

RELIG 201: WESTERN RELIGIONS  
INTRODUCTION TO JUDAISM, CHRISTIANITY, AND ISLAM

I can only answer the question “What am I to do?” if I can answer the prior question  
“Of what story or stories do I find myself a part?”

Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (London: Duckworth, 1993), 216.

Prof. Ahuvia ([mahuvia@uw.edu](mailto:mahuvia@uw.edu))

Winter 2021

Zoom class times: Tuesdays & Thursdays 12:30-1:20pm

Remote

Office Hours: Tues. and Thurs. 1:30-2:30 and by appointment

TA: Andy Bunnell ([abunnell@uw.edu](mailto:abunnell@uw.edu))

Office hours: Friday 12-1:30pm (confirm by appointment)

### Class Description:

This course provides an introduction to the world religions that originated in the Middle East, with an emphasis on their history, foundational stories and holidays, and formative leaders and thinkers. We examine the ancient origins of Judaism, Christianity, and Islam, their sacred texts, their historical development, and build up the frameworks to understand their contemporary manifestations. Discussion with guest experts and a research literacy project equip students to understand the role of religion in their communities and American society today.

**[Pandemic adjusted] Course learning objectives:** Over the course of the quarter, students will

- Learn what it means to be part of an intellectual community at a Research 1 university.
- Encounter the foundational sacred texts and intertwined history of Jews, Christians, and Muslims.
- Learn key concepts, dates, and ideas relevant to Judaism, Christianity, and Islam.
- Develop the ability to discern accurate and credible knowledge about diverse religious traditions.
- Understand how religions have shaped—and are shaped by—the experiences and histories of individuals, communities, nations, and regions.
- Acquire research literacy skills, equipping themselves with research skills that will enable them to research and write about any topic while at the university and after graduation.
- Practice talking about religious and cultural issues with diverse classmates.

### Course Materials

- All reading materials will be posted on Canvas in the modules section.
- Optional: A [NRSV](#) Bible is useful (also available online). If you plan on taking several religious courses, I recommend the *Harper Collins Study Bible* and *The Study Quran: a New Translation and Commentary* (available at your favorite bookseller).

### Course Requirements

- Participation: (10%)
- Research Literacy Project (30%)
- Quizzes: (30%)
- Section exams: (3 x 10% = 30%)

## PARTICIPATION

With your health and well-being in mind, this course has been adjusted for remote teaching. You can succeed in this course by:

1. Prepare (read/watch/listen to) the assigned materials *before* class meetings on **Tuesday** and **Thursday** of each week.
2. Listening and Reading actively: **take notes!** Write down what you find insightful, challenging, or confusing.
3. Participate in the weekly Zoom meetings on **Tuesdays** and **Thursdays, 12:30-1:20pm**.
4. Turn your camera on for increased community connection and to enable your instructors to gather verbal cues as to your comprehension of the topic.
5. Use Monday/Wednesday time to watch lectures, read materials, and prepare questions for your instructors.
6. Participate in **discussion threads** to the best of your ability (10%).

If a personal issue arises that will prevent your participation in the course for a week or so, contact me as soon as possible. We can always find the solution while the course is ongoing, but not after the quarter's end.

## QUIZZES AND EXAMS

Weekly online multiple-choice quizzes (30%) are designed to help you review course material. See Learning Objectives each week for key dates, ideas, and concepts that you will be quizzed on. These will be reviewed in During Tuesday and Thursday zoom sessions. Quizzes will be posted Thursday afternoon and due Sunday night. Quizzes are not timed. Your lowest quiz grade will be dropped.

There will be three online multiple-choice exams: at the end of our study of Judaism, at the end of our study of Christianity, and at the end of our study of Islam (3 x 10%=30%). Exams will incorporate multiple-choice questions from quizzes and new questions. Exams are limited to two hours.

