

**THE MIDDLE EAST INSTITUTE  
SPRING 2018 COURSE LISTINGS**

## **THE MIDDLE EAST INSTITUTE SPRING 2018 COURSE LISTINGS**

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 GR5282, Section: 001

Brinkley Messick

T 10:10am – 12:00pm

Location: 963 EXT Schermerhorn Hall

Points: 3

Call Number: 20464

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.

#### **SOCI THEORY&CONTEMP QUESTIONS**

GR6116, Section: 001

Yasmin Cho

R 12:10pm – 2:00pm

Location: 963 EXT Schermerhorn Hall

Points: 3

Call Number: 12858

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 Haraway. 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**

GR5172, Section: 001

Brinkley Messick

M 2:10pm – 4:00pm

Location: 963 EXT Schermerhorn Hall

Points: 3

Call Number: 68585

At the turn of the twentieth century, writing was considered the evolutionary “hallmark” of civilization. Its presence or absence in societies also served to demarcate the boundaries of disciplinary inquiry, with anthropologists then specialized in peoples “without” writing. In recent decades, however, as critical reflection began to focus on writings by anthropologists, attention also turned to what James Clifford referred to as “the scratching of other pens.” Studies of our own and other textualities now are part of advancing conversations between Anthropology, History and Literary Studies. Among other topics, we will study the earlier print revolution for ideas that might help us understand “texting” and other aspects of writing in the current digital revolution.

## **ARCHITECTURE**

### **ARAB MODERNISM(S): Experiments in Housing, 1945-present**

A4385

Yasser Elsheshtawy

M 11:00am – 1:00pm

Location: 200 Buell Hall

Points: 3

Call Number: 79032

## **ART HISTORY AND ARCHAEOLOGY**

### **THE CRAFT OF IVORY**

GU4583, Section: 001

Avinoam Shalem

T 4:10pm-6:00pm

Location: 832 Schermerhorn Hall

Points: 4

Call Number: 91196

Application required by November 27.

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.

## **CENTER FOR THE STUDY OF ETHNICITY AND RACE**

### **SUBCITIZENSHIP**

GU4483, Section: 001

Stuart Rockefeller

W 2:10 pm – 4:00 pm

Location: 304 Hamilton Hall

Points: 4

Call Number: 16810

The class will survey the status of groups with compromised citizenship status internationally, including indigenous Bolivians, Indian immigrants to Dubai, and Arabs in France. Then we will look at several different kinds of subcitizenship in the United States, focusing on African Americans, Native Americans, “white trash,” and Chicanos. In the course of the term we will shift between looking at the administrative practices that render people subcitizens, experiences of marginalization, and how contestations such as the DREAM Act movement, the idea of “cultural citizenship” and newly powerful indigenous movements in South America are removing control of citizenship from states, and transforming citizenship for everyone.

## **ENGLISH AND COMPARATIVE LITERATURE**

### **VARIETIES OF ENCHANTMENT**

GR6565, Section: 001

Gauri Viswanathan

R 4:10 pm – 6:00 pm

Location: 612 Philosophy Hall

Points: 4

Call Number: 23386

## **FRENCH**

### **MAGHREB FRANCOPHONE LITERATURE AND CINEMA**

GR8626, Section: 001

Madeleine Dobie

W 2:10 pm – 4:00 pm

Location: 606 Lewisohn Hall

Points: 3

Call Number: 74758

In this course we explore recent literature and film from North Africa, asking how the region's political trajectories have intersected with developments in the sphere of the arts. Our examination begins in the 1990s with the violent conflict of Algeria's Black Decade, and continues through the Tunisian Revolution of 2011 and its complex aftermath. We consider how cultural productions have participated in political opposition as well as their role as custodians of repressed memory. Over the last quarter century, new media, genres and aesthetic currents have emerged in the region, and new writers and film-makers have won recognition. We examine some of the most interesting examples of this Maghrebi new wave. The course is divided into units examining questions such as gender and sexual politics, the changing realities of migration and transnationalism, new media, and developments in the production and circulation of literature and film. The Course is taught in English. Readings are in French and English and students may write in either language, though French Department students should write in French. Each member of the seminar will undertake a research project focusing on a particular artist or work, which s/he will introduce in a multimedia class presentation and write up as a final paper.

