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**Religion G8830: Colloquium on Comparative Religion  
Spring, 2018**

**“WORLD RELIGIONS”: IDEA, DISPLAY, INSTITUTION**

Wednesdays 2:10-4:00 in Room 101, 80 Claremont. At the end there will be a mini-conference based on student term papers for the course—complete with the conference dinner, of course.

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**Bulletin description:**

This course explores the creation, maintenance, and performance of the dominant rubric in the field of Religious Studies--the concept “world religions.” It also asks about the creation of the "isms" that sustain it: Since when? By whom? How contested?

**Course rationale:**

The Religion Department’s approach to the comparative study of religion currently focuses on five zones of inquiry. This course is different, directing its attention to the framework that is often taken to be foundational for the field of Religious Studies and in some sense “pre-comparative”—what is usually called “world religions.” This concept is especially prevalent in the writing of textbooks and the fashioning of other instructional media; it figures importantly in common English speech, as well. Our purpose is to understand how this came to be so, and to investigate major issues that attend the rubric “world religions.” Among them are:

- What counts as having “world” status?
- Is the concept “religion” globally generalizable? (Or locally?)
- What efforts of border maintenance are required to isolate and sustain the entities that qualify as “religions” under this schema?
- How does the East/West dichotomy play in (the “Orientalist” question)?
- What are the relations between academic categorization and institutionalization on the one hand and other public representations of “world religions” on the other?
- How does the digitization of knowledge alter the production of “world religions”?

## **Course description:**

The course proceeds in three overall units.

(1) We begin with a study for the Parliament of the World's Religions, held at the Columbian Exhibition at Chicago in 1893, because it is so often regarded as one of the great annunciatory moments for the field. A number of the 19<sup>th</sup>-century European "founding fathers" were invited or present, as was Swami Vivekananda, who has been at least as significant as any of them for the development of the field as a global idea. The WPR's American location not only relates to the course's own location in obvious ways; it also serves as a basis for asking whether scholarship on the history of the field (e.g., that of Tomoko Masuzawa) may have been more Eurocentric than it should have been. In addition, the WPR serves to introduce students to each of the aspects of the course featured in its subtitle: the conceptual content of the idea "world religions" and problems classically associated with it (e.g., Barrows, Clarke, Ellinwood); the element of display involved (continuing forward to millennial events in 2000 and the ongoing meetings of the organization that claims the WPR as its direct ancestor; and the institutional aspect (organizations who contributed delegates; the special role of the University of Chicago in the framing of the academic field that would be known as Religious Studies; and funding institutions related to both of these, and beyond).

(2) In the second part of the course we investigate the consolidation/invention of the conceptual entities that comprise "world religions," as well as debates about just how many of them they are, and by what principle of accounting. To exemplify the production of "isms" that are said to comprise the world religions, we investigate the conceptual origins of Hinduism, Buddhism, Confucianism, and the Judeo-Christian Tradition. Others are in the wings.

(3) In the third part of the course we turn to several academic institutions in the United States that have played significant roles in the production and maintenance (to use the industrial metaphor that is now typical) of "world religions." Again, the list cannot be exhaustive, but by anyone's standard it would have to include Chicago and Harvard. Columbia belongs there too, arguably, at least in relation to the larger complex of which it is a part, and we tip our hat to our neighbor, the Interfaith Center of New York, before concluding.

The course includes a "halftime" workshop (February 21) enabling students to discuss various materials they might use if they were to teach a "world religions" course, as a number of veterans of this course have, in fact, done. The final meeting of the course is structured as a mini-conference in which students make brief oral presentations on their seminar papers and discuss those that others have written.

## **Course requirements:**

\* Careful preparation for, faithful attendance at, and lively participation in all seminar meetings. Each seminar will typically be introduced by a member of the seminar.

\* Each participant will submit a weekly posting of some 500-600 words in response to the assigned reading—due on Monday of each week at noon. The coordinator will review these and meet with JSH at some point on Tuesday (let's exchange emails) in preparation for Wednesday's seminar.

\* A seminar paper (due for common reading at midnight on Sunday April 29) and a class presentation introducing it in the course mini-conference on May 2. A prospectus and advance bibliography are due on March 7, before the spring break. Please come and talk with me as you begin to think about this project. Please keep in mind—and I will try to, as well—that I'm going to have to be out of the country for two weeks starting March 3.

**Required reading, available at BookCulture:**

Richard Seager, *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893* (Bloomington, Indiana University Press, 1995 [paperback 2009]).

Tomoko Masuzawa, *The Invention of World Religions* (Chicago: University of Chicago Press, 2005).

**The following required texts are available by other means:**

Eric J. Ziolkowski, ed., *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions* (Atlanta: Scholars Press, 1993; subsequently, Oxford University Press) has been scanned to Canvas.

Wilfred Cantwell Smith, *The Meaning and End of Religion* (New York: Macmillan, 1963; subsequently Anchor Books, Augsburg Press). This book is now print-on-demand from Augsburg, but is also available from Amazon. com, Abebooks, etc.

In general, see Canvas: Files.

**Other closely relevant books:**

Philip C. Almond, *The British Discovery of Buddhism* (Cambridge: Cambridge University Press, 1988). This book has been scanned to the Files & Resources section of Canvas.

