



# THE LUBAR LIST

## 95 UW-Madison Fall 2015 courses

which include a component of religion, spirituality, or mythology

Throughout human history, societies and cultures have been influenced by systems of belief and spirit.

Many instructors at the University of Wisconsin-Madison, understanding how people have considered religion to be a significant motivator in decision-making, have developed their course to explore how these belief systems affect our world.

Some courses' content is entirely devoted to the in-depth study of religion itself; other courses just touch upon religion as one of many factors related to their topic area.

Together, this list of courses for the coming semester gives us a sense of how broadly—across more than 40 departments and programs—the study of religion and spirituality is integrated into this campus's academics. That is the goal of the Lubar List: to simply appreciate the value of religious literacy in preparing for life in the global community after college.

*Course information taken from the [UW Course Guide](#) in April 2015. Information on each class may not be complete, or may have changed. This list may have missed courses which fit the criteria, and does not include many “senior thesis,” “directed study,” or graduate-level course numbers. Cross-listed courses are indexed here by the alphabetically first department sponsoring a course, which is not necessarily the “main” department of the instructor. Please check the [UW Course Guide](#) for the most current information, including prerequisites.*

**Click on the title of each course** to be linked to its entry in the [UW Course Guide](#).

**Please talk to your advisor** about whether any of these courses are the right fit for your academic path.

The UW-Madison Religious Studies Program offers both a major and a certificate; learn more at [religiousstudies.lss.wisc.edu](http://religiousstudies.lss.wisc.edu)

### FOLKLORE 100

#### Introduction to Folklore

Surveys folklore in the United States and around the world, with a comparative emphasis on ways in which individuals and groups use beliefs, songs, stories, sayings, dances, festivals, and artifacts to address issues of identity, authenticity, and authority, in complex societies.

**Mon•Wed 1:20–2:10 pm**

**B239 VAN VLECK HALL**

credits: **3**

level: Elementary • breadth: [Humanities](#)

### RELIG ST 101

#### Religion in Global Perspective:

#### Religion in Sickness and Health

How do religious peoples understand and live in sickness and health? How does physical well-being connect to spiritual well-being? Medicine to meaning-making? How does looking at religion in sickness and health provide insight into its roles? From Southeast Asia to Africa to the United States (and particularly, Wisconsin), we'll approach these questions using perspectives from anthropology, history, sociology, legal studies and the medical sciences, among others.

**Mon•Wed 11:00–11:50 am**

**5208 SEWELL SOCIAL SCIENCES**

credits: **3**

Instructor: **Corrie Norman**

level: Elementary • breadth: [Humanities](#)

INTER-LS 102

## The Rape of Europa: Art in Totalitarian Europe

What were the fates of art, artists, monuments, private collections, and museums under European totalitarianism and in the crossfire of World War II? How and why did well-educated and well-trained museum professionals, art historians, and artists participate in or react to Hitler's planning for the huge Linz Museum, the widespread European seizures of art collections (which were largely Jewish), the huge wartime losses of art, and the postwar actions of restoration and restitution that continue today?

**Mon•Wed•Fri 1:20–2:10 pm**

**L170 CONRAD A. ELVEJHEM BUILDING** credits: **3**

**Instructor: Barbara Buenger**

level: *Elementary* • breadth: **Humanities**

HEBR-BIB 103/303

## Elementary Biblical Hebrew I

Introduction to the language of the Hebrew Bible (first semester of Biblical Hebrew).

**Mon•Tue•Wed•Thu 9:55–10:45 am**

**119 VAN HISE HALL** credits: **4**

level: *Elementary*

ANTHRO 104

## Cultural Anthropology and Human Diversity

Introduction to cultural anthropology for non-majors; comparative cross-cultural consideration of social organization, economics, politics, language, religion, ecology, gender, and cultural change. Includes 25% coverage of U.S. ethnic and racial minorities.

**Tue•Thu 9:55–10:45 am or**

**Tue•Thu 11:00–11:50 am**

**6210 SEWELL SOCIAL SCIENCES** credits: **3**

**Instructor: Jerome Camal**

level: *Elementary* • breadth: **Social Science**

HISTORY 123

## English History: England to 1688

This course focuses on the major events and most momentous social changes which shaped the development of the English people. The objectives are (i) to investigate how a small island off the coast of Continental Europe came to be a world power which exercised an incalculable influence on history and culture around the globe; (ii) to foster an understanding of societies very different from our own; and (iii) to enhance critical and analytical thinking, and communication skills.

The first part of the course examines the impact of the successive invasions of the Romans, Anglo-Saxons, Vikings, and Normans. Topics include the evolution of the English church and state during the Middle Ages, the nature of feudalism, the troubled reign of King John, and the effects of the Black Death and other plagues on English life in the fourteenth and fifteenth centuries.

The second part of the course starts with the Wars of the Roses and deals with the last phase of the Middle Ages and the beginnings of modern England. Topics include the dissolution of the monasteries and the destruction of the church's independence, reforms in government under the Tudors, the steep growth of population, and resulting economic stresses. Particular attention will be given to the reign of Elizabeth I, the origins of the English Civil War in the 1640s, and the significance of the Glorious Revolution of 1688.

**Tue•Thu 11:00 am–12:15 pm**

**1641 MOSSE HUMANITIES BUILDING** credits: **4**

**Instructor: Johann Sommerville**

level: *Elementary* • breadth: **Humanities** **Social Science**

ENGL 155

## Classical Myth and Modern Literature

Introduction to concepts of myth and mythology, myth-making and the modern study of myth in relation to myths and legends common in English and American literature.

**Mon•Wed•Fri 1:20–2:10 pm**

**2125 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Ronald Harris**

level: *Elementary* • breadth: **Literature**

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PSYCH/SOC 160

## Human Sexuality: Social and Psychological Issues

Biological, psychological, and sociological aspects of sexual relationships and behavior. The course presents theoretical and empirical materials on sexuality throughout the life-course, including childhood, adolescence, adulthood, and later life. Attention is given to gender, religion, education, and the law as they relate to sexual expression in society.

**Mon•Wed•Fri 8:50–9:40 am**

**6210 SEWELL SOCIAL SCIENCES**

credits: **3–4**

**Instructor: John Delamater**

level: *Elementary* • breadth: **Social Science**

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ENGL 167

## Life Forms

This First-Year Interest Group lecture, which will be linked with introductory courses in biology and in chemistry, will present scientific and literary works that contribute to modern thinking about life forms and planetary life in humans, animals, and plants. Its focus will be on works written between 1700 and the present. We will move from thinking about specific life forms to thinking about planetary and ecological systems. Works will include Mary Shelley's *Frankenstein*, Erasmus Darwin's "Loves of the Plants," and, near the end of the semester, Italo Calvino's "Cosmicomics," short stories in which he spins fictions off twentieth-century understanding of the history of the cosmos and the history of life. The course will conclude by thinking about how life forms continue to evolve in the ecology of the planet.

**Mon•Wed 11:00–11:50 am**

**145 BIRGE HALL**

credits: **3**

**Instructor: Theresa Kelley**

level: *Elementary* • breadth: **Literature**

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ENGL 175

## Ghost Stories

How do we live with ghosts and what should we do with them? This course will focus on ghost stories: from British literature's favorite ghost stories—*Hamlet* and

*Frankenstein*—to the ghosts of history, including slavery, the Holocaust, the Vietnam War, and the afterlives of ideas that survive beyond their time.

**Instructor: Sara Guyer**

credits: **3**

level: *Elementary* • breadth: **Literature**

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HISTORY 200

## Mass Violence in Europe: 1900–1950

The first half of the twentieth century was a period of unprecedented mass violence across Europe. By focusing on violent episodes, perpetrated by and usually against Europeans, we will work together to solve the puzzle of why violence became so prevalent during this period. What were the "ingredients" for modern mass violence? What role did ordinary people play in ethnic cleansing, rape, mass shootings, and the running of concentration and death camps? How have victims, perpetrators, bystanders, and eyewitnesses recorded these experiences, and what kinds of clues have they left for us?

Our job will be to dig deep into a wide range of primary and secondary sources that deal with violence including photographs, memoirs, eyewitness accounts, diaries, newspaper articles, sound recordings, film, and propaganda posters in order to debate such questions. Case studies will include King Leopold's brutal regime in the Belgian Congo, the ethnic cleansing of civilians during World War I, the Holocaust of European Jewry, and the rapes and mass deportations of Germans at the end of World War II. Through engaging with these disturbing but important topics, we'll also discuss how we might gain insights into ongoing violence in today's world.

