

## SEMESTER AT SEA COURSE SYLLABUS

### Colorado State University, Academic Partner

<b>Voyage:</b>	Fall 2019
<b>Discipline:</b>	Philosophy and Religion
<b>Course Number and Title:</b>	PHIL 171 Religions of the West
<b>Division:</b>	Lower
<b>Faculty Name:</b>	James D. Bratt
<b>Semester Credit Hours:</b>	3

**Prerequisites:** None

### COURSE DESCRIPTION

This course studies the three major branches on the Abrahamic religious tree: Judaism, Christianity, and Islam. By the end of the course the attentive student will understand and be able to (1) compare the core teachings, rituals, and behavioral codes of the three faiths; (2) trace the course of history by which each of them came to win adherents far removed geographically, culturally, and socially from the sites of their birth; (3) explain the different (often rival) schools of thought and practice that have emerged within each tradition; and (4) analyze the principal responses these religions have shown to the challenges of modernity. Along the way students will be asked to reflect on the elements that the three traditions truly share which make them a recognizable 'family' among world religions, as well as the key points where they diverge, and why.

### LEARNING OBJECTIVES

Students will demonstrate

1. familiarity with the principal teachings, rituals, and ethical codes of Judaism, Christianity, and Islam, and of the primary divisions or schools within each tradition.
2. knowledge of the historical evolution of each tradition across its major periods of development.
3. critical awareness of the diverse settings in which each tradition has developed around the world and the varying political programs with which it has been and continues to be associated.
4. the capacity to draw apt comparisons and contrasts among these traditions.
5. informed understanding of the connection of each tradition's texts and ritual spaces with specific historical and geographical contexts.

### REQUIRED TEXTBOOKS

<b>AUTHOR:</b>	Willard G. Oxtoby
<b>TITLE:</b>	<i>World Religions: The Western Traditions [WRWT]</i>

PUBLISHER: Oxford University Press pbk  
ISBN #: 978-0195427172  
DATE/EDITION: 2010, 3<sup>rd</sup> edition

AUTHOR: Malise Ruthven  
TITLE: *Islam: A Very Short Introduction*  
PUBLISHER: Oxford University Press pbk  
ISBN #: 978-0199642878  
DATE/EDITION: 2012, 2<sup>nd</sup> edition

## TOPICAL OUTLINE OF COURSE

### Depart Amsterdam, The Netherlands – September 9

#### **A1–September 11:** *Introduction*

Review of syllabus, assignments, and grading. Discussion of the purpose of the academic study of religion: not proselytization or debunking but empathic and critical understanding.

#### **A2–September 13:** **J1** *‘Israelite’ Religion: c. 1250 – 800 BCE*

The evolution of an identifiable religious lineage amid contentions with neighbors and rival religious cults under a sequence of radically different socio-political regimes. Solidification of an alliance of king and priest in temple cult.

READINGS: WRWT, 68-84; selections from the Pentateuch & Psalms

**Sept 14**      **WRITING ASSIGNMENT:** In 500 words, explain how the readings for A2 either challenged, confirmed, or revealed something new in your understanding of the Hebrew Bible/Old Testament. If you’ve had little acquaintance with those scriptures to date, give your impressions of their leading teachings and emphases.

### Gdansk, Poland – September 15-20

#### **A3–September 21:** **J2** *The Birth of Judaism: 800 BCE – 70 CE*

Rise of the prophets in the face of conquering empires, exile, and return to the promised land. Emergence of ‘Second Temple Judaism’ as a distinct religious tradition with a scriptural canon and prescribed rituals. Emergence of rival parties with different formulas for proper observance of that tradition amid changing imperial regimes and internal rebellions.

READINGS: WRWT, 85-97; selections from the Prophets and Writings

#### **A4–September 23**    **Xnt1** *The Birth of Christianity: Jesus, Paul, and the Early ‘Fathers’*

From a reform movement within Judaism, “Christianity” emerges as a distinct way of salvation amid the Gentiles. Emergence of a distinct canon, cult, and clerical hierarchy.