Urs App, *The Birth of Orientalism* (Philadelphia: University of Pennsylvania Press, 2010). [Ebook available]

Timothy Fitzgerald, *The Ideology of Religious Studies* (New York: Oxford University Press, 2000). [Ebook available]

Ronald Inden, *Imagining India* (Oxford: Basil Blackwell, 1990). [Ebook available]

Jason Ananda Josephson, *The Invention of Religion in Japan* (Chicago: University of Chicago Press, 2012).

Richard King, *Orientalism and Religion: Postcolonial Theory, India, and 'The Mystic East'* (New York: Routledge, 1999). [Ebook available]

Donald S. Lopez, Jr., ed., *Curators of the Buddha: The Study of Buddhism under Colonialism* (Chicago: University of Chicago Press, 1995).

Kimberley Patton and Benjamin Ray, eds., *A Magic Still Dwells: Comparative Religion in a Postmodern Age* (Berkeley: University of California Press, 2000). [Ebook available]

Ninian Smart, ed., *Atlas of the World's Religions* (Oxford: Oxford University Press, 1999), front matter and introductory sections on "Religion Today" and "The Historical Geography of Religion," pp. 8-31.

Guy G. Stroumsa, *A New Science: The Discovery of Religion in the Age of Reason* (Cambridge: Harvard University Press, 2010).

### **Library:**

In addition to the titles listed above, you will also find the following on reserve at Butler (in order of their appearance in the syllabus):

P. J. Marshall, *The British Discovery of Hinduism in the Eighteenth Century* (Cambridge: Cambridge University Press, 1970).

S. N. Balagangadhara, *'The Heathen in His Blindness...': Asia, the West, and the Dynamic of Religion* (Leiden: E. J. Brill, 1994).

Mircea Eliade, *Patterns in Comparative Religion* (New York: Sheed and Ward, 1958; a translation of *Traité d'histoire des religions*, 1949).

Portions of each of these books are also available in the e-reserves section of Canvas, along with a number of other materials, or marked as to their online links.

## COURSE SYLLABUS

**January 17. Introduction to the course.**

### *Part I: The Founding of 'World Religions'*

**January 24. 1893: Chicago and the theatre of world religions.**

*Coordinator: Matt Hinson*

Richard Seager, *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893* (Bloomington, Indiana University Press, 1995 [paperback 2009]), entire.

John Henry Barrows, *The World's Parliament of Religions: An Illustrated and Popular Story of the World's First Parliament of Religions, held in Chicago in connection with the Columbian Exposition of 1893* (Chicago: The Parliament Publishing Co., 1893), front matter including table of contents, pp. i-xxiv. [Ebook available: Smithsonian Collections Online]

[Browse] "World's Columbian Exposition of 1893," with selected images, at <http://columbus.gl.iit.edu>.

### *Supplementary:*

John P. Burris, *Exhibiting Religion: Colonialism and Spectacle at International Expositions, 1851-1893* (Charlottesville: University Press of Virginia, 2001), especially pp. 86-178.

Peter H. Hoffenberg, *An Empire on Display: English, Indian, and Australian Exhibitions from the Crystal Palace to the Great War* (Berkeley: University of California Press, 2001). [Ebook available]

Richard H. Seager, "The Two Parliaments, the 1893 Original and the Centennial of 1993: A Historian's View," in Wayne Teasdale and George F. Cairns, eds., *The Community of Religions: Voices and Images of the Parliament of the World's Religions* (New York: Continuum, 1996).

**January 31. The Chicago Parliament (II) and the University of Chicago**

*Coordinator: Kit Hermanson*

Eric J. Ziolkowski, ed., *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions* (Atlanta: Scholars Press, 1993; subsequently, Oxford University Press), introduction and Parts I-II, pp. 1-162.

Tony Bennett, *The Birth of the Museum: History, Theory, Politics* (London: Routledge, 1995), chapter 2, “The Exhibitionary Complex,” pp. 59-88.

*Swami Vivekananda's Addresses at World's Parliament of Religions, Chicago, 1893* (Calcutta: Advaita Ashrama, 1993), entire (55 pp.). A digitally accessible version is: <http://www.swamivivekanandaquotes.org/2013/11/swami-vivekananda-quotes-from.html>. It contains links to the “Response to Welcome” (9/11/1893), his “Paper on Hinduism” (9/19/1893), and his address at the final session (9/27, 1893) as recorded in his *Complete Works*. A recorded version of the first two speeches is available at <https://www.youtube.com/watch?v=d6aHYAwJi3c>. You will note slight variations from the printed edition, but only slight.

### ***Supplementary:***

Swami Vivekananda, *From Colombo to Almora: being a record of Swami Vivekananda's return to India after his mission to the West* (Madras: The Brahmavadin Press, 1904). Includes reports of his lectures and replies to addresses. [Ebook available: Hathi Trust]

James Edward Ketelaar, *Of Heretics and Martyrs in Meiji Japan: Buddhism and its Persecution* (Princeton: Princeton University Press, 1990, Chapter 4 (“The Reconvening of Babel: Eastern Buddhism and the 1893 World's Parliament of Religions”), pp. 136-173.

Ursula King, “Rediscovering Women's Voices at the World's Parliament of Religions,” in Ziolkowski, ed., *A Museum of Faiths*, Part III, pp. 325-343.