**Wed 11:00 am–12:55 pm**

**5257 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Kathryn Ciancia**

level: *Intermediate* • breadth: **Humanities**

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HISTORY 200

## The Seven Deadly Sins in American History

**Mon•Wed 4:00–5:15 pm**

**2125 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Jennifer Ratner-Rosenhagen**

level: *Intermediate* • breadth: **Humanities**

RELIG ST 200

## Love and Attachment in Buddhist Literature and Art

**Wed 3:30–5:25 pm**

4013 VILAS HALL

**Instructor: Anne Hansen**

level: Elementary • breadth: Humanities

credits: 3

ART HIST 201

## History of Western Art I: From Pyramids to Cathedrals

Examines arts and cultures of Europe and the Mediterranean basin before the Renaissance. We explore canonical works such as the pyramids at Giza, the Parthenon in Athens, the Venus di Milo, Hagia Sophia in Constantinople, the *Book of Kells*, the Great Mosque at Cordoba, Chartres cathedral, and Giotto's Arena Chapel. But we also define art broadly, to encompass the material culture of everyday life, including jewelry, ceramics, and textiles. We consider the social and historical contexts of art and artistic production—art and imperialism, ethnicity, technology, religious ritual, belief, myth, and storytelling. These explorations address basic human concerns: death and the afterlife, desire and the body, self-definition and portraiture, power and propaganda, monstrosity and the supernatural, the divine and the sacred.

**Mon•Wed•Fri 12:05–12:55 pm**

L160 CONRAD A. ELVEHJEM BUILDING

**Instructor: Thomas Dale**

level: Elementary • breadth: Humanities

credits: 4

HIST SCI 201

## The Origins of Scientific Thought

Emergence of scientific method and scientific modes of thought out of ancient philosophical and religious traditions; the impact of ancient science on medieval Christendom; the origins and development of the Copernican-Newtonian world view.

**Mon•Wed 12:05–12:55 pm**

2650 MOSSE HUMANITIES BUILDING

**Instructor: Florence Hsia**

level: Elementary • breadth: Humanities

credits: 3

HISTORY 201

## Religion in Roman Africa

**Mon•Wed•Fri 11:00–11:50 am**

1101 MOSSE HUMANITIES BUILDING

**Instructor: Marc Kleijwegt**

level: Intermediate • breadth: Humanities

credits: 4

HISTORY 201

## Travel Writing as Historical Sources

Early Modern European explorers, colonists, and travelers wrote many and long fascinating accounts of their travels, filled both with exotic tales and with hyper-specific useful knowledge sought after by European colonial and trading companies. Sometimes these travel accounts are the only written sources to encounters between Europeans, Native Americans, Africans, and other people around the world, and historians have found a variety of ways to employ these complicated and important historical sources. Early Modern travel accounts are therefore a perfect place to start broaching questions about historical writing, methodology, and practice.

**Tue•Thu 9:30–10:45 am**

2190 GRAINGER HALL

**Instructor: Pernille Ipsen**

level: Intermediate • breadth: Humanities

credits: 4

HISTORY 201/RELIG ST 200

## The Catholic Church and the World

Current affairs attest to the power of religion in shaping international politics. Right now, all eyes are turned to political Islam. But in recent history, political Christianity and the Catholic Church also transformed global politics, social networks, and the world-views of millions of people. This course develops a framework for analysis, delving into how, and why, the Catholic Church gained new political and social power in the twentieth century, and how it expanded its reach beyond its native Rome to regions in Asia, Africa, and Latin America. Topics covered include the Catholic Church's changing stance on democ-



racy; anti-Semitism and ecumenism; gender politics; and economic development.

**Thu 3:30–5:25 pm**

**103 BROGDEN PSYCHOLOGY BUILDING** credits: **3**

**Instructor: Giuliana Chamedes**

level: *Intermediate* • breadth: **Humanities**

## ART HIST 205

### Global Arts

Art is global (and always has been). Today, we find Egyptian protest artists inspiring activists around the globe via the Internet, but in earlier times Roman glass and Buddhist icons moved along the ancient Silk Route, networks of exchange flourished in the medieval Mediterranean region, and colonial empires brought visual cultures into volatile contact. This course teaches students how to analyze images and objects produced through such exchanges that occurred around the world from ancient times through the contemporary. Its aims are to develop skills needed to live fully in a world in which borders are no barriers to the movement of images, objects, and ideas and to deepen understanding of cultural differences and interactions. By exploring works in a range of media and tracing processes of cross-cultural exchange, the course also develops sensitivity to visual and material form and a solid foundation in the practice of visual and material analysis.

**Tue•Thu 11:00 am–12:15 pm**

**L160 CONRAD A. ELVEHJEM BUILDING** credits: **4**

**Instructor: Quitman Phillips**

level: *Elementary* • breadth: **Humanities**

## HISTORY/LCA/RELIG ST 205

### The Making of the Islamic World: The Middle East, 500–1500

This course covers a 750-year period and stretches from Morocco to Central Asia. The period and place are so large, and the peoples concerned so diverse, as to beg the question, how we might possibly do any of it justice in 15 weeks? We will not concentrate on a single aspect of the region's historical experience, politics, or religion, but on a larger and more important issue: the interconnec-

tions of everything on which evidence has survived that played a role in large-scale historical change.

These will include the region's physical environment, human ecology, politics, social life culture, economy, technology, and religion, all of which we will be studying in some detail. By not giving precedence to any one of these, but by looking for their connections and interactions over time, you will see how one of the world's great civilizations came into being and developed over time.

The course starts where all historical inquiry begins: with how the peoples we are studying have adapted to their physical environments. This will require giving some consideration to the environment itself, both its distinctive features and how it might be compared to the environmental settings of the other agrarian civilizations of the pre-modern past. We will then examine how the region's peoples adapted to it as farmers, peasants, nomads, and city-dwellers, again trying to understand context through comparison.

From there we move to something that appeared in the region before anywhere else, and that like the environment gave it its historical unity: the agrarian empire. We will then be in a position to approach a set of recorded history's greatest developments: the appearance of Islam, the Arab conquests, and the formation of an Islamic empire and Islamic civilization.

The remainder of the course will be devoted to an examination of Islamic civilization as it developed in the aftermath of the breakup of the early Islamic empire. In this section we will give considerable attention to institutions that survived until the early-modern period and some, in altered form, to recent times. Please note that this is not a course that puts religion at the center, though of course we will be studying the central ideas and practices of Islam throughout. Think of it instead as an attempt to understand how environment, economy, politics, culture, social life, and religion interacted over time to produce and sustain a civilization.

**Tue•Thu 4:00–5:15 pm**

**1101 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Michael Chamberlain**

level: *Elementary* • breadth: **Humanities**

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## JEWISH/RELIG ST 211

### Introduction to Judaism

General introduction to Judaism covering the biblical, classical rabbinic, medieval, and modern periods.

**Mon•Wed 2:30–3:45 pm**

**5231 SEWELL SOCIAL SCIENCES**

**Instructor: Jordan Rosenblum**

*level: Elementary • breadth: Humanities*

credits: **4**

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## LITTRANS 214/LCA 314

### Literatures of Central Asia in Translation

Critical survey of the development of medieval and modern literatures of the peoples of Central Asia from pre-Islamic times to the present with selected readings in English translation.

**Mon•Wed 2:30–3:45 pm**

**123 VAN HISE HALL**

**Instructor: Uli Schamiloglu**

*level: Intermediate • breadth: Literature*

credits: **3**

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## HISTORY/JEWISH 219

### The American Jewish Experience: From Shtetl to Suburb

A century and a half ago, the United States was a backwater of the Jewish world, then centered in Europe and the Ottoman Turkish Empire. Yet, by the 1950s, the United States became home to the largest, most prosperous, and most secure Jewish community in modern history. Why did millions of Jews come to the United States? How has life in a liberal political and capitalist economic order shaped the Jewish experience in America? In turn, how have Jews influenced American culture, politics, and society? This course surveys the history of American Jews from the eighteenth century to the twenty-first century. Topics include patterns of politics, social mobility, Jewish culture in Yiddish and English, interethnic group

relations, gender and sexuality, religion, and problems in community building.

**Mon•Wed•Fri 1:20–2:10 pm**

**180 SCIENCE HALL**

**Instructor: Anthony Michels**

*level: Intermediate • breadth: Humanities*

credits: **4**

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## HISTORY/JEWISH 220

### Introduction to Modern Jewish History

This course introduces students to the history of the Jews in Europe, the Middle East, North Africa, and the Americas between ca. 1772 and 1967. It assumes no prior knowledge. We will take as our starting point three questions asked repeatedly by Jews and non-Jews in this 200-year period:

- 1) Are the Jews a religious group, a nation, or an ethnic minority?
  - 2) Is Judaism or being Jewish compatible with modernity?
  - 3) Do the Jews belong in modern states and societies?
- Rather than being concerned only with Jews, such questions reflected and produced competing visions about politics, society, economics, religion, and culture in the modern world. Our goal is to investigate how and why these questions arose and were answered in particular ways. To do this, we will use the tools of historical scholarship to understand the hopes and fears of people from the past and the larger forces that framed their beliefs, practices, and experiences.

