

R.ST100 AT A GLANCE

People:

Course Convenors:

Michaelmas 2016: Dr Shuruq Naguib (5)92426, B.67, County South

Lent and Summer 2017: Dr Anderson Jeremiah (5)92415, B.69, County South

Part I Co-ordinators:

Gillian Taylor (5)92425, B.43, County South

& Katherine Young (5)92710, B.46, County South

Lectures:

Thursday 2.00pm - 4.00pm in **Marcus Merriman Lecture Theatre**

Seminars:

One 50 minute seminar per week

Assessment:

50% Coursework (four essays)

50% Examination (four questions in three hours)

Essay Deadlines:

Essay One (Christianity) Thursday 24th November 2016

Essay Two (Buddhism) Thursday 26th January 2017

Essay Three (Hinduism) Thursday 2nd March 2017

Essay Four (Islam) Thursday 4th May 2017

You must always submit your essays by 12 noon.

Course Books:

There is no single course book set for the entire course, but students may find the following books helpful for introductory and/or background material:

- Ninian Smart, *The World's Religions 2nd ed.* (Cambridge: CUP, 1998).
- Linda Woodhead, Hiroko Kawanami, Christopher Partridge (eds.), *Religions in the Modern World*, revised 3rd edition (London: Routledge, 2016).
- Ian S. Markham & Tinu Ruparell (eds.), *Encountering Religion: An Introduction to the Religions of the World* (Oxford: Blackwell, 2000).
- Mark C. Taylor (ed.), *Critical Terms for Religious Studies* (Chicago, University of Chicago Press, 1998).

The Moodle page for R.St100 is:

<https://modules.lancaster.ac.uk/course/view.php?id=16230>

R.ST100 RELIGIONS IN THE MODERN WORLD

GENERAL INFORMATION

Religious Studies is located in the Department of Politics, Philosophy and Religion, B.Floor, County South. The Part I Co-ordinators, Gillian and Katherine, look after R.St100. Gillian can be found in Room B.43, Katherine can be found in Room B.46. Both can deal with general queries about the course.

The Course Convenor is Dr Shuruq Naguib (Michaelmas 2016 ONLY) and Dr Anderson Jeremiah (Lent & Summer 2017). Any serious problems relating to the course must be communicated to the relevant convenor.

Seminars will be led by postgraduate teaching assistants, and because you will have regular weekly contact with an assistant you should approach him or her in the first instance if you are having difficulties, or need advice relating to the course.

Two student representatives for Part One Religious Studies are elected at the start of each year from amongst the Religious Studies Majors. Their names and email addresses will be circulated, or they may be contacted via Katherine or Gillian.

The Director of Undergraduate Studies, Dr Brian Garvey (Michaelmas 2016 ONLY) and Dr Cain Todd (Lent and Summer 2017) oversee the whole undergraduate teaching programme and may be consulted if students have any queries or comments relating to this.

All members of academic staff, as well as the Teaching Assistants, have Office Hours during Term, and these will be displayed outside their office doors.

Director of Undergraduate Studies Dr Brian Garvey (5)94669 (Michaelmas 2016 ONLY)
Email: b.garvey@lancaster.ac.uk
Dr Cain Todd (5)92305 (Lent & Summer 2017)
Email: c.todd@lancaster.ac.uk

Course Convenor Dr Shuruq Naguib (5)92426 (Michaelmas 2016 ONLY)
Email: shuruqnaguib@lancaster.ac.uk
Dr Anderson Jeremiah (5)92415 (Lent & Summer 2017)
Email: a.jeremiah@lancaster.ac.uk

Part I Co-ordinators Gillian Taylor (5)92425 Email: g.taylor@lancaster.ac.uk
Katherine Young (5)92710
Email: k.young1@lancaster.ac.uk

THE COURSE

COURSE DESCRIPTION:

The world's major religious traditions have, for centuries, provided diverse cultural responses to some of the most fundamental questions arising from our experience of life. These include such questions as 'Who am I?' 'Why am I here?', 'Where am I going?', 'What does it all mean?' These ancient existential questions continue to be of abiding significance in the contemporary world. Thus, it is said that these questions are as old as history, and yet as new as the New Age.

This course will introduce you to four of the world's major religious traditions, looking particularly at the diverse ways in which they answer such questions. It provides an outline of the growth and development of these traditions and their primary characteristics, and subsequently considers some of the various forms they take in the contemporary world.

After a general introduction to the study of religion, the course is divided into five sections. The first four sections reflect on four major religious traditions – Christianity, Buddhism, Hinduism, and Islam. The first two lectures of these sections will set each religion in context and set out the varieties of its beliefs. The third and fourth lectures will explore religious ethics and practice, and examine some of the contemporary issues facing these religions today. The fifth section, in the summer term, will bring the previous four sections together by providing a cross-cultural and inter-religious examination of some of the key issues for the study of religion in the modern world, such as gender and politics.

LEARNING OUTCOMES:

On successful completion of this course, you will have acquired a comprehensive range of skills that are both discipline specific and transferable.

With regard to the **discipline specific skills**, you will be able to:

- summarise the key events, individuals and developments in the origins and formation of the four major religious traditions;
- relate these developments and characteristics to contemporary cultural and political contexts;
- read, articulate and contextualise primary sacred texts from the four major religious traditions in an historically responsible fashion;
- articulate and evaluate the various and diverse methodologies intrinsic to the study of religion in the modern world.

With regard to **transferable skills**, you will have acquired the following:

- **Skills in reading and note taking.**

These skills will be developed at all stages of the course, but especially in the preparation of the essays.

- **Skills in research and writing.**

These skills will be developed at all stages of the course, but particularly in the preparation of the essays and in the preparation for the group presentation.

- **Skills in collaborative research and oral presentation.**

These skills will be developed in the course of preparing for and delivering a group oral presentation during the designated seminar sessions.

- **Skills in examination preparation and technique.**

These skills will be consolidated and developed in the final part of the course. Week 23 and Week 24 of the Summer term are devoted to revision and examination preparation.

Further Information

For further information about university resources and services, including support for learning, library use and careers advice, please see the Department's Undergraduate Handbook. This also contains information about grading and marking criteria, and all members of staff in the Department.

TEACHING AND LEARNING METHODS

Lectures

There is one lecture each week on **Thursday** from **2.00 pm - 4.00 p.m.** in the Marcus Merriman Lecture Theatre. The lecture is usually divided into two parts with a brief interval between them.

Seminars

Each student attends one seminar per week. The seminar lasts for 50 minutes, and is led by a postgraduate teaching assistant. These seminars are designed to clarify important issues covered during the lectures, and to stimulate further reflection and discussion. **All seminar readings will be contained in the 'Course Pack' which students will be required to buy at the beginning of the course.**

ASSESSMENT

The formal course assessment is broken down as follows:

Examination 50%

Essay 1 12.5 %

Essay 2 12.5 %

Essay 3 12.5 %

Essay 4 12.5 %

Examinations

Examinations take place in the middle of the Summer term. The paper for R.St100 lasts for three hours, and has five sections, relating to the five sections of the course. Students have to answer four questions from four separate sections of the course.