## RESEARCH LITERACY PROJECT

In this assignment, you will have the opportunity to investigate an issue, question, problem, or controversy in modern life or current affairs related to the religions we studied in this class (30%). Suggested topics are provided for you as well as a series of steps introducing you to online research tools available through UW. The aim is to explore the issue, etc., in depth through continued, critical engagement with research and media sources selected to illuminate different facets or opinions thereof. You will not only analyze content, but also the quality of your sources. This is not a research paper project, but a series of entries on your interaction with different sources.

You will submit this project in one continuous word document in four parts. At the end of the quarter, your final submission will gather your entries and include a brief synthesizing conclusion reflecting on the chosen issue. See our Canvas course website for more submission details, deadlines, and rubrics. Due March 15.

## EXTRA CREDIT OPPORTUNITIES

Extra credit opportunities will be available throughout the quarter (see Canvas Extra-Credit section). These will involve engaging with public zoom lectures and / or events on topics relevant to our course (e.g. religion, culture, politics). Events will be announced in class as they come up (you are also welcome to ask me about some event that you know about and I don't: ask me in advance, so that I can decide whether what you have in mind would qualify as an intellectually enriching and topic-specific event to count for extra credit). You may earn up to +3 by attending three events; this will be applied to your final percentage grade.

**Grades:** This course converts percentage grades (on the 100 scale) into 4.0 grades [using this conversion guide](#). Being proactive is the best way to ensure you achieve the grades you desire. See end of syllabus for formal Grade appeal procedures.

## THE TEN COMMANDMENTS (OF RELIG 201)

1. Thou shalt collaborate to create a positive learning environment for all, with respect for everyone's ethnicity, color, creed, religion, national origin, citizenship status, sex, pregnancy, age, marital status, sexual orientation, gender identity or expression, disability, or veteran status.<sup>1</sup>
2. Thou shalt use your freedom of speech and expression in a manner that is consistent with UW's values of equality and respect for all campus community members.
3. Thou shalt ask questions that help us think through why the study of religion and the history of religion matters.
4. Thou shalt prioritize your health and well-being and your classmates' health and well-being. Take care of yourself and reach out to your classmates and instructors to help you stay on track.
5. Thou shalt prioritize your academic training above your employment. If you are employed, share your school schedule with your manager ASAP and set clear boundaries about your availability.
6. Thou shalt **not** over-generalize about any religion or religious / cultural / ethnic community.
  - ~~E.g. All Jews are..., According to Christianity..., All Muslims ..., etc.~~
7. Thou shalt **not** tokenize your classmates (by expecting them to represent millions or billions of people).
8. Thou shalt **not** complain about your grades nor wait until the end of the term to ask what you can do to improve them. If grades matter to you, **be proactive** about following rubrics, instructions, and deadlines.
9. Thou shalt **not** cheat on quizzes, exams, or other assignments.
10. Thou shalt **not** abuse technology.

### Email Policy and Grade Etiquette

1. Use a salutation and title: "Dear Prof. Ahuvia" or "Dear Andy"
2. We do not discuss grades over email; make an appointment to discuss grades with Andy.
3. We do not discuss grades in the zoom-session immediately before/after class; make an appointment.
4. Do not wait until the last week of classes to discuss your grades: be proactive, not reactive.
5. Write your email in complete sentences.
6. Sign your full name.
7. Give your instructors 48 hours to write you back. We do not respond to student email over the weekend.
8. For emergency family/health situations, add PLEASE READ in subject line.
9. If you would like a recommendation letter in the future, meet your instructors often during the quarter, and set up an appointment with Prof. Ahuvia to discuss it when you're ready to ask.

---

<sup>1</sup> Executive Order No. 31: Nondiscrimination and Affirmative Action. For full text, see

<http://www.washington.edu/admin/rules/policies/PO/EO31.html>

*The University of Washington sits on the occupied homelands of Coast Salish peoples. My family and I are grateful to live and work as [guests on these lands](#). This land acknowledgment is but one small gesture in the ongoing process of working toward repairing and sustaining relations with Coast Salish lands, waters, peoples and their other-than-human kin.*

**Access and Accommodations:** Your experience in this class is important to me. If you have established accommodations with Disability Resources for Students (DRS), please communicate your approved accommodations to me at your earliest convenience so we can discuss your needs in this course (preferably in person in office hours). If you need help for other reasons, reach out.