READINGS: WRWT, 166-81; selections from the New Testament.

#### **A5–September 25**    **Xnt2** *The Imperial Church: 313 – 1054 CE*

Christianity achieves preferred, then established, status in the Roman Empire. There ensues a series of theological and political struggles that produces three ‘families’ of churches. Patterns of worship and religious festivals.

READINGS: WRWT, 181-91, 227-33; the Nicene-Chalcedonian creed.

**Lisbon, Portugal – September 26-28**

**Cadiz, Spain – September 29 – October 1**

**A6—October 3            J3        *Jewish Diaspora & the Rabbinical Tradition, 70 – c. 700 CE***

The destruction of the Second Temple and permanent diaspora from the promised land lead to greater regularity in doctrine and practice. The synagogue becomes the center of corporate worship; a growing body of interpretation of scripture aims to guide everyday life.

READINGS: WRWT, 99-113, excerpts from *Mishnah*

**A7—October 5            Xnt3    *The Latin West: 450 – 1450 CE***

The central institutions and practices of European Christianity in the Middle Ages: monasticism, papacy, parishes, cults of saints and pilgrimage. Analysis of art and architecture as exemplified in the Gothic cathedral.

READINGS: WRWT, 191-200, 234-38; Clowney, *Exploring Churches*, 12-23, 58-67

**Dubrovnik, Croatia – October 6-10**

**A8—October 12          I1        *The Origins of Islam: The Prophet and His Visions: 550 – 632 CE***

The contentious and seemingly corrupt ambience in which the Prophet received his revelations; the radical new order they prescribed; struggle and triumph in the Hejaz.

READINGS: Ruthven, ch. 2; selections from the Qur’an.

**A9—October 14          I2        *Expansion and Struggles over Succession: 632 – c. 1000 CE***

The Arab wars of conquest, the establishment and ‘golden age’ of the Caliphate/s, and the legacy these all left for Muslims in subsequent ages and different global contexts.

READINGS: Ruthven, ch 3; selections from the Qur’an

**Casablanca, Morocco – October 15-20**

**A10—October 22        I3        *The Five Pillars and the Sunni Way: Theology as Law and Science***

The principles, schools, and leading figures of Islam’s largest tradition.

READINGS: Ruthven, ch 4, Appendix; selections from the Hadith

No Classes – October 24

**A11—October 25        EXAM #1**

**PART II: ELABORATIONS**

**A12—October 27        Xnt4    *Christianity as a World Religion***

Western Christian mission efforts intersected with European colonialism beginning in the 16<sup>th</sup> century, but indigenous-driven evangelism exploded precisely as European empires receded

following World War II. What it means and foretells that the majority of Christians today live in the global south and east.

READINGS: *WRWT*, 219-27; Jenkins, *Next Christendom*, 1-20

**Tema, Ghana – October 28-30**

**Takoradi, Ghana – October 31 – November 1**

**A13–November 3 Xnt5** *Reformations & the Rise of Protestantism: 1450-1650*

Numerous campaigns for reform in the Western church, culminating in the separation of Protestants from Rome with their own redefinition of doctrine, worship, and church organization.

READINGS: *WRWT*, 200-04, 206-16; excerpts from Luther, *Babylonian Captivity*

**A14–November 6 Xnt6** *Protestant Proliferation: 1650-1900*

Protestantism proves liable to continuous splinterings—and growth—under its distinctive principles. Consideration of pietism, revivalistic evangelicalism, and the momentum from Methodism to Pentecostalism.

READINGS: *WRWT*, 216-19, 243-49; Charles Wesley hymns

No Classes – November 6

**A15–November 8 J4** *Judaism under Christianity & Islam, 700-1700 CE*

Key doctrinal, philosophical, and cultural developments in the Middle Ages; Judaism's comparative fortunes under Islamic and Christian regimes.

