

## **SPRING 2018 COURSE LISTING**

This list demonstrates the breadth of courses at Columbia University with content that relates to Islam and regions where Islam is significant.

Students in the Masters in Islamic Studies program must complete 36 credit points, including the thesis, to graduate. Of the 36 points, 30 must be at the graduate level. Up to six credits of 3000-level undergraduate courses may count toward an MA degree. Students may, with approval from the Faculty Advisor, take one additional 3000-level course in the History Department. It is also possible to enroll in an independent study with a faculty member's approval. Islamic Studies MA students are required to take Foundation to Islamic Studies and Muslim Societies (GR5000) in Fall 2017.

Islamic Studies MA students should consult the graduate level courses listed below prior to registering for classes. The online Directory of Classes indicates whether permission is needed to register. Instructor permission is usually required when the class size is limited or when the course requires a specialized background or advanced preparation.

The Islamic Studies MA program has mandatory degree requirements that are specified on the program checklist. Degree planning and requirements should be discussed with the MA Advisor at the beginning of every semester, in order to keep track of degree progress.

### **REGISTRATION DATES**

#### **BARNARD**

*Week 1:* November 13, 2017 – November 17, 2017

*Week 2:* December 31, 2017 – December 8, 2017

*Registration Deadline:* January 26, 2018

#### **CC AND SEAS (UNDERGRAD)**

*Week 1:*

Rising Seniors: November 13, 2017

Rising Juniors: November 14, 2017

Rising Sophomores: November 15, 2017

Returning students: November 16, 2017 – November 17, 2017

*Week 2:* December 4, 2017 – December 8, 2017

*Week 3 (returning and transfer):* January 3, 2018 – January 5, 2018

*Week 4 (returning and transfer):* January 8, 2018 – January 12, 2018

## **GSAS**

*Week 1:* November 20, 2017 – November 22, 2017

*Week 2:* December 4, 2017 – December 8, 2017

*Week 3:* January 3, 2018 – January 5, 2018

*Week 4:* January 8, 2018 – January 12, 2018

## **GS**

*Week 1:* November 13, 2017 – November 17, 2017

*Week 2:* December 4, 2017 – December 8, 2017

*Week 3:* January 3, 2018 – January 5, 2018

*Week 4:* January 8, 2018 – January 12, 2018

## **SIPA**

*Week 1:* November 13, 2017 – November 17, 2017

*Week 2:* November 20, 2017 – November 22, 2017

*Week 3 (PEPM, EMPA & ENVP only):* January 9, 2018 – January 12, 2018

*Week 3 (returning students):* January 9, 2018 – January 10, 2018

*Week 3 (new students):* January 11, 2018 – January 12, 2018

## **CHANGE OF PROGRAM DATES**

### **BARNARD**

*Last day to drop class Fall 2017:* November 16, 2017

*Last day to drop class Spring 2018:* February 20, 2018

### **ALL SCHOOLS**

*Week 1:* January 16, 2018 – January 19, 2018

*Week 2:* January 22, 2018 – January 26, 2018

## **GRADUATE LEVEL COURSES**

### **ANTHROPOLOGY**

ISLAMIC LAW

ANTH GR4282

Brinkley Messick

Points: 3

Section: 001

Call Number: 20464

Day/Time: T 10:10am – 12:00pm

Location:

An introductory survey of the history and contents of the Shari'a, combined with a critical review of Orientalist and contemporary scholarship on Islamic law. In addition to models for the ritual life, we will examine a number of social, economic, and political constructs contained in Shari`a doctrine, including the concept of an Islamic state, and we also will consider the structure of litigation in courts. Seminar paper. Enrollment limit is 15.