As case studies, our course will examine topics such as the struggle for legal equality, Hasidism and its opponents, the Haskalah or Jewish Enlightenment, new Jewish religious streams from Reform to ultra-Orthodoxy, Jewish political movements such as Zionism and socialism, the Shoah (Holocaust), the founding of the state of Israel, and the wave of decolonization. A central theme of the course will be the formation of the modern state system and its implications for members of minority groups such as the Jews.

**Tue•Thu 1:00–2:15 pm**

**1111 MOSSE HUMANITIES BUILDING**

**Instructor: Amos Bitzan**

*level: Elementary • breadth: Humanities*

credits: **4**

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## PHILOS 220

### Philosophy and the Sciences

Is science value-free? What distinguishes it from pseudo-science, religion, and technology? Philosophical problems of explanation, rationality, knowledge, paradigms, moral issues of research and philosophical consequences of scientific theories.

**Tue•Thu 1:00–2:15 pm**

**121 BROGDEN PSYCHOLOGY BUILDING** credits: **3–4**

**Instructor: Elliott Sober**

level: *Intermediate* • breadth: **Humanities** **Social Science**

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## HISTORY 223/RELIG ST 400

### War, Religion, and Race in Modern Europe

This course investigates the complex history of European war-making through the lens of race and religion. We will analyze the major conflicts of the twentieth century, from World War I to the Spanish Civil War; from the Armenian Genocide to the Holocaust and the “war on terror.” How did religious forces and racial claims shape these conflicts? How were these wars justified at the time and later understood by filmmakers, journalists, and everyday citizens? Join us as we make sense of European war-making, state and grassroots terrorism, and the prerequisites of peace.

**Tue•Thu 11:00 am–12:15 pm**

**1111 MOSSE HUMANITIES BUILDING** credits: **4**

**Instructor: Giuliana Chamedes**

level: *Intermediate* • breadth: **Humanities**

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## HISTORY 225

### The First Islamic Empire

The Arab conquests of the seventh-century CE are often treated as a decisive break in the history of the Middle East, one that divides study of the region into the firm categories of the “ancient” and “Islamic.” The Islamic empires that followed the conquests are usually treated more as Islamic than imperial developments. This class, asking how the Arab conquest of the East Roman and Sasanian empires resulted in a new universal empire, will question the notion of a clean break. Rather than

taking the period immediately prior to the rise of Islam as our starting point, we will seek out long-term continuities in the history of the region, especially those relating to the appearance and historical development of the universal cosmopolitan empire.

Questions include: what distinguishes such empires from other forms of political organization; how did the formation of ever-larger political entities lead to more universal cultural fusions; in what respects can the Arab conquests be seen less as a new departure than as a culmination of social, political, and cultural processes that had long shaped the region; what kinds of evidence can we examine to compare and contrast periods in which the languages and literary and history-writing traditions are so different; how can material evidence help us to understand long-term developments that are difficult to follow in documentary or literary evidence?

We will begin by asking how the region’s physical environment and human adaptation to it shaped the development of its political organization. We then move on to an examination of the universal cosmopolitan agrarian empire in comparative context. The main part of the course looks at approaches to understanding the Arab conquests and the formation of an Islamic empire and high culture through the height of its power and the beginning of its fragmentation around 900 CE.

**Tue•Thu 1:00–2:15 pm**

**4028 VILAS HALL**

credits: **3**

**Instructor: Michael Chamberlain**

level: *Intermediate* • breadth: **Humanities**

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## HISTORY 230/RELIG ST 230/JEWISH 231

### Judaism, Christianity, and Islam: Braided Histories

Jews, Christians, and Muslims are collectively referred to as the Abrahamic traditions, but their religious traditions are as separate as they are unique, even down to their disparate views on the nature of God. Nevertheless, they have evolved in constant contact with each other; their histories are braided and their adherents always conscious of each other, for good and ill. Current events reflect attitudes not just of the moment but centuries in the making, which is why this course presents a history of Judaism, Christianity, and Islam from the emergence of the original traditions about Abraham (ca. 2000 BCE)

to the present. Topics include each religion's major texts; the changing political, cultural, and intellectual contexts in which they developed; their confrontations with "modernity;" and their relationships with state power. Besides learning about the history of the traditions individually and collectively, you will gain a deeper context for understanding today's headlines.

**Mon•Wed 11:00–11:50 am**

**4028 VILAS HALL**

credits: **3**

**Instructor: Charles Cohen**

level: *Elementary* • breadth: **Humanities**

## JEWISH 230

### Representing the Holocaust in Poland

**Tue•Thu 4:00–5:15 pm**

**375 VAN HISE HALL**

credits: **3**

**Instructor: Halina Filipowicz**

level: *Elementary* • breadth: **Literature**

## JEWISH 231

### Jerusalem, Holy City of Conflict and Desire

Jerusalem has been an object of desire and longing for the three monotheistic religions: Judaism, Christianity, and Islam. It is the site of the Jewish Temples, of Jesus' Tomb, and of the Mosques of the Dome of the Rock and Al-Aqsa. For thousands of years, Jerusalem and the Holy Land epitomizes has inspired artists and visionaries, while the desire to possess the city, the Land, and the holy places has caused hostilities, conflicts, and wars which are by no means over.

Starting with Abraham, the forefather of the three religions, we shall study the religious factors and the political interests demonstrated in the Holy Scriptures of the three religions, in the historical events, such as the Crusades, as well as in the poetry and the myths that have shaped the unique ethos of Jerusalem. We shall focus on the exploration of the historical, sociological, and psychological reasons for the emergence of the modern Zionist movement in Europe that resulted in the return to the Land and to the establishment of the Jewish State,

a revolutionary event which reconfigured the position of Jerusalem in the consciousness of the world.

Our investigation of the ways in which the European-based empires shaped the political-ethnic-national realities of the Middle East will provide a necessary component for the understanding of the current conflicts over Jerusalem and the Land of Israel/Palestine in particular and for the comprehension of the current situation in the Middle East at large. The premise that the study of the ethical, theological, and national components of the historical narrative of Jerusalem and the Land of Israeli will advance a better understanding of the emotions of violence and enmity that preclude peace in this crucial part of the world will guide our journey into this complex and conflicted part of the world.

**Mon•Wed•Fri 9:55–10:45 am**

**574 VAN HISE HALL**

credits: **3**

**Instructor: Rachel Brenner**

level: *Elementary* • breadth: **Humanities**

## ILS/RELIG ST 234

### Genres of Western Religious Writing

Writing-intensive course based on the conventions in which Western writers have expressed religious ideas. Readings from Jewish, Christian, and other spiritualities.

**Tue•Thu 1:20–2:10 pm**

**346 BIRGE HALL**

credits: **3**

**Instructor: Ulrich Rosenhagen**

level: *Intermediate* • breadth: **Humanities**

## LITTRANS/MEDIEVAL 235

### The World of Sagas

The Icelandic sagas viewed in their social, cultural, and literary contexts. An introduction to one of the greatest bodies of vernacular literature of the early Middle Ages.

**Mon•Wed•Fri 2:25–3:15 pm**

**487 VAN HISE HALL**

credits: **3**

**Instructor: Scott Mellor**

level: *Elementary* • breadth: **Literature**



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## MUSIC 236

### **Jewish Composers: Early Modern to Modern**

**Mon•Wed•Fri 2:25–3:15 pm**

**2261 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Jeanne Swack**

*level: Elementary*

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## AFROAMER/ART HIST 241

### **Introduction to African Art and Architecture**

This course examines the rich heritage of African arts and architecture as they shape and have been shaped by the histories and cultural values (social, political, religious, philosophical, and aesthetic) of African peoples, both past and present, on the continent where humanity began. Given Africa's enormous ecological and cultural diversity, we cannot be comprehensive. Instead, we present an historical overview that highlights selected artistic traditions from different parts of the continent from 26,000 BCE to the twentieth century; thematic and cultural case studies: textiles and personal/body arts; masquerades; architecture; artistic movements; and individual artists. We do not have a passive, objective relationship to Africa, its people, and its artistry: we have been shaped by Euro-American culture and a deeply embedded history of racism. Where possible the course highlights historical and contemporary intersections between Africa and Euro-America, demonstrating that our exploration of this art history is as much an encounter with our own cultural values as those of the peoples from whom the art originates.

**Mon•Wed 2:25–3:15 pm**

**L140 CONRAD A. ELVEHJEM BUILDING**

credits: **3**

**Instructor: Henry Drewal**

*level: Elementary • breadth: Humanities*

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## ENGL 241

### **Literature and Culture I: To the Eighteenth Century**

This course provides an introduction to literature in English from the Middle Ages to the early eighteenth

century. Together with English 242, it provides an introduction to British literary history, and its primary goals include familiarizing students with the canon of English literature and preparing students for more specialized study in advanced courses in the major. The course spans roughly 1000 years, from the origins of English literature to the rise of the novel. Along the way, we will examine how literature engaged with topics as disparate as love, religion, and science, and we will read everything from elegant descriptions of angelic beings to 600-year-old fart jokes.