## **INTERNATIONAL AND PUBLIC AFFAIRS**

### **AUTHORITARIANISM**

U8260, Section: 001

Lisa Anderson

W 2:10pm – 4:00pm

Location: 801 International Affairs Building

Points: 3

Call Number: 24780

The vast major of human society has been governed by non-democratic regimes historically; even today, more than half the world's people live in autocracies. Many SIPA students come from countries whose governments are not democratic, and will work in institutions whose regimes are not democratic. Yet almost all of the literature of political science and on policy-making is devoted to democracy-its origins, development, processes, flaws and merits. This course examines instead how we should understand the regimes we collect together as "non-democratic," contesting the notion of "authoritarianism" as a useful analytical concept and exploring how we

might understand policy-making processes in regimes that are stable, enduring, sometimes even dynamic and enlightened, but not democratic.

### **DEMOCRATIZATION AND THE ARAB WORLD: THE CASE OF TUNISIA**

U6716, Section: 001

Safwan M. Masri

M 4:10pm – 6:00pm

Location: 402 International Affairs Building

Points: 1.5

Call Number: 11529

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, Section: 001

Dan Rabinowitz

W 11:00am – 12:50pm

Location: 402 International Affairs Building

Points: 3

Call Number: 88596

This course looks at the environmental connections of the century long Israeli-Arab conflict. Focusing on the core element of the conflict - the territorial contest over historic Palestine – it also looks at environmentally pertinent events and processes along and across Israel's frontiers with its other Arab neighbors Egypt, Lebanon, Syria and Jordan. Relatively small in size, historic Palestine was defined in the 20th century by two opposing demographic transformations: the arrival of millions of diasporic Jews driven by a desire to 'return' to a historic homeland from which, they believe, their ancestors had been banished 2000 years ago; and the forced departure in early 1948 of 750,000 Palestinians refugees. Fleeing a war which ended with a sovereign Israel and the demise, for many decades, of hopes for their own self determination, Palestinian refugees, their descendants and Palestinians generally harbor a powerful persuasion of their own of an imminent return. This two pronged demographic upheaval coincided with a relentless drive for modernization and rapid economic growth, first in Israel, later in Palestinian nation-building and state-building efforts. Interlocked in a dual of nationalizing territorial projects, the two communities developed important public institutions which, while inherently committed to development and growth, are equally preoccupied with an external nemesis. It is a

struggle in which Israel has so far had the upper hand, with consequences also for its relations with its other Arab neighbors.

### **MODERN IRAN: MONARCHY-ISLAM REPUBLIC**

U8588, Section: 001

Lawrence G Potter

W 2:10pm – 4:00pm

Location: 405A International Affairs Building

Points: 3

Call Number: 62192

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 ECONOMY OF DEVELOPMENT IN MID EAST & NORTH AFRICA**

U6714, Section: 001

Ishac Diwan

W 11:00am – 12:50pm

Location: 402B International Affairs Building

Points: 3

Call Number: 67191

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.

## **REPORTING & WRITING ON WAR AND HUMANITARIAN DISASTERS**

U6298, Section: 001

Janine Di Giovanni

W 4:10pm – 6:00pm

Location: 418 International Affairs Building

Points: 3

Call Number: 83747

This course will examine how to report on war and humanitarian disasters and identify, interview and document human rights violations in the field. It is aimed at students who want to work as journalists or advocates or policy makers anyone who wants to work as practitioners during a humanitarian crisis or conflict and understand how to deliver a substantial report -- often under extreme circumstances. All will need practical research and writing skills as well as a general understanding of context and history. The instructor will bring her 25 years as a field reporter in war zones into the classroom as much as possible: the goal is to make the learning functional. The course will teach students how to compile their findings in the form of reports and articles for newspapers, magazines as well as advocacy letters, Op-Eds and Tweets. We will develop skills for “crunching” talking points for presentations and briefing papers. Each week will focus on a theme and link it to a geographical conflict. Students will emerge with practical research, writing and presentation skills when dealing with sensitive human rights material – for instance, victims’ evidence.

## **STATE FORM, VIOL, INTERV-MOD WRD**

U6389, Section: 001

Dipali Mukhopadhyay

T 6:10pm – 8:00pm

Location: 1302 International Affairs Building

Points: 3

Call Number: 22497

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.

