

**Religion G8830: Colloquium on Comparative Religion
Spring, 2013**

“WORLD RELIGIONS”: IDEA, DISPLAY, INSTITUTION

Wednesdays, 4:10-6:00, plus the equivalent of an additional hour each week as two evening sessions (Wednesday March 6 and 13, 7:30-9:30) and an all-day workshop on

Wednesday, May 8
Room 101, 80 Claremont

Jack Hawley (jsh3@columbia.edu)
Milbank 219a, Barnard. Office Hours: Thursdays 4-6
Telephone: (212) 854-5292; department, 854-2597

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 colloquium on comparative religion currently focuses on five zones of inquiry. This course is different, directing its attention to the comparative framework that has increasingly come to be thought of as foundational for the field of Religious Studies itself--variously phrased as "world religion" or "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 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 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 WPR's American location not only relates to the course's own location in obvious ways; it also serves to lay a basis for asking whether scholarship on the history of the field (e.g., 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, and the Judeo-Christian Tradition. Others are in the wings.

(3) In the third part of the course we turn to major academic institutions in the United States that have played 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 since that is our own location, it must be included. A week on the Interfaith Center of New York—again, exemplary of a larger set of institutions—is new in the syllabus this year.

The course includes an evening workshop (March 6 and 13) intended to enable students to discuss various materials that they might use if they were to teach a course of the "world religions" type, as a number of the course's graduates have, in fact, done. Like the weekly seminars, this serves as a forum where Religion graduate students can share their particular areas of expertise with others who work in different domains of "Religion"—and with graduate students coming from different disciplinary perspectives. 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.
- * That person will post her/his reflections on the week's readings and proposals for discussion on Courseworks. This short (1-2 page), carefully edited text will be expected by the end of the day on Monday--at 10:00 pm. Other participants will respond to the seminar leaders about any additional dimensions of the topic they hope to discuss or simply to congratulate the leaders on their perspicacity. These short responses will be due on Tuesday at 10:00 pm.
- * A presentation contributing to the workshop on classroom and media resources, March 8.
- * A seminar paper (due for common reading on May 3) and a class presentation introducing it in the course conference on May 8. A prospectus and advance bibliography are due on March 15. Please come and talk with me as you begin to think about this project.

Required reading:

We will read most or all of the contents of the following books, which are available for purchase at BookCulture and are listed in the order of their appearance in the course.

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).

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

The following is available for purchase (in limited supply, alas) at the Barnard Religion Department, from Tynisha Rue:

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).

The following is now print-on-demand from Augsburg. You might therefore want to check Amazon or Abebooks to see if they provide a better alternative:

Wilfred Cantwell Smith, *The Meaning and End of Religion* (New York: Macmillan, 1963; subsequently Anchor Books, Augsburg Press).

Other books:

I have not placed an order at BookCulture for the following books, either because we will read only portions of them together or because the purchase price is prohibitive. In case you would be considering acquiring them, however, let me say that they are particularly germane to the course. As follows:

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

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

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

Ronald Inden, *Imagining India* (Oxford: Basil Blackwell, 1990).

Lionel M. Jensen, *Manufacturing Confucianism: Chinese Traditions and Universal Civilization* (Durham, NC: Duke University Press, 1997).

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).

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:

Copies of the above books are available at the Reserve Desk of Butler Library, except those that are filed in the library's reference collection. Other copies may be available at Barnard or in the Burke Library at Union Theological Seminary. *On Common Ground* can be consulted in the Reference section of the Barnard 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).

Jesse T. Todd, "Imagining the Future of American Religion at the 1939 World's Fair," Ph.D. dissertation, Columbia University 1996.

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

COURSE SYLLABUS

January 23. Introduction to the course.

Part I: The Founding of 'World Religions'

January 30. 1893: Chicago and the theatre of world religions.

Convener: Mark Balmforth

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.

[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.

February 6. The Chicago Parliament (II) and the University of Chicago

Convener: Liz Dolfi

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.).