Essays

All students are required to write four essays which should be 1,500 words long. Each essay should not be significantly longer or shorter than this. You must write one essay on each of the four major religious traditions studied in the course, namely, Christianity, Buddhism, Hinduism and Islam.

Essay Deadlines	
Essay One (Christianity)	Week 7, Michaelmas Term (Thursday 24 November 2016)
Essay Two (Buddhism)	Week 12, Lent Term (Thursday 26 January 2017)
Essay Three (Hinduism)	Week 17, Lent Term (Thursday 2 March 2017)
Essay Four (Islam)	Week 22, Summer Term (Thursday 4 May 2017)

You must always submit your essay by **12.00 noon**. **Essays submitted after this time will be considered late. You must submit two copies of your essay.** One should be printed and **posted** in the essay submission box opposite the lift in the Department. The other should be submitted **electronically** via Moodle. Instructions for electronic submission can be found in the Undergraduate Handbook. **Be aware that your essay will be considered late if you do not submit both paper and electronic copy by the deadline.** Please note that, following a decision by the University Senate, there is now no period of grace: work that is even a day late, without good reason, will be penalised. Please also note that non-term time is also included when calculating the 'lateness' of essays.

Essays which do not contain a complete bibliography, or which do not use references, will be penalised as they fail to meet academic standards. Plagiarism (which is passing off someone else's ideas or work as your own) will not be tolerated. For advice on writing essays and details of Departmental rules concerning the late submission of coursework see the Department's *Undergraduate Handbook*. You are also encouraged to consult your tutor about your essay during his office hour, for instance to discuss feedback on your work.

Critical Reflection

Learning from feedback is a crucial part of developing as a student, and for your 2nd, 3rd and 4th essays, you will be required to write no more than a few sentences outside of the body of your essay, explaining how you think this essay is an improvement on your last one and the ways in which you have addressed feedback from your previous essay. For example, you might have improved your referencing or the structure of your argument. If you were commended for something in your previous essay, you may have attempted to build on that success in this essay. The reflection is compulsory, and will be taken into consideration as part of your final mark.

Course Website on Moodle

Course bibliographies, lecture handouts, and other materials will be posted here. You will also submit your essays here. This site will also be used by the Student Representatives, and you will be able to contact the Representatives through the site.

The Moodle page for R.St100 is:

<https://modules.lancaster.ac.uk/course/view.php?id=16230>

SYLLABUS

MICHAELMAS TERM LECTURES

INTRODUCTION – PROFESSOR LINDA WOODHEAD

Week 1 Introducing Religion

CHRISTIANITY – PROFESSOR LINDA WOODHEAD

Week 2 Christianity in Context

Week 3 Varieties of Belief

Week 4 Ethics and Practice

Week 5 Contemporary Issues in Christianity

Week 6 *Essay Preparation Week (No Lecture)*

BUDDHISM – DR KOKO KAWANAMI

Week 7 Buddhism in Context

Week 8 Varieties of Belief

Week 9 Ethics and Practice

Week 10 Contemporary Issues in Buddhism

LENT TERM LECTURES

HINDUISM – DR BRIAN BLACK

Week 11 Hinduism in Context

Week 12 Varieties of Belief

Week 13 Ethics and Practice

Week 14 Contemporary Issues in Hinduism

ISLAM – DR SHURUQ NAGUIB

Week 15 Islam in Context

Week 16 Varieties of Belief

Week 17 *Essay Preparation Week (No Lecture)*

Week 18 Ethics and Practice

Week 19 Contemporary Issues in Islam

RELIGION IN THE MODERN WORLD – PROFESSOR KIM KNOTT

Week 20 Secularization 1: Is Britain still a Christian Country?

SUMMER TERM

Week 21 Secularization 2: The rise of “No-religion” and atheism

Week 22 Religion and Violence

Week 23 Conflict, Controversy and Values

Week 24 Religion, Gender and Sexuality

THE COURSE IN DETAIL

MICHAELMAS TERM

INTRODUCTION – PROFESSOR LINDA WOODHEAD

LECTURE

Week 1 Introducing Religion in the Modern World

What is 'religion'? What do we mean by 'modern'?

SEMINAR

Week 2 What are some of problems with the term 'religion'? What are some of the specific issues concerning religion in the 'modern' world?

Reading: L. Woodhead, 'Introduction: Modern contexts of religion'; K. Knott, 'How to study religion in the modern world', from L. Woodhead, K. Kawanami, C. Partridge (eds) 2nd Edition. (2009) *Religions in the Modern World*. London: Routledge.

CHRISTIANITY – PROFESSOR LINDA WOODHEAD

LECTURES

Week 2 Christianity in Context

History (global and local); official and lived religion; ways of studying Christianity

Week 3 Varieties of Christian Belief

Unity and Diversity in Christian Beliefs

Week 4 Ethics and Practice

Ethics, rituals, practices

Week 5 Contemporary Issues in Christianity

Christianity today: trends and issues

Week 6 No Lecture (Essay Preparation Week)

SEMINARS

Week 3 What are the defining characteristics of Catholic, Orthodox, Protestant and Pentecostal types of Christianity?

Why do you think the Christian religion is made up of so many different traditions, denominations and movements?

Reading: McGrath, A. E. *Christianity: An Introduction*. Oxford: Blackwell, 2006, pp. 251–88.

Week 4 Why is Jesus so central? What does belief in his incarnation, cross and resurrection involve?

Reading: Wright, N. T. The Challenge of Studying Jesus, in *The Challenge of Jesus*. London: SPCK, 2000, pp. 1-17

Woodhead, Linda. Jesus the God-man, in *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2nd edition 2014, Chapter 1: Jesus: the God-man, pp. 3-20.

- Week 5** **What does it mean to be a Christian *in practice***
 Reading: Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2nd edition 2014, Chapter 2: Beliefs, rituals and narratives, pp. 21-37.
- Week 6** **Why is Christianity declining in some parts of the world and growing in others?**
 Reading: Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2nd edition 2014, Chapter 6: Christianity in the modern world, pp. 89-111.

