmann, H. (eds.) (1999) *Nation and Religion: Perspectives on Europe and Asia*. Princeton, NJ: Princeton University Press.
- Zubrzycki, G. (2006) *The Crosses of Auschwitz: Nationalism and Religion in Post-Communist Poland*. Chicago, IL: University of Chicago Press.
- Vial, T. (2016) *Modern Religion, Modern Race*. Oxford: Oxford University Press.
- Fitzgerald, T. (2000) *The Ideology of Religious Studies*. Oxford: Oxford University Press.
- Peel, J. D. Y. (2015) *Christianity, Islam, and the Orisha Religion*. Berkeley: University of California Press.

## **Week 16**

### **Lecture 16. Religious Fundamentalism**

Professor Esra Özyürek

Religious fundamentalists and their critics suggest that they take believers back in time to a nostalgic moment of beginning. They also promote a direct reading of the fundamental texts. If no one can go back in time, how do we understand and contextualize this desire to go back in time? Furthermore, is an interpretation free reading of any text possible?

#### **Key Reading:**

- Harding, S. (2000) *The Book of Jerry Falwell: Fundamentalist Language and Politics*. Princeton: Princeton University Press. [Read: Part I. pp. 31-83]
- Antoun, R. T. (2016 [1989]) *Muslim Preacher in the Modern World: A Jordanian Case Study in Comparative Perspective*. Princeton: Princeton University Press. [Read Chapters 7 and 9]

#### **Further Reading:**

- Stadler, N. (2009) *Yeshiva Fundamentalism: Piety, Gender, and Resistance in the Ultra-Orthodox World*. New York: New York University Press.
- Hunsberger, B. (1995) 'Religion and Prejudice: The Role of Religious Fundamentalism, Quest, and Right-Wing Authoritarianism'. *Social Issues*, 51(2), 113-129. Elink:[https://doi-org.ezp.lib.cam.ac.uk/10.1111/j.1540-4560.1995.tb01326.x](https://doi.org.ezp.lib.cam.ac.uk/10.1111/j.1540-4560.1995.tb01326.x)
- Arjomand, S. A. (1994) 'Fundamentalism, Religious Nationalism, or Populism?'. *Contemporary Sociology*, 23(5), 671-5.

Westermeyer, W. H. (2021) 'Freedom over Fear: Fundamentalist Populism and the Challenge of COVID-19'. *Open Anthropological Research*, 1, 116-128. Link: [10.1515/opan-2020-0106](https://doi.org/10.1515/opan-2020-0106)



## PAPER A7 - STUDYING WORLD RELIGIONS: HISTORY, COMPARISON, DIALOGUE

Paper Coordinator: Dr Jörg Hausteine

### Supplementary Regulation

This paper will introduce students to the comparative study of religions and guide their scholarly engagement with at least two major religious traditions of their choice.

### Aims

1. to provide an historical and theoretical orientation for understanding the concept of 'world religions'.
2. to explore how Islam, Judaism, Christianity, Hinduism, and Buddhism have engaged with globalisation, colonialism, and scholarship since the nineteenth century.
3. to trace the influence of Perennialism and inter-religious engagements that have shaped the concept of 'religion' since the nineteenth century.
4. to show how academic scholarship has contributed to shaping and problematizing the very idea of 'world religions'.

### Learning Outcomes

- students will be able to demonstrate and apply the necessary foundational knowledge and epistemological competencies for the critical study of global religious traditions
- students will acquire in-depth knowledge of at least two religious traditions among Hinduism, Buddhism, Islam, Judaism, and World Christianity.
- students will be able to offer intellectual reflection on their own perspective on inter-religious dialogue and the study of religions.
- students will be able to engage critically introductory textbooks to religious traditions.

### Prescribed Texts

There are no prescribed texts for this paper.

### Supervisions

Supervisions will be arranged by the Paper Coordinator and may take place in any term.

### Form and Conduct of Examination

The examination will consist of the submission of two essays, each focused on one religious tradition and not more than 3,000 words in length.

The first essay will analyse in critical comparison two introductions to one religious tradition from different historical times, chosen from a list of works provided by the paper co-ordinator. The second essay will address aspects of doctrinal or ritual plurality and unity within another religious tradition, based on an essay question selected from a list provided by the lecturer for the chosen religious tradition. Students are expected to attend all seminar sessions for the two religious traditions they choose for their essays.