READINGS: *WRWT*, 113-27

**Salvador, Brazil – November 10-15**

**A16–November 16 J5** *Judaism as a Life*

Examination of the weekly and yearly rounds, featuring Sabbath observance and the cycle of festivals. Application of Torah to daily life, individual and collective, with different interpretations from more literal to more generalized ethical principles

READINGS: *WRWT*, 127-41

**A17–November 18 I4** *Islam: The Shi'a Way*

The distinctive principles and practices of Islam's largest variant tradition.

READINGS: Selections from *Manjun & Layla*

**A18–November 20 I5** *Islam: The Sufi Way*

The teachings and practices of mystical spirituality amid a tradition so emphatic about law and monotheism. READINGS: Ruthven, ch 5; Selections from Rumi.

No Class – November 21

**A19–November 23 EXAM #2**

**Port of Spain, Trinidad and Tobago – November 24**

### **PART III: MONOTHEISM & MODERNITY**

#### **A20—November 26 J6** *Judaism and Modernity: Liberation & Ordeal, 1700-1900 CE*

The varieties of Jewish belief and practice—ranging from Hasidism to secularism—under the conditions created by modern science, Enlightened toleration, and nationalism. Emigration to the USA makes it a new center of world Judaism with a spectrum of Jewish ‘denominations.’

READINGS: WRWT, 141-51; “Pittsburgh Platform”; excerpt from S. R. Hirsch, *Judaism Eternal*

#### **A21—November 28 J7** *Judaism in the 20<sup>th</sup> Century*

The Holocaust generates new support for Zionism inside and outside Jewish ranks. In the new State of Israel, the secularist-traditionalist contest continues amid acute regional tensions. In North America, prosperity and acceptance intensify the question of assimilation.

READINGS: WRWT, 151-57; Burge, *Whose Land?*, 37-62

No class – November 29

#### **A22—December 1 Xnt7** *Christianity in the 20<sup>th</sup> Century*

The catastrophic world wars reverberate in both Protestant and Catholic churches, issuing in a mixed package of reforms, retrenchment, and reassertions.

READINGS: WRWT, 204-06, 239-42, 249-59

**Guayaquil, Ecuador – December 2-7**

#### **A23—December 9 I6** *Islam: Colonization and Resistance*

The forces of modernity that bore down on Judaism and Christianity came to Islam in the train of European colonialism. Examination of the menu of responses these triggered.

READINGS: Ruthven, ch 6; Iqbal, “The Principle of Movement”

**Dec 10** **FIELD-WORK PAPER due no later than today.**

**Puntarenas, Costa Rica – December 11-15**

#### **A24—December 16 I7** *Islam since 1979*

The variety of Muslim ventures after decolonization. Here we will deal with the minor—though highly publicized—place of violent Islamist politics in that mix, and the significant—though typically overlooked—proposals for reform and pluralism.

READINGS: Ruthven, ch. 1

Study Day – December 18

**A25—December 19 EXAM #3**

**Arrive San Diego, California – December 23**

**FIELD WORK**

Semester at Sea field experiences allow for an unparalleled opportunity to compare, contrast, and synthesize the different cultures and countries encountered over the course of the voyage. In addition to the one field class, students will complete independent field assignments that span multiple countries.

### **Field Class & Assignment**

The field class for this course will be on **October 16<sup>th</sup> in Casablanca, Morocco.**

**Field Class attendance is mandatory for all students enrolled in this course. Do not book individual travel plans or a Semester at Sea sponsored trip on the day of your field class.**

Field Classes constitute at least 20% of the contact hours for each course and are developed and led by the instructor.

**Title:** Sacred Sites in Morocco

**Port:** Casablanca, Morocco

**Date:** Wednesday, 16 October (Day 2)

The Field Class for this course will entail guided visits to a site of worship for each of the three Abrahamic religions: the Hassan II Mosques, Temple Beth-El, and Notre Dame de Lourdes Catholic Church. We will compare the architectural design and worship practices of each place with the others' and consider how their relatively new construction relates to each religion's presence in the history and development of Morocco.