## SOCI THEORY&CONTEMP QUESTIONS

GR6116

Yasmin Cho

Points: 3

Section: 001

Call Number: 12858

Day/Time: R 12:10pm – 2:00pm

Location:

Prerequisites: the instructor's permission. This course is designed for students in their first-year of the MA program in the Department of Anthropology. In it, we will explore the generative tensions within concepts of 'the social' that have animated anthropological theory since its earliest days. Combining canonical texts with contemporary ethnography, explore foundational questions about the making and valuing of kinds of humans (and convivial non-humans) and about the production, aggregation, and disaggregation of their collectivities. Ultimately we consider the recent turn to theories of life itself in light of these longstanding questions, and along the way, we will encounter such varied 'big thinkers' of collective life as Engels, Durkheim, Levi-Strauss, Foucault, and Harraway. We will range over a varied territory of ethnographic topics-from intimacy and personhood, to suicide, to nature/culture-each of which richly illustrates the productive problems of personhood, sociality, commensurability, and history for which anthropological theory strives to account.

## WRITTEN CULTURE

GU4172

Brinkley Messick

Points: 3

Section: 001

Call Number: 68585

Day/Time: M 2:10pm – 4:00pm

Location:

## **ARCHITECTURE**

ARAB MODERNISM(S)

A4385

(instructor)

Points: 3

Section: 001

Call Number: A4385

Day/Time: M 11:00am – 1:00pm

Location: 200 Buell Hall

## **ART HISTORY AND ARCHAEOLOGY**

THE CRAFT OF IVORY

GU4583

Avinoam Shalem

Points: 4

Section: 001

Call Number: 91196

Day/Time:

Location:

Studying the art of ivory in the Middle Ages provides art historians with the wide spectrum about the history of styles and craftsmanship. The relatively huge amount of the surviving material enables us to tell a relatively coherent story about the production of this material. In the focus of this seminar are the products of the so-called medieval Islamic ivories, mainly those produced in the Arab Mediterranean and the Levant. These artifacts are usually datable between the 7<sup>th</sup> and the 14<sup>th</sup> centuries. The discussions in the class will concentrate on carved, incised, painted, and wood and ivory intarsia objects as well as on issues concerning trade, availability, meanings, iconographies, patronage, ownerships, as well as the relationship of this material to other substances, such as wood, textiles, metal and precious stones.

## **ENGLISH AND COMPARATIVE LITERATURE**

VARIETIES OF ENCHANTMENT

GR6565

Gauri Viswanathan

Points: 4

Section: 001

Call Number: 23386

Day/Time: W 4:10 pm – 6:00 pm

Location:

## **MIDDLE EAST, SOUTH ASIAN AND AFRICAN STUDIES**

IRAN: FILM, FICT, POET HIST

GU4733

Hamid Dabashi

Points: 4

Section: 001

Call Number: 68949

Day/Time: M 12:10pm – 2:00pm

Location:

Through varied exposure to Iranian film and fiction, and Persian poetry, this course is designed to introduce students to critical themes and creative effervescence of modern Iranian culture. The course will concentrate on Iranian cultural history of the last two centuries, with particular emphasis on contemporary issues.

## MESAAS RESEARCH COLLOQUIUM

GR6008

Sudipta Kaviraj

Points: 2

Section: 001

Call Number: 65253

Day/Time: R 4:10pm – 6:00pm

Location: 208 Knox Hall

This course provides a structured for stand-alone M.A. students in their final year and Ph.D students in their second and third years to develop their research trajectories in a way that complements normal coursework. The seminar meets approximately biweekly and focuses on topics such as research methodology; project design; literature review, including bibliographies and citation practices; grant writing. Required for MESAAS

graduate students in their second and third year.