ESSAY TOPICS

1. Identify and Discuss THREE defining characteristics of modern Christianity.

- Adair, J. R. *Introducing Christianity*. London: Routledge, 2008.
- Bahr Ann Marie. *Christianity*. Philadelphia: Chelsea House, 2004.
- Bednarowski M. F. ed. *Twentieth Century Global Christianity*. Minneapolis: Fortress Press, 2008.
- Kim, S & Kim K. *Christianity as a World Religion*. London: Continuum, 2008.
- McGrath A. E. *Christianity: An Introduction*. Second Edition. Oxford: Blackwell, 2006.
- Miscellaneous Christianity, in C. Partridge ed. *The New Lion Handbook of The World's Religions*. London: Lion, 2005, pp. 311–55.
- Porterfield A. ed. *Modern Christianity to 1900*. Minneapolis: Fortress Press, 2007.
- Smith A. Christianity, in S. Markham & T. Ruparell eds. *Encountering Religions*. Oxford: Blackwell, 2001, pp. 309–36.
- Synan, Vinson. *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic Renewal*. Nashville, Tennessee: Thomas Nelson, 2001.
- Weaver M. J. *Introduction to Christianity*. Belmont: Wadsworth, 1998.
- Wilson B. *Christianity*. London: Routledge, 1999.
- Woodhead L. Christianity, in L. Woodhead *et al.* *Religions in the Modern World*. London, Routledge, 2002, pp. 153–81.
- *An Introduction to Christianity*. Cambridge: Cambridge University Press, 2004.
- *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2014.

2. What do Christians mean by claiming that ‘God has done something special for the world in Jesus Christ’?

- Gunton, Colin, ed. *The Cambridge Companion to Christian Doctrine*. Cambridge: Cambridge University Press, 1997. (looking up: Jesus, Incarnation, Salvation etc)
- Hastings, A.M. *et al.* eds. *The Oxford Companion to Christian Thought*. Oxford: Oxford Uni Press, 2000. (looking up: Jesus, Incarnation, Salvation etc)

Kraybill, Donald B. *The Upside Down Kingdom*. Scottdale, Pasadena: Herald Press, 2003.

Lacoste, J-Y ed. *Encyclopedia of Christian Theology*. New York: Routledge, 2005. (looking up: Jesus, Incarnation, Salvation etc)

McGrath, Alister E. ed. *The Blackwell Encyclopedia of Modern Christian Thought*. Oxford: Blackwell, 1993. (looking up: Jesus, Incarnation, Salvation etc)

McGrath, Alister E. *Christian Theology: An Introduction*. Oxford: Blackwell, 2007, pp. 272–304, 326–59.

Ninian Smart, *The Phenomenon of Christianity* (London: Collins, 1977).

Wiles, Maurice. 'What Christians Believe' in John McManners ed. *The Oxford Illustrated History of Christianity*. Oxford: Oxford University Press, 1990, pp.553-71.

Williams, Rowan. *On Christian Theology*. Oxford: Blackwell, 2000.

Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2014.

Wright, N. T. *The Challenge of Jesus*. London: SPCK, 2000.

3. How do Christians translate their beliefs into everyday practices?

Bebbington, D. W. *Evangelicalism in Modern Britain*. London: Unwin Hyman, 1989.

Davis, Douglas. *Anthropology and Theology*, Oxford: Berg, 2002

Foster, Richard. *Streams of Living Water*. London: HarperCollins, 1999.

Giordan, Giuseppe, Swatos, Jr., & William H. *Religion, Spirituality and Everyday Practice*, Springer Netherlands: Dordrecht, 2012

Lang, Bernhard. *Sacred games: a history of Christian worship*, New Haven : Yale University Press, 1997

Merton, Thomas. *Contemplative Prayer*. London : Darton, Longman and Todd, 1973.

Miles, Margaret R. *The Image and Practice of Holiness*. London: SCM Press, 1988.

Nolan, Mary & Nolan, Sidney, *Christian pilgrimage in modern Western Europe* Chapel Hill, N.C.: University of North Carolina Press, 1989

Rees, Elizabeth, *Christian symbols, ancient roots*, London: J. Kingsley Publishers, 1992

Stringer, Martin D. *A sociological history of Christian worship*, Cambridge: Cambridge University Press, 2005

Stringer, Martin D. *On the perception of worship : the ethnography of worship in four Christian congregations in Manchester*. Birmingham: University Press, 1999

Wannenwetsch, Bernd. *Political worship: ethics for Christian citizens*, Oxford: Oxford University Press, 2004

Webb, Diana. *Pilgrimage in medieval England*, London: Hambledon and London, 2000

4. Do you think that Christianity can still be relevant in the 21st century and communicate its message faithfully? if so, how? If not why not?

- Cavanaugh, William. *Theopolitical Imagination*. Edinburgh: T & T Clark, 2002.
- Fletcher, Paul. *Disciplining the Divine: Toward an (Im)political Theology*. Farnham, Surrey: Ashgate, 2009.
- McLaren, Brian D. *A Generous Orthodoxy*. Grand Rapids, Michigan: Zondervan, 2004.
- Mcleod, Hugh, *The Cambridge History of Christianity: World Christianities, Vol 9*, Cambridge: Cambridge University Press, 2006
- Mitchell, Roger Haydon. *Church, Gospel & Empire: How the Politics of Sovereignty Impregnated the West*. Eugene, Oregon: Wipf and Stock, 2011.
- Morgan, Alison. *The Wild Gospel*. Oxford: Monarch Books, 2009.
- Murray Williams, Stuart. *Post Christendom*. Milton Keynes: Paternoster Press, 2004.
- Milbank, John. *The Word Made Strange*. Oxford: Blackwell, 1997.
- Newbigin, Lesslie. *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship*. Grand Rapids, Michigan: William B. Eerdmans, 1995.
- Sugirtharajah R. S. *The Postcolonial Biblical Reader* Oxford: Blackwell, 2007.
- Walsh, Brian J. and Keesmaat, Sylvia C. *Colossians Remixed: Subverting the Empire*. Downers Grove, Illinois: Intervarsity Press. 2004.
- Ward, Graham. *The Politics of Discipleship*. Grand Rapids, Michigan: Baker Academic, 2009.
- Williams, Rowan and Elliot, Larry. *Crisis and Recovery: Ethics, Economics and Justice*. Basingstoke, Hampshire: Palgrave Macmillan, 2010.
- Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2014.

Useful Introductory Sources

Companions, Dictionaries & Encyclopaedia:

- Barret, D.B. *et al.* eds. 2001. *World Christian Encyclopedia*. 2nd Edition. Oxford: Oxford Uni Press.
- Buckley, J.J. *et al.* eds. 2007. *The Blackwell Companion to Catholicism*. Oxford: Blackwell.
- Gunton, C.E. ed. 1997. *The Cambridge Companion to Christian Doctrine*. Cambridge: Cambridge Uni Press.
- Hastings, A.M. *et al.* eds. 2000. *The Oxford Companion to Christian Thought*. Oxford: Oxford Uni Press.
- Hauerwas, S & Wells, S eds. 2004. *The Blackwell Companion to Christian Ethics*. Oxford: Blackwell
- Lacoste, J-Y ed. 2005. *Encyclopedia of Christian Theology*. New York: Routledge.
- Livingstone, E.A. 2005. *The Oxford Dictionary of the Christian Church*. 3rd Revised Edition. Oxford: Oxford Uni Press.