### Essay 1 – Sample questions

- Compare and contrast David S. Margoliouth, *Mohammedanism* (London, 1911) with Daniel Brown, *A New Introduction to Islam* (Chichester, 2017).
- Compare and contrast Robins, *History of Christian Missions* (Edinburgh 1915) with Adrian Hastings, *A World History of Christianity* (Cambridge, 1999).
- Compare and contrast Monier Monier-Williams, *Brahmanism and Hinduism* (New York, 1891) and Hillary Rodrigues, *Introducing Hinduism* (New York, 2006).
- Compare and contrast Eugene Burnouf, *Introduction to the History of Indian Buddhism* (Chicago, 2015, orig. 1844) with John Strong, *Buddhisms: An Introduction* (London, 2015).

- Compare and contrast Leo Baeck, *The Essence of Judaism* (Frankfurt am Main, 1936, orig. 1905), with Melanie Wright, *Understanding Judaism* (Cambridge, 2003).

### Essay 2 – Sample questions

- How adequate is it to speak of Islam in the singular, given its diversity of sects, legal schools, and religious practices?
- Is Sufism a form of ‘mysticism’?
- How central are Vedic socio-religious imaginations to a Hindu’s self-identity?
- What types of scriptural motifs have been, or can be, resourced to represent Hinduism as a universalist, egalitarian, and socially engaged religious tradition?
- The making of World Christianity is a form of Western Imperialism. Discuss.
- What are the achievements and shortcomings of the ecumenical movement?
- Did the Buddha teach a religious way of life?
- Is it more accurate to talk about ‘Buddhisms’ than ‘Buddhism’?
- Is Judaism a religion?
- Discuss the relation between shared texts and competing interpretations in Judaism.

### Sample Lecture Topics

1. Introduction I: Insiders vs. Outsiders? Positionality, Neutrality, and the study of religions
2. Introduction II: What is the problem of ‘religion’?
3. Scholarship I: The emergence of religious studies from theology
4. Scholarship II: Islam and European Orientalism from Enlightenment to Renan
5. Scholarship III: Philology and the canonisation of sacred texts from the East
6. Scholarship IV: The emergence of Jewish Studies
7. Globalisation I: Christian missions and indigenous religions
8. Globalisation II: Colonialism and Reformist Brahmins
9. Globalisation III: Colonial rule and Islamic reform
10. Globalisation IV: The rise of global Jewish identity
11. Dialogue I: Perennialism and Indian religions
12. Dialogue II: Sufism and the globalisation of mysticism
13. Dialogue III: Judaism, Christianity, and ‘the other within’
14. Dialogue IV: Christian theologies of religions
15. Conclusion I: The problem of comparativism
16. Conclusion II: The study of world religions today

### Teaching

The lectures are designed to give students an initial orientation over the critical study of religions, drawing on a global history of the idea of ‘world religions’. The paper also includes seminars, which unpack essential themes with regard to a particular religion, based on the discussion of foundational readings. These will be offered in sets of three seminars each for Judaism, Islam, Hinduism, Buddhism, and World Christianity. Students attend six of these, three for each of the two religions they choose to focus their essays on.

### Sample Bibliography

- Asad, T. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore, MD, 1993.
- Baker, Cynthia. *Jew*. New Brunswick, 2017.
- Boyarin, Daniel. *Judaism: The Genealogy of a Modern Notion*. New Brunswick, 2019.
- Brown, D. *A New Introduction to Islam*. Oxford, 2017.
- Chidester, D. *Christianity: A Global History*. London, 2000.
- Chidester, D. *Empire of Religion: Imperialism & Comparative Religion*. Chicago, IL, 2014.