To focus our discussions, we will concentrate on questions of form and genre, including the epic, fabliau, romance, sonnet, lyric, and novel. Emphasis will be on close reading and literary analysis, but we will also pay close attention to the social, cultural, and political contexts from which each text emerged. Texts may include *Beowulf*; Chaucer's *Canterbury Tales*; *Paradise Lost*; *Oroonoko*; and poetry by Shakespeare, Spenser, and Donne.

**Mon•Wed 11:00–11:50 am**

**180 SCIENCE HALL**

credits: **3**

**Instructor: Jordan Zweck**

*level: Intermediate • breadth: Literature*

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## GEOG/HISTORY/LCA/POLI SCI/SOC 244

### **Introduction to Southeast Asia: Vietnam to the Philippines**

Southeast Asia is a region that today consists of eleven nations: Brunei, Cambodia (Kampuchea), East Timor, Indonesia, Laos, Malaysia, Myanmar (Burma), Philippines, Singapore, Thailand, and Vietnam, each with its own history, cultural and ethnic diversity, and political and socio-economic conditions. Nevertheless, it is a region—between China and India—that possesses many cultural and historical similarities and continuities that make it unique. This course is intended to provide a general introduction to Southeast Asia's past and present.

The course is organized chronologically around three broad periods: 1) traditional states and societies (to ca. 1830); 2) colonial transformations and indigenous responses (ca. 1830–1945); and 3) the emergence of modern nations (since 1945). Within these broad time frames, the course will explore several topics and themes, among them: the origins of indigenous states; religious conversion and practice; ethnicity, social organization, and

gender relations; the impact of colonial domination; modern social and economic transformations; responses to colonial rule; the development of nationalist and socialist-communist movements and revolutions; the nature of post-colonial societies and political systems; ethnic conflict and national integration; the impact of Cold War international relations; and U.S. involvement and intervention in the region.

Given the size and diversity of the region, the course will concentrate on four Southeast Asian countries—Vietnam, Philippines, Indonesia, and Thailand—that are the primary research areas of UW–Madison’s South-east Asia program and for which significant resources exist on campus: course offerings (including languages), library holdings, and study-abroad opportunities.

**Tue•Thu 9:30–10:45 am**

**1111 MOSSE HUMANITIES BUILDING**

credits: **4**

**Instructor: Michael Cullinane**

level: Elementary • breadth: **Humanities** **Social Science**

## GERMAN 245/445/645

### Dutch Tolerance and Multiculturalism

Common representations of the Netherlands seem contradictory. Some people picture row upon row of tulips in fields, windmills, nearly perfectly parallel ditches, thoughtful zoning practices in cities: a well-planned society. Conversely, facts and misconceptions about such curiosities as Dutch drug policy, a regulated sex industry, the practice of euthanasia, gay rights, and multiculturalism—often lumped together under the rubric of tolerance—oddly counterbalance the aforementioned tamer images. Do these different views represent two different strains, or two extremes, within Dutch culture? Are they related? Do these cultural practices find their source in a consistent approach?

In the most recent decade, the international press has reported on the influx of “newer” Dutch citizens, the notorious murders of two public figures Pim Fortuyn, and Theo van Gogh, and ongoing arguments about the demands that the Dutch might place on immigrants, including by such internationally known persons as Geert Wilders and Ayaan Hirsi Ali, and asks whether these phenomena herald a major change in Dutch society. This

course looks at the history and context of these events to attempt a nuanced understanding.

We will investigate the role and meaning of tolerance and the recent attempts at multiculturalism in Dutch culture by studying approaches to tolerance and community that have shaped current debates and practices. We will note the history of the area, influences of geography and climate, the importance of trade and international contacts, Dutch relations with the country’s minority groups (including Jewish citizens and those from the Indies who were once immigrants), the Dutch Revolt and founding of the Dutch nation, the Reformation, philosophers such as Erasmus, debates about the roles of the state and voluntary affiliations in the nineteenth century, social control and attitudes toward social and economic safety nets, the effect of immigration throughout history, and the rise and decline of that typically Dutch (but supposedly now defunct) form of societal organization, “pillarization,” a strategy for dealing with political, religious, and sub-cultural differences that was in place long before the recent waves of immigration. We will ask: how well do recent immigrant groups fare in Dutch society, and has Dutch society changed in response to their presence?

In our attempt to understand the role of the notion of tolerance (whether the models be *verdraagzaamheid*, *gedoogpolitiek*, *integratie*, or *inburgering*), we will consider contributions to the ongoing debate selected from a range of cultural expressions, including literary works, the fine arts, film, music, and public policy.

**Mon•Wed•Fri 1:20–2:10 pm**

**483 VAN HISE HALL**

credits: **3**

**Instructor: Jolanda Taylor**

level: Elementary • breadth: **Humanities**

## LCA 266

### Introduction to the Middle East

An interdisciplinary introduction to the diverse cultures, geography, history, modern states, politics, societies, and economies of the Middle East. Since the Middle East is

predominantly Muslim, there will be a special emphasis on Islam as a religion and Muslim peoples.

**Tue•Thu 2:30–3:45 pm**

**180 SCIENCE HALL**

credits: **3**

**Instructor: Uli Schamiloglu**

level: *Intermediate* • breadth: **Humanities** **Social Science**

## E ASIAN/HISTORY/RELIG ST 267

### Asian Religions in Global Perspective

Comparative and thematic introduction to diverse Asian religious traditions, ideas and communities, and their relevance to human societies of the past and present.

**Mon•Wed 1:20–2:10 pm**

**5206 SEWELL SOCIAL SCIENCES**

credits: **3**

level: *Elementary* • breadth: **Humanities**

## GERMAN/JEWISH/LITTRANS 269

### Yiddish Literature and Culture in Europe

After a brief introduction to Yiddish language, this course will investigate how Yiddish culture gave European Jewish life its distinctive stamp. It will concentrate on the modern period (1864–1945) when advocates of Yiddish turned it into an independent vehicle employable for describing and detailing every aspect of Jewish life and experience. Focus on this period will teach students to appreciate the aesthetic merits of modern literary and filmic Yiddish texts. After providing an introduction to the work of Yiddish literary pioneers Sholem Yankev Abramovitsh, Yitzhok Leibush Peretz, and Sholem Aleichem, the course will turn its attention to Interwar Polish and Soviet Yiddish cultural expression to explore how divergent cultural contexts produced divergent Yiddish cultural forms. The course will conclude with analysis of Yiddish literary responses to the Holocaust that confront Yiddish culture and its practitioners' precipitous decline on European soil.

**Tue•Thu 11:00 am–12:15 pm**

**225 INGRAHAM HALL**

credits: **3**

**Instructor: Philip Hollander**

level: *Elementary* • breadth: **Literature**

## GERMAN 278

### Wisconsin's German-American Heritage

Introduction to German-speaking cultures. Readings and lectures in English.

**Mon•Wed•Fri 11:00–11:50 am**

**394 VAN HISE HALL**

credits: **3**

**Instructor: Cora Kluge**

level: *Elementary* • breadth: **Humanities**

## HIST SCI/MED HIST 284

### Physician in History

Through readings extending from Antiquity to recent coverage of the Ebola epidemic in West Africa, we will begin by examining the origins of the concept of a “plague” in Biblical literature as well as in historical writings of ancient Greece. From there we will look at how the concept of plague has been constantly reinforced over many centuries, retaining a core set of key features even as it has also been applied to new outbreaks of disease and to new historical events such as the Holocaust. In all of this our focus will be on the question of what constitutes an event as a plague, as opposed to an epidemic or other outbreak of disease.

**Wed 11:00–11:50 am**

**2403 STERLING HALL**

credits: **1**

**Instructor: Thomas Broman**

level: *Elementary* • breadth: **Humanities**

## ART HIST 300

### The Art and Archaeology of Ancient Greece

Explores the art and archaeology of ancient Greece from the Bronze Age through the Hellenistic period.

**Mon•Wed•Fri 8:50–9:40 am**

**L140 CONRAD A. ELVEHJEM BUILDING**

credits: **3**

**Instructor: Nicholas Cahill**

level: *Intermediate* • breadth: **Humanities**

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LCA 300

## History of Yoga

**Tue•Thu 1:00–2:15 pm**

367 VAN HISE HALL

credits: **3**

**Instructor: Gudrun Buhnemann**

level: *Intermediate* • breadth: **Humanities**

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LCA 300

## Love and Sex in Buddhism

**Tue•Thu 2:30–3:45 pm**

379 VAN HISE HALL

credits: **3**

**Instructor: Lara Du Perron**

level: *Intermediate* • breadth: **Humanities**

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HEBR-MOD/JEWISH 301

## Introduction to Hebrew Literature

**Tue•Thu 11:00 am–12:15 pm**

credits: **3**

level: *Advanced* • breadth: **Literature**

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ART HIST 305/RELIG ST 400

## History of Islamic Art and Architecture

This course surveys the architecture, landscape, book arts, and luxury objects produced in Islamic contexts from Spain to India from the seventh through the twenty-first centuries. Attention will be focused upon the relationships between Islamic visual idioms and localized religious, political, and socioeconomic circumstances. In particular, lectures and readings will examine the vital roles played by religious identity, imperial power, gift exchange, trade, and workshop practices in the formulation of visual traditions. Throughout the course, we will also explore the benefit and limitations of using “Islamic” as a category for artistic analysis.

