

Religion G6316: World Religions
Fall, 2023, Thursdays 2:10-4:00

WORLD RELIGIONS: Behind the Paradigm



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Bulletin description:

This course explores the creation, maintenance, and performance of the dominant rubric in the field of Religious Studies today—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 at the graduate level 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.” Yet in another sense—to use the Columbia rubric—it constitutes a particular field of transmission: the transmission of a tradition about “religions” that is not always recognized as being itself religious.

Among the issues that will concern us 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 do the East/West and South/North dichotomies play in? (In part—and not just etymologically—this is 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:

(1) We begin with a study for the Parliament of the World’s Religions (PWR), 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 19th-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 PWR’s American location not only relates to the course’s own location in obvious ways. It also serves lays 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 PWR 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 PWR 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, Islam, the Judeo-Christian Tradition, and most recently The Indigenous.

(3) At the end we consider an institution founded around the idea of World Religions—Harvard’s Center for the Study of World Religions—and wonder how it compares to what has been done at Columbia and its neighbor institutions in New York: the Interfaith Center of New York, the Jewish Theological Seminary, and Union Theological Seminary.

(4) The course includes a workshop (10/5) in which we discuss various materials we might use if we ourselves were asked to teach a “world religions” course, as a number of veterans of this course have, in fact, done. At the end there will be a course mini-conference (12/7), in which participants present their work.

(a) This can be a research paper on some aspect of the course—possibly extending to areas on which we have not read and talked about together. If you choose this route, please discuss the topic with me by Friday, October 27, sending me a two-page proposal and draft bibliography.

(b) Or, if you wish, you can make an effort at designing your own World Religions course, providing a 7-8 double-spaced paper explaining why you have structured it as you have. Be sure to say how you envision the group of students with which you would, as the teacher, be working. Be sure along the way to discuss its contents and approach with members (or in some way affiliates) of at least three of the religious groups or traditions involved.

Course requirements and evaluation:

- * Careful preparation for and lively participation in all seminar meetings. Many seminars will be introduced by a member of the seminar. (10% of the course grade)
- * Each participant will submit a weekly posting of some 600 words in response to the assigned reading—due on Tuesday of each week at 11:59 pm. The weekly coordinator reviews these and meets with me at some point on Wednesday in preparation for Thursday’s seminar. (50% of the course grade)
- * Course paper or course design (see #4 above). The written component (30% of the course grade) is due for common reading at midnight on Sunday, 12/3, and a class presentation introducing it follows on December 7. (10% of the course grade)

Required reading, available at Book Culture:

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—Courseworks >Files:

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 Courseworks.

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.

COURSE SYLLABUS

9/7. Introduction to the course:

Part I: The Founding of 'World Religions'

9/14. Chicago and the theatre of world religions

Coordinator:

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).

9/21: Voices, silences, and displays at Chicago

Coordinator:

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.

Michael Ledger-Thomas, "Against Boiled Cabbage." *London Review of Books* February 2, 2023, pp. 17-20. This is a review of Ruth Harris's book, listed below.

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.

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:

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]

Ruth Harris, *Guru to the World: The Life and Legacy of Vivekananda*: Cambridge: The Belknap Press of Harvard University Press, 2022.

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

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, 1983* (La Salle, IL: Open Court, 1993).

9/28. Comparative religion and its “founding fathers”

Coordinator:

Tomoko Masuzawa, *The Invention of World Religions* (Chicago: University of Chicago Press, 2005), introduction and chapters 1-4 and 7, pp. 1-146, 207-256.

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]

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]

Leigh Eric Schmidt, "The Making of Modern 'Mysticism,'" *JAAR* 71:2 (2003), 273-302.

10/5. Friedrich Max Müller

Coordinator:

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:

Stefan Arvidsson, *Aryan Idols: Indo-European Mythology as Ideology and Science*, trans Sonia Wichmann (Chicago: University of Chicago Press, 2006), especially chapter 2, "A Place in the Sun: The Paradigm of Nature Mythology," 63-123.

"Friedrich Max Müller and the Role of Philology in Victorian Thought."
Dedicated of the *Proceedings of the English Goethe Society*, 2016: <https://www.tandfonline.com/toc/ypg20/85/2-3?nav=tocList>: See especially Baijayanti Roy, "Friedrich Max Müller and the Emergence of Identity Politics in India and Germany," pp. 217-228.