Richard Hughes Seager, ed., *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893* (La Salle, IL: Open Court, 1993).

## **February 7. Comparative religion and its “founding fathers”**

*Coordinator: Emily Churchill*

Tomoko Masuzawa, *The Invention of World Religions* (Chicago: University of Chicago Press, 2005), introduction and chapters 1-4, pp. 1-146.

James Freeman Clarke, *Ten Great Religions: An Essay in Comparative Theology* (Boston: James R. Osborn and Co., 1875), title page, contents, and chapter 1

(“Introduction – Ethnic and Catholic Religions”), pp. 1-31. The first six chapters are based on articles that appeared in *The Atlantic Monthly* in 1868. [Ebook available.]

Cornelius Petrus Tiele, “Religions,” *Encyclopaedia Britannica*, 9th edition, vol. 20 (1886), pp. 370-384. [Ebook available: Hathi Trust]

David Chidester, *Savage Systems: Colonialism and Comparative Religion in Southern Africa* (Charlottesville: University of Virginia Press, 1996), preface and chapter 1, pp. xi-xviii and 1-29. [Ebook available]

***Supplementary:***

Eric J. Sharpe, *Comparative Religion: A History* (London: Duckworth and New York: Open Court, 1975), chapters 1-2, 4, 6, pp. 1-46, 72-96, 119-143. If time permits, a scanning of the intervening and following chapters will obviously also be beneficial.

Timothy Fitzgerald, *The Ideology of Religious Studies* (New York: Oxford University Press, 2000), chapters 1-2, pp. 3-53. [Ebook available]

Daniel Vaca, “‘Great Religions’ as Peacemaker: What Unitarian Infighting Did for Comparative Religion,” *History of Religions* 53:2 (2013), pp. 115-150. Accessible through JSTOR: <http://www.JSTOR.org/stable/10.1086/673182>.

Tomoko Masuzawa, “The Question of Universality: Counting the ‘World Religions’ in the 19th century,” Second Annual Robert C. Lester Lecture on the Study of Religion, University of Colorado at Boulder, March 16, 2000, pp. 7-29.

Guy G. Stroumsa, *A New Science: The Discovery of Religion in the Age of Reason* (Cambridge: Harvard University Press, 2010).

Guy G. Stroumsa, “John Spencer and the Roots of Idolatry,” *History of Religions* 41:1 (2001), pp. 1-23. [JSTOR]

Peter Harrison, *‘Religion’ and the Religions in the English Enlightenment* (Cambridge: Cambridge University Press, 1990), especially chapter 5, “From Sacred History to Natural History,” pp. 130-172.

David A. Pailin, *Attitudes to Other Religions: Comparative Religion in Seventeenth- and Eighteenth-Century Britain* (Manchester: Manchester University Press, 1984).

George Foot Moore, *History of Religions* (New York: Charles Scribner's Sons, 1913).

Peter van der Veer, *Imperial Encounters: Religion and Modernity in India and Britain* (Princeton: Princeton University Press, 2001), chapter 5: "Monumental Texts: Orientalism and the Critical Edition of India's National Heritage," pp. 106-133.

Nathan J. Ristuccia, "Eastern Religions and the West: The Making of an Image," *History of Religions* 53:2 (2013), pp. 170-204. [JSTOR]

## **February 14. Friedrich Max Müller**

*Coordinator: Rohini Shukla*

Masuzawa, *The Invention of World Religions* chapters 5-8, pp. 147-308.

F. Max Muller, *Chips from a German Workshop*, vol. 1: Essays on the Science of Religion (New York: Charles Scribner, 1869; reprint, Chico, CA: Scholars Press, 1985), preface, pp. vii-xxxiii. [Ebook available: Hathi Trust]

F. Max Muller, ed., *Sacred Books of the East*, vol. 1, "Preface to the Sacred Books of the East" (Oxford: Clarendon Press, 1879), pp. ix-xlvi. [Ebook available: Project Gutenberg Online Catalogue]

M. Winternitz, *A General Index to the Names and Subject-Matter of the Sacred Books of the East* [constituting volume 50 of the SBE], introductory materials (including a preface by A. A. Macdonell, an introduction by Winternitz, and a list of the 49 volumes of the SBE), pp. vi-xvi. [Ebook available: Hathi Trust]

Donald Wiebe, *The Politics of Religious Studies: The Continuing Conflict with Theology in the Academy* (New York: St. Martin's Press, 1999), chapter 2, pp. 9-30 [on Max Muller].

### ***Supplementary:***

F. Max Muller, *Introduction to the Science of Religion* (London: Longmans, Green, 1873; reprinted 1882, 1899). [Ebook available: Hathi Trust]

Norman J. Girardot, "Max Müller's *Sacred Books* and the Nineteenth-Century Production of the Comparative Science of Religions," *History of Religions* 41:3 (2002), pp. 213-250. [JSTOR]

Tomoko Masuzawa, *In Search of Dreamtime* (Chicago: University of Chicago Press, 1993), pp. 58-75 [on Max Muller].