**Accommodating Holidays:** Washington state law requires that UW develop a policy for accommodation of student absences or significant hardship due to reasons of faith or conscience, or for organized religious activities. The UW's policy, including more information about how to request an accommodation, is available on the Office of the University Registrar's website, under Syllabus Guidelines and Resources for Faculty and Staff. Accommodations must be requested within the first two weeks of this course using the form available at <https://registrar.washington.edu/students/religious-accommodations-request/>.

**The Writing Center:** The Odegaard Writing & Research Center is open to all members of the University of Washington community and features exceptional tutors and librarians, not to mention convenient hours. Schedule an appointment or drop-in. The Research Help staff provide guidance with all stages of the research process, including defining a research question, exploring background information, narrowing or broadening a topic, finding appropriate sources, and identifying useful and credible information. Students who use this free resource achieve higher grades. <http://www.lib.washington.edu/ougl/owrc>

**Academic integrity:** The University of Washington takes academic integrity very seriously. Behaving with integrity is part of our responsibility to our shared learning community. If you're uncertain about if something is academic misconduct, ask me. I am willing to discuss questions you might have. Acts of academic misconduct may include but are not limited to:

- Cheating (working collaboratively on quizzes/exams and discussion submissions, sharing answers and previewing quizzes/exams)
- Plagiarism (representing the work of others as your own without giving appropriate credit to the original author(s))
- Unauthorized collaboration (working with each other on assignments)

Concerns about these or other behaviors prohibited by the Student Conduct Code will be referred for investigation and adjudication by (include information for specific campus office). Students found to have engaged in academic misconduct may receive a zero on the assignment (or other possible outcome).

**Mental Health:** College is a time to grow not just your intellectual capacity and resources but also your emotional resources and resilience. Cultivating relationships with your classmates, academic counselors, and instructors will help you feel anchored, seen, and heard. Additionally, take time to develop a practice that nurtures your mental wellbeing: it may be journaling, taking walks, downtime with friends and family, joining an RSO or a faith-based community. To support you, free of charge, UW has a centralized website (<https://wellbeing.uw.edu>) which links to three different centers:

The **Counseling Center** offers a number of resources for students including meditation classes, stress management workshops, individual and group counseling, and crisis services. See <http://www.washington.edu/counseling/>

**LiveWell** offers resources for student coaching, survivor support and advocacy, handling alcohol or drug issues, and suicide prevention. <http://depts.washington.edu/livewell/>

**SafeCampus** is the central reporting office if you are concerned for yourself or a friend. They have trained specialists who will take your call, connect you with resources, and put safety measures in place to reduce the chances of violence occurring. They are available 24/7. <https://depts.washington.edu/safecamp/>



### Guidance to Students Taking Courses Outside the U.S.:

Faculty members at U.S. universities – including the University of Washington – have the right to academic freedom which includes presenting and exploring topics and content that other governments may consider to be illegal and, therefore, choose to censor. Examples may include topics and content involving religion, gender and sexuality, human rights, democracy and representative government, and historic events.

If, as a UW student, you are living outside of the United States while taking courses remotely, you are subject to the laws of your local jurisdiction. Local authorities may limit your access to course material and take punitive action towards you. Unfortunately, the University of Washington has no authority over the laws in your jurisdictions or how local authorities enforce those laws.

If you are taking UW courses outside of the United States, you have reason to exercise caution when enrolling in courses that cover topics and issues censored in your jurisdiction. If you have concerns regarding a course or courses that you have registered for, please contact your academic advisor who will assist you in exploring options.

Schedule of Readings: see Modules for all course materials including videos.