Supplementary:

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, 1883* (La Salle, IL: Open Court, 1993).

February 13. Comparative religion and its “founding fathers.”

Convener: Tia Carley

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.

Cornelius Petrus Tiele, “Religions,” *Encyclopaedia Britannica*, 9th edition, vol. 20 (1886), pp. 370-384.

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.

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.

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.

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.

February 20. Friedrich Max Müller

Convener: Rex Barnes

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.

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.

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.

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).

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.

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.

Part II: 'Ism'ization

February 27. The invention/discovery of Hinduism

Convener: Jay Ramesh

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>.

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

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

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

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

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.

Supplementary:

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.

Marshall, *British Discovery of Hinduism*, remaining chapters.

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.

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>

March 6. Disputing 'Hinduism'

Convener: Robert Lindsey

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

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.

Some reactions to Balagangadhara's book are collected in *Cultural Dynamics* 8:2 (1996). Please read the following:

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.

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

Supplementary:

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

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>.

Balagangadhara et al., *Rethinking Religion in India* (a five-year project, currently ongoing:
<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>

March 6, 13 Workshop on classroom and media resources (7:30-9:30 pm)

A consideration of issues involved in regard to textbooks is: Mark MacWilliams et al., "Religion/s Between Covers: Dilemmas of the World Religions Textbook," *Religious Studies Review* 31:1-2 (2005), pp. 1-36.

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. Also, the presence of some form of the word "man" in each of the titles listed just above is striking. All have since been retitled at some point in their history of publication, and thereby hangs a tale worth pursuing.

Projects: Each student will be responsible for a brief presentation on 1-2 books and on the intellectual and institutional biographies of their authors. A balance will be struck between books that have appeared quite recently and older works that have been through multiple editions and printings and have been historically influential. Alternatively, students may choose to focus on non-text media intended for the classroom or available to be used there; or, finally, on the case-studies archive being developed by the Pluralism Project.

(1) Textbooks

A list of textbooks will be distributed separately, and many will be available for you to consult. I am hoping that in addition we will have access to the text now being completed by Jeffrey Kripal for Blackwell's.

(2) *Films, YouTube, Wikipedia and the Web*

In regard to films, a benchmark classic is:

Ninian Smart, *The Long Search* (Boston: Little, Brown, 1977), contents and introduction, pp. 5-23.

Cf. Franklin G. Bouwsma and Virginia Gentle, eds., *Student's Guide to the Long Search: A Study of Religions* (Miami: Miami-Dade Community College, 1976).

Videotapes comprising *The Long Search* can be viewed in the media center of the Barnard Library: VIDEO BL80.2 .L65 1977.

(3) *The "Case Studies" component of the Pluralism Project* (www.pluralism.org)

(4) *A visit from Liz Kineke of CBS's "What They Believe"*

E.g., <http://www.cbsnews.com/video/watch/?id=7405258n>.

March 13. The discovery/invention of Buddhism

Conveners: Evan Jerome and LizTinsley

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

Philip C. Almond, *The British Discovery of Buddhism* (Cambridge: Cambridge University Press, 1988), entire (pp. 1-141).

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.

Supplementary:

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.

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

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.

[March 20. University holiday]

March 27. The birth of the Judeo-Christian Tradition

Convener: Laura McTighe

Leora Batnitzky, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought* (Princeton: Princeton University Press, 2011), pp. 1-31, 166-192.

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.

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

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

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

Retrospective:

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.

Supplementary:

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

J. Terry Todd, "Imagining the Future of American Religion at the 1939 World's Fair," Ph.D. dissertation, Columbia University 1996.

J. Terry Todd, "The New York Fairs and the Rise and Fall of Judeo-Christian America," unpublished paper.

Part III: America again: cities, schools, and the institutionalization of "world religions"

April 3. The Chicago school.

Convener: Andrew Jungclaus

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.

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.

Lindsay Jones, ed., "Preface to the Second Edition," and other front matter, *The Encyclopedia of Religion*, 2nd edition (Detroit: Macmillan Reference, 2005), pp. v-xviii.