- McGrath A.E. ed. 1993. *The Blackwell Encyclopedia of Modern Christian Thought*. Oxford: Blackwell.
- Sheldrake, P. ed 2005. *The New SCM Dictionary of Christianity and Spirituality*. London: SCM.
- Wakefield, G.S. 1982. *A Dictionary of Christian Spirituality*. London: SCM.
- Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2014.
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MICHAELMAS TERM
BUDDHISM – DR KOKO KAWANAMI
LECTURES

- Week 7** **Buddhism in Context**
The History and Teaching(s) of the Buddha
- Week 8** **Varieties of Belief**
The Dharma: Unity and Diversity
- Week 9** **Ethics and Practice**
Buddhist Ethics and Devotional Practice
- Week 10** **Contemporary Issues in Buddhism**
Is Western Buddhism Unique?

SEMINARS

- Week 7** **No seminar**
- Week 8** **Why was the Buddha an “extraordinary man”?**
Does he occupy a position similar to that of God in a theistic religion?
Reading: Harris, E. “The Buddha: teacher of Gods and humans.”
In *What Buddhists Believe*, 8-34.
- Week 9** **Is it necessary to contemplate on suffering to lead a happy life?**
Reading: Prebish, C. & D. Keown, *Introducing Buddhism*, 43-59.
- Week 10** **Should a Buddhist save or let go?**
Reading: Ratanakul, P. “To save or let go: Thai Buddhist perspective on euthanasia.” In *Contemporary Buddhist Ethics*, 169-82.
- Week 11** **What does it mean to live as a practising Buddhist?**
(Lent) Reading: Mackenzie, V. *Cave in the Snow*, 8-31.

ESSAYS TOPICS

1. Buddhism is both a view of life and a way of life? Discuss.

- Gethin, R., 1998. *The Foundations of Buddhism*, chapters 2-3.
- Gombrich, R., 2009. *What the Buddha Thought*, chapter 6.
- Harris, E. J., 1998. *What Buddhists Believe*, chapters 2 and 4.
- Ling, T., 1981. *The Buddha*. Chapters 6-7.
- Prebish C. S. and D. Keown, 2006. *Introducing Buddhism*, chapter 13.

Walpola Rahula, 1959. *What the Buddha Taught*, chapters 1 and 8.
Williams, P. 2012. *Buddhist Thought*, chapter 6.

2. Why does the Mahayana tradition claim to be the “Great Vehicle” in comparison to the “Little” Theravada tradition?

Harrison, P. 1987. “Who gets to ride in the Great Vehicle?” *Journal of International Assoc. of Buddhist Studies* 10 (1): 67-89.
Keown, D. 1996. *Buddhism: A Very Short Introduction*, chapters 4-5.
Prebish, C. & D. Keown. *Introducing Buddhism*, 97-118.
Skilton, A. 1994. *A Concise History of Buddhism*, 93-134.
Williams, P. 1989. *Mahayana Buddhism*, chapters 1-2.
Williams, P. with Tribe, A. 2012. *Buddhist Thought*, chapters 2-3.

3. How does a materialist view of humanity conflict with the Buddhist conception of life, death, and afterlife?

Florida, R E 1998. “A response to Damien Keown's suicide, assisted suicide and euthanasia: a Buddhist perspective.” *Journal of Law and Religion* 13 (2):.413-6.
Florida, R. 2000. “Buddhism and abortion.” In *Contemporary Buddhist Ethics*, 137-68.
Harvey, P. 2000. *An Introduction to Buddhist Ethics*, 286-310.
Keown, D. 2001. *Buddhism and Bioethics*, 139-187.
Keown, D. 1999. “Attitudes to euthanasia in the Vinaya and commentary.” *Journal of Buddhist Ethics* 6: 260-70.
Ratanakul, P. 2000. “To save or let go: Thai Buddhist perspective on euthanasia.” In *Contemporary Buddhist Ethics*, 137-68.

4. What is the appeal of Buddhism today? Can we still refer to it as “Buddhism” that has changed its form and practice in its adopted countries?

Coleman, J. W. 2012. “Who is a Buddhist?” *Buddhist–Christian Studies* 32: 22-27.
Jones, C. B. 2007. “Marketing Buddhism in the United States of America: elite Buddhism and the formation of religious pluralism.” *Comparative Studies of South Asia, Africa and the Middle East* 27: 214-221.
Kay, D. 2008. The New Kadampa tradition and the continuity of Tibetan Buddhism in transition.” *Journal of Contemporary Religion* 12, 3: 277-293.
Numrich, P. 2003. “Two buddhisms further considered.” *Contemporary Buddhism* 4: 55-78.
Ostrowski, A. 2006. “Buddha browsing: American Buddhism and the internet.” *Contemporary Buddhism* 7: 91-103.
Prebish C. and D. Keown, 2006. *Introducing Buddhism*, chapter 14.
Smith, B. G. 2006. “Buddhism in America: an analysis of social receptivity.” *Contemporary Buddhism* 7:149-164.

GENERAL READING

- Carrithers, Michael, 2001. *Buddha: A Very Short Introduction*. Oxford: OUP.
- Gethin, Rupert, 1998. *The Foundations of Buddhism*. Oxford: OUP
- Gombrich, Richard, 1988. *Theravada Buddhism*. London: Routledge & Kegan Paul.
- Gombrich, Richard, 2009. *What the Buddha Thought*. London: Equinox.
- Harvey, Peter, 2013. *An Introduction to Buddhism*. (2nd edition). Cambridge: CUP.
- Kawanami, Hiroko and Cathy Cantwell, 2016. "Buddhism." In *Religions in the Modern World* (3rd edition), 73-112. London & New York: Routledge.
- Keown, Damien, 1996. *Buddhism: A Very Short Introduction*. Oxford: OUP.
- Prebish Charles and Damien Keown, 2006. *Introducing Buddhism*. New York: Routledge.
- Walpola Rahula, 1959. *What the Buddha Taught*. Bedford: Gordon Fraser.
- Williams, Paul, 1989. *Mahayana Buddhism: The Doctrinal Foundations* London: Routledge.
- Williams, Paul with Tribe, Anthony, 2012 *Buddhist Thought*. (2nd edition). London and New York: Routledge.