Richard King, *Orientalism and Religion: Postcolonial Theory, India, and 'The Mystic East'* (New York: Routledge, 1999), chapters 2-4, pp. 35-95. [Ebook available]

**February 21. UNDER CONSTRUCTION: Workshop on textbook and classroom resources**

*Coordinator: Leif Bergerud*

***Common reading:***

Katherine K. Young, "World Religions: A Category in the Making?" in Michel Despland and Gerard Vallee, eds., *Religion in History: The Word, the Idea, the Reality* (Waterloo, Ont.: Wilfred Laurier University Press, 1992), pp. 111-130. [Ebook available]

Mark MacWilliams et al., "Religion/s Between Covers: Dilemmas of the World Religions Textbook," *Religious Studies Review* 31:1-2 (2005), pp. 1-36. [Electronic copy available]

Mark Juergensmeyer, ed., *The Oxford Handbook of Global Religions* (New York: Oxford University Press, 2006), "Thinking Globally about Religion," pp. 3-12. <http://juergensmeyer.org/thinking-globally-about-religion/>

Jeffrey J. Kripal, *Comparing Religions* (Oxford: Wiley-Blackwell, 2014), pp. vii-40, 397-399. [Ebook available]

Jack Miles, gen. ed., *The Norton Anthology of World Religions*, vol. 1 (New York: W. W. Norton, 2015), "General Introduction," pp. 1-49.

***In addition:*** Each member of the seminar submits a 1-2 page review of a textbook or other resource covering the "world religions" terrain. Our emphasis will be contemporary, but major works from the past are also possible subjects.

***Please note:*** It can be very instructive to browse at Butler, Union, and elsewhere to get a quick sense of what's out there now (or almost now) and what's been there before. I especially recommend the classifications BL80-BL80.2 and, in the Dewey system, 209.

***Part II: 'Ism'ization***

## February 28. Inventing and disputing Hinduism

*Coordinator: Emily Churchill*

Will Sweetman, "Hinduism," in Rachel Dwyer, ed., *Keywords in South Asian Studies* (London: School of Oriental and African Studies, 2005). This article appears in a web-based format and is accessible at: <http://sweetman.orcon.net.nz/research.htm>. Alternately, <https://www.soas.ac.uk/south-asia-institute/keywords/file24805.pdf>.

David Lorenzen, "Who Invented Hinduism?," *Comparative Studies in Society and History* 41:4 (1999), pp. 630-659. [JSTOR]

John Stratton Hawley, "Naming Hinduism," *The Wilson Quarterly* 15:3 (summer 1991), pp. 20-34. [JSTOR, etc.]

Wendy Doniger, "Hinduism by Any Other Name," *The Wilson Quarterly* 15:3 (summer 1991), pp. 35-41. [JSTOR, etc.]

Heinrich von Stietencron, "Religious Configurations in Pre-Muslim India and the Modern Concept of Hinduism," in Vasudha Dalmia and H. von Stietencron, eds., *Representing Hinduism: The Construction of Religious Traditions and National Identity* (New Delhi: Sage, 1995), pp. 51-81.

P. J. Marshall, *The British Discovery of Hinduism in the Eighteenth Century* (Cambridge: Cambridge University Press, 1970), introduction and chapter 1 (John Zephaniah Holwell, chapters on 'The Religious Tenets of the Gentoos'), pp. 1-106.

S. N. Balagangadhara, *'The Heathen in His Blindness...': Asia, the West, and the Dynamic of Religion* (Leiden: E. J. Brill, 1994), introduction, chapter 7, chapter 12, and references (pp. 1-10, 223-262, 501-516). Important sections of the book that are not included in this listing are as follows: the concluding sections of chapters 8 and 9, chapter 10, and chapter 11:3-4.

Rajiv Malhotra, "The Position of Hinduism in America's Higher Education," [www.infinityfoundation.com/ECITHinduismframe.htm](http://www.infinityfoundation.com/ECITHinduismframe.htm), downloaded December 4, 2000 and available online.

### ***Supplementary:***

Ronald Inden, *Imagining India* (Oxford: Basil Blackwell, 1990), chapter 3, pp. 85-130. [Ebook available]

Richard King, *Orientalism and Religion: Postcolonial Theory, India, and 'The Mystic East'* (New York: Routledge, 1999), chapters 2-5, pp. 35-118. [Ebook available]

J. E. Llewellyn, ed., *Defining Hinduism: A Reader* ((New York: Routledge, 2005).

Will Sweetman, *Mapping Hinduism: 'Hinduism' and the Study of Indian Religions, 1600-1776* (Halle: Verlag der Franckeschen Stiftungen zu Halle, 2003).

J. J. Clarke, *Oriental Enlightenment: The Encounter Between Asian and Western Thought* (London: Routledge, 1997), chapter 4, "Passage to India: The Age of Romanticism," pp. 54-70. [Ebook available]

Annie Besant et al., *Sanatana Dharma: An Elementary Text-Book of Hindu Religion and Ethics* (Benares: Central Hindu College, 1910). Available in the Burke Library, Union Theological Seminary. [Ebook available:ATLA]

Dean Accardi, "Making a Saint Hindu: Lal Ded, Orientalism, and Kashmir's Religious Part." Paper delivered to the American Academy of Religion, San Diego, November 23, 2014.