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.

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.

Nancy Auer Falk, "Yes, There Is (or Was) a Chicago School of History of Religions," paper delivered to the American Academy of Religion, November, 2012.

Gary Ebersole (title to come), paper delivered to the American Academy of Religion, November, 2012.

<http://divinity.uchicago.edu/>.

Supplementary:

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.

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 10. Wilfred Cantwell Smith and the Center for the Study of World Religions at Harvard

Convener: Alessandro Poletto

William. R. Darrow, "The Harvard Way in the Study of Religion," *Harvard Theological Review* 81:2, pp. 215-234, especially the concluding section.

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

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

-----, "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

<http://www.hds.harvard.edu/>

<http://www.hds.harvard.edu/cswr/resources/lectures/radhakrishnan.html>

http://www.hds.harvard.edu/cswr/about/news/Nov2006_history_event.html

Supplementary:

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.

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.

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).

Kenneth W. Morgan, ed., *The Religion of the Hindus* (New York, Ronald Press, 1953).

-----, ed., *The Path of the Buddha: Buddhism Interpreted by Buddhists* (New York, Ronald Press, 1956).

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Arvind Sharma, ed., *Our Religions: The Seven World Religious Traditions Introduced by Preeminent Scholars from Each Tradition* (San Francisco: HarperCollins, 1993).

April 17. Diana Eck and the Pluralism Project

Convener: Zach Ugoľnik

Diana L. Eck and the Pluralism Project at Harvard University, *On Common Ground* (New York: Columbia University Press, 1997). Browse <http://www.pluralism.org>.

There are many parts of the website that will capture your interest and elicit comment, but be sure to give attention, amid all the rest, to 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. See also a new component of the Pluralism Project: “The Case Study Initiative: Teaching Pluralism.”

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.

Supplementary:

Diana L. Eck, Gifford Lectures, Edinburgh, 2009.
<http://www.youtube.com/watch?v=M0wDxV4vOqU>.

April 24. Columbia and its neighbors

Convener: Cara Rock-Singer

(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.

(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.

(d) The current evolution of the Columbia/Barnard Religion Departments

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.

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>.

May 1. Interfaith New York

Guest: Henry Goldschmidt, *Interfaith Center of New York*

<http://interfaithcenter.org>

Our special focus is on two ICNY projects: the webinar for teaching world religions (<http://interfaithcenter.org/archives/3494>) and the NEH-sponsored summer seminar in 2012 mainly for high school teachers (<http://www.neh.gov/divisions/education/other-opportunities/religious-worlds-new-york-teaching-the-everyday-life>). For the latter, curricular materials to be provided.

Further, see:

Tibet House U.S.
<http://www.tibethouse.org>

The erstwhile Muslim Communities in New York project, housed at the Middle East Institute, Columbia and funded principally by the Ford Foundation.
<http://www.mei.columbia.edu/research.shtml#muslims>.

The project on “Religion and Immigrant Incorporation in New York” of the International Center for Migration, Ethnicity and Citizenship at the New School under the direction of Jose Casenova and funded by the Pew Charitable Trusts:
<http://www.newschool.edu/icmec>.

The Millennium World Peace Summit of Religious and Spiritual Leaders, August 28-31, 2000, opening at the United Nations. The main website for this event (<http://www.millenniumpeacesummit.com>) is apparently no longer online. One can have various perspectives on it, however, by using a search engine. One example is:
<http://www.spiritofmaat.com/archive/feb1/summit.htm>.

May 3. Seminar papers due electronically to Courseworks and as hard copy in Milbank 219.

**May 8 Course conference: Paper presentations
10:30 a.m.-5:00 p.m.**

Other students’ papers are available to be read on Courseworks.

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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 Mijnhardt, *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).

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[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).

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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)

Brandon Toropov and Luke Buckles, *The Complete Idiot's Guide to World Religions*, 3rd ed. (New York: Alpha/Penguin, n.d. [1st ed. 2004]).

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

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