## NATIONALISM IN THE MIDDLE EAST AS IDEA/PRACTICE

GR6031

Joseph A Massad

Points: 4

Section: 001

Call Number: 17173

Day/Time: T 4:10pm – 6:00pm

Location:

## READINGS IN MODERN ISLAMIC TEXTS

GR6235

Wael Hallaq

Points: 4

Section: 001

Call Number: 14786

Day/Time: M 4:10pm – 6:00 pm

Location:

Prerequisites: proficiency in reading advanced Arabic. This seminar is conducted entirely in the original Arabic writings of the Moroccan philosopher Taha Abdurrahman. Having recently emerged as the premier moral philosopher of the Muslim world, Abdurrahman requires an attentive reading in the light of the intellectual, historical and cultural constructions of

the modern Islamic world, on the one hand, and Western moral and political conceptions, on the other. The seminar attempts to assess Abdurrahman's critique of modernity as one that integrates the intellectual productions of Islamic history as serious contributions to modernity's critiques currently placed on Western academic tables. On a wider scale, and through an examination of this philosopher's work, this seminar also aims to bring the Modern Islamic tradition into dialogue with the relevant questions and debates now animating modern moral philosophy (and to a lesser extent political theory, law and philosophy at large.) Please note, this course must be taken for a letter grade.

## THEORY AND METHODS I

GR5000

Timothy Mitchell

Points: 4

Section: 001

Call Number: 63370

Day/Time: W 12:10pm – 2:00pm

Location:

This course will be the first part of a two part introduction to theoretical approaches to modern social science and cultural studies in Asian and African contexts. The first course will focus primarily on methodological and theoretical problems in the fields broadly described as historical social sciences - which study historical trends, and political, economic and social institutions and processes. The course will start with discussions regarding the origins of the modern social sciences and the disputes about the nature of social science knowledge. In the next section it will focus on definitions and debates about the concept of modernity. It will go on to analyses of some fundamental concepts used in modern social and historical analyses: concepts of social action, political concepts like state, power, hegemony, democracy, nationalism; economic concepts like the economy, labor,

market, capitalism, and related concepts of secularity/secularism, representation, and identity. The teaching will be primarily through close reading of set texts, followed by a discussion. A primary concern of the course will be to think about problems specific to the societies studied by scholars of Asia and Africa: how to use a conceptual language originally stemming from reflection on European modernity in thinking about societies which have quite different historical and cultural characteristics.

## **POLITICAL SCIENCE**

### **CONFLICTS IN ISRAELI POLITICS**

GU4449

Ehud N Sommer

Points: 4

Section: 001

Call Number: 23721

Day/Time: M 8:10am – 10:00am

Location:

**Prerequisites: INSTRUCTOR PERMISSION REQUIRED**

Conflicts, cleavages and contentiousness are a common feature of a democratic system of government in general. In this respect Israel is no exception. Apart from being the Start Up Nation and the Holy Land, in the minds of many around the world Israel is associated with conflict. Indeed, both internally and externally, Israeli politics is suffused with conflict and continuously has to live up to the challenge of preserving democracy in the presence of conflict. The achievements of Israel in the political, economic, international and social arenas were facilitated by the emergence of a pattern of politics, indeed, a political culture, that puts a strong emphasis on the pursuit of political accommodation among social groupings, political parties and ideological strands even at the expense of compromising their respective manifest interests, aspirations and programs. Moreover, the mobilization capabilities of Israel's governments have been remarkable by

any standard. They were capable of inducing the citizens to accept willingly such burdens as high taxation, harsh economic measures and long conscript and reserve military service. Israel has done all these without loss of public support for its central political and social institutions. This class will focus on conflicts, external and internal. We will examine social, economic and political cleavages within the state of Israel. We will study the Arab-Israeli conflict and in particular the interaction of Israel with the Palestinians over the years. Finally, we will examine broader circles in which Israeli foreign policy applies and in particular in the context of US-Israel relations and in regional conflicts in the aftermath of the Arab Spring and the Iran Deal.