<p><b>Week 1:</b> What is this course about? What is religion?  <b>January 4-10</b></p> <ul style="list-style-type: none"> <li>• Peter Berger, preface and ch. 1 of <i>The Many Altars of Modernity: Toward a Paradigm for Religion in a Pluralist Age</i> (De Gruyter, 2014).</li> <li>• Stephen Prothero, “Religion Matters,” in <i>Religious Literacy: What Every American Needs to Know—And Doesn't</i> (HarperCollins, 2007), 39-50.</li> <li>• Analyze your own religious context on <a href="https://www.pewforum.org/religious-landscape-study/">https://www.pewforum.org/religious-landscape-study/</a> and share where you’re from and the religious makeup of your community on Canvas before class meeting.</li> </ul>
<p><b>Week 2:</b> What is the Bible? Who are Israelites/Jews?  <b>January 12-17</b></p> <p><b>Stories &amp; Scripture: What is an academic approach to the Bible?</b></p> <ul style="list-style-type: none"> <li>• Kugel, “The Rise of Modern Biblical Scholarship” and “The Creation of the World---and of Adam and Eve,” <i>How to Read the Bible: A Guide to Scripture, Then and Now</i> (New York: The Free Press, 2007), p. 1-17 and 47-57.</li> <li>• Optional: Phyllis Trible, “Genesis 1-3 Reread”</li> <li>• In class: <ul style="list-style-type: none"> <li>○ close reading of Genesis chapters 1-3. Ask questions.</li> </ul> </li> </ul> <p><b>Abraham in History and Memory: Peoplehood and Promise .</b> What are Abrahamic Religions?</p> <ul style="list-style-type: none"> <li>• Ronald Hendel, "Remembering Abraham" + "Historical Memories in the Patriarchal Narratives," in <i>Remembering Abraham</i> (Oxford UP, 2005) 31-55.</li> <li>• Optional: Wil Gafney, “Sarah” and “Hagar” from <i>Womanist Midrash: A Reintroduction to the Women of the Torah and the Throne</i> (WJK Press, 2017).</li> <li>• In class: <ul style="list-style-type: none"> <li>○ Selections from the Torah/Pentateuch: Genesis 12; 15-17-18; 21:1-21, 22:1-19</li> <li>○ Wilfred Owen, “The Parable of the Old Man and the Young.”</li> </ul> </li> </ul>
<p><b>Week 3:</b> What is the Exodus? What is the Golden age? What is a messiah?  <b>January 18-24</b></p> <p><b>Moses in Exodus in Biblical Memory</b></p> <ul style="list-style-type: none"> <li>• Hendel, "The Exodus in Biblical Memory," in <i>Remembering Abraham</i>, 57-73.</li> <li>• In class: <ul style="list-style-type: none"> <li>○ Close reading of Exodus 1-3; 7-12; 19–20.</li> </ul> </li> </ul> <p><b>The Golden Age of ancient Israel: Kings, Prophets, and Messiahs</b></p> <ul style="list-style-type: none"> <li>• Kugel, excerpts from <i>How to Read the Bible</i> on King David, 451-457 and 482-492.</li> <li>• Kugel, excerpts from <i>How to Read the Bible</i>, “The Book of Isaiah,” pp. 539-558.</li> <li>• Rabbi Joseph Telushkin, “Messiah/Messianism,” <i>Jewish Literacy</i> (HarperCollins, 2008).</li> <li>• In class: <ul style="list-style-type: none"> <li>○ Close reading of 1 Samuel 16-17 and 2 Samuel 5-12, but especially 2 Sam 7.</li> </ul> </li> </ul>