FURTHER READING

- Batchelor, Stephen, 1994. *The Awakening of the West*. London: Thorsons.
- Buswell, Robert E. 1992. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea*. Princeton: PUP.
- Coleman, J. W. 2002. *The New Buddhism: the Western Transformation of an Ancient Tradition*. Oxford: Oxford University Press.
- Gombrich, Richard, 1988. *Theravāda Buddhism*. London: Routledge & Kegan Paul.
- Gombrich, Richard, 1996. *How Buddhism Began: The Conditioned Genesis of the Early Teachings*. New Delhi: Munshiram Manoharlal.
- Harvey, Peter, 2000. *An introduction to Buddhist Ethics*. Cambridge: CUP.
- Hein, S. & C. S. Prebish, (eds.) 2003. *Buddhism in the Modern World: Adaptations of an Ancient Tradition*. Oxford: Oxford University Press.
- Keown, Damien, ed. 2000. *Contemporary Buddhist Ethics*. Richmond: Curzon.
- Ling, Trevor, ed. 1981. *The Buddha's Philosophy of Man*. London: Everyman.
- Shaw, Sarah, 2009. *Introduction to Buddhist Meditation*. Abingdon: Routledge.
- Prebish Charles and Kenneth Tanaka, eds. 1998. *The Faces of Buddhism in America*. Berkeley: University of California Press.
- Queen, Christopher, ed. 2000. *Engaged Buddhism in the West*. Boston: Wisdom Publications.
- Skilton, Andrew, 1994. *A Concise History of Buddhism*. Birmingham: Windhorse.
- Subhuti, Dharmachari, 1988. *Buddhism for Today: A Portrait of a New Buddhist Movement*. Glasgow: Windhorse.
- Strong, John, 2001. *The Buddha: A Short Biography*. Oxford: Oneworld.
- Wijayaratna, Mohan, 1990. *Buddhist Monastic Life: According to the Texts of the Theravada Tradition*. Cambridge: Cambridge University Press.

LENT TERM

HINDUISM – DR BRIAN BLACK

LECTURES

- Week 11** **Hinduism in Context**
Multiple contexts of Hinduism: Ritual, Theology, and Devotion
- Week 12** **Varieties of Belief**
The *Mahabharata* and religious pluralism in Hindu traditions
- Week 13** **Ethics and Practice**
The *Mahabharata*: Dharma, Caste, and Gender
- Week 14** **Contemporary Issues in Hinduism**
Hinduism and Modernity

SEMINARS

- Week 12** **What are some of the main themes and ideas in the Vedas and Upanishads? How are they related to Hinduism in other contexts?**
Reading: The Purushasukta (10.90), the Nasadiya (10.129), Vac, the goddess of speech (10.125) in *The Rig Veda An Anthology: One Hundred and Eight Hymns* (translated by Wendy Doniger O’Flaherty); *Bṛhadāraṇyaka Upaniṣad* (Book 4); *Chāndogya Upaniṣad* (Book 6) (translated by Valerie Roebuck); ‘Exorcising the Transcendent: Strategies for Defining Hinduism and Religion’, by Brian Smith (1987)
- Week 13** **What are some of the main moral dilemmas of the Mahābhārata? What are some of the main religious teachings in the Mahābhārata? How are the dilemmas and teachings related to each other?**
Reading: The *Mahābhārata* (translated by Smith: pages 28-73 (121-63)
- Week 14** **Discuss dharma, caste and gender in the Mahābhārata. How do dharma, caste and gender relate to one another?**
Reading: the Sulabhā/Janaka debate, translated by Fitzgerald, 2002 (‘Nun Befuddles King, Shows Karmayoga Does Not Work: Sulabhā’s Refutation of King Janaka at MBh 12.308’. *Journal of Indian Philosophy* 30.6: 641-77); the Viśvāmitra/Caṇḍāla debate (Mbh 12.139-140, translated by Fitzgerald)
- Week 15** **How does Vivekananda present Hinduism in relation to science, modernity, and other religions in his address to the World Parliament of Religions?**
Reading: Swami Vivekananda’s Speech at the World Parliament of Religion, Chicago, 1893

ESSAYS

1. Critically evaluate Brian Smith's claim that the Vedas are integral to defining Hinduism.

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- (2015) 'Upanishads', *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <http://www.iep.utm.edu/>, 28 June 2015.
- Brereton, Joel (1990) 'The Upanishads'. *Approaches to the Asian Classics*, edited by Wm. T. de Bary and I. Bloom. New York: Columbia University: 115-135.
- Coburn, Thomas B. (1984) 'Scripture in India: Towards a Typology of the Word in Hindu Life'. *Journal of the American Academy of Religion*. 52: 439-459.
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- Lipner, Julius (2004) 'On Hinduism and Hinduisms: The Way of the Banyan'. *The Hindu World*, edited by Sushil Mittal & Gene Thursby. London: Routledge: 9-34.
- Müller, F. Max (tr.) (1884-97) *The Upanishads, Parts I & 2*. Oxford: Clarendon Press, the Sacred Books of the East. Available online: <http://www.sacred-texts.com/hin/upan/index.htm>
- Olivelle, Patrick (tr.) (1996) *Upaniṣads*. Oxford: Oxford University Press.
- Patton, Laurie (2004) 'Veda and Upaniṣad'. *The Hindu World*, edited by Sushil Mittal & Gene Thursby. London: Routledge: 37-51
- Roebuck, Valerie (tr.) (2004) *Upaniṣads*. Harmondsworth: Penguin.
- Samuel, Geoffrey (2008) *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century*. Cambridge: Cambridge University Press.
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2. To what extent is the Mahabharata an example of religious pluralism?

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- Das, Gurcharan (2009) *The Difficulty of Being Good: On the Subtle Art of Dharma*. New Delhi: Penguin Books India.
- Doniger, Wendy (2009) *The Hindus: An Alternative History*. New York: Penguin Books: Chapters 10-11.

- Earl, James (2011) *Beginning the Mahābhārata: A Reader's Guide to the Frame Stories*. Woodland Hills, California: South Asian Studies Association Press.
- Fitzgerald, James L. (1983) 'The Great Epic of India as Religious Rhetoric: A Fresh Look at the Mahābhārata'. *Journal of the American Academy of Religion*: Vol. 51, No. 4: 611-30.
- (1991) 'India's Fifth Veda: The Mahābhārata's Presentation of Itself'. *Essays in the Mahābhārata*, edited by Arvind Sharma. Leiden: Brill: 150-170.
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- (2004) 'Mahābhārata'. *The Hindu World*, edited by Sushil Mittal and Gene R. Thursby. London and New York: Routledge: 52-74.
- Eck, Diana (2007) Prospects for Pluralism: Voice and Vision in the Study of Religion. *Journal of the American Academy of Religion*. Vol. 75, No. 4: 743-776.
- Hill, Peter (2001) *Fate, Predestination and Human Action in the Mahabharata: A Study in the History of Ideas*. New Delhi: Munshiram Monoharlal.
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- Ramanujan, A. K. (1991) 'Repetition in the Mahābhārata'. *Essays on the Mahābhārata*, edited by Arvind Sharma. Leiden: Brill: 419-443.
- Smith, John (tr.) (2009) *The Mahābhārata*. Harmondsworth: Penguin.

3. EITHER: Are men and women equal in Hinduism? Discuss in relation to one or more of the following female characters: Draupadī, Shakuntalā, Sāvitrī, Gandharī, Kuntī, Ambā, Sulabhā. OR: Using examples from the Mahābhārata, discuss the relationship between *dharma* and caste.