## ETHNIC POLITICS ACROSS POST-SOVIET EURASIA

GU4434

Elise Guiliano

Points: 4

Section: 001

Call Number: 63169

Day/Time: R 2:10pm – 4:00pm

Location:

Various forms of ethnic politics have characterized politics in many states throughout Eurasia since 1991, from nationalist separatism to violent conflict to political competition among ethnic minorities and majorities. This course is designed to encourage students to think deeply about the relationship between ethnicity and politics. We will consider several questions. First, why does ethnicity become politicized? We investigate this question by examining nationalist secessionism and ethnic conflict—phenomena that mushroomed at the end of the Cold War. We will focus on East Central Europe and the former Soviet Union, devoting special attention to the cases of Yugoslavia, the USSR, Moldova, Abkhazia and South Ossetia, and Chechnya. However, we will also study cases in which the dog didn't bark, i.e. places where nationalist mobilization and ethnic

violence either did not occur, or emerged and then receded as in the ethnic republics of the Russian Federation (including the “Muslim” regions of Tatarstan and Bashkortostan, etc.). In the second part of the course, we will analyze ethnic politics after independent statehood was achieved throughout the post-Soviet space. How do nationalist state-builders try to construct a nation and a state at the same time? Have they incorporated or discriminated against minorities living within “their” states? How have ethnic minorities responded? We will study Ukraine, the Baltics and Kazakhstan where ethnic Russians and Russian-speaking populations form large portions of the population, devoting particular attention to the crisis in Ukraine. We will also examine how the post-conflict regions of Bosnia and Kosovo have dealt with ethnic pluralism. These cases allow us to gain greater understanding of how multi-ethnic states use forms of federalism, consociationalism, and power-sharing as state-building strategies.

## INSURGENCIES/CONFLICTS-SE ASIA

GU4405

Duncan McCargo

Points: 4

Section: 001

Call Number: 64361

Day/Time: M 12:10pm – 2:00pm

Location:

A number of countries in Southeast Asia have recently faced violent conflicts, often linked to separatist or regionalist demands from territorially concentrated ethnic or religious minorities. This course examines a range of conflicts in Southern Thailand (Patani), Southern Philippines (Mindanao), Indonesia (notably Aceh) and Burma, through a variety of different lenses and comparative perspectives. These include security and (counter)insurgency perspectives, the comparative character of militant movements, perspectives based on minority rights and identity politics,

explorations of the salience of religion, studies of language politics, questions of autonomy and decentralization, and the issue of peace negotiations and dialogue processes. These themes and issues have a broader relevance to wider debates in comparative politics, which students will be encouraged to explore in their papers.

## NATIONAL SECURITY STRATEGIES OF THE MIDDLE EAST: A COMPARATIVE PERSPECTIVE

GU4845

Charles D Freilich

Points: 4

Section: 001

Call Number: 62552

Day/Time: M 10:10am – 12:00pm

Location:

At the crossroads of three continents, the Middle East is home to many diverse peoples, with ancient and proud cultures, in varying stages of political and socio-economic development, often times in conflict. Now in a state of historic flux, the Arab Spring has transformed the Middle Eastern landscape, with great consequence for the national security strategies of the countries of the region and their foreign relations. The primary source of the world's energy resources, the Middle East remains the locus of the terror-WMD-fundamentalist nexus, which continues to pose a significant threat to both regional and international security. The course surveys the national security challenges facing the region's primary players (Egypt, Saudi Arabia, Iran, Syria and Lebanon, Israel, the Palestinians and Turkey, Jordan) and how the revolutions of the past year will affect them. Unlike many Middle East courses, which focus on US policy in the region, the course concentrates on the regional players' perceptions of the threats and opportunities they face and on the strategies they have adopted to deal with them. It thus provides an essential vantage point for all those interested in gaining a deeper understanding of a region, which stands at

the center of many of the foreign policy issues of our era. The course is designed for those with a general interest in the Middle East, especially those interested in national security issues, students of comparative politics and future practitioners, with an interest in "real world" international relations and national security.