- Connolly, P. *Approaches to the Study of Religion*. London, 1999.
- De Lange, N. *An Introduction to Judaism*. Cambridge, 2000.
- Demiri, Lejla (ed.). *A Common Word: texts and reflections*. Cambridge, 2010.
- Denny, F. *An Introduction to Islam*. London, 2015.
- Deutsch, Yaacov, *Judaism in Christian Eyes: Ethnographic Descriptions of Jews and Judaism in Early Modern Europe*. New York, 2012.
- Esack, Farid. *Qur'an, Liberation and Pluralism*. Oxford, 1998.
- Fitzgerald, T. *The Ideology of Religious Studies*, Oxford, Oxford University Press, 2000.
- Gethin, R. *The Foundations of Buddhism*. Oxford, 1998.
- Hallaq, Wael. *Sharia: Theory, Practice, Transformations*. Cambridge, 2009.
- Harvey, P. *An Introduction to Buddhism: Teachings, History and Practices*. Second Edition. Cambridge, 2013.
- Harvey, P. *An Introduction to Buddhism*. Cambridge 1990.
- Heck, Paul. *Common Ground: Islam, Christianity and Religious Pluralism*. Georgetown, 2009.
- Heschel, Susannah. *Abraham Geiger and the Jewish Jesus*. Chicago, 1997.
- King, R. *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. London, 1999.
- Kippenberg, H. G. *Discovering Religious History in the Modern Age*. Princeton, NJ, 2002.
- Lewis, T. (ed.) *Buddhists: Understanding Buddhism Through the Lives of Practitioners*. Malden, MA, 2014.
- Lipner, Julius J. *Hindus: their religious beliefs and practices*. 2<sup>nd</sup> ed London, 2010.
- Llewellyn, J. *Defining Hinduism: a reader*, London, 2005.
- Masuzawa, T. *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago, IL, 2005.
- McCutcheon, R. T. *Critics, Not Caretakers: Redescribing the Public Study of Religion*. New York, 2001.
- McCutcheon, R. T. *The Discipline of Religion: Structure, Meaning, Rhetoric*. London, 2003.
- McCutcheon, R.T. *The Insider/Outsider Problem in the Study of Religion: A Reader*. London, 1999.
- Murata, Sachiko, and Chittick, William C. *The Vision of Islam*. London and New York, 1996.
- Orsi, R. A. *The Cambridge Companion to Religious Studies*. Cambridge, 2012.
- Pals, D. *Seven Theories of Religion*. Oxford, 1996.
- Ramadan, T. *Radical Reform: Islamic Ethics and Liberation*. Oxford, 2008.
- Saddhatissa, H. *Buddhist Ethics*. London, 1970.
- Smart, Ninian, and Thakur, S. *Ethical and Political Dilemmas of Modern India*. London, 1993.
- Smith, Wilfred Cantwell. *The Meaning and End of Religion*. New York, 1962.
- Stanley, B. *Christianity in the Twentieth Century: A World History*. Princeton, NJ, 2018.
- Stanley, B. *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*. Leicester, 1990.
- Stanley, B. *The World Missionary Conference, Edinburgh 1910*. Grand Rapids, MI, 2009.
- Strong, J. *Buddhisms: An Introduction*. London, 2015.
- Taylor, Mark (ed.), *Critical Terms for Religious Studies*. Chicago, 1998.
- Waardenburg, J. (ed.). *Muslim Perceptions of Other Religions*. New York, 1999.
- Waardenburg, J. *Classical Approaches to the Study of Religion: Aims, Methods and Theories of Research*. Berlin, 1999.
- Waines, D. *An Introduction to Islam*. Cambridge, 1995.
- Walls, A. *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. New York, 2002.
- Walls, A. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. New York, 1996.
- Wiese, Christian. *Challenging Colonial Discourse: Jewish Studies and Protestant Theology in Wilhelmine Germany*. Leiden, 2005.
- Winter, T. *The Cambridge Companion to Classical Islamic Theology*. Cambridge 2008.
- Melanie Wright, *Understanding Judaism*. Cambridge, 2003.

Wynne, A. *Buddhism: An Introduction*. London, 2014.

## **PAPER A8 - PHILOSOPHY OF RELIGION**

**Paper Coordinator:** Professor Douglas Hedley

### **Supplementary Regulation**

This course aims to introduce first year undergraduates to the major interconnected problems for language, knowledge and being which arise at the intersection between philosophy and theology, through a close study of canonical sources and themes.

### **Prescribed Texts**

There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of Full Easter Term.

### **Aims and Objectives**

This paper is designed to introduce techniques of engagement in critical analysis of primary sources, and to help students gain skills in the identification and understanding of fundamental problems associated with the study of philosophy of religion, arising from the sources and themes being studied. The paper's aims include helping students to understand and evaluate current scholarship, as well as debates concerning the main issues of philosophy of religion.

As a result of taking this course, students will learn to:

- evaluate central questions in philosophy of religion
- gain understanding of primary sources within the canon of the Western tradition of philosophy of religion
- examine principal ideas and frameworks which underpin current scholarly debates in the field
- assess sources from a range of metaphysical and religious traditions, and explore how they fit together
- develop transferable skills of analysis of texts, critical reasoning, synthesis, and communication

### **Form and Conduct of Examination**

The paper will be assessed by a three hour examination.