**Tue•Thu 4:00–5:15 pm**

L150 CONRAD A. ELVEHJEM BUILDING

credits: **3**

**Instructor: Jennifer Pruitt**

level: *Intermediate* • breadth: **Humanities**

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AMER IND/ANTHRO 314

## Indians of North America

Description and analysis of native cultures, and the role of environmental and historical factors in North America.

**Tue•Thu 9:55–10:45 am**

5206 SEWELL SOCIAL SCIENCES

credits: **3**

**Instructor: Larry Nesper**

level: *Intermediate* • breadth: **Social Science**

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GEN BUS/INTL BUS 320

## Intercultural Communication in Business

Develops awareness and knowledge of cultural influences on business. Focuses on various attitudes toward work, time, material possession, business, and the relationship of these attitudes to different social, religious, philosophical, and educational backgrounds of business people from cultures around the world.

**Tue•Thu 1:00–2:15 pm**

2195 GRAINGER HALL

credits: **3**

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HISTORY 320

## Early Modern France: 1500–1715

This course explores the political, social, and cultural history of France from the late sixteenth to the early eighteenth centuries. First theme: politics. In the sixteenth century, France is torn apart by the wars of religion. By the late seventeenth century, Louis XIV struts the stage of history in his red high heels: the most powerful monarch in Europe. He commands a growing empire in the New World as well. How do French kings become the model absolutist, monarchs? How do they engage in high court politics and international geopolitics?

Second theme: Society and everyday life. What was life like for the 20 million subjects of the king? We will explore the world of nobles fighting duels; peasants struggling to survive; French colonists and Indians colliding in New France; women rioting for bread; playwrights like Molière looking for a laugh. We will focus on all aspects of popular culture, such as witchcraft, peasant revolts, religious strife between Catholics and



Protestants, gender dynamics within households and villages, and the life of artisans on the road.

Third theme: culture. This theme overlaps with politics and society. How do the French experiment with new ideas and shape their identity from the religious revolutions of the sixteenth century through the early Enlightenment of the eighteenth century?

**Mon•Wed•Fri 9:55–10:45 am**

**1131 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Suzanne Desan**

level: *Intermediate* • breadth: **Social Science**

LITTRANS 326/GERMAN 325/625

## Occupation, Holocaust, Memory in Dutch Literature

In this course we will consider a variety of texts selected from the Dutch language literary tradition that engages with the Nazi occupation of the Low Countries during World War II, the Holocaust from the perspective of the Low Countries, and the memory of both these in later decades. We will look at the techniques, devices, methods, and structures that writers employ to engage and educate the reader, to provide an aesthetic experience, to challenge the reader, and to raise the big questions.

**Mon•Wed•Fri 11:00–11:50 am**

**579 VAN HISE HALL**

credits: **3**

**Instructor: Jolanda Taylor**

level: *Intermediate, Advanced* • breadth: **Literature**

ART HIST 331

## Netherlandish Painting of the 15th Century

Over the course of the fifteenth and sixteenth centuries, painting in the Netherlands experienced dramatic technological advancements: the application of oil on panel allowed for an unprecedented richness of color; experiments with optics led to improved illusions of space; artists rendered light and reflections as never before. Did these advancements in depicting the natural world conflict with or enhance the portrayal of spiritual visions? Did realism pave the way for secular art? In this course, we will look critically at the relationship of science and

art, tradition and innovation, the imagined and the experienced. The delicate preciousness of Jan van Eyck, the strange spaces of Petrus Christus, the bizarre hellscapes of Hieronymus Bosch, and the peasant festivals of Peter Bruegel will guide us through these themes.

**Tue•Thu 9:30–10:45 am**

**L140 CONRAD A. ELVEHJEM BUILDING**

credits: **3**

**Instructor: Shira Brisman**

level: *Intermediate* • breadth: **Humanities**

RELIG ST 333

## Early Christian Literature: Matthew to Revelation

An exploration of Christianity's charter documents in the light of what modern scholarship has discovered about the New Testament's sociohistorical context, composition, theologies, and presentations of Jesus.

**Tue•Thu 9:30–10:45 am**

**594 VAN HISE HALL**

credits: **3**

level: *Intermediate* • breadth: **Literature**

CLASSICS/JEWISH/RELIG ST 335

## King David in History and Tradition

King David, known from 1–2 Samuel + 1 Kings 1–2, is an important figure in both Judaism and Christianity. This course will begin by investigating the literary portrayal of David in these biblical texts, focusing on issues of literary composition, character development, and textual transmission. We then move to the historical, archaeological, and social contexts in which the text developed, and which may begin to corroborate (or call into question) some aspects of the text's portrayal of David.

In the second half of the course, we discuss and analyze the wide variety of modes in which the text has been received subsequent to the consolidation of the biblical texts. We investigate early Jewish, Christian, and Islamic interpretations of David's role; we consider the representation of David in visual art and recent novels; and we reflect on the role of David in recent dramatic portrayals on the small and silver screens. The historical figure of David presented in Samuel and Kings developed from an already complex literary character into an even more

multifaceted amalgam of political aspirations, duplicitous dominance, and unblemished virtuousness.

**Mon•Wed 2:25–3:15 pm**

**5106 SEWELL SOCIAL SCIENCES**

credits: **3**

**Instructor: Jeremy Hutton**

level: *Intermediate* • breadth: *Literature*

## ENGLISH 340

### Romantic Literature:

### “Here be Monsters” —

### Monstrous Bodies and Minds

In the eighteenth century, as revolutions and claims about human rights were repeated in colonial America and Britain, the Caribbean, and elsewhere, claims about who or what is a monster reverberate against the discourse of human rights, which asked these questions: What does it mean to be human? Who is inhuman or nonhuman? What forces are arrayed against humanity? What is the nature of monstrosity? Do otherworldly, ghostly presences haunt human life? What does it mean to be human, superhuman, mad, inhuman or ghost-like, or machine-like? What obligations do we have, do characters have, to other creatures? The literary texts selected for this course, all written from the last years of the eighteenth century to the end of the nineteenth, work out their own, distinctive presentation of these questions: Charlotte Brontë’s *Jane Eyre*, Emily Brontë’s *Wuthering Heights*, Mary Shelley’s *Frankenstein*, Ann Radcliffe’s *The Italian*, Bram Stoker’s *Dracula*, Robert Louis Stevenson’s *The Strange Case of Dr. Jekyll and Mr. Hyde*, and William Blake’s *Urizen*. Each of these literary works will be paired with exemplary and relevant scientific writing from this era.

**Mon•Wed 2:30–3:45 pm**

**2653 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Theresa M. Kelley**

level: *Intermediate*

## ANTHRO/RELIG ST 343

### Anthropology of Religion

**Tue•Thu 9:30–10:45 am**

**6101 SEWELL SOCIAL SCIENCES**

credits: **3–4**

**Instructor: Hayder Al-Mohammad**

level: *Intermediate* • breadth: *Social Science*

## FOLKLORE/LITTRANS/MEDIEVAL 346

### In Translation: The Icelandic Sagas

**Mon•Wed•Fri 11:00–11:50 am**

**1257 COMPUTER SCIENCES**

credits: **4**

**Instructor: Susanne Arthur**

level: *Advanced* • breadth: *Literature*

## CLASSICS/ITALIAN 350

### Rome: The Changing Shape of the Eternal City

Through a combination of lectures, readings and discussions in English, this course considers the continuing presence of Rome, the “Eternal City” as both a metaphorical and actual focal point of Italian artistic and cultural sensibilities. We will begin by outlining the development of Rome’s authoritative or “mythical” status in literature, art, and architecture from the time of Augustus to the Late Renaissance, when a series of Italian popes competed fiercely to perpetuate the glory of Rome and their own fame in posterity. Students who would like to complete work in Italian may do so. This is a culture class, not a history or Roman government class.

Some of the themes I will incorporate into lectures and activities are:

- transformation and metamorphosis (Rome in the flux of time)
- pilgrimage (Rome’s sacred centrality, Rome as a melting pot)
- glory and authority (political, spiritual, artistic authority)
- violence and persecution
- Rome’s many faces (Imperial/Republican, Pagan, Christian, New Jerusalem/den of iniquity, just/corrupt, transient/eternal, Ancient, Medieval, Renaissance, Baroque)

This course aims to develop the student’s ability to think critically about how the diverse material productions of writers (including two playwrights), painters, sculptors, architects, and philosophical thinkers of the periods covered reflect one another and reflect the ideas and ideologies of their age, and, in some cases, ours. Authors include Virgil, Ovid, Plutarch, Livy, Dante, Petrarch, Trissino, Aretino, Caro, Michelangelo, and Vasari. In addition to major architectural monuments of

Roman Antiquity, students will learn about major works of painting, sculpture, and architecture up to the 1600s (Bernini).