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]

David Chidester, "Classify and Conquer: Friedrich Max Müller, Indigenous Religions, and Imperial Comparative Religion," in Jacob K. Olupona, ed., *Beyond Primitivism: Indigenous Religions Traditions and Modernity* (New York: Routledge, 2004), pp. 71-88.

10/12. Workshop on textbook classroom resources

Common reading:

Each member of the seminar submits a two-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. We'll all take a look at what seems to be the best-selling of them all, over a considerable period of time, that being

Mary Pat Fisher, *Living Religions: A Brief Introduction* (Upper Saddle River, NJ: 2009).

Also, browse the following: <https://atla.libguides.com/WOR/world-religions>. And read:

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.

Supplementary:

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/>

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]

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.

10/19. NO CLASS: The Madison South Asia meetings keep me away.

Part II: 'Ism'ization

10/26. Hinduism and Hindutva

Coordinator:

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.

John Zephaniah Holwell, chapters on 'The Religious Tenets of the Gentoos', n P. J. Marshall, *The British Discovery of Hinduism in the Eighteenth Century* (Cambridge: Cambridge University Press, 1970), pp. 45-106. Marshall's introduction is very valuable, but optional as reading.

Vinayak Damodar Savarkar, *Hindutva: Who is a Hindu?* (New Delhi: Bharati Sahitya Sadan, 1989 [originally 1923]), title page - p. 12.

Supplementary:

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>.

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). Other important sections of this book include the concluding sections of chapters 8 and 9, chapter 10, and chapter 11:3-4.

Some reactions to Balagangadhara's book are collected in *Cultural Dynamics* 8:2 (1996) [E-journal: Sage].

Balagangadhara 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>

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

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]

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>

"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>.

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).

Vinayal Chaturvedi, *Hindutva and Violence: V. D. Savarkar and the Politics of History* (Delhi: Permanent Black in association with Ashoka University, 2022).

10/26. Buddhism and the conceptual challenges of China and Japan

Coordinator:

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:

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

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

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

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:

Joseph Walser, “When Did Buddhism Become Anti-Brahmanical? The Case of the Missing Soul,” *JAAR* 86:1 (2018), 94-125.

11/2: Islam and the Judeo-Christian Tradition

Coordinator:

(a.) *Europe faces Islam*

Masuzawa, *The Invention of World Religions*, chapter 6, “Islam, A Semitic Religion., pp. 179-206.

Alexander Bevilacqua, *The Republic of Arabic Letters: Islam and the European Enlightenment* (Cambridge: Harvard University Press, 2018), introduction and chapter 3:

William Muir, *The Life of Mohammad 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>

Supplementary:

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>

Alexander Bevilacqua and Jan Loop, “The Qur’an in Comparison and the Birth of ‘scriptures’,” *Journal of Qur’anic Studies* 20:3 (2018), 149-174.

(b.) *The Judeo-Christian tradition*

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]

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:

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

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]

11/9: Indigeneity as a World Religion

Vine Deloria, Jr., *God is Red; A Native View of Religion* (Wheat Ridge, CO: Flucrum Publishing, 2003), chapters 3-4 and 15-17, pp. 45-75, 257-296.

Jacob K. Olupona and Terry Rey, eds., *Òrìṣà Devotion as World Religion: The Globalization of Yorùbá Religious Culture* (Madison: University of Wisconsin Press, 2008), introduction, pp. 3-22, plus any two of the book’s many chapters.

Brent Nongbri, *Before Religion: A History of a Modern Concept* (New Haven: Yale University Press, 2013), chapter 6, “New Worlds, New Religions, World Religions,” pp. 106-131. [Available online]

United Nations Declaration on the Rights of Indigenous Peoples (September 13, 2007). [Available online] Browse in search of any “religion” content.

Supplementary:

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).

Part III: Practicing World Religions in America

11/16: Harvard and the Center for the Study of World Religions

Coordinator:

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.

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>. Browse.

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).

11/23. Thanksgiving Holiday/AAR – no class.

11/30. Columbia and New York

Coordinator:

(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 (Bampton Lectures, Columbia, 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 Fullest Flower,” pp. 255-284, and the afterword (pp. 329-352) written for the 1994 edition.

12/7. Course mini-conference, 4:00-7:30, followed by dinner.

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General Reference:

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) and, in consequence, the *Encyclopedia Britannica's* database in the Religion domain (<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).

Maurice Olender, *The Languages of Paradise: Race, Religion, and Philology in the Nineteenth Century*, trans. 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).

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).

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

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