Peter Flügel, "The Invention of Jainism: A Short History of Jaina Studies," *International Journal of Jaina Studies* 1:1 (August, 2005). <http://www.soas.ac.uk/ijjs/index.html>

Some reactions to Balagangadhara's book are collected in *Cultural Dynamics* 8:2 (1996) [Ejournal: Sage], especially:

Editorial introduction, pp. 115-118;

Vivek Dhareshwar, "The Trial of Pagans," pp. 119-136;

Philip C. Almond, "'The Heathen in his Blindness'?" pp. 137-145;

David A. Pailin, "'I Cannot Tell How All the Lands Shall Worship...': A Response to S. N. Balagangadhara's Study of the Understanding of 'Religion'," pp. 171-187.

"Who Speaks for Hinduism?" Thematic issue of the *Journal of the American Academy of Religion* 68:4 (2000). [Ejournal ATLA]

J. S. Hawley, ed., *Defamation/Anti/Defamation: Hindus in Dialogue with the Western Academy*, 2002, containing papers presented at the annual meeting of the

American Academy of Religion, Denver, November 17, 2001. <http://www.barnard.edu/religion/defamation>.

Balagandadhara et al., *Rethinking Religion in India* (a five-year project):  
<http://www.rethinkingreligion.org/>  
<http://rethinkingreligion.wordpress.com/rri-2008/intro>  
<http://www.rethinkingreligion.org/UserFiles/file/Report%20Rethinking%20Religion%20in%20India%20I%20-%203.pdf>

Penumala Pratap Kumar, *Methods and Theories in the Study of Religions: Perspectives from the Study of Hinduism and other Indian Religions* (New Delhi: Black and White, 2005).

**March 7. Seminar paper proposals are due.**

**[Mar. 12-16. Spring break]**

**March 21. SNOW DAY**

**March 28. The discovery/invention of Buddhism**

*Coordinator: Gaurika Mehta*

Donald S. Lopez, Jr., ed., *Curators of the Buddha: The Study of Buddhism under Colonialism* (Chicago: University of Chicago Press, 1995), introduction, pp. 1-29.

Charles Hallisey, "Roads Taken and Not Taken in the Study of Theravada Buddhism," in Lopez, ed., *Curators of the Buddha*, pp. 31-61.

Philip C. Almond, *The British Discovery of Buddhism* (Cambridge: Cambridge University Press, 1988), chapter 3, "The Buddha – from Myth to History" (pp. 54-79).

***Supplementary:***

Donald S. Lopez, ed., *Strange Tales of an Oriental Idol: An Anthology of Early European Portrayals of the Buddha* (Chicago: University of Chicago Press, 2016).

King, *Orientalism and Religion*, chapter 7, pp. 143-160.

Philip C. Almond, *The British Discovery of Buddhism* (Cambridge: Cambridge University Press, 1988).

Stephen Batchelor, *The Awakening of the West: The Encounter of Buddhism and Western Culture* (Berkeley: Parallax Press, 1994), chapters 11, 14, and 15 (on the Jesuits, Burnouf, and Schopenhauer), pp. 161-183 and 227-271.

Clarke, *Oriental Enlightenment*, chapter 5, “Buddhist Passions: the Nineteenth Century,” pp. 71-92. [Ebook available]

Fitzgerald, *The Ideology of Religious Studies*, chapter 6, pp. 121-133, on Ambedkar. [Ebook available]

Thomas A. Tweed, *The American Encounter with Buddhism, 1844-1912: Victorian Culture and the Limits of Dissent* (Chapel Hill: University of North Carolina Press, 1992 [with a preface added for the paperback edition, 2000]).

Ketelaar, *Of Heretics and Martyrs in Meiji Japan*, chapter 5 (“The Making of a History: Buddhism and Historicism in Meiji Japan”), pp. 174-212.

**April 4. Europe rethinking Islam March 28. Europe rethinking Islam**

*Coordinator: Sal Maksut*

Alexander Bevilacqua, *The Republic of Arabic Letters: Islam and the European Enlightenment* (Cambridge: Harvard University Press, 2018), introduction and chapter 3. [The author will send us a .pdf.]

William Muir, *Mahomet and Islam: A Sketch of the Prophet's Life from Original Sources and a Brief Outline of his Religion* (London: The Religious Tract Society, 1887; reprinted Whitefish, MT: Kessinger, 2006), pp. 1-83. <http://hdl.handle.net/2027/njp.32101064795857>

William Muir, *The Life of Moḥammad from Original Sources*, rev. ed. (Edinburgh: John Grant, 1912 [1st ed., 1861], pp. i-ii (Preface) and i-xxxv (from chapter 1 of the Introduction). <http://hdl.handle.net/2027/njp.32101056877820>

(Review Masuzawa, *The Invention of World Religions*, chapter 6.)

**April 11. Judaism and the birth of the Judeo-Christian Tradition**

*Coordinator: Sarah Hedgecock*

Leora Batnitzky, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought* (Princeton: Princeton University Press, 2011), pp. 1-31.

Barbara Kirschenblatt-Gimblett, “Exhibiting Jews,” in *Destination Culture* (Berkeley: University of California Press, 1998), pp. 79-128. [Ebook available]

Mark Silk, *Spiritual Politics* (New York: Simon & Schuster, 1988), chapter 4, “A New Creed,” pp. 40-53.