**Learning objectives:** Students will come to better understand:

1. the major symbols, art, and architecture associated with the three Abrahamic traditions and how these connect with worship practices.
2. the historical development of the three traditions in Morocco and the Maghrib more generally.
3. the ways that the practices and expressions of the three traditions have been shaped by that history and the local cultural environment.

### **Assignment**

Students will submit a project comparing the houses of worship we visit in Casablanca to three others (from at least two different traditions) from three different ports of call on our itinerary. The project may be the usual type of academic paper or may take a less conventional form:

- a photographic or sonographic essay—a carefully selected array of images or sounds with written commentary;
- a well-organized and properly edited journal that records a conversation you undertake with yourself, showing a growing awareness of and more informed personal response to what you're observing in the different venues.
- I'm open to other ideas as well—contact me for discussion and approval before starting out, however!

Whatever option you choose, you should reflect on the ways that the sacred space in question:

- corresponds to the doctrine taught by its tradition, to the ritual requirements of the same, and—perhaps—to its ethical demands;
- compares to the other building/s you examine from this tradition but in another place and perhaps a different era. Note both differences and similarities. Also, do not be afraid to “cross-pollinate” over the boundaries of the three traditions. The most relevant comparison for synagogue A might be mosque B, etc.

If your project follows the usual paper or the journal format, it should be 1500 words in length. If it is of another genre, it needs to get the equivalent work done with no less clarity and strength of argument. This assignment, including attentive participation in the Field Class site visits, will count for 25% of your final grade. Your project is due no later than December 10, after A23. It may be handed in on any date before that as well, and I encourage you to do so.

### **Please Note**

Before venturing out, read the relevant chapters of Stuart Matlins and Arthur Megida, eds., *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*, found in the Ship’s library. Note that you should **always** check to make sure that photography or sound recording is permitted at a particular venue—and also at specific spots within that venue. **Always** be sure that you have permission from the person/s you wish to photograph or record before proceeding. And be mindful of the dress requirements/prohibitions that houses of worship may have. (Bare skin, uncovered hair, and footwear are the most common issues.) Pack along clothing—lightweight blouse/shirt; sandals/flip-flops if you’re wearing walking shoes—that you can quickly don to avoid a problem. In general, this is not the sortie on which to appear sexy or macho....

### **Independent Field Work**

Students must visit three different houses of worship from at least two of the Abrahamic religions across three different ports of call on our itinerary. They will compare these to the three sites visited on the Field Class and report their findings in one of the modes described under “Field Class/Assignment” above. Note that one option is to submit a well-organized and properly edited **journal** that shows a growing awareness of and more informed personal response to what you’re observing in the different venues. It is advisable that, to that end but also for your general learning as an informed and reflective traveler, you keep at least an informal journal across the duration of the voyage.

### **METHODS OF EVALUATION**

1. Three in-class exams, on A-11, A-19, and A-25 covering, respectively, the material in Parts I, II, and III of the course and counting for 20%, 20%, and 15% of the final grade.
2. Field work, including the Field Class and comparative paper connected with it. (See ‘Field Work’ section above for details.) 25%
3. Prepared class participation: regular attendance showing familiarity with and reflection on the assigned readings for the day. 15%
4. Writing Assignment. See A2: 5%

## GRADING SCALE

The following Grading Scale is utilized for student evaluation. Pass/Fail is not an option for Semester at Sea coursework. Note that C-, D+ and D- grades are also not assigned on Semester at Sea in accordance with the grading system at Colorado State University (the SAS partner institution).