**Mon•Wed 2:30–3:45 pm**

104 VAN HISE HALL

credits: **3**

**Instructor: Kristin Phillips-Court**

level: *Intermediate, Advanced* • breadth: **Literature**

## E ASIAN/RELIG ST 350

### Introduction to Taoism

A study of the writings attributed to Lao-tzu and Chuang-tzu and their concepts, and the history and various aspects of religious Taoism. Consideration is given to Taoist influences on literature.

**Mon•Wed 2:30–3:45 pm**

104 VAN HISE HALL

credits: **3–4**

level: *Intermediate* • breadth: **Humanities**

## FOLKLORE/RELIG ST 352

### Shamanism

Survey of shamanism as a religious tradition and socio-cultural force in Siberian, Asian, and Native American societies. Exploration of shamanic rituals, roles, cosmology. Cultural and political uses of shamanism in traditional and modern contexts.

**Mon•Wed 2:25–3:15 pm**

6104 SEWELL SOCIAL SCIENCES

credits: **3**

**Instructor: Thomas Dubois**

level: *Intermediate* • breadth: **Humanities Social Science**

## LCA/RELIG ST 355

### Hinduism

An historical survey of Hindu scriptures, rituals, philosophies, and ethics from the ancient to the contemporary world. Concepts such as karma, yoga, and reincarnation will be put in the broader contexts of Hindu theism, worship, and law.

**Tue•Thu 4:00–5:15 pm**

104 VAN HISE HALL

credits: **4**

**Instructor: Elaine Fisher**

level: *Intermediate* • breadth: **Humanities Social Science**

## ENVIR ST/HIST SCI/LCA 356/RELIG ST 404

### Islam, Science, Technology, and the Environment

Survey of Muslim religious understandings of science, technology, nature, and environment. Lectures and readings present a global perspective through case studies, covering sources such as the Qur'an, theology and law, and traditions of esoteric piety (mysticism), and historical and contemporary issues like medical ethics, virtual realities, and environmental change, challenge, and crisis.

**Tue•Thu 1:00–2:15 pm**

180 SCIENCE HALL

credits: **3**

**Instructor: Anna Gade**

level: *Intermediate* • breadth: **Humanities**

## HISTORY 367

### Society and Ideas in Shakespeare's England

This course is about society and ideas in England during Shakespeare's lifetime (1564–1616) and, more generally, during the sixteenth and seventeenth centuries as a whole. In that period, English population doubled, and though the economy grew more sophisticated, the country's resources were barely sufficient to feed the increased population. Poverty and vagrancy spread. People competed for scarce jobs, and to gain an advantage in the competition tried to improve their educational attainments. In order to get more food from the soil people became increasingly interested in new agricultural techniques and scientific ideas. As education and science spread, so old attitudes came under attack. The ferment in ideas contributed to political conflict which culminated in the Civil War of 1642–46 and the execution of the king (and abolition of monarchy) in 1649. Intellectual and social changes were also closely linked to the great flowering of English literature and culture in the age of Shakespeare, Donne, Milton, Hobbes and Locke.

The course will explore the nature and development of English society, and the emergence of new social, political, and religious ideas. Themes surveyed will include the impact of massive population growth on the English economy and social structure; the spread of

scientific thinking and the decay of belief in witchcraft; patriarchalist social and political theories; radical and democratic political ideas, including the thinking of the Levellers (who advocated manhood suffrage) and Diggers (who wanted the abolition of private property); new religious groups such as the Quakers (who included revolutionaries as well as pacifists), and Fifth Monarchists (who expected the imminent second coming of Christ); and the contrasting political thinking of authoritarians like Hobbes and anti-authoritarians like Locke.

In addition to surveying social history in Shakespeare's England, and the history of ideas about society and politics, the course will also discuss the religious thinking of Catholics, Anglicans, Presbyterians, Congregationalists, Baptists, and various radical groups which emerged in the mid-seventeenth century. It was from the struggle between these various groups that religious toleration emerged by the end of the seventeenth century. It was also in the late-seventeenth century that belief in witchcraft faded amongst educated people. The final part of the course will discuss popular and elite ideas about witches, and about such things as ghosts, fairies, omens, and astrology.

**Tue•Thu 4:00–5:15 pm**

**1641 MOSSE HUMANITIES BUILDING** credits: **3–4**

**Instructor: Johann Sommerville**

level: *Intermediate* • breadth: **Social Science**

## JEWISH/LITTRANS 367

### Israeli Fiction in Translation

Through analysis of eight leading Israeli authors' literary works this course explores major themes pertaining to Israeli society's contemporary character. Surveyed topics include Zionism and post-Zionism; globalization; Israel as a Jewish and democratic state; the Israeli military's influence on civilian life; terrorism and its effects on national life.

**Tue•Thu 9:30–10:45 am**

**1221 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Philip Hollander**

level: *Intermediate* • breadth: **Literature**

## GEN&WS 372

### Visualizing Bodies

Why and how do we look at the images of bodies experiencing pain, violence, and global injustice? What assumptions and desires are embedded in the practice of looking and what identities are constructed in the interaction between the viewers, the images, and the persons who are represented in the images? Do the images of vulnerability and suffering bring actions and changes based on solidarity? "Visualizing Bodies" focuses on these questions in the intersections of aesthetics, ethics, and politics of visual images of Othered bodies in humanitarian communications from transnational feminist disability studies perspectives. In addition, students will learn a history of humanitarian media and their relationship with transnational hierarchies. Students will practice critical analyses of visual media including photography, NGO campaigns, and documentaries, focusing on race, ethnicity, gender, class, disability, health, religion, sexuality and other markers of differences, while taking structural, historical, and cultural conditions into account.

**Tue•Thu 11:00 am–12:15 pm**

**224 INGRAHAM HALL**

credits: **3**

**Instructor: Eunjung Kim**

level: *Intermediate* • breadth: **Humanities**

## LITTRANS 373

### Evangelion

Traces the evolution of a given idea through the course of Japanese literature. Translations of high quality will be the principal texts, but students of Japanese will be encouraged to read as much as possible in the original.

**Tue•Thu 3:30–4:45 pm**

**6112 SEWELL SOCIAL SCIENCES**

credits: **3**

**Instructor: Steven Ridgely**

level: *Intermediate* • breadth: **Literature**



RELIG ST 401

## Environmental Justice: Nature, Faith, and Community

**Tue 4:30–5:45 pm**

108 PLANT SCIENCES

credits: **3**

**Instructor: Michael Bell**

level: *Intermediate* • breadth: **Humanities**

ART HIST 405

## Cities and Sanctuaries of Ancient Greece

Topics include urbanism in ancient Greece in theory and practice; the forms, technologies, patronage and use of buildings; the creation and conception of urban space; and the organization of religious sites, dedications, and rituals.

**Mon•Wed•Fri 1:20–2:10 pm**

L150 CONRAD A. ELVEHJEM BUILDING

credits: **3**

**Instructor: Nicholas Cahill**

level: *Intermediate* • breadth: **Humanities**

HISTORY 410

## History of Germany: 1871–Present

At the beginning of the nineteenth century, the philosopher and poet Friedrich von Schiller asked “Germany? But where is it? I cannot find any such country.” The premise of this course is that such questions were applicable for the entire period we are studying. We will spend the course exploring how the existence of “Germany,” as aspiration or accomplishment, entailed a search for identity and meaning in an age in which national states were thought to be the natural form of political community. This search gave rise to great prosperity and not a little political success, but also to unprecedented violence in the form of war and genocide. Moreover, it led to questions about social inclusion and exclusion. If “Germany” could be imagined, or given territorial concreteness, then who belonged? How did class, race,

gender, religion, age, education, and region figure into the answers given to this question?

**Tue•Thu 4:00–5:15 pm**

2637 MOSSE HUMANITIES BUILDING

credits: **3–4**

**Instructor: Rudy Koshar**

level: *Advanced* • breadth: **Social Science**

ART HIST/MEDIEVAL 415/RELIG ST 400

## Death & the Afterlife in Medieval Art

**Mon•Wed 4:00–5:15 pm**

L150 CONRAD A. ELVEHJEM BUILDING

credits: **3**

**Instructor: Thomas Dale**

level: *Advanced* • breadth: **Humanities**

ENGL/MEDIEVAL 427

## Chaucer’s *Canterbury Tales*

Why should you take a class in the medieval literature of Geoffrey Chaucer? Chaucer’s writings are some of the funniest, raunchiest, most socially scathing, and radically experimental literature ever written in English. You would be surprised. You will be surprised. Chaucer’s *Canterbury Tales* is also one of the best literary bridges we have to understand how and why our modern world remains vitally connected to its own medieval past.