J. Terry Todd, “The Temple of Religion and the Politics of Religious Pluralism,” in Courtney Bender and Pamela Klassen, eds., *After Pluralism* (New York: Columbia University Press, 2010), pp. 201-222.

Deborah Dash Moore, “Jewish GIs and the Creation of the Judeo-Christian Tradition,” *Religion and American Culture* 8 (winter 1998). pp. 31-53. [JSTOR]

***Supplementary:***

Daniel Boyarin, “A Genealogy for Judaism” (the Bampton Lectures in America, 2015, partially available in audio form at <https://biblicalstudiesonline.wordpress.com/tag/a-genealogy-for-judaism/>).

Michael L. Satlow, *Creating Judaism: History, Tradition, Practice* (New York: Columbia University Press, 2006), pp. 1-21, 250-296. [Ebook available]

Will Herberg, *Protestant, Catholic, Jew: An Essay in American Religious Sociology* (Garden City, NY: Doubleday, 1955).

Kevin M. Schultz, *Tri-Faith America: How Catholics and Jews Held Postwar America to its Protestant Promise* (New York: Oxford University Press, 2011). [Ebook available]

***Part III: America again: cities, schools, and the institutionalization of “world religions”***

**April 18. The Chicago school.**

*Coordinator: Quinn Clark*

By “the Chicago school,” a designation that could certainly be disputed, I mean especially Joachim Wach, Mircea Eliade, Joseph Kitagawa, Jonathan Z. Smith, and Wendy Doniger. Of course, the presence at Chicago of a host of other witnesses also bears on the formation of this “school,” if we may call it such, and there are more recent eminences as well, among them Martha Nussbaum, Bruce Lincoln, Hugh Urban, and

Jeffrey Kripal. We will focus on four “moments”: foundations (see Cherry, below), Mircea Eliade and his encyclopedia, Wendy Doniger, and Jeffrey Kripal.

Conrad Cherry, *Hurrying Toward Zion: Universities, Divinity Schools, and American Protestantism* (Bloomington: Indiana University Press, 1995, introduction, pp. 1-25, 54-86.

Mircea Eliade, *Patterns in Comparative Religion* (New York: Sheed and Ward, 1958; a translation of *Traité d'histoire des religions*, 1949). Scan the book's organization and sample a section or two that interest you.

<https://archive.org/details/mircea-eliade-patterns-in-comparative-religion>. Or: <https://books.google.com/books?id=KxliotWdzXIC&printsec=frontcover#v=onepage&q&f=false>

Mircea Eliade, editor in chief, *The Encyclopedia of Religion* (New York: Macmillan, 1987), especially the preface by Eliade and the forward by Joseph Kitagawa, vol. 1, pp. ix-xvi.

Peter Byrne, “The Theory of Religion and Method in the Study of Religion in the *Encyclopedia of Religion*,” *Religious Studies* 24:1 (1988), pp. 3-10. Other aspects of the *Encyclopedia of Religion* are reviewed on pp. 14-64 of the same volume. [JSTOR, etc.]

Lindsay Jones, ed., “Preface to the Second Edition,” and other front matter, *The Encyclopedia of Religion*, 2<sup>nd</sup> edition (Detroit: Macmillan Reference, 2005), pp. v-xviii. [Ebook available]

Wendy Doniger [O’Flaherty], *Women, Androgynes, and Other Mythical Beasts* (Chicago: University of Chicago Press, 1980), introduction, pp. 3-14.

Wendy Doniger, *The Implied Spider: Politics and Theology in Myth* (New York: Columbia University Press, 1998), chapter 5, pp. 109-135. [Ebook available]

Jeffrey J. Kripal, “Questions Toward a New Comparativism: A Personal Response to Tomoko Masuzawa’s *The Invention of World Religions*,” Ohio State University, April 7, 2008.

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### ***Supplementary:***

Jonathan Z. Smith, “Acknowledgments: Morphology and History in Mircea Eliade’s *Patterns in Comparative Religion*, Part I, The Work and its Contents” and Part 2: The Texture of the Work, *History of Religions* 39:4 (2000), 315-351.

Joseph M. Kitagawa, "Mircea Eliade (1907-1986)," *Encyclopedia of Religion*, 1<sup>st</sup> ed., vol. 5, pp. 85-90.

Jeffrey J. Kripal, "Being Blake: Antinomian Thought, Counterculture, and the Art of the History of Religions," in Laurie L. Patton and David L. Haberman, eds., *Notes from a Mandala : Essays in the History of Indian Religions in Honor of Wendy Doniger* (Newark: University of Delaware Press, 2009), pp. 113-149.

Jeffrey J. Kripal, *The Serpent's Gift: Gnostic Reflections on the Study of Religion* (Chicago: University of Chicago Press, 2007), Chapter 3: "Comparative Mystics," pp. 90-120, 197-203. [Ebook available]

Joachim Wach, *The Comparative Study of Religions* (New York: Columbia University Press, 1958), preface, introduction (by Joseph Kitagawa), and chapter 1, pp. ix-xlvi and 2-26.

Jon R. Stone, *The Craft of Religious Studies* (New York: Palgrave, 2000), essays by Wendy Doniger and Martin Marty, pp. 36-51 and 151-174.

Martin E. Marty and R. Scott Appleby, eds., *Fundamentalisms Observed* (Chicago: University of Chicago Press, 1991), contents and introduction ("The Fundamentalism Project: A User's Guide"), pp. v-xiii.

