



# *Religious Studies*

## *Fall 2024 Courses*

**The Bible as Literature**  
(FSLT)

**Leadership Ethics:  
Early China**  
(FSLT)

**Occult America**  
(FSHT)

**The Queer Bible**  
(WGSS)

**Sports and Religion in  
America**  
(FYS)

**Life After Death**  
(FYS)

**Dao of Leadership**  
(Endeavor)





# Religious Studies ♦ Fall 2024

## Electives & General Education

### **The Bible as Literature** (RELG 201, FSLT)

MW 12:00–1:15 (01); 1:30–2:45 (02)

*Rhiannon Graybill*

The Bible is among the world's most famous works of literature. But what does it mean to read the Bible AS literature? In this class, we will treat the Hebrew Bible (Old Testament) as a literary work, while also using literature from a variety of authors, time periods, and genres to read the Bible. Biblical texts will include Genesis, the Song of Songs, Job, and other biblical narrative and poetry. Other authors include Jorge Luis Borges, Franz Kafka, Leslie Jamison, Dan Pagis, and Joy Williams.

### **Leadership Ethics: Early China** (RELG 206, FSLT)

TR 1:30–2:45

*Jane Geaney*

Two questions lie at the heart of classical Chinese texts: how to live and how to lead. We will find answers in the moral visions of life and leadership composed in China two millennia ago and still influencing China's leaders today—including the uniquely Chinese “Non-Action” method to Chinese Virtue Ethics, Consequentialism, and Divine Command Theory. Topics include Confucian, Daoist, Legalist, and Mohist treatment of Heaven's Mandate and the ancestral Dao, as well as Sunzi's *Art of War*, and contemporary Chinese Social Justice Leadership and Transformational Leadership.

### **Occult America** (RELG 210, FSHT)

TR 3:00–4:15 (01); 4:30–5:45 (02)

*Douglas Winiarski*

This course introduces students to historical methods through an investigation of selected occult—meaning “hidden” or “mysterious”—religious traditions in early America. Topics include supernatural phenomena ranging from witchcraft, hauntings, and poltergeists to dreams, trances, visions, and spirit possession.

## Religious Studies Seminars

### **The Queer Bible** (RELG 305, WGSS)

TR 12:00–1:15

*Rhiannon Graybill*

This course brings together queer theory, sexuality, and the Bible. We will explore what it means to do queer readings of biblical texts, focusing on texts from the Hebrew Bible, the New Testament, and related noncanonical works, as well as key texts in queer and trans theory. In addition to questions of sexuality, gender identity, and queer hermeneutics, topics will include queer time, queer affect, and queer pleasure. We will also consider critiques of queer biblical interpretation.

## Courses for First Year Students

### **Sports and Religion in America** (FYS)

MW 9:00–10:15 (13); 10:30–11:45

*Mimi Hanaoka*

Explores the intersection of sport and religion in America. We will study the ways in which religion, race, sport, and social justice intersected the lives and careers of athletes such as Muhammad Ali, John Carlos, and Mahmoud Abdul-Rauf. We will establish the historical, social, and political contexts for these athletes and their generations. In doing so, we will explore the racialization of Islam and Muslims in America and the role of race in religious movements calling for social justice. We will also explore issues explicitly related to gender, sport, and religion.

### **Life After Death** (FYS)

MW 12:00–1:15

*Mimi Hanaoka*

Explores the concepts of death and the afterlife in a variety of religions. We will study concepts of the afterlife, heaven, and hell, and discuss whether they exist and what they entail in a range of religious traditions. The course is focused on Islam but also considers comparative perspectives, including Judaism, Christianity, ancient Mesopotamia, and pre-Islamic Arabian tribal religions. We will also consider non-monotheistic and non-theistic traditions, including Zoroastrianism, Buddhism, and Shintoism.

### **Dao of Leadership** (Endeavor)

TR 3:00–4:15

*Jane Geaney*

This course examines paradigms of leadership in Early China, focusing on perceptions of the leader's role as well as mechanisms to maintain it. It provides a broad perspective on the principles of leadership in the period. It seeks to understand how leaders, positioned at the center of society, could embrace the art of stillness through being neither seen nor heard. We investigate philosophies of wielding control and inspiring motivation through leading by example, inclusively caring, encouraging conformity, and emphasizing rewards and punishments. Special attention is given to the strategic use of ritual to harness connections to numinous powers.