### **Teaching**

The course will be taught by a combination of sixteen lectures by a range of subject specialists, and will be variously convened by Professor Pickstock, Professor Hedley and Dr Allen; as well as six supervisions organised by your Director of Studies. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms at the Faculty of Divinity, West Road. The lectures are designed to introduce the major themes of the course and explore their implications, and will refer to the recommended texts and certain additional related texts.

## **PAPER A9 – ETHICS**

**Paper Coordinator:** Dr Ferdia Stone-Davis

### **Supplementary Regulation**

The paper will study questions concerning the nature and form of goodness and moral judgment in the Western intellectual tradition with special regard to the ways in which these topics relate to the nature and existence of God.

### **Core Texts**

The core texts for this paper are as follows:

- Plato, *Republic*, Book I and Book VII
- Aristotle, *Nicomachean Ethics*, Book I and Book VII
- Augustine, *On the Free Choice of the Will*
- Aquinas, *Summa Theologiae*, I-II, Questions 1-5
- Shaftesbury, *Characteristics of Men, Manners, Morals, Times*
- Hume, *Enquiries Concerning Human Understanding & The Principles of Morals*
- Kant, *Critique of Practical Reason*
- Murdoch, *The Sovereignty of Good*

In addition to the items listed under Background Reading (Section 2.2) and Course Summary (Section 3), a reading list of core texts with accompanying literature will be available in the Faculty Office and online before the beginning of the Michaelmas Term.

### **Course Aims**

This course aims to introduce students to ancient and contemporary debates concerning the nature of the good (axiology) and the right (deontology) as these have arisen in the Western philosophical and theological traditions. This paper is considered to be an excellent partner for Paper B10 and a useful preparation for Paper C11 and the MPhil in Philosophy of Religion. The paper is designed to introduce techniques of engagement in critical analysis of primary sources and to help students in the identification and understanding of fundamental problems associated with the study of meta-ethics. The paper's aims include helping students to understand and evaluate current scholarship and debates concerning the main issues in meta-ethics concerning the nature of the Good.

### **Learning Outcomes**

As a result of taking this course, students should attain the following objectives:

- (i) knowledge of central questions in meta-ethics, especially concerning the Good; familiarity with primary sources within the field; and principal ideas and frameworks which underpin current scholarly debates concerning the Good
- (ii) the ability to identify major problems in the study of meta-ethics; evaluate the complex nature of primary sources, and appraise the various implications which arise for the field
- (iii) the ability to distinguish and critically assess conflicting interpretations within secondary literature; the development of generic transferable skills of analysis, critical reasoning, synthesis and communication.

### **Form and Conduct of Examination**

The paper will be assessed by a three hour examination.

### **Course Delivery**

The course will be taught by a combination of sixteen lectures and about six supervisions. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms (times to be announced) at the Faculty of Divinity. The lectures are aimed to introduce the major themes of the course, explore their implications, and refer to the curriculum of recommended texts. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related texts.

## **Lectures and Classes**

### Michaelmas Term

Lecture 1	Plato I	Ethics and Faith: A Platonic Introduction
Lecture 2	Plato II	Goodness Beyond Being
Lecture 3	Aristotle I	The Character of Virtue
Lecture 4	Aristotle II	Contemplating Divine Goodness
Lecture 5	Augustine I	<i>Volo Ergo Sum</i>
Lecture 6	Augustine II	Desiring Good, Desiring God
Lecture 7	Aquinas I	Participating in Divine Goodness
Lecture 8	Aquinas II	First Principles and Final Ends

### Lent Term

Lecture 9	Shaftesbury I	Passions and Platonism
Lecture 10	Shaftesbury II	Sense and Sentimentality
Lecture 11	Hume I	The Humean Condition
Lecture 12	Hume II	Human and Divine Feeling
Lecture 13	Kant I	From Goodness to Rightness
Lecture 14	Kant II	Duty and Divinity
Lecture 15	Murdoch I	From the Fire to the Sun
Lecture 16	Murdoch II	The Sovereignty of Go(o)d

### Easter Term

Revision classes will be scheduled shortly before the beginning of the Easter Term.

## **Supervisions**

Supervisions will be arranged by your Director of Studies and can take place during either the Michaelmas Term or the Lent Term.