Martin E. Marty and R. Scott Appleby, *The Glory and the Power: The Fundamentalist Challenge to the Modern World* (Boston: Beacon Press, 1992), acknowledgements, introduction, and chapter 1, pp. vii-viii and 1-35.

#### **April 25. Wilfred Cantwell Smith and the Harvard legacy**

*Coordinator: Kripanand Komanapalli*

Wilfred Cantwell Smith, *The Meaning and End of Religion* (New York: Mentor Books, 1964), entire (pp. 1-181 plus those remarkable notes).

Talal Asad, "Reading a Modern Classic: W. C. Smith's *The Meaning and End of Religion*," *History of Religions* 40:3 (2001), pp. 205-220. [JSTOR]

William R. Darrow, "The Harvard Way in the Study of Religion," *Harvard Theological Review* 81:2, pp. 215-234, especially the concluding section. [http://www.jstor.org/stable/1509554?pq-origsite=summon&seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/1509554?pq-origsite=summon&seq=1#page_scan_tab_contents).

Kenneth W. Morgan, "The Establishment of the Center," *Bulletin of the Center for the Study of World Religions* (summer, 1977), pp. 2-14.

Diana L. Eck and the Pluralism Project: <http://www.pluralism.org>.

Note especially the online-accessible version of *World Religions in Boston*, since it is an explicit link between the overarching themes of our course and the goals of the Pluralism Project, and the relatively new component called “The Case Study Initiative: Teaching Pluralism.”

***Supplementary:***

Lucia Hulsether, “The Grammar of Racism: Religious Pluralism and the Birth of the Interdisciplines,” *Journal of the American Academy of Religion* 86:1 (2018), 1-41.

Wilfred Cantwell Smith, “Comparative Religion: Whither--and Why,” in Mircea Eliade and Joseph Kitagawa, eds., *The History of Religions: Essays in Methodology* (Chicago: University of Chicago Press, 1959), pp. 31-58; reprinted in Willard Oxtoby, ed., *Religious Diversity: Essays by Wilfred Cantwell Smith* (New York: Harper & Row, 1976), pp. 138-157

Diana L. Eck, “Dialogue and Method: Reconstructing the Study of Religion,” in Kimberley Patton and Benjamin Ray, eds., *A Magic Still Dwells: Comparative Religion in a Postmodern Age* (Berkeley: University of California Press, 2000), pp. 131-149. [Ebook available]

Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993), introduction and chapter 1 (“Religion as an Anthropological Category”), pp. 1-54.

John B. Carman and Kathryn Dodgson, *Community and Colloquy: The Center for the Study of World Religions, 1958-2003* (Cambridge: Center for the Study of World Religions, Harvard Divinity School, 2006).

**May 2.            Doing world religions in New York**

*Coordinator: Jack Hawley*

**(a)            Is there a “Columbia school”?**

Horace Friess, “The Department of Religion,” in [no author,] *A History of the Faculty of Philosophy, Columbia University* (New York: Columbia University Press, 1957), pp. 146-167.

Mark C. Taylor, ed., *Critical Terms for Religious Studies* (Chicago: University of Chicago Press, 1998), “Introduction,” pp. 1-20. [Ebook available: Credo Academic Core]

Courtney Bender and Pamela E. Klassen, eds., *After Pluralism: Reimagining Religious Engagement* (New York: Columbia University Press, 2010), “Introduction: Habits of Pluralism,” pp. 1-28.

The Zones: <http://www.columbia.edu/cu/religion/grad-prgm-pages/grad-handbook/main-pages/part6/index.html>.

**(b) *The Interfaith Center of New York (ICNY)*:** <http://interfaithcenter.org>.

Focus on the ICNY/ NEH/Union-sponsored summer seminar offered in 2017, intended mainly for high school teachers: <http://religiousworldsnyc.org/about-page/institute>. Please study the overall design of the seminar, but pay special attention to Unit 1: World Religions and Religious Worlds (<http://religiousworldsnyc.org/about-page/daily-schedule-readings-and-assignments>).

Henry Goldschmidt with Matt Weiner, “From World Religions to Lived Religion: Towards a Pedagogy of Civic Engagement in Secondary School Religious Studies Curricula,” in Vincent Biondo and Andrew Fiala, eds., *Religious Pluralism and Education* (New York: Routledge, 2013).

***Supplementary:***

(a) Union Theological Seminary

Paul Tillich, *Christianity and the Encounter of the World Religions* (New York: Columbia University Press, 1963), chapter 4: “Christianity Judging Itself in the Light of Its Encounter with the World Religions,” pp. 77-97. These are the Bampton Lectures delivered at Columbia in 1961.

(b) Asian Humanities and Neo-Confucianism

Heyman Center for the Humanities, Columbia University, *Asia in the Core Curriculum* (New York: Heyman Center for the Humanities, Columbia University, 2000), especially pp. 9-31, which include comments by Wm. Theodore de Bary, Ainslie T. Embree, and John D. Rosenberg.