Through a slow and careful reading and discussion that allows us to take our time with each work we study, the literary, cultural, and political issues important to Chaucer will be revealed, as will his medieval wit, humor, and literary avant-gardism—along with a few seriously NSFW passages. We’ll also explore how Chaucer became a literary superstar (complete with his own fan fiction) after he died, and watch the film *A Knight’s Tale* (2001), to figure out why Chaucer, surprisingly and alarmingly, shows up as a wandering and naked gambling addict.

**Tue•Thu 9:30–10:45 am**

2637 MOSSE HUMANITIES BUILDING

credits: **3**

**Instructor: Martin Foy**

level: *Intermediate* • breadth: **Literature**

## CLASSICS 430

**Troy: Myth and Reality****Tue•Thu 11:00 am–12:15 pm**

104 VAN HISE HALL

credits: **3**Instructor: **William Aylward**level: *Intermediate* • breadth: **Humanities**

## JEWISH 430

**Testimonies and Cultural Expressions of the Holocaust**

The continuing presence of the Holocaust in today's cultural world picture reflects both the pervasive consciousness of the event and, concurrently, its persisting elusiveness. Although the story of the Jewish genocide will remain forever incomplete, fragments of the Holocaust experience reach us in the form of testimony. Diaries and photographs were found in ghettos, witnesses and rescuers left reports, liberated camps were filmed, survivors told and recorded their stories, and perpetrators revealed their actions at the Nazi trials. This course explores the Holocaust testimony, its cultural representations, and its educational significance.

First, we shall examine survivors' recollections of their Holocaust experience. How do the survivors construct their testimonial narratives? What is their rationale for telling the story? Is it possible to integrate the memory of the Holocaust experience into the postwar life?

Then we shall focus on the cultural representations of the event and their educational significance. We shall consider the representations of the Holocaust in film, fiction, poetry, drama, and comics. What do the post-Holocaust writers and artists reveal about the emotional impact of the event? What do they teach us about human nature and the role of moral education? How has the consciousness of the Holocaust affected our sense of moral responsibility? We shall emphasize the universal implications of the Holocaust legacy, especially the importance of maintaining Holocaust consciousness in view of the proliferation of genocides in today's world.

**Mon•Wed•Fri 11:00–11:50 am**

574 VAN HISE HALL

credits: **3**Instructor: **Rachel Brenner**level: *Intermediate* • breadth: **Literature**

## FOLKLORE 439

**Foodways**

Explores artistic, social, sensory, and spiritual expressions through food that convey personal, group, and place-based identities, ethnicity, gender, and class in work and play. Reviews range of food writing and scholarly perspectives including culinary historical, structural-functional, and performance.

**Wed 2:30–5:00 pm**

2335 STERLING HALL

credits: **3**Instructor: **Janet Gilmore**level: *Intermediate* • breadth: **Humanities**

## ART HIST 440/RELIG ST 400

**Art and Power in the Arab World**

This course considers the use of art and architecture as an expression of power in the Arab world, from the seventh century to the present. Beginning with the establishment of the caliphate and ending with the arts of revolution following the Arab Spring, we will investigate the shifting role of art and architecture in the quest for political dominance. With a particular focus on the arts of Cairo, Baghdad, Cordoba, Mecca, Jerusalem, Damascus, and the modern Arabian Gulf, we will explore competing visions of power and sources of legitimacy, through the lens of artistic production.

Themes include the role of cultural heritage in political disputes; visual rhetoric of the caliphate; contemporary debates over the nature of medieval Islamic art and culture; conflict over holy spaces; and artistic exchange between Europe and the Middle East. Incorporation of relevant current events in the Middle East will be a regular feature of class discussion.

**Tue•Thu 11:00 am–12:15 pm**

L150 CONRAD A. ELVEHJEM BUILDING

credits: **3**Instructor: **Jennifer Pruitt**level: *Intermediate* • breadth: **Humanities**

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LCA LANG 445

## Contemporary Arabic Literature

Selection from Qur'anic and post-Qur'anic Arabic texts to meet the needs of the students.

**Mon•Wed•Fri 11:00–11:50 am**

159 VAN HISE HALL

credits: 3

level: *Advanced* • breadth: **Literature**

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CLASSICS/JEWISH 451

## Biblical Archaeology

An examination of current problems, methods, and trends in archaeological research in the lands of the Bible.

**Thu 6:30–9:15 pm**

2080 GRAINGER HALL

credits: 3

Instructor: **Jeffrey Blakely**

level: *Intermediate* • breadth: **Humanities**

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ANTHRO 456

## Symbolic Anthropology

The course will first introduce theories about symbols, tropes, and rituals, followed by interpretations of concrete examples of rituals which include the bear ceremony of the Ainu (hunter gatherer), the nineteenth-century Bali, to political rituals of the French Revolution and Nazi Germany, with questions on the communicative capacity/limitations of symbols and rituals and their uses (functions).

**Thu 1:20–3:50 pm**

5230 SEWELL SOCIAL SCIENCES

credits: 3–4

Instructor: **Emiko Ohnuki-Tierney**

level: *Advanced* • breadth: **Social Science**

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FOLKLORE/GEN&WS 468

## Feminism, Folklore, and Comparative Literature

Explores feminism, folklore, and comparative literature from a variety of perspectives drawing from scholarship

in feminist philosophy, folklore, anthropology, critical cultural studies, and postcolonial theory.

**Mon 3:30–6:00 pm**

1313 STERLING HALL

credits: 3

Instructor: **Christine Garlough**

level: *Intermediate* • breadth: **Humanities**

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AMER IND/ANTHRO/BOTANY 474

## Ethnobotany

Study of the interactions between human cultures and plants. Topics include: traditional resource management and agriculture; crop domestication, evolution, and conservation; archaeobotany; indigenous knowledge; folk taxonomy; plants in symbolism and religion; dietary patterns; phytochemistry; global movement of plants and peoples.

**Mon•Wed•Fri 11:00–11:50 am**

B302 BIRGE HALL

credits: 3

Instructor: **Eve Emshwiller**

level: *Intermediate* • breadth: *Biological Sciences, Social Science*

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HISTORY 500/JEWISH 431

## What is Anti-Semitism?

Fears of a global resurgence of anti-Semitic speech and violence have frequently made international headlines over the past decade. Most recently, the *New York Times* reported on these fears in the wake of a hostage-taking at a Paris kosher supermarket by a terrorist who targeted Jewish shoppers in order to express support for the Charlie Hebdo killings. Closer to home, some students and outside observers have expressed alarm about anti-Semitism on college campuses, which they link to a rise in activism targeted at the state of Israel. Other commentators have denied that anti-Semitism is on the rise.

Unfortunately, discussions of anti-Semitism in the press rarely define the term or consider its history. This seminar will engage students in a thorough and vigorous discussion about the history of anti-Semitism as a concept and as a set of ideas and practices. We will debate the following questions: What is and was anti-Semitism? What have been its origins, causes, and motivations in history? What are its connections to religion and to sec-

ular ideologies? How (if at all) does anti-Semitism differ from racism or other forms of prejudice?

We will address these questions with a global perspective, studying cases from antiquity to the present, from Europe, the Middle East, North America, and even East Asia. The seminar will frequently wade into contentious questions hotly debated in the present, such as, for example, the possible relationship between anti-Semitism and anti-Zionism.

**Thu 8:50–10:05 am**

**2211 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Amos Bitzan**

*level: Advanced*

## HISTORY/HIST SCI/MED HIST 507

### Health, Disease, and Healing I

This course examines the history of healing practices in the Western World from antiquity to the eighteenth century. Students will examine continuities and changes in ideas about illness and health, and the position of healers and health institutions, within larger social and cultural structures in particular historical periods. Students will study the characteristics of patient-healer relationships and cultural, legal and social perceptions and definitions of body normativity, health and disease in the diverse societies covered under the “Western” rubric. Through the course we will analyze the rise and demise of theoretical models for explanations about the functioning of the body and its relationship to the natural world. In doing so, we will examine how a competitive marketplace of products and ideas defined medical practice in the historical periods under study here, as well as the strategies physicians used to suppress their competition through medical licensing starting in the Middle Ages. At the end of this course, students will understand the close relationship medical practice and the study of the body share with developments in philosophy, natural history and, in particular, religious beliefs. Focusing on the changing concepts and articulations between these areas, students will examine how scientific rationalism

and biological science emerged during the early modern era as the bases for modern medical practice.

**Tue•Thu 1:00–2:15 pm**

**119 NOLAND ZOOLOGY BUILDING**

credits: **3**

**Instructor: Pablo Gomez**

*level: Intermediate • breadth: Humanities*

## GERMAN/JEWISH 510

### German-Jewish Culture in the Twentieth Century

Investigates German-Jewish culture since the eighteenth century, concentrating on toleration, emancipation, acculturation, assimilation, anti-Semitism, and *Bildung*.