<p><b>Week 4: What is Judaism?</b>  <b>January 25 - February 1</b></p>
<p><b>Catastrophe and Resilience: Jewish answers</b></p> <ul style="list-style-type: none"> <li>• Michael D. Swartz, "Judaism," <i>Encyclopedia of Religion</i>. Second Edition. Edited by Lindsay Jones. New York: Macmillan, 2005.</li> <li>• In class: close reading of <ul style="list-style-type: none"> <li>• Part I: Grief and justice <ul style="list-style-type: none"> <li>○ How to make sense of history? 2 Kings 24-25</li> <li>○ How to grieve? Lamentations 2 and Psalm 137</li> <li>○ How to live in Diaspora? Jeremiah 29</li> </ul> </li> <li>• Part II: Negotiation and Adaptation: Judaism vs. Hellenism <ul style="list-style-type: none"> <li>○ The Torah &amp; Deutero-Isaiah; the Septuagint and Apocrypha: E.g. 1 Macc 1-4</li> </ul> </li> <li>• Part III: Joy and perseverance <ul style="list-style-type: none"> <li>○ Hanukkah and Purim</li> <li>○ Excerpts from Mishnah and Talmud</li> <li>○ Yannai's liturgical poetry on Leah</li> </ul> </li> </ul> </li> </ul>
<p><b>Judaism in the First person</b></p> <ul style="list-style-type: none"> <li>• <b>Guest visit by Rabbanit Dasi Fruchter</b> <ul style="list-style-type: none"> <li>• Dasi Fruchter, "Leading from here," <i>Faithfully Feminist: Jewish, Christian, and Muslim Feminists on why we stay</i>. Edited by Gina Messina-Dysert, et al. Ashland, Oregon: White Cloud Press, 2015.</li> <li>• Angela Buchdahl, "We Jews are not a race: A rabbi of color speaks personally on Yom Kippur." <i>The Forward</i>. September 28, 2020. [<a href="#">Link to recorded sermon</a> available too]</li> <li>• Caroline Rothstein, "<a href="#">We need Shabbat Now More than Ever</a>." <i>Alma</i>. March 27, 2020.</li> </ul> </li> </ul>

## Judaism Exam Online Due February 1.

<p><b>Week 5: Intro to New Testament</b>  <b>February 2-8</b></p>
<p><b>Jesus in History and Memory</b></p> <ul style="list-style-type: none"> <li>• Bart Ehrman, "The Traditions of Jesus in their Greco-Roman Context," <i>The New Testament: A Historical Introduction</i> (Oxford University Press, 2011).</li> <li>• In Class: close reading of <ul style="list-style-type: none"> <li>○ Mark 1; 15:33-39</li> <li>○ Matthew 1-2; 5-7</li> <li>○ Luke 1-3 and 6</li> <li>○ John 1:1-18</li> </ul> </li> </ul>
<p><b>Paul and the Jesus movement</b></p> <ul style="list-style-type: none"> <li>• Ehrman, "Paul the Apostle: The Man and His Mission," 260-275.</li> <li>• In class: close reading of <ul style="list-style-type: none"> <li>○ First letter to the Thessalonians</li> <li>○ Letter to the Galatians, especially 3:6-29 and 4:21-31</li> <li>○ Letter to the Romans 4-5.</li> </ul> </li> </ul>