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- (2013) 'Draupadī in the Mahābhārata'. *Religion Compass*. 7/5: 169–178.
- (2015) 'Dialogue and Difference: Encountering the Other in Indian Religious and Philosophical Sources' in *Dialogue in Early South Asian Religions: Hindu, Buddhist, and Jain Traditions*, edited by Brian Black and Laurie Patton. Farnham: Ashgate: pp. 243-257.
- Dhand, Arti (2007) 'Paradigms of the Good in the Mahābhārata: Śuka and Sulabhā in Quagmires of Ethics', in *Gender and Narrative in the Mahābhārata*, edited by Simon Brodbeck and Brian Black. London: Routledge.
- (2008) *Woman as Fire, Woman as Sage: Sexual Ideology in the Mahābhārata*. Albany: State University of New York Press.
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- (2011) *Dharma: Its Early History in Law, Religion, and Narrative*. New York: Oxford University Press.
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- Holdrege, B, A. (2004) 'Dharma'. *The Hindu World*, edited by Sushil Mittal & Gene Thursby. London: Routledge: 213-24.
- Hudson, Emily (2013) *Disorienting Dharma: Ethics and the Aesthetics of Suffering in the Mahābhārata*. New York: Oxford University Press.
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- Patton, Laurie (ed.) (2000) *Jewels of Authority: Women and Textual Tradition in Hindu India*. New York: Oxford University Press.
- (2007) 'How Do You Conduct Yourself? Gender and the Construction of A Dialogical Self in the Mahābhārata'. *Gender and Narrative in the Mahābhārata*, edited by Simon Brodbeck and Brian Black. London: Routledge.
- Quigley, Declan (2003) 'On the Relationship Between Caste and Hinduism'. *The Blackwell Companion to Hinduism*. Oxford: Blackwell Press.
- Vanita, Ruth (2003) 'The Self is not Gendered: Sulabha's Debate with King Janaka'. *National Women's Studies Association Journal*, Vol. 15, No. 2: 76-93.

4. Critically evaluate the claim that Vivekananda is the shaper of modern Hinduism.

- Killingley, Dermot (2003) 'Modernity, Reform, and Revival'. *The Blackwell Companion to Hinduism*. Oxford: Blackwell Publishing.
- King, Richard (1999a) *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. London: Routledge.
- (1999b) 'Orientalism and the Modern Myth of "Hinduism"'. *Numen* Vol. 46, No. 2: 146-85.
- Larson, Gerald (1995) *India's Agony Over Religion*. Albany: State University of New York Press.
- Ray, Raja Rammohan (1999) *The Essential Writings of Raja Rammohan Ray*, edited by Bruce Carlisle Robertson. Delhi: Oxford University Press.
- Smith, David (2003). *Hinduism and Modernity*. London: Blackwell.
- (2003) 'Orientalism and Hinduism'. *The Hindu World*, edited by Mittal, Sushil and Thursby, Gene. New York: Routledge: 45-63
- Viswanathan, Gauri (2003) 'Colonialism and the Construction of Hinduism'. *The Blackwell Companion to Hinduism*, edited by Gavin Flood. Oxford: Blackwell Publishing: 23-44.

FURTHER READING

- The Bhagavad Gita, In Our Time* <http://www.bbc.co.uk/programmes/b00zt235>
Bloch, Esther; Keppens, Marianne; and Hegde, Rajaram (2010) *Rethinking Religion in India: The Colonial Construction of Hinduism*. Routledge.
- Brereton, Joel (1990) 'The Upanishads'. *Approaches to the Asian Classics*, edited by Wm. T. de Bary and I. Bloom. New York: Columbia University: 115-135.
- Chakravarthi, Ram-Prasad (2003) 'Contemporary Political Hinduism'. *The Blackwell Companion to Hinduism*. Oxford: Blackwell Publishing.
- Dalrymple, William (2009) *Nine Lives: In Search of the Sacred in Modern India*. London: Bloomsbury.
- Davis, Richard H. (1991) *Ritual in an Oscillating Universe. Worshipping Śiva in Medieval India*. Princeton: Princeton University Press.
- Eck, Diana (1998) *Darśan. Seeing the Divine Image in India*. Columbia: Columbia University Press.
- Eliade, Mircea (1958) *Yoga, Immortality and Freedom*. New York: Princeton University Press.
- Flueckiger, Joyce (2015) *Everyday Hinduism (Lived Religions)*. Chichester: Wiley-Blackwell.
- Fuller, C.J. (1992) *The Camphor Flame: Popular Hinduism and Society in India*. Princeton: Princeton University Press: pp. 3-28.
- Hansen, T. B. (1999). *The Saffron Wave: Democracy and Hindu Nationalism in Modern India*. Princeton: Princeton University Press.
- Hiltebeitel, Alf (2010) *Dharma*. Honolulu: University of Hawai'i Press.
- 'Hindu Philosophy', Shyam Ranganathan, The Internet Encyclopedia of Philosophy, ISSN 2161-0002, <http://www.iep.utm.edu/>, 28 June 2015.
- Hinduism: Ideas of Creation, *In Our Time* <http://www.bbc.co.uk/programmes/b03k289f> (podcast)
- Inden, Ronald (1990) *Imagining India*. London: Hurst & Company.
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- Mittal, Sushil and Thursby, Gene (eds) (2008) *Studying Hinduism: Key Concepts and Methods*. New York: Routledge.
- Nussbaum, Martha (2007) *The Clash Within: Democracy, Religious Violence, and India's Future*. Cambridge: Harvard University Press.

- O'Flaherty, Wendy Doniger (1973) *Śiva: The Erotic Ascetic*. Oxford: Oxford University Press.
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- Phillips, Stephen (2009) *Yoga, Karma, and Rebirth: A Brief History and Philosophy*. New York: Columbia University Press.
- Pintchman, Tracy (1994) *The Rise of the Goddess in the Hindu Tradition*. Albany: State University of New York Press.
- Matchett, Freda (2003) 'The Puranas'. *The Blackwell Companion to Hinduism*, edited by Gavin Flood. Oxford: Blackwell Publishing.
- Rao, Velcheu Narayana (2004) 'Purana'. *The Hindu World*. London: Routledge.
- Samuel, Geoffrey (2008) *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century*. Cambridge: Cambridge University Press.
- Thapar, Romila (1966) *A History of India*. Delhi: Penguin Books.
- (1993) 'Sacrifice, Surplus, and the Soul'. *History of Religions* Vol. 33 No. 4: 305-324.
- (2003) *The Penguin History of Early India*. Delhi: Penguin Books.
- The Upanishads, *In Our Time* <http://www.bbc.co.uk/programmes/b01nq7ct> (podcast)

ISLAM – DR SHURUQ NAGUIB LECTURES

- Week 15** **Islam in context:**
Arabia, Muhammad and the Qur'anic Revelation
- Week 16** **Varieties of belief:**
Diversity in unity
- Week 17** ***Essay Preparation Week (No Lecture)***
- Week 18** **Ethics and Practice**
Law, ritual and religious knowledge
- Week 19** **Contemporary Issues in Islam**
Gender and Islam: the debate on women's rights

SEMINARS

- Week 16** **How does "sacred history" define doctrine in Islam?**
Reading: J. Esposito, 'Muhammad and the Qur'an: Messenger and Message' in J. Esposito, *Islam: the Straight Path*.