**Tue 3:30–6:00 pm**

**382 VAN HISE HALL**

credits: **3**

**Instructor: Pamela Potter**

*level: Advanced*

## HISTORY 512

### Ideas and Conflict in Europe: 1600–1815

European thought in the seventeenth and eighteenth centuries, from the so-called Wars of Religion to the French Revolution, marks a watershed in Western history. In this age of political and religious conflict, intellectual ferment, and expanding geographical and cultural horizons, norms that had shaped European life for a millennium and more came under unprecedented scrutiny and criticism. Long-held ideas about knowledge, nature, religion, politics, ethics, and how societies should be ordered were challenged by bold new visions. The vehement debates of the period, which were often rooted in and contributed to struggles over religion and politics, laid the intellectual foundations of the modern world.

This course focuses on key aspects of these fascinating changes. We will devote much of our attention to the Enlightenment, the age’s cutting-edge movement in thought and culture. We will consider its origins and spread and the diverse ways in which some of its proponents construed the world and called for change. But the Enlightenment was not the only vital movement of the period, and we will also look at how some contemporaries challenged and rejected its stances and values.



Our aim is to equip you to think in more informed and probing ways about what it means to be modern. In the process you will gain practice in the skills of historical reasoning, critical analysis of texts and arguments, and effective writing.

**Tue•Thu 1:00–2:15 pm**

**1131 MOSSE HUMANITIES BUILDING**

credits: **3**

**Instructor: Eric Carlsson**

level: *Intermediate* • breadth: **Humanities**

## ENGL 546

### Medieval Travel Narrative

In this course we will examine a broad range of travel texts (maps, memoirs, journals, chronicles, and more) that were produced by medieval wanderers of many stripes—pilgrims, missionaries, crusaders, diplomats, merchants, dreamers, and liars. We will focus especially upon what these texts tell us about various conceptions of “place” from the eleventh through the fifteenth centuries, and the effects of these conceptions upon narrative choices and strategies. How do the differing situations and motives of writers relating the familiar and the strange, the near and far, the mundane and the marvelous, govern the use of particular narrative devices and structures in the service of (supposedly) mimetic as well as historical “truth”? We will also investigate the relationship of geography to questions of identity both personal and collective. What kinds of narrative devices are used in these works to create an “us” and a “them,” a “self” and an “other”? Who claims space, who characterizes it, and on what grounds? Finally, this course will ask some important questions about literary genre and critical method. How can we best read these medieval works, which sit somewhere between what we generally recognize as “literature” and what we tend to think of as “history”? What analytical tools do we already have at our disposal, and what others do we need to seek out?

**Mon•Wed 2:30–3:45 pm**

**B233 VAN VLECK HALL**

credits: **3**

**Instructor: Lisa Cooper**

level: *Advanced* • breadth: **Literature**

## COM ARTS 565

### Communication and Interethnic Behavior

This course focuses on social science research on communication within and between different ethnic and racial groups. We begin by discussing the history and status of race and ethnicity as concepts, then focus on research on the development and implications of race-related attitudes, emotions, and beliefs in different contexts. It is not a review of history or government policy in this area, except incidentally, as in our discussion of the contact hypothesis and desegregation.

**Mon•Wed 2:30–3:45 pm**

**4028 VILAS HALL**

credits: **3**

**Instructor: Marie-Louise Mares**

level: *Advanced* • breadth: **Social Science**

## ART HIST 579

### Masquerades and the Senses

This proseminar explores the artistry of African and African-Diaspora masquerade performances and the crucial role of the senses in the creative process and in our understanding of these aesthetic experiences with an approach I call Sensiotics. Since the focus on the body is receiving renewed attention, as engaged scholars (individually and collectively), we will participate in the masquerading traditions of Halloween and the Day of the Dead, identify and evaluate the literature on the present state of our knowledge of the senses, the body-mind (cognitive) sciences, and their relevance for understanding the arts. Elements of this proseminar may also be integrated with those of the Arts Institute’s Fall 2015 Artist-in-Residence, master Cuban musician Juan de Marcos.

**Mon 4:00–6:00 pm**

**L166 CONRAD A. ELVEHJEM BUILDING**

credits: **3**

**Instructor: Henry Drewal**

level: *Intermediate* • breadth: **Humanities**

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HISTORY 600

## Citizens and Slaves in the Ancient Greek World

Citizenship was a key feature of ancient Greek political life, but even in the most democratic cities (that is, those with the least restrictive definition of citizenship) only about half of the population were actually citizens. The rest were slaves, foreigners, and Greeks from other cities. This course explores the social history of the fifth- and fourth-century BCE Greek world through the prism of citizenship and non-citizenship. Who were the other groups in Greek cities, what did they do, and how do we know about them? How did citizens define themselves in relation to non-citizens (and vice versa) and what duties and responsibilities did they have? How did these groups interact with one another and what measures were used to define, or blur, status? Was the interaction between citizens and non-citizens antagonistic or hospitable? In exploring questions like these students will develop their knowledge of the ancient world in addition to refining their historical and analytical skills.

**Tue 11:00 am-12:55 pm**

**5257 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Claire Taylor**

level: Advanced • breadth: **Humanities** **Social Science**

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HISTORY 600

## Weimar Culture & the Rise of Nazism

Did Weimar fail? The answer to this question was once thought to be a classic no-brainer. Historians uniformly praised the innovativeness and vibrancy of Weimar art, literature, architecture, city planning, cinema, and popular culture. But in political histories of the era from 1918 to 1933, the Weimar Republic stood both as the symbol of a failed democracy and as a prelude to Nazism, war, and genocide. Weimar's association with liberal collapse and the rise of authoritarianism has been enduring. As recently as 2013, an American political commentator in *The New Republic* warned that a stalemated "Weimar America" faced some of the same challenges that pre-fascist Germany faced.

Over the past two decades, an interdisciplinary scholarship has re-examined Weimar politics by focusing not just on elections and parties but also on the symbols and

discourses of political culture. This scholarship has uncovered new realms of previously unexplored social and political experience and thereby re-opened the question of Weimar's failure. In this seminar we study some of the new research themes: gender, body politics, citizenship, empire and borderlands, visual culture, popular culture, and consumption. We'll use a broad array of primary sources, including films, memoirs, novels, autobiographies, official documents, and more. It is hoped that at the end of the seminar students will have developed their own responses to the important question of whether Weimar failed.

**Tue 1:20-3:15 pm**

**5245 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Rudy Koshar**

level: Advanced • breadth: **Humanities** **Social Science**

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HISTORY 600/JEWISH 631

## African Americans and Jews in Urban America

Millions of African Americans and Jews migrated to northern cities in the late nineteenth and mid-twentieth centuries. Both groups were persecuted minorities in their places of origin and continued to suffer discrimination after migration. Many Blacks and Jews looked at their new home as a new "promised" land or "golden" land. Yet they encountered different realities. Their experiences sometimes followed parallel courses, but often diverged. They interacted with one another on friendly terms, but also came into conflict with one another. This course aims to explore why. We will investigate in a comparative fashion how Blacks and Jews shaped their cultures and communities during a pivotal era in their respective histories.

**Mon 3:30-5:25 pm**

**5257 MOSSE HUMANITIES BUILDING** credits: **3**

**Instructor: Anthony Michels**

level: Advanced • breadth: **Humanities** **Social Science**

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RELIG ST 600

## Religion in Critical Perspective

Readings in the analysis of religion as a human phenomenon from various perspectives, such as: skeptical and

sympathetic views toward religion; theories of religion's origins and functions; and examinations of religious awe.

**Mon 4:15–6:10 pm**

**382 VAN HISE HALL**

**Instructor: Jordan Rosenblum**

*level: Advanced*

credits: **3**

LCA/RELIG ST 624

## Meditation in Indian Buddhism and Hinduism

Examines contemplative practices in the two major Indian religions: Buddhism and Hinduism. Covers practices described in ancient texts but also provides an overview of selected modern practices.

**Tue•Thu 11:00 am–12:15 pm**

**586 VAN HISE HALL**

**Instructor: Gudrun Buhnemann**

*level: Advanced • breadth: Humanities*

credits: **3**

LAW 739

## Religion and the Constitution

This course covers the Free Exercise Clause and the Establishment Clause of the First Amendment to the U.S. Constitution.

**Tue 2:40–4:40 pm**

**3260 LAW BUILDING**

**Instructor: Ann Althouse**

credits: **2**

LAW 740

## Constitutional Law II

Rights of citizens against state and federal governments; the nature of due process and the equal protection of the law; the protection of freedom from invidious discrimination; the Civil Rights Acts; freedoms of expression, association, and religion.

**Mon•Wed 1:10–2:30 pm or**

**Tue•Thu 10:30–11:50 am**

**2225 LAW BUILDING; 2211 LAW BUILDING** credits: **3**

**Instructor: Heinz Klug; David Schwartz**

HEBR-BIB 755

## Psalms

Philological and linguistic study of the Book of Psalms in Hebrew, with readings in the ancient translations. Special attention will be given to the book's bearing on our understanding of ancient Israelite religion(s).

**Mon•Wed 8:00–9:15 am**

**483 VAN HISE HALL**

**Instructor: Jeremy Hutton**

credits: **3**