## **US FOREIGN POLICY - PERSIAN GULF**

U8136, Section: 001

Gary G. Sick

T 4:10pm – 6:00pm

Location: 1302 International Affairs Building

Points: 3

Call Number: 63280

This course will focus on the process by which U.S. foreign policy is formulated and executed, using the Persian Gulf region as case material. Readings and lectures will examine the relationship between U.S. government agencies (White House, State, Defense, CIA, Congress, etc.) and instrumentalities (declaratory policy, diplomacy, military presence, arms transfers, covert action, etc.) in the pursuit of national goals. Special attention will be devoted to the analysis of U.S. regional policy and international relations from the Iranian revolution through the two gulf wars to the present.

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

### **ARABS, JEWS, AND ARAB JEWS: IDENTITY, POLITICS, WRITING**

MDES GU4237, Section: 001

Gil Hochberg

T: 2:10-4:00pm

Location: 207 Knox Hall

Points: 4

Call Number: 78038

In modern times, the names and figures “Arab” and “Jew” have had a history of resemblance (19th century philologists and biblical scholars have often related to both “Semites” and discussed them interchangeably), followed by a history of setting the two figures apart in radical opposition. This split solidified in 1948, when Israel was established as a Jewish state on the ruins of Palestine, with close to 800,000 Palestinian refugees exiled from their homes. Within this context “Jew” and “Arab” became radically opposed political and cultural figures. While this remains the case for several decades within Israel, resulting in an active suppression of “Mizrahi” (Jews from the Levant and the Maghreb) culture, memory, and affiliations, the past two decades have been characterized by a boom in the production of Mizrahi art, music, and literature as well as a great development of a political and epistemological position that refuses to set “Jew” and “Arab” apart. In this course we will engage a broad theoretical spectrum of texts dealing with questions of memory, representation, hegemonic (state) power and the ability of counter-hegemonic cultural forces to de-colonialize structures of power. We will accompany these general theoretical readings with historical, political and literary texts by and about “Arabs,” and “Jews” that is by and about the relationship between these two figures, which in many cases, as we shall see, is not really two figures, but one. Finally we will explore the cultural and political meaning behind these literary productions and other projects. Are they

mainly about the reconstructing the past? Reviving otherwise lost memories? Or should they be read as futuristic texts, invested in recovering the past bonds between “Jew” and “Arab” (often within the self) for the sake of creating an alternative future?

### **CINEMA & COLONIALISM IN SOUTH ASIA**

MDES GU4637, Section: 001

Debashree Mukherjee

T: 4:10-6:00pm

Location: 207 Knox Hall

Points: 4

Call Number: 62596

What is the relation between cinema and colonialism? This seminar approaches cinema as a dynamic historical agent that aided, negotiated, refracted, and contested the mechanisms and meanings of colonialism in South Asia. We will study cinema as technology, as industry, and as cultural form, paying attention to questions of film finance, on-screen representation, production infrastructures, circuits of distribution, and sites of exhibition. We will watch films made by British ethnographers, Indian expats, Hollywood orientalists, and South Asian nationalists to study how film served as a key weapon of imperial propaganda as well as anticolonial resistance. From orientalist films that constructed the colony as exotic and dangerous, to the spatial uses of Indian films to reinforce race inequalities in the diaspora (eg. East Africa), cinema is deeply imbricated with colonial strategies of racial, gendered, and caste-based othering. This is a history of cinema as a history of empire; where cinema is not just a text to be read but a cultural, industrial, and social network of power relations.

### **THE DECOLONIAL TURN AND WEST ASIA**

CPLS GR5660, Section: 001

Anaheed Al-Hardan

R 10:10am-12:00pm

Location: 467 EXT Schermerhorn Hall

Points: 4

Call Number: 93597

The end of the Second World War also marked the end of European dominion over most of the world and the rise of the US and the USSR as new global powers. In 1955, leaders of the newly independent Afro-Asian states met in Bandung, Indonesia, in a watershed conference that marked the beginning of a seemingly new epoch of Afro-Asian solidarity, decolonization and common anti-colonial struggles. Nine Arab states took part in this watershed conference, and Egypt would later play host to the Afro-Asian People’s Solidarity Organization. This course will introduce students to the legacy of this era as seen from the vantage point of the Arab World and West Asia more broadly. It will consider the ways in which this era has influenced first postcolonial and later decolonial scholarship, and engage some of the works to emerge from the Arab anti-colonial struggles available in English translation. In the first half of the course, students will consider the main distinctions between

postcolonial and decolonial theory, decolonization and decoloniality, and engage with different conceptualizations of colonial modernity. Students will also critically evaluate this theory through works that foreground political economy and the intellectual history of the Ottoman Empire, the forerunner to European Empire in the region. In the second half of the course, students will consider the Bandung moment and the centrality of Egypt to the Afro-Asian anti-colonial imaginary, and engage anti-colonial thinkers and themes in relation to the legacies of the decolonization movements and the resultant knowledges and decolonial pedagogies of the formerly colonized world.