Lionel M. Jensen, *Manufacturing Confucianism: Chinese Traditions and Universal Civilization* (Durham, NC: Duke University Press, 1997), introduction (“Confucius, Kongzi, and the Modern Imagination”), pp. 1-28, and interlude (“The Meaning and End of Confucianism—A Meditation on Conceptual Dependence”), pp. 135-147. [Ebook available]

(c) Postcolonial and Cultural Studies

Edward W. Said, *Orientalism* (New York: Vintage, 1979; revised edition, 1994). Consider especially, perhaps, “Modern Anglo-French Orientalism in Fullst Flower,” pp. 255-284, and the afterword (pp. 329-352) written for the 1994 edition.

**May 4.** Seminar papers due on Canvas: Discussion Board.

**May 9.** Course mini-conference, 3:00-7:00, followed by dinner.

\* \* \*

**General Reference** (apart from the required texts for the course)

Urs App, *The Birth of Orientalism*. Philadelphia: University of Pennsylvania Press, 2010.

Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993).

Walter H. Capps, *Religious Studies: The Making of a Discipline* (Minneapolis: Fortress Press, 1995), chapter 6, pp. 267-330.

David Chidester, *Savage Systems: Colonialism and Comparative Religion in Southern Africa* (Charlottesville: University of Virginia Press, 1996).

Wendy Doniger, consulting editor, *Merriam-Webster's Encyclopedia of World Religions* (Springfield, MA: Merriam-Webster, 1999). This volume, prepared under the aegis of the *Encyclopedia Britannica*, is also the point of origination for a number of recent emendations of and additions to the Britannica's database in the Religion domain. These are visible at: <http://www.eb.com>.

Norman J. Girardot, *The Victorian Translation of China: James Legge's Oriental Pilgrimage* (Berkeley: University of California Press, 2002).

Lynn Hunt, Margaret C. Jacob, and Wijnand Mijndhardt, *The Book that Changed Europe: Picart & Bernard's Religious Ceremonies of the World*. Cambridge: Harvard University Press, 2010.

Louis Henry Jordan, *Comparative Religion: Its Genesis and Growth* (Edinburgh: T. and T. Clark, 1905; subsequently Scholars Press, 1986).

Hendrik Kraemer, *World Cultures and World Religions: The Coming Dialogue* (Philadelphia: Westminster, 1960).

Bruce B. Lawrence, *Shahrastani on the Indian Religions* (The Hague: Mouton, 1976).

Life Magazine, *The World's Great Religions* (New York: Time Incorporated, 1957).

Russell T. McCutcheon, *Manufacturing Religion: The Discourse of Sui Generis Religion and the Politics of Nostalgia* (New York: Oxford University Press, 1997).

Brent Nongbri, *Before Religion: A History of a Modern Concept* (New Haven: Yale University Press, 2013).

Maurice Olender, *The Languages of Paradise: Race, Religion, and Philology in the Nineteenth Century*. Translated by Arthur Goldhammer. Cambridge: Harvard University Press, 2008.

Kimberley C. Patton and Benjamin C. Ray, eds., *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (Berkeley: University of California Press, 2000).

Sumathi Ramaswamy, *Terrestrial Lessons: The Conquest of the World as Globe* (Chicago: University of Chicago Press, 2017).

Raymond Schwab, *The Oriental Renaissance: Europe's Discovery of India and the East, 1680-1880* (New York: Columbia University Press, 1984).

Mubad Shah / Saiyid Zu'lfiqar al-Husaini], *Dabistan-i Mazahib*, translated by David Shea and Antony Troyer as *The Dabistan, or School of Manners* (London: Allen, 1843; reprinted 1937, 1973).

Eric J. Sharpe, *Comparative Religion: A History* (London: Duckworth and New York: Open Court, 1975).

Ninian Smart, ed., *Atlas of the World's Religions* (Oxford: Oxford University Press, 1999), front matter and introductory sections on "Religion Today" and "The Historical Geography of Religion," pp. 8-31.

Jonathan Z. Smith, *Imagining Religion: From Babylon to Jonestown* (Chicago: University of Chicago Press, 1982).

Jon R. Stone, *The Craft of Religious Studies* (New York: Palgrave, 2000)

Anna Sun, *Confucianism as a World Religion: Contested Histories and Contemporary Realities* (Princeton: Princeton University Press, 2013).

Arnold Toynbee, *Christianity among the Religions of the World* (New York: Charles Scribner's Sons, 1957).

Jacques Waardenburg, ed., *Classical Approaches to the Study of Religion: Aims, Methods, and Theories of Research* (New York: de Gruyter, 1999).

Steven M. Wasserstrom, *Religion After Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos* (Princeton: Princeton University Press, 1999).

***Afro-Diasporic Religion*** (posing a major question to common “World Religions” formulations)

Kamari Maxine Clarke, *Mapping Yorùbá Networks: Power and Agency in the Making of Transnational Communities* (Durham: Duke University Press, 2004).

Paul C. Johnson, *Diaspora Conversions: Black Carib Religion and the Recovery of Africa* (Berkeley: University of California Press, 2007)

J. Lorand Matory, *Black Atlantic Religion: Tradition, Transnationalism, and Matriarchy in the Afro-Brazilian Candomblé* (Princeton: Princeton University Press, 2005)

Jacob K. Olupona and Terry Rey, eds., *Òrìṣà Devotion as World Religion: The Globalization of Yorùbá Religious Culture* (Madison: University of Wisconsin Press, 2008)