## **RELIGION**

### READING (IN THEORY)

GU4626

Gil Anidjar

Points: 4

Section: 001

Call Number: 91497

Day/Time: R 12:10pm – 2:00pm

Location:

This reading-intensive course will engage, over time with essential texts of the current critical canon. Offered over a series of semester, it is aimed at developing a practice of reading: close or distant, and always attentive. Let us say: slow reading. What does it mean to read? Where and when does reading start? Where does it founder? What does reading this author (Freud, for example) or that author (say, Foucault) do to the practice of reading? Can we read without misreading? Can we read for content or information without missing the essential? Is there such a thing as essential reading? Favoring a demanding and strenuous exposure to the text at hand, this course promises just that: a demanding and strenuous exposure to reading. **The course can be repeated for credit.**

## **SCHOOL OF INTERNATIONAL AND PUBLIC AFFAIRS**

DEMOCRATIZATION AND THE ARAB WORLD: THE CASE OF TUNISIA

U6716

Safwan M. Masri

Points: 1.5

Section: 001

Call Number: 11529

Day/Time: M 4:10pm – 6:00pm

Location: 402 International Affairs Building

This course will reflect upon the “unfinished revolutions” and the failures of the Arab Spring. The experience of Tunisia—before, during, and after the revolution—will be used as a prism through which to explore how social, political, economic, and religious dynamics in the Arab world contribute to (or threaten) prospects for democratization. Special emphasis will be placed on post-colonial educational and social policies and the role they played in determining the divergent trajectories of Arab states. Themes explored will include sectarianism and national identity, militarism and the deep state, civil society activism and workers’ and women’s rights, and Islamism and religious reform.

## ENVIRONMENTAL HISTORY ISRAELI-ARAB CONFL

U6265

Dan Rabinowitz

Points: 3

Section: 001

Call Number: 88596

Day/Time: W 11:00am – 12:50pm

Location: 402 International Affairs Building

## MOD IRAN: MONARCHY-ISLAM REPUBLIC

U8588

Lawrence G Potter

Points: 3

Section: 001

Call Number: 62192

Day/Time: W 2:10pm – 4:00pm

Location: 208 Knox Hall

An introduction to the culture, politics and international relations of Iran which will explore the country's transition from the 19th to the 21st century. Topics include continuity and change in traditional social structure, the conflict between clergy and state and the modernization of Iran under the Pahlavi shahs (1925-79). The role of women will be explored. The roots of the Iranian revolution will be examined, and an assessment made of the present Islamic Republic. The role of Iran in international affairs, including the course of U.S.-Iranian relations, will also be considered. Sources will be multidisciplinary and include historical works, literature and films.

## POLITICAL ECON OF DEV IN MID EAST & N AF

U6714

Ishac Diwan

Points: 3

Section: 001

Call Number: 67191

Day/Time: W 11:00am – 12:50pm

Location: 402B International Affairs Building

The course aims to provide graduate students with an introduction to the key debates in social science research that can guide policy-making in the Middle East/North Africa (MENA) region. More than five years after the spark of the Arab uprisings, the MENA region faces unprecedented challenges. The lack of progress in political and economic governance, conflicts, and unresolved development challenges underlie slow economic growth, high unemployment – especially among youth and women – and a system of crony capitalism that is increasingly narrower and less performing. This course aims to provide graduate students with a good understanding of the development challenges of the region and its complex political economy, with the aim of supporting policy-making at all levels – national, local, and among civil society groups, and along several socio-economic domains.

STATE FORM, VIOL, INTERV-MOD WRD

U6389

Dipali Mukhopadhyay

Points: 3

Section: 001

Call Number: 22497

Day/Time: T 6:10pm – 8:00pm

Location: 1302 International Affairs Building

With a case study on Afghanistan, this seminar in international security policy will introduce students to several generations of literature on state formation and its relationship to violence and foreign intervention. We will explore the resilience and limitations of various theoretical approaches as they relate to a number of empirical cases. Students will become familiarized with a number of important arguments that have been advanced to explain state formation in its more recent incarnations in sub-

Saharan Africa, Latin America, the Middle East, Asia, and post-Communist Europe.