### **INTRODUCTION TO AFRICAN PHILOSOPHY**

GU4150, Section 001

Kai Kresse

T 4:10pm-6:00pm

Location: 511 Hamilton Hall

Points: 4

Call Number: 62356

In seminar discussions, we will be covering key readings in African Philosophy, following how this field of research and academic debate has emerged, progressed and become more sub-differentiated in the 20th and early 21st century. While the main task set here is to understand the essential readings of the debate about African philosophy as it has been led by academic African philosophers, in the second part of the semester, we will pick up in an interdisciplinary manner on open questions and fields for further research that have been identified. For instance, in addressing questions of how to approach (document, qualify, understand) traditions of oral and written philosophical discourse as part of long-standing regional (and trans-regional) intellectual histories, expressed in African languages, we involve knowledge in linguistics, history, anthropology and religion.

### **IRAN: FILM, FICT, POET HIST**

GU4733, Section: 001

Hamid Dabashi

W 4:10pm – 6:00pm

Location: 207 Knox Hall

Points: 4

Call Number: 68949

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, Section: 001

Sudipta Kaviraj

R 4:10pm – 6:00pm

Location: 208 Knox Hall

Points: 2

Call Number: 65253

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, Section: 001

Joseph A Massad

T 4:10pm – 6:00pm

Location: 208 Knox Hall

Points: 4

Call Number: 17173

This course intends to familiarize students with the most recent theories dealing with nationalism from a variety of angles and perspectives.

### **READINGS IN MODERN ISLAMIC TEXTS**

GR6235, Section: 001

Wael Hallaq

M 4:10pm – 6:00 pm

Location: 103 Knox Hall

Points: 4

Call Number: 14786

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.

## **READINGS IN OTTOMAN TEXTS II**

GU4927, Section: 001

Zuleyha Colak

MW 11:40am – 12:55 pm

Location: 313 Knox Hall

Points: 3

Call Number: 27403

Prerequisites: Elementary Ottoman Turkish. This course deals with authentic Ottoman texts from the early 18th and 19th centuries. The class uses Turkish as the primary language for instruction, and students are expected to translate assigned texts into Turkish or English. A reading packet will include various authentic archival materials in rika, talik and divani styles. Whenever possible, students will be given texts that are related to their areas of interest. Various writing styles will be dealt with on Ottoman literature, history, and archival documents. No P/D/F or R credit is allowed for this class.

## **THEORY AND METHODS I**

GR5000, Section: 001

Timothy Mitchell

W 12:10pm – 2:00pm

Location: 207 Knox Hall

Points: 4

Call Number: 63370

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, Section: 001

Ehud N Sommer

M 8:10am – 10:00am

Location: 401 Hamilton Hall

Points: 4

Call Number: 23721

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, Section: 001

Elise Giuliano

R 2:10pm – 4:00pm

Location: 602 Lewisohn Hall

Points: 4

Call Number: 63169

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, Section: 001

Duncan McCargo

M 12:10pm – 2:00pm

Location: 270B International Affairs Building

Points: 4

Call Number: 64361

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, Section: 001

Charles D Freilich

M 10:10am – 12:00pm

Location: 711 International Affairs Building

Points: 4

Call Number: 62552

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): FREUD AND DERRIDA**

GU4626, Section: 001

Gil Anidjar

R 12:10pm – 2:00pm

Location: 201 80 Claremont Ave

Points: 4

Call Number: 91497

This reading-intensive course will engage, over time, with essential texts of the current critical canon. Offered over a series of semesters, 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.**

### **EVALUATING ISLAMIC SOURCES**

Religion GR9320, Section: 001

Najam I Haider

W 4:10pm-6:00pm

Location: 406 Hamilton Hall

Points: 4

Call Number: 09134

This course focuses on the primarily research skills necessary in the evaluation of classical Arabic sources. Each week students are presented with a set of primary sources and asked to evaluate them in a number of ways including (but not limited to) the identification of (i) important figures, (ii) Qur'anic and poetic references, (iii) transmission history, (v) authorship, and (iv) historical context. Class discussion draws on the results of student research to highlight those methods central to the field of Islamic studies. Students are also expected to prepare selected texts to be read and translated in class. The course culminates in an independent research project in which students critically analyze a previously unstudied primary source.