- Week 17** Explore the theme of unity and diversity in Islam. Outline what might be thought of as a unifying framework, give examples of diversity, and suggest some possible underlying reasons for the variations.
Reading: Tibi, B. 'What is Islam? Islam in the Past and Present', *Islam and the Cultural Accommodation of Social Change*: pp. 16-29.
- Week 18** No Seminar
- Week 19** What is the significance of law for the definition of right and wrong practice in Islam?
Reading: A. Kevin Reinhart, "Islamic Law as Islamic Ethics"
- Week 20** 1. To what extent, if any, have the modern debates on gender equality contributed to placing the woman question at the centre of Islamic identity?
2. Could Islam provide a framework for gender equality?
Reading: Miriam Cooke, "Multiple Critique: Islamic Feminist Rhetorical Strategies". *Nepantla: Views from South*, Vol.1.1, 2000, pp. 91-110. Duke U.P.

ESSAY TOPICS

1. In what respects do you think Islam belongs to the same family of religions as Christianity and/or Judaism?

Cragg, Kenneth. (1985) *Jesus and the Muslim*. London: G. Allen & Unwin.

Neusner, J. & Sonn, T. (2002) *Comparing Religions through Law: Judaism and Islam*. London: Routledge.

"Monotheism" in M Eliade, ed. (1987) *Encyclopedia of Religion*. New York: Macmillan.

Neusner, J. Sonn, T. & Brockopp, J. (2000) *Judaism and Islam in Practice*. London: Routledge.

Robinson, Neal. (1991) *Christ in Islam and Christianity*. Albany: Sunny.

Smith, Jane. (1991) *Qur'anic Christians*. Cambridge: CUP. Part 2, Chapters 4,7,8.

Waardenburg, Jacques. ed. (1999) *Muslim Perceptions of Other Religions*. Oxford: OUP.

2. Is Sufism a different form of the tradition like Sunni and Shi'i Islam?

"Shi'ism" and "Sufism" in M Eliade, ed. (1987) *Encyclopedia of Religion*. New York: Macmillan.

Brown, Daniel. (2009) *A New Introduction to Islam*. Chichester: Wiley-Blackwell. Chapters 8, 11.

Geertz, Clifford. (1971). *Islam Observed: Religious Development in Morocco and Indonesia*. Chicago: The University of Chicago Press.

Moojan, Momen. (1985) *An Introduction to Shi'ism*. New Haven: Yale University Press.

Rahman, Fazlur. (1979) *Islam*. Chicago: The University of Chicago Press. Chapters 8, 10.

Rippin, Andrew. (1990) *Muslims: Their Religious Beliefs and Practices*, Vol. 1, *The Formative Period*. New York: Routledge. Chapters 8,9.
Waines, David. (2003) *An Introduction to Islam*. Cambridge: CUP. Chapters 3,5,6.

3. Does Islamic law encompass Islamic ethics?

"Islamic Law" in M Eliade, ed. (1987) *Encyclopedia of Religion*. New York: Macmillan.
Morality and Religion" in M Eliade, ed. (1987) *Encyclopedia of Religion*. New York: Macmillan.
Brown, Daniel. (2009) *A New Introduction to Islam*. Chichester: Wiley-Blackwell. Chapter 9.
Dar, B.A. (1963) "The ethical teachings of the Qur'an" in M.M. Sharif, *A History of Muslim Philosophy*. Wiesbaden: Otto Harrassowitz. Vol. 1: 155-178.
Denny, Frederick. (1990) "Ethical Dimensions of Islamic Rituals" in B Weiss & J. W. Welch, eds., *Religion and Law*. Winona Lake, IN: Eisenbrauns.
Fakhri, M. (1991) *Ethical Theories in Islam*. Leiden: Brill. Part 1, "Scriptural morality".
Frank, Richard. (1983) "Moral obligation in classical Muslim theology", *Journal of Religious Ethics*, Vol. 11/2, pp. 204-223.
Hourani, G. (2007) "Ethics in Classical Islam: A Conspectus" in G. Hourani, ed., *Reason and Tradition*. Cambridge: CUP.
Hovannisian, R.G. ed. (1985), *Ethics in Islam*. Malibu: Undena Publications. Chapter on "Ethics in Islamic traditionalist doctrine" by George Makdisi.
Izutsu, T. (2002) *Ethico-Religious Concepts in the Qur'an*. McGill: McGill-Queen's University Press.
Rahbar, Daud. (1960) *The God of Justice*. Leiden: Brill.
Rahman, Fazlur. (1983) "Some key ethical concepts of the Qur'an", *Journal of Religious Ethics*, Vol. 11/2, pp. 170-185.

4. Are women equal to men in Islam?

Ahmed, Leila. (1992) *Women and Gender in Islam: Historical roots of a modern debate*. New Haven: Yale University Press.
Wadud, A. (1992). *Qur'an and Woman*. Kuala Lumpur: Penerbit Fajar Bakti.
----- (2006) *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld.
Engineer, Asghar Ali. (2008) *The Rights of Women in Islam*. New delhi: Sterling Publishers.
Barazangi, N. H. (2004) *Woman's identity and the Qur'an: a new reading*. Gainesville: The University of Florida Press.
Mernissi, Fatima. (1991) ***The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam***, trans. Mary Jo Lakeland. New York: Perseus.
Roald, Anne Sofie. (2003) *Women in Islam: The Western Experience*. London: Routledge.
Stowasser, Barbara Freyer. (1994) *Women in the Quran: Traditions and Interpretations*. Oxford: OUP.