## **SOCIOLOGY**

### THE SOCIOLOGY OF PUNISHMENT

GU4336

Adam Reich

Points: 3

Section: 001

Call Number: 24594

Day/Time: 10:10am – 12:00pm

Location:

This graduate seminar mixes sociological and historical accounts in order to explore the social determinants and consequences of the U.S. criminal justice system. The class casts a wide net – exploring classical texts as well as contemporary scholarship from a range of sociological traditions. We begin by discussing classical texts in order to understand the theoretical traditions that underlie the most interesting contemporary work on the sociology of punishment. Building on the work of Marxist criminologists like Rusche and Kirchheimer, we explore the relationship between the U.S. criminal justice system and the market. To what extent can we understand the penal field as autonomous from economic relationships? To what extent do economic forces or logics determine criminological thinking and practice? Building on Durkheim, we explore how punishment is both reflective of social values and constitutive of social solidarity, and investigate the symbolic consequences (intended and unintended) of contemporary punishment regimes. Building on readings from Foucault, we explore punishment and its relationship to the emergence of new forms of bureaucratic and disciplinary power. Finally, with Goffman, we explore the interactive context of the prison as relatively

autonomous from the external forces that bring it into being. With the classical theorists behind us, we turn to a history of the present. What is the age at which we are living today? What are the economic, political, and symbolic causes and consequences of mass incarceration? To what extent can we understand mass incarceration, and more recent reform efforts, as reflective or constitutive of new forms of power in contemporary society? Finally, we conclude by asking what the future might hold. After four decades of explosive growth, the U.S. incarceration rate has been declining slowly for the last several years. Crime rates have declined steadily for the last quarter century. At the same time, Black Lives Matter has put renewed focus on the ways in which the state continues to exert violence in poor communities of color. How should we understand the current period of reform? What are its social and political possibilities and limitations? What would a just justice system even entail?

## **UNION THEOLOGICAL SEMINARY**

### **ISLAMOPHOBIA**

IE227

Jerusha Lamptey

Points: 3

Day/Time: T 9:00am – 11:50am

Location:

This course examines Islamophobia and anti-Muslim rhetoric in the context of the United States. The course introduces theological, cultural, legal, and institutional aspects of Islamophobia, and probes the ways in which Islamophobia intersects with racism, sexism, and religious exclusivism. The course also focuses on diverse strategies for combatting Islamophobia.

Note: Enrollment limited to 25 students.

## **UNDERGRADUATE LEVEL COURSES**

### **ANTHROPOLOGY**

## THE ANTHROPOLOGY OF PALESTINE

ANTH V3887y

Rhoda Kanaaneh

Points: 4

Section: 011

Call Number: 14207

Day/Time: W 12:10pm – 2:00pm

Location:

Rhoda Kanaaneh. This course examines the relationship between different forms of knowledge about Palestinians and the political and social history of the region. It explores the complex interplay of state, ethnicity, gender, sexuality and class at both local and global levels in constructing what Palestine is and who Palestinians are. The course takes up diverse areas, from graphic novels to archaeological sites, from news reporting to hiking trails, to study how Palestine is created and recreated. Students will gain a familiarity with anthropological concepts and methodological approaches to Palestine. They will become familiar with aspects of the social organization, historical developments, and political events that have shaped the region over the last century. The course is also intended to develop students' skills in written and oral communication, analysis, ethnographic observation, and critical thinking. Enrollment is limit to 20. Instructor's permission is required.

## ARCHAEOLOGY BEFORE THE BIBLE

UN3007

Brian Boyd

Points: 3

Section: 001

Call Number: 66730

Day/Time: TR 2:40pm – 3:55pm

Location:

This course provides a critical overview of prehistoric archaeology in the Near East (or the Levant - the geographical area from Lebanon in the north to the Sinai in the south, and from the middle Euphrates in Syria to southern Jordan). It has been designed to appeal to anthropologists, historians, and students interested in the Ancient Mediterranean and Middle Eastern Studies. The course is divided into two parts. First, a social and political history of prehistoric and "biblical" archaeology, emphasizing how the nature of current theoretical and practical knowledge has been shaped and defined by previous research traditions and, second, how the current political situation in the region impinges upon archaeological practice. Themes include: the dominance of "biblical archaeology" and the implications for Palestinian archaeology, Islamic archaeology, the impact of European contact from the Crusades onwards, and the development of prehistoric archaeology.