### **RELIGION & PUBLIC LIFE**

Religion GR6420, Section: 001

Katherine Pratt Ewing

R 4:10pm-6:00pm

Location: 101 80 Claremont Ave

Points: 4

Call Number: 72253

## **SOCIOLOGY**

### **INTERNATIONAL MIGRATION**

GR6200, Section 001

Yinon Cohen

M 4:10pm – 6:00pm

Location: 509 Knox Hall

Points: 3

Call Number: 62695

## **THE SOCIOLOGY OF PUNISHMENT**

GU4336, Section: 001

Adam Reich

R 10:10am – 12:00pm

Location: 516 Hamilton Hall

Points: 3

Call Number: 24594

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

T 9:00am – 11:50am

Points: 3

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.

### **ISLAMIC RELIGIOUS THOUGHT AND PRACTICE**

IE 230

Jerusha Lamptey

TH 9:00am –11:50am

Points: 3

This course introduces Islamic religious thought and Islamic studies by exploring central sources (including Qur'an, hadith, and sira), institutions, and debates related to theology, interpretation, law, ethics, and ritual practice. The course follows a thematic structure, requires close engagement with primary texts, and introduces some major Islamic theologians, exegetes, scholars, and jurists. Throughout all, special attention is paid to diversity within the Islamic tradition; the dynamic interplay between authority, tradition, and context; and the role of interpretation. This course provides an invaluable foundation for students who will focus on Islam, as well as for students seeking a robust introduction to Islam.

## **WOMEN'S STUDIES**

### **GENEALOGIES OF FEMINISM: GENDER, CULTURE AND RIGHTS**

Women's Studies GU4000, Section: 001

Lila Abu-Lughod

T 2:10pm-4:00pm

Location: 754 EXT Schermerhorn Hall

Points: 4

Call Number: 75830

Instructor's approval is required.

Please contact the Department for course description for this seminar.

## UNDERGRADUATE LEVEL COURSES

### ANTHROPOLOGY

#### **THE ANTHROPOLOGY OF PALESTINE**

ANTH UN3887, Section: 001

Rhoda Kanaaneh

W 12:10pm – 2:00pm

Location: 467 EXT Schermerhorn Hall

Points: 4

Call Number: 14207

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.

#### **ARCHAEOLOGY BEFORE THE BIBLE**

UN3007, Section: 001

Brian Boyd

TR 2:40pm – 3:55pm

Location: 457 EXT Schermerhorn Hall

Points: 3

Call Number: 66730

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.

## **THE ETHNOGRAPHIC IMAGINATION**

UN2005, Section: 001

Lila Abu-Lughod

MW 11:40am – 12:55pm

Location: 501 Schermerhorn Hall

Points: 3

Call Number: 61687

Introduction to the theory and practice of “ethnography”—the intensive study of peoples’ lives as shaped by social relations, cultural images, and historical forces. Considers through critical reading of various kinds of texts (classic ethnographies, histories, journalism, novels, films) the ways in which understanding, interpreting, and representing the lived words of people—at home or abroad, in one place or transnationally, in the past or the present—can be accomplished.

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

### **MAJOR TEXTS: MIDDLE EAST/INDIA**

UN3399, Section: 001

Allison Busch

W 4:10pm – 6:00pm

Location: C01 Knox Hall

Points: 4

Call Number: 28976

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*.

### **MAJOR TEXTS: MIDDLE EAST/INDIA**

UN3399, Section: 002

Nathanael P Shelley

T 2:10pm – 4:00pm

Location: 302 Milbank Hall (Barnard)

Points: 4

Call Number: 05912

See above.

### **MAJOR TEXTS: MIDDLE EAST/INDIA**

UN3399, Section: 003

Nathanael P Shelley

R 2:10pm – 4:00pm

Location: 302 Milbank Hall (Barnard)

Points: 4

Call Number: 08821

See above.