<p><b>Week 6: From the Jesus movement to Christianity</b>  <b>February 9-15</b></p> <p><b>From Christianity to Christendom</b></p> <ul style="list-style-type: none"> <li>Optional: Paula Fredriksen, "Christians in the Roman Empire in the first three centuries," in <i>Companion to the Roman Empire</i>, ed. D. Potter (Oxford: Blackwell 2006) 587-606.</li> <li>In class: close reading of <ul style="list-style-type: none"> <li>Pliny to Trajan, Letter 10.96-97.</li> <li>Selections from Justin Martyr, Augustine, and ecumenical creeds in Hugh Kerr, ed., <i>Readings in Christian Thought</i> (Nashville: Abington, 1990) 17-19, 22-4, 51-2, 57-61, 66-8, 74-7.</li> <li>Augustine, <i>City of God</i>, ch. 46 (Doctrine of Witness)  <a href="http://www.ccel.org/ccel/schaff/npnf102.iv.XVIII.46.html">http://www.ccel.org/ccel/schaff/npnf102.iv.XVIII.46.html</a></li> </ul> </li> </ul> <p><b>Where do Christian holidays come from? How do they relate to Jewish holidays?</b></p> <ul style="list-style-type: none"> <li>Andrew MacGowan, "Time: Feasts and Fasts," in <i>Ancient Christian Worship</i> (Oxford UP, 2014) 217-23, 229-42, 249-57.</li> </ul>
<p><b>Imitatio Christi: Martyrs, Monks, and Pilgrims</b></p> <ul style="list-style-type: none"> <li>Jaroslav Pelikan, "The Monk who Rules the World," in <i>Jesus Through the Centuries</i> (New York: Harper, 1985) 109-21.</li> <li>In class: close reading of <ul style="list-style-type: none"> <li>Excerpts from the Rule of Benedict</li> <li>Excerpt from Egeria the Pilgrim's travelogue (333-335; 346-7).</li> </ul> </li> </ul>
<p><b>Week 7: What is a heretic? What is the Protestant and Catholic divide about?</b>  <b>February 16-21</b></p> <p><b>The Crusades and the Catholic Church's attitude towards Others (12<sup>th</sup> – 15<sup>th</sup> centuries)</b></p> <ul style="list-style-type: none"> <li>"The Crusades," in <i>Catholic Encyclopedia</i>, 405-414.</li> <li>Jeremy Cohen, "Reconceptualizing Jewish Disbelief in the Twelfth Century," pp. 147-66</li> <li>Entries on "heresy," "Inquisition," and "religious toleration" in <i>The Oxford Dictionary of the Christian Church</i>.</li> <li>In class: close reading of <ul style="list-style-type: none"> <li>Pope Urban II, Speech at Council of Clermont (1095 CE) [version #1]</li> <li>Soloman bar Samson, "The Crusaders in Mainz" (1096 CE)</li> <li>The Doctrine of Discovery (Papal Bulls of 1452-1493)</li> <li>King Ferdinand and Queen Isabella, <i>Edict of the Expulsion of the Jews</i> (1492)</li> </ul> </li> </ul> <p><b>***Wednesday, February 17***</b></p> <p><b>What is the Protestant Reformation(s)? What is the Catholic/Protestant divide?</b></p> <ul style="list-style-type: none"> <li>Pelikan, "The Mirror of the Eternal," in <i>Jesus Through the Centuries</i>, 157-67.</li> <li>In class: close reading of <ul style="list-style-type: none"> <li>Martin Luther's "95 Theses"</li> <li>Kerr, ed., <i>Readings in Christian Thought</i>, 138-46, 152-4, 160-2, 169.</li> </ul> </li> </ul> <p><b>Christianity in the First Person</b>  <b>Thursday, February 18</b></p> <ul style="list-style-type: none"> <li><b>Guest visit by Rev. Canon Jennifer King Daughtery</b>  Rachel Held Evans, "Dawn" and "Baptism," <i>Searching for Sunday: Loving, Leaving, and Finding the Church</i>. Nashville, TN: Nelson Books, 2015.</li> </ul>

## Christianity Exam Online Due February 22

*The University of Washington sits on the occupied homelands of Coast Salish peoples. My family and I are grateful to live and work as [guests on these lands](#). This land acknowledgment is but one small gesture in the ongoing process of working toward repairing and sustaining relations with Coast Salish lands, waters, peoples and their other-than-human kin.*



<b>Week 8: Muhammad and the beginnings of Islam</b> <b>February 23-28</b>
<b>Intro to Islamic community: Who was Muhammed? What was his message?</b> <ul style="list-style-type: none"> <li>• Peters, “The Life and Work of the Prophet,” <i>Reader on Classical Islam</i>, 43-53.</li> <li>• In class: Close reading of <ul style="list-style-type: none"> <li>○ The Constitution of the Enlightened Cosmopolis.</li> <li>○ Muhammad’s farewell address.</li> <li>○ Selections from the Qur’an: Suras 1, 53, 87, 96, 98, 112, as rendered with commentary in Michael Sells, <i>Approaching the Qur’an</i> (Ashland: White Cloud, 1999) 42-47, 72-3, 96-9, 104-7, 136-7</li> <li>○ Sells, text and discussion of the Call to Prayer on pp. 145-55</li> </ul> </li> </ul>
<b>Early History of Islamic community and empire</b> <ul style="list-style-type: none"> <li>• Frederik M. Denny, “The Rise and Development of Historical Islam,” in <i>Islam and the Muslim Community</i> (NY: HarperCollins, 1987) 18–39.</li> <li>• In class: close reading of <ul style="list-style-type: none"> <li>• Peters, ed., <i>Reader on Classical Islam</i>, esp. pp. 109-10, 112-13, 122-23 of 109-24, 133-42.</li> </ul> </li> </ul>