Pluses and minuses are awarded as follows on a 100% scale:

<u>Excellent</u>	<u>Good</u>	<u>Satisfactory/Poor</u>	<u>Failing</u>
97-100%: A+	87-89%: B+	77-79%: C+	Less than 60%: F
93-96%: A	83-86%: B	70-76%: C	
90-92%: A-	80-82%: B-	60-69%: D	

## ATTENDANCE/ENGAGEMENT IN THE ACADEMIC PROGRAM

Attendance in all Semester at Sea classes, including the Field Class, is mandatory, and prepared class participation, by which students show familiarity with and reflection on the assigned readings for the day, will count for 15% of the final grade. Students must inform their instructors prior to any unanticipated absence and take the initiative to make up missed work in a timely fashion. Instructors must make reasonable efforts to enable students to make up work which must be accomplished under the instructor's supervision (e.g., examinations, laboratories). In the event of a conflict in regard to this policy, individuals may appeal using established CSU procedures.

## LEARNING ACCOMMODATIONS

Semester at Sea® provides academic accommodations for students with diagnosed learning disabilities, in accordance with ADA guidelines. Students who will need accommodations in a class, should contact ISE to discuss their individual needs. Any accommodation must be discussed in a timely manner prior to implementation.

A letter from students' home institutions verifying the accommodations received on their home campuses (dated within the last three years) is required before any accommodation is provided on the ship. Students must submit verification of accommodations to [academic@isevoyages.org](mailto:academic@isevoyages.org) as soon as possible, but no later than two months prior to the voyage. More details can be found within the Course Registration Packet, as posted to the [Courses and Field Classes page](#) no later than one month prior to registration.

## STUDENT CONDUCT CODE

The foundation of a university is truth and knowledge, each of which relies in a fundamental manner upon academic integrity and is diminished significantly by academic misconduct. Academic integrity is conceptualized as doing and taking credit for one's own work. A pervasive attitude promoting academic integrity enhances the sense of community and adds



value to the educational process. All within the University are affected by the cooperative commitment to academic integrity. All Semester at Sea courses adhere to this Academic Integrity Policy and Student Conduct Code.

Depending on the nature of the assignment or exam, the faculty member may require a written declaration of the following honor pledge: "I have not given, received, or used any unauthorized assistance on this exam/assignment."

## RESERVE BOOKS FOR THE LIBRARY

AUTHOR: Tarif Khalidi  
TITLE: *The Qur'an: A New Translation*  
PUBLISHER: Penguin Classics  
ISBN #: ISBN-13: 978-0143105886  
DATE/EDITION: any

AUTHOR: Willard G. Oxtoby  
TITLE: *World Religions: The Western Traditions*  
PUBLISHER: Oxford University Press pbk  
ISBN #: 978-0195427172  
DATE/EDITION: 2010, 3<sup>rd</sup> edition

## ELECTRONIC COURSE MATERIALS

AUTHOR: Gary Burge  
CHAPTER TITLE: Chapter 2: "Churches of the East"  
BOOK TITLE: *Whose Land? Whose Promise*  
DATE: Pilgrim Press, 2003; ISBN-13: 978-0829815450  
PAGES: 37-62

AUTHOR: Paul and Tessa Clowney  
CHAPTER TITLE: "Field-Guide" and "The Power and the Glory: Gothic"  
BOOK TITLE: *Exploring Churches*  
DATE: Eerdmans Publishing Company, 1982; ISBN-13: 978-0802835759  
PAGES: 12-23, 58-67

AUTHOR: Philip Jenkins  
CHAPTER TITLE: Chapter 1: "The Christian Revolution"  
BOOK TITLE: *The Next Christendom*  
DATE: Oxford University Press, 2011; ISBN-13: 978-0199767465.  
PAGES: 1-20

AUTHOR: Charles Kurzman  
CHAPTER TITLE: Muhammad Iqbal, "The Principle of Movement in the Structure of Islam"  
BOOK TITLE: *Liberal Islam: A Sourcebook*

DATE: ISBN-13: 978-0195116229 (1998)  
PAGES: 255-69

**ADDITIONAL RESOURCES**

None