## **ASIAN AND MIDDLE EASTERN CULTURES (BARNARD)**

MAJOR TEXTS: MIDDLE EAST & INDIA

UN3399

Nathanael P Shelley

Points: 4

Section: 002

Call Number: 05912

Day/Time: T 2:10pm – 4:00pm

Location:

Readings in translation and discussion of texts of Middle Eastern and Indian origin. Readings may include the Qur'an, Islamic philosophy, Sufi poetry, the Upanishads, Buddhist sutras, the *Bhagavad Gita*, Indian epics and drama, and Gandhi's *Autobiography*.

## **CLASSICS**

### **THE OTTOMAN PAST IN THE GREEK PRESENT**

UN3110

Dimitrios Antoniou

Points: 3

Section: 001

Call Number: 21097

Day/Time: R 2:10pm – 4:00pm

Location:

Almost a century after the dissolution of the Ottoman Empire, the Ottoman past lives on in contemporary Greece, often in unexpected sites. In the built environment it appears as mosques, baths, covered markets, and fountains adorned with Arabic inscriptions. It also manifests itself in music, food, and language. Yet Ottoman legacies also shape the European present in less obvious ways and generate vehement debates about identity, nation-building, human rights, and interstate relations. In this course, we will be drawing on history, politics, anthropology, and comparative literature as well as a broad range of primary materials to view the Ottoman past through the lens of the Greek present. What understandings of nation-building emerge as more Ottoman archives became accessible to scholars? How does Islamic Family Law—still in effect in Greece—confront the European legal system? How are Ottoman administrative structures re-assessed in the context of acute socio-economic crisis and migration?

## **ENGLISH AND COMPARATIVE LITERATURE**

## THE LITERATURE OF LOST LANDS

UN3853

Gauri Viswanathan

Points: 4

Section:

Call Number:

Day/Time: Th 4:10 pm – 6:00 pm

Location:

## FRENCH AND ROMANCE PHILOLOGY

ENLIGHTENMEN/COUNTER ENLIGHTENMENT

UN3503

Joanna R Stalnaker

Points: 3

Section: 001

Call Number: 63838

Day/Time: TR 2:40pm – 3:55pm

Location:

Prerequisites: completion of *FREN W3333* or *W3334* and *W3405*, or the director of undergraduate studies' permission. Taking modern definitions and critiques of Enlightenment as its starting point, this course will look at how the Enlightenment defined itself as a philosophical, cultural and literary movement, practiced self-criticism from within, and responded to dissension and critique from without. Authors will include Adorno, Horkheimer, Foucault and Israel for the modern critical context, and

Voltaire, Diderot, Buffon, Rousseau, Sade and Kant for the eighteenth century material. The course will be given in French, but non-majors may write papers in English. This course fulfills the French Major requirement for a course on literature before 1800.

## **HISTORY**

TOPICS IN OTTOMAN HISTORY, 1300 – 1700

UN3708

Tunc Sen

Points: 4

Section: 001

Call Number: 20820

Day/Time: T 10:10am – 12:00pm

Location:

This seminar is designed to familiarize students with key issues and debates regarding the historiography of the early modern Ottoman world. Given the wide scope of topics, regions, and chronology that may fall under the study of the early modern Ottoman world, the thematic and temporal outlook of this seminar will be highly selective and greater precedence will be given to the burgeoning field of Ottoman cultural, intellectual, and environmental history. Each week we will discuss a particular theme, revise the current state of scholarship on the relevant topic, and reflect upon a type of primary source for the study of concerning issues. Topics to be covered include the history and historiography of Ottoman foundations, politics of religion and confessionalization, legal culture and pluralism, changing patterns in sociability and cultural life, the relationship between environment and imperial expansion, production and circulation of scientific knowledge, institutions and mechanisms of learning, readers and reading practices in manuscript culture.