## **CENTER FOR THE STUDY OF ETHNICITY AND RACE**

### **ARABS IN LITERATURE & FILM**

UN3970, Section: 001

Nathalie Handal

M 2:10 pm – 4:00 pm

Location: 607 Hamilton Hall

Points: 4

Call Number: 11161

This course explores contemporary Arab American and the Arab Diaspora culture and history through literature and film produced by writers and filmmakers of these communities. As a starting historical point, the course explores the idea of Arabness, and examines the Arab migration globally, in particular to the U.S., focusing on three periods: 1875-1945, 1945-early 1960s, and late 1960s-present. By reading and viewing the most exciting and best-known literary works and films produced by these writers and filmmakers, students will attain an awareness of the richness and complexity of these societies. Additionally, students will read historical and critical works to help them have a deeper understanding of these creative works. Discussions revolve around styles and aesthetics as well as identity and cultural politics. Some of the writers the class will cover include, Wajdi Mouawad, Diana Abu Jaber, Amin Maalouf, Tahar Ben Jelloun, Anthony Shadid, Hisham Matar, and Adhaf Soueif.

### **COLONIZATION/DECOLONIZATION**

UN3928, Section: 001

Emmanuelle Saada

T 2:10 pm – 4:00 pm

Location: 420 Hamilton Hall

Points: 4

Call Number: 29279

Prerequisites: Instructor's permission. This course explores the centrality of colonialism in the making of the modern world, emphasizing cross-cultural and social contact, exchange, and relations of power; dynamics of conquest and resistance; and discourses of civilization, empire, freedom, nationalism, and human rights, from 1500 to 2000. Topics include pre-modern empires; European exploration, contact, and conquest in the new world; Atlantic-world slavery and emancipation; and European and Japanese colonialism in Asia, Africa, and the Middle East. The course ends with a section on decolonization and post-colonialism in the period after World War II. Intensive reading and discussion of primary documents.

## **CLASSICS**

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

UN3110, Section: 001

Dimitrios Antoniou

R 2:10pm – 4:00pm

Location: 313 Hamilton Hall

Points: 3

Call Number: 21097

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**

UN3741

Gauri Viswanathan

W 4:10pm-6:00pm

Location: 507 Philosophy Hall

Points: 4

Call Number: 61197

This course hopes to entice you into readings in the literature of lost and submerged continents, as well as of remote lands hidden from history. While now often relegated to the stuff of science fiction, accounts of submerged land-masses were among the most serious popular literature of the late nineteenth and early twentieth centuries, and readers were riveted by the enduring mystery about the lost continents of Atlantis and Lemuria. Works about these and other lost lands inspired a form of “occult ethnography.” Novels such as *The Coming Race* (1871) drew on the popular fascination with buried land-masses in order to re-imagine alternative narratives in which the “imperial English” would be colonized by a new race of people rising from the forgotten depths of the earth. At one level, the use of ethnographic details in such novels provided an ironic commentary on the European ethnographies of colonized peoples. But at another level it also offered a visionary description of a world as yet

unseen and unknown, so that the idea of the past itself becomes less stable in the cultural imagination.

In animating the details of a rediscovered people, occult ethnography both drew on and subverted evolutionary models of development by showing these “lost” people, in some instances, to have reached the highest perfection possible, both in technological capability and human potential. The unsettling of established and familiar conceptions of nation, history, and cultural identity through the exploration of lost or drifting lands reaches an apex in José Saramago’s *The Stone Raft* (1986). In probing the enduring fascination with lost or separated lands in the cultural imagination, the course hopes to illuminate the importance of such literature in unveiling the processes of colonization, ethnography, nationalism, evolution, and technology, as well as understanding the writing of history itself: i.e., what is included in mainstream accounts and what is left out.

## **FRENCH AND ROMANCE PHILOLOGY**

### **ENLIGHTENMENT/COUNTER ENLIGHTENMENT**

UN3503, Section: 001

Joanna R Stalnaker

TR 2:40pm – 3:55pm

Location: 401 Hamilton Hall

Points: 3

Call Number: 63838

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 18th 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, Section: 001

Tunc Sen

R 4:10pm – 6:00pm

Location: 311 Fayerweather

Points: 4

Call Number: 20820

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, Section: 001

Paul T Chamberlin

TR 1:10pm – 2:25pm

Location: 203 Mathematics Building

Points: 4

Call Number: 60779

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, Section: 001

Wael Hallaq

T 4:10pm – 6:00pm

Location: C01 Knox Hall

Points: 3

Call Number: 71312

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, Section: 001

Nathanael P Shelley

MW 2:40pm – 3:55pm

Location: 301 Pupin Laboratories

Points: 4

Call Number: 62394

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.