FURTHER READING

- Ahmed, Akbar. (2002). *Islam Today: A Short Introduction to the Muslim World*. London: I. B. Tauris.
- Brown, Daniel. (2009) *A New Introduction to Islam*. Chichester: Wiley-Blackwell. Kenneth Cragg, *The Event of the Qur'an*.
- Denny, Frederick M. (2010) *An Introduction to Islam*. Upper Saddle River, NJ: Pearson Prentice Hall.
- Ernst, Carl. (2003) *Rethinking Islam in the Contemporary World*. North Carolina: The University of North Carolina Press.
- Esposito, John L. (1995) *The Oxford Encyclopedia of the Modern Islamic World*, 4 Vols. Oxford: Oxford University Press, 1995.
- (1998) *Islam: The Straight Path*. New York: Oxford University Press.
- Hodgson, Marshall G.S. (1974) *The Venture of Islam*, 3 Vols. Chicago, IL: University of Chicago Press.
- Murata, Sachiko. *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought*. Albany, NY: State University of New York Press, 1992.
- Murata, Sachiko and William C. Chittick. (1994) *The Vision of Islam*. New York: Paragon House.
- Nasr, Seyyed Hossein. (2002) *The Heart of Islam: Enduring Values for Humanity*. San Francisco, CA: Harper San Francisco.
- Nasr, Seyyed Hossein. (2002) *Islam: Religion, History, and Civilization*. San Francisco, CA: Harper San Francisco .
- Nasr, Seyyed Hossein. (1981) *Islamic Life and Thought*. Albany, NY: State University of New York Press.
- Rippin, Andrew. (1990) *Muslims: Their Religious Beliefs and Practices*, Vol. 1. New York: Routledge.
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- Ruthven, Malise. (2000) *Islam in the World*, 2nd ed. New York: Oxford University Press.
- Savory, R.M., ed. (1976) *Introduction to Islamic Civilization*. Cambridge, UK: Cambridge University Press.
- Schimmel, Annemarie. (1992) *Islam: An Introduction*. Albany, NY: State University of New York Press.
- Waines, David. (2003) *An Introduction to Islam*. Cambridge: CUP.
- Watt, William Montgomery. (1998) *The Formative Period of Islamic Thought*. Oxford, UK: Oneworld.
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LENT & SUMMER TERMS

RELIGION IN THE MODERN WORLD – PROFESSOR KIM KNOTT

NB: Primary readings to support this part of the course are available in:
L. Woodhead, K. Kawanami, C. Partridge (eds) 2016. *Religions in the Modern World*. Third Edition. London: Routledge;
L. Woodhead and R. Catto (eds) 2012. *Religion and Change in Modern Britain*. London: Routledge.

LECTURES

LENT TERM

Week 20 **Secularization 1: Is Britain still a Christian Country?**
Followed by: Effective Examination Preparation

SUMMER TERM

Week 21 **Secularization 2: The rise of ‘No religion’ and Atheism**
Week 22 **Religion and Violence**
Week 23 **Conflict, Controversy and Values**
Week 24 **Religion, Gender and Sexuality**

SEMINARS

SUMMER TERM

Week 21 **Is Britain still a Christian Country? How would you answer this question – what evidence would you use? Do you think Britain has “secularized” and if so why?**
Readings:
Judith Fox. 2005. ‘Secularization’, in J.R. Hinnells ed. *The Routledge Companion to the Study of Religion*. London: Routledge, pp.291–305.
Mathew Guest, Elizabeth Olson and John Wolffe. 2012. ‘Christianity: Loss of Monopoly’, in L. Woodhead and R. Catto eds. *Religion and Change in Modern Britain*. London: Routledge, pp. 57-78. [Electronic resource]
Listen to the podcast and the debate:
Linda Woodhead, ‘Is Britain still a Christian country?’ 15 March 2015, <http://www.religiousstudiesproject.com/podcast/is-britain-still-a-christian-country/>
Samir Raheem and others. 2016. ‘Who cares if Britain isn’t a Christian country?’, *Prospect Magazine* article and debate sponsored by the British Academy, 15 February 2016. Click on link at the bottom of the article to access the debate.
<http://www.prospectmagazine.co.uk/britishacademy/who-cares-if-britain-isnt-a-christian-country>

Week 22 **Non-religion,' 'no religion' and atheism: Are they the same or different. Why is there more non-religion today than in the past?**

Readings:

David Voas and Siobhan McAndrew. 2012. 'Three Puzzles of Non-Religion in Britain', *Journal of Contemporary Religion* 27:1, pp. 29-48.

Linda Woodhead, Why No Religion is the New Religion
<http://www.lancaster.ac.uk/news/blogs/linda-woodhead/why-no-religion-is-the-new-religion/>

And watch the video: Linda Woodhead, 'Why No Religion is the New Religion', British Academy lecture, 19 January 2016.

<https://www.youtube.com/watch?v=hPLsuW-TCtA>

Week 23 **What is the relationship between religion and violence? In your view, is religion the cause or just a pre-text for violence? What is your evidence?**

Reading:

Charles Selengut. 2009. 'Religion and Violence in *Reading*: L. Woodhead, K. Kawanami, C. Partridge (eds) *Religions in the Modern World*. 2nd edition. London: Routledge, pp. 449-70.

And watch the debate:

'Religion: A Pretext for Conflict?' Davos Open Forum at the World Economic Forum Annual meeting 2015.

<https://www.youtube.com/watch?v=BYs6Mm9BTaM>

Week 24 **What do contemporary conflicts and controversies tell us about (a) norms and values of state and society, and (b) the place of religion in state and society? [Think about this in general, but then focus on a single controversy of your choice. Do some online research to find out more]**

Reading: Malory Nye and Paul Weller, 'Controversies as a Lens on Change' in L. Woodhead and R. Catto (eds) *Religion and Change in Modern Britain*, London and New York: Routledge, pp. 34-54.

Week 25 **Gender and gender equality remain central issues for the contemporary religions. Why is it important for scholars of religion to focus on gender? What does it mean to study religion through a 'gender lens'?**

Reading:

Orit Avishai, Afshan Jafar and Rachel Rinaldo. 2015. 'A gender Lens on Religion', *Gender and Society*, 29:1, pp. 5-25.

And watch the debate:

'Is it right for religions to treat men and women differently?' Westminster Faith Debates, 2013,

<http://faithdebates.org.uk/debates/2013-debates/religion-and-personal-life/religious-inequality-between-sexes/>

FURTHER READING

- Aldridge, A. 2007. *Religion in the Contemporary World: A Sociological Introduction*. 2nd Edition. Cambridge: Polity.
- Bruce, Steve 1996: *Religion in the Modern World. From Cathedrals to Cults*. Oxford: Oxford University Press.
- Davie, G. 2015. *Religion in Britain: A Persistent Paradox*. 2nd edition. Oxford: Wiley-Blackwell.
- Dawson, A. 2011. *The Sociology of Religion*. London: SCM Press.
- Hamilton, M. 2001. *The Sociology of Religion*. 2nd Edition, London: Routledge.
- Hunt, S.J. 2002. *Religion in Western Society*. London: Palgrave.
- 2005. *Religion & Everyday Life*. London: Routledge.
- Kurtz, L. 1995. *Gods in the Global Village: The World's Religions in Sociological Perspective*. Thousand Oaks: Pineforge.
- McGuire M.B. 2001. *Religion: The Social Context*. 5th Edition. London: Wadsworth.
- Weller, P. 2008. *Religious Diversity in the UK: Contours and Issues*. London: Continuum.
- Woodhead, L. and Catto, R. 2012. (eds) *Religion and Change in Modern Britain*, London and New York: Routledge.

Please note: there is no essay to complete for this section. There is a compulsory question on this section in the Summer Exam.