<b>Week 9: Islamic interpretations of authority, law, and practices</b> <b>March 1-7</b>
<b>Islam in the first person:</b> <ul style="list-style-type: none"> <li>• Karima Diane Alavi, “Pillars of Religion and Faith,” <i>Voices of Islam</i> vol. 1: <i>Voices of Tradition</i>. (London: Praeger, 2007), 5-42.</li> </ul>
<b>***Wednesday, March 3 Guest Visit***</b> <ul style="list-style-type: none"> <li>• Imam Adam Jamal and Tarek Dawoud from MAPS visit our class.</li> </ul>
<b>Peoplehood, Empire, and Islamic Law</b> <ul style="list-style-type: none"> <li>• Ahmet Karamustafa, "<b>Community</b>" + A. Kevin Reinhart, "<b>Law</b>," in <i>Key Themes for the Study of Islam</i>, ed. Jamal Elias (Oxford: OneWorld, 2010) 93-103, 220-44.</li> </ul>

<b>Week 10: Muslims, Christians, and Jews entangled</b> <b>March 8-14</b>
<b>Seeking God and Mysticism in the three religions (12-13<sup>th</sup> centuries)</b> <ul style="list-style-type: none"> <li>• Selections from <i>Rumi: Swallowing the Sun</i> and <i>Rumi: Past and Present, East and West</i></li> <li>• Jaroslav Pelikan, “The Divine and Human Model,” in <i>Jesus Through the Centuries</i> (New York: Harper, 1985), 133-44.</li> <li>• Francis of Assisi, Julian of Norwich and Thomas a Kempis in Kerr, ed., <i>Readings in Christian Thought</i>, 100-2, 127-30.</li> <li>• Excerpt from <i>The Poetry of Kabbalah</i>.</li> </ul>
<b>Apocalypse now? How do interpretations of religious texts affect Middle-East politics?</b> <ul style="list-style-type: none"> <li>• Barbara Rossing, “The Invention of Rapture,” <i>The Rapture Exposed: The Message of Hope in the Book of Revelation</i> (Basic Books, 2007), 19-46.</li> <li>• In class: discussion of living in the age of conspiracy theories and disinformation.</li> </ul>

## Final Cumulative Exam due March 17

## **Grade Appeal Procedure:**

A student who believes they have been improperly graded must first discuss the matter with the TA and instructor. If the student is not satisfied with the instructor's explanation, the student may submit a written appeal to Director of OAS (Dr. Britta Simon, [bsimon@uw.edu](mailto:bsimon@uw.edu)) with a copy of the appeal also sent to the instructor. The Director consults with the instructor to ensure that the evaluation of the student's performance has not been arbitrary or capricious. Should the Director believe the instructor's conduct to be arbitrary or capricious and the instructor declines to revise the grade, the Director, with the approval of the voting members of the JSIS faculty, shall appoint an appropriate member, or members, of the faculty of the Jackson School to evaluate the performance of the student and assign a grade. The Dean and Provost should be informed of this action. Once a student submits a written appeal, this document and all subsequent actions on this appeal are recorded in written form for deposit in a School file. (Source: UW General Catalog Online, "Student Guide/Grading").

## **Concerns About a Course, an Instructor, or a Teaching Assistant:**

If you have any concerns about a Jackson School course or your instructor, please see the instructor about these concerns as soon as possible. If you are not comfortable talking with the instructor or not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111).

If you have any concerns about a teaching assistant, please see the teaching assistant about these concerns as soon as possible. If you are not comfortable talking with the teaching assistant or not satisfied with the response that you receive, you may contact the instructor in charge of the course. If you are still not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111).