## **CRITICAL THEORY: A GLOBAL PERSPECTIVE**

MDES UN1001, Section: 001

Hamid Dabashi

M,W: 11:40-12:55pm

Location: 310 Fayerweather

Points: 4

Call Number: 25849

The purpose of this foundational course is to introduce Columbia undergraduate students, in the context of their Global Core curriculum, to the seminal field of critical theory. The historical domain of this course is within the last century and its geographical spectrum is global. European critical thinkers are included in this course but not privileged. Thinkers from Asia, Africa, Europe, North, South, and Latin America, are examined here in chronological order and in equal democratic footing with each other. This course as a result is decidedly cross-cultural, one step forward towards de-alienating critical thinkers from around the globe and the issues they address without pigeonholing them as something “other” or “different.” The course is designed and offered in the true spirit of the “Global Core.” The purpose of the course is to reach for the common denominator of serious critical thinking about the fate of our humanity and the health of our social relations in an increasingly fragile world—where the false binaries of “the West” and “the Rest” no longer hold. The roster of critical thinkers we will examine is by no means exhaustive but representative. Any number of other critical thinkers can be added to this roster but none of those we will examine can be excluded from them. The course is divided into thirteen successive weeks and for each week a number of seminal, original, and groundbreaking texts are identified. Each week we will examine selected passages from these texts. The course is designed as a lecture course, and my lectures are based on the totality of these texts but students will be assigned specific shorter passages to read.

### **A HISTORY OF AFRICAN CITIES**

UN3915, Section: 001

Mamadou Diouf

T 2:10pm-4:00pm

Location: 963 EXT Schermerhorn Hall

Points: 3

Call Number: 76012

This seminar offers an interdisciplinary approach to the study of the history of African cities. It cuts across disciplinary boundaries of history, geography, anthropology, political and cultural sociology, literature and cultural studies, to explore the various trajectories of urbanization on the continent.

### **PALESTINIAN-ISRAELI POLIT/SOC**

UN3042, Section: 001

Joseph A Massad

TR 2:40pm – 3:55pm

Location: 214 Pupin Laboratories

Points: 4

Call Number: 72973

This course covers the History of the Jewish Enlightenment (Haskala) in 19th century Europe and the development of Zionism through the current "peace process" between the state of Israel and the Arab states and the Palestinian national movement. It provides a historical overview of the Zionist-Palestinian conflict to familiarize undergraduates with the background of the current situation.

## **POLITICAL SCIENCE**

### **INTERNATIONAL POLITICS SEMINAR: THEORIES OF REVOLUTION**

UN3962, Section: 003

Shahrough Akhavi

W 2:10pm – 4:00pm

Location: 507 Philosophy Hall

Points: 4

Call Number: 75900

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, Section: 001

Hussein Rashid

TR 1:10pm – 2:25pm

Location: 207 Milbank Hall (Barnard)

Points: 3

Call Number: 02984

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.

### **THE QUR'AN: A COMPARATIVE PERSPECTIVE (BARNARD COLLEGE)**

UN3314, Section: 001

Najam I Haider

MW 1:10pm-2:25pm

Location: 302 Milbank Hall (Barnard)

Points: 4

Call Number: 00269

This course develops an understanding of the Qu'ran's form, style, and content through a close reading of comparable religious texts. Major topics include the Qu'ranic theory of prophecy, its treatment of the biblical tradition (both the Hebrew Bible and the New Testament), and its perspective on the pre-Islamic pagan religion.

### **RELIGION AND POPULAR CULTURE**

UN1610, Section: 001

Hussein Rashid

TR 10:10am – 11:25am

Location: 323 Milbank Hall (Barnard)

Points: 3

Call Number: 01337

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.

## **SOCIOLOGY**

### **SOCIAL THEORY**

UN3000, Section: 001

Shamus Khan

MW 8:40am - 9:55am

Location: 702 Hamilton Hall

Points: 3

Call Number: 63594

Prerequisites: Sophomore standing. Required for all sociology majors. At least one sociology course or the instructor's permission.

Theoretical accounts of the rise and transformations of modern society in the 19th and 20th centuries. Theories studies include those of Adam Smith, Tocqueville, Marx, Durkheim, Max Weber, Roberto Michels. Selected topics: individual, society, and polity; economy, class, and status; organization and ideology; religion and society; moral and instrumental action.