US – MIDDLE EAST RELATIONS

UN2577

Paul T Chamberlin

Points: 4

Section: 001

Call Number: 60779

Day/Time: TR 1:10pm – 2:25pm

Location:

The United States has had a long and varied history of encounters with the Middle East. From early visions of the Holy Land, to Cold War geopolitics, to the so-called War on Terror, Americans have sought to shape and been shaped by the region. This course will survey the history of U.S.-Middle East from the nineteenth century to the present.

## **MIDDLE EASTERN, SOUTH ASIAN AND AFRICAN STUDIES**

### **CENTRAL QUESTIONS IN ISLAMIC LAW**

UN3923

Wael Hallaq

Points: 3

Section: 001

Call Number: 71312

Day/Time: T 4:10pm – 6:00pm

Location:

Through detailed discussions of certain landmarks in Islamic legal history (e.g., origins; early formation; sources of law; intellectual make-up; the workings of court; legal change; women in the law; legal effects of colonialism; modernity and legal reform, etc.), the course aims at providing

an introductory but integrated view of Islamic law, a definition, so to speak, of what it was/is. Please note, this course must be taken for a letter grade.

## CONTEMP ISLAMIC CIVILIZATION

UN2008

Nathanael P Shelley

Points: 4

Section: 001

Call Number: 62394

Day/Time: MW 2:40pm – 3:55pm

Location:

Lecture and recitation. No previous study of Islam is required. The contemporary Islamic world studied through freshly translated texts; recorded interviews with religious, political, and intellectual leaders; and films highlighting the main artistic and cultural currents. Topics include religion and society, religion and politics, issues of development, theories of government, gender issues, East-West confrontation, theatre, arts, films, poetry, music, and the short novel.

## PALESTINIAN-ISRAELI POLIT/SOC

UN3042

Joseph A Massad

Points: 4

Section: 001

Call Number: 72973

Day/Time: TR 2:30pm – 3:55pm

Location:

This course covers the history of Zionism in the wake of the Haskala in mid nineteenth century Europe and its development at the turn of the century through the current "peace process" between the state of Israel and the Palestinian national movement. The course examines the impact of Zionism on European Jews and on Asian and African Jews on the one hand, and on Palestinian Arabs on the other --in Israel, in the Occupied Territories, and in the Diaspora.

## **POLITICAL SCIENCE**

INTERNATIONAL POLITICS SEMINAR: US-IRAN RELATIONS

UN3962

Shahrough Akhavi

Points: 4

Section: 003

Call Number: 75900

Day/Time: W 2:10pm – 4:00pm

Location:

Prerequisites: POLS V1601 or the equivalent, and the instructor's permission.

Seminar in International Relations. Students who would like to register should join the electronic wait list.

## **RELIGION**

ISLAM IN POST-COLONIAL WORLD

UN3311

Hussein Rashid

Points: 3

Section: 001

Call Number: 02984

Day/Time: TR 1:10pm – 2:25pm

Location:

This course focuses on the multiple manifestations of the Islamic vision in the modern world. It begins with a survey of core Muslim beliefs before shifting to an examination of the impact of colonization and secular modernity on contemporary formulations of Islam.

## RELIGION AND POPULAR CULTURE

UN1610

Hussein Rashid

Points: 3

Section: 001

Call Number: 01337

Day/Time: TR 10:10am – 11:25am

Location:

When we hear "pop culture," we often think of it in comparison to a "high culture." In reality, popular culture is something that everyone has easy access to, and represents a common language of the people. religion permeates American popular culture in surprising ways, and is part of national vocabulary. In addition, religious communities turn to popular culture as a way to preserve their own identities and uniqueness in the face of homogenization and assimilation.

