CAS/GRS Course Revision Proposal Form

This form is to be used when proposing a revision of an existing CAS or GRS course.

Once completed, this form should be submitted to Senior Academic Administrator Peter Law (617-353-7243) as a PDF file to pgl@bu.edu.

For further information or assistance, contact Associate Dean Joseph Bizup (617-353-2409; jbizup@bu.edu) about CAS courses or Associate Dean Jeffrey Hughes (617-353-2690; hughes@bu.edu) about GRS courses.

DEPARTMENT OR PROGRAM: CAS/RN

DATE SUBMITTED: 3/21/17

CURRENT COURSE NUMBER: CAS RN 104

CURRENT COURSE NAME: Religions of the World: Western

CURRENT 40 WORD COURSE DESCRIPTION:
Islam, Christianity, and Judaism in historical and cultural context, origins to the present. Examines diversity of practices, belief systems, and social structures within these religions. Also addresses debates within and between communities as well as contemporary concerns. Carries humanities divisional credit in CAS.

CURRENT CROSS-LISTING DEPARTMENT/PROGRAM, if any:

TO BE OFFERED NEXT: Sem./Year: __Fall__/__2017____

INSTRUCTOR(S): Knust (Klawans in 2018)

DEPARTMENT CONTACT NAME AND POSITION: Jonathan Klawans

DEPARTMENT CONTACT EMAIL AND PHONE: jklawans@bu.edu

ITEMS PROPOSED FOR REVISION (check all that apply):

- [] Course Number
- [] Title
- [] Short Title
- [] Credits
- [] Cross-listing
- [] 40 Word Description
- [] Prerequisites
- [] Divisional Studies Credit
- [] Other (Explain)

Notes: The “short title” appears in the course inventory and on student transcripts and must be 15 characters maximum including spaces. The “40 word description” appears in the CAS/GRS Bulletin.

PROPOSED REVISIONS: For each item checked above, provide the current information, then the proposed information, then a brief explanation for the proposed change, including the intended impact of the change.
1. Course Title
   
a. Current information: Religions of the World: Western

b. Proposed information: Judaism, Christianity and Islam

c. Explanation & impact: The term “Western” (as in Western Religion) is anachronistic and misleading. All major religions are impacted by the “West” today, and present in the “West.” Islam is as much an “Eastern” religion as a “Western” one. There are plenty of “Western” religions beyond these three. The RN APR process called us out on our continued use of these anachronistic categories. Also problematic is the presumption that any two courses could cover all of the Religions of the World. Thinking positively, the new title will more immediately call out the precise focus of the class: the particular dynamic among Judaism, Christianity, and Islam. This triad has inherent value for their historical interconnectedness. Students gain a great deal by studying these three traditions at one and the same time.

2. Short Title
   
a. Current information: Wrld Relig West

b. Proposed information: Jud Christ Islm

c. Explanation & impact: Again, we hope to avoid anachronistic categories and needless exaggeration (“World” religions; “Western” religions).

IMPACT ON OTHER DEPARTMENTS/PROGRAMS: Will any of these changes have an impact on students pursuing the degree requirements or expectations of other departments, programs, or schools? Check one: ☐ Yes  ☑ No

If YES, please identify impacts and attach cognate comment from the appropriate department/ program/ school.

RESOURCE NEEDS: STAFFING, FACILITIES, AND EQUIPMENT: As a result of the proposed changes, will there be any changes in the staffing, special facilities or equipment needs of the course (e.g. laboratory, library, instructional technology, technical resources, etc)? Check one: ☐ Yes  ☑ No

If YES, explain further and indicate whether currently available staffing, facilities, and equipment are adequate for the proposed course. (NOTE: Approval of proposed revisions does not imply a change in resource commitments on the part of CAS.)

FURTHER INFORMATION THAT MUST BE SUBMITTED IN ORDER FOR THIS PROPOSAL TO BE CONSIDERED:

1. A complete week-by-week SYLLABUS with student learning objectives, readings, and assignments that reflects the proposed changes (see guidelines on “Writing a Syllabus” on the Center for Teaching &
Learning website. Be sure that syllabus includes your expectations for academic honesty, with URL for pertinent undergraduate or GRS academic conduct code(s).

2. Cognate comment from chairs or directors of relevant departments and/or programs. Use the form available here. You can consult with Joseph Bizup (CAS) or Jeffrey Hughes (GRS) to determine which departments or programs inside and outside of CAS would be appropriate.

DEPARTMENT APPROVAL: ___________________________ 3/21/17
Department Chair

__________________________   __________________________
Other Department Chair(s) (for cross-listed courses)  Date

DEAN’S OFFICE CURRICULUM ADMINISTRATOR USE ONLY

CAS/GRS CURRICULUM COMMITTEE APPROVAL:

☐ Approved  Date: __________________________
☐ Tabled  Date: __________________________
☐ Not Approved  Date: __________________________

Divisional Studies Credit:

☐ Endorsed
  ☐ HU
  ☐ MCS
  ☐ NS
  ☐ SS
☐ Not endorsed

__________________________  Curriculum Committee Chair Signature and Date

Comments:

PROVISIONAL APPROVAL REQUESTED for Semester/Year __________________________
CAS RN 104: Religions of the World, Western Traditions

Fall 2016: MWF 1-2, KCB 106

Professor Jonathan Klawans
Department of Religion
Office: 147 Bay State Road, Room 409
Phone: 353-4432
e-mail: jklawans@bu.edu
Office Hours:
Monday 2:00 to 3:15; Wednesday 10:00 to 10:45; Friday 12:00 to 12:45
always available briefly after class; other times by appointment

I. General Overview of the Course:

The purpose of this course is to introduce students to the major beliefs and practices of three of the world’s major “Western” Religious traditions: Judaism, Christianity, and Islam. (The accuracy of the term “western” will be discussed in class.) As we will learn during this semester, these traditions exhibit a number of structural similarities. And of course, the histories of these three religious traditions are intertwined in many ways. So it is fruitful to study them together. After examining each of these religions separately, we will consider in greater detail some of the comparisons and contrasts among them.

As a “Divisional Studies” course, it is hoped that RN 104 will contribute to your overall education in the humanities. We hope that in addition to learning about these religious traditions, you will also have the opportunity to broaden your academic horizons and improve your analytic and writing skills. Together with RN 103 (World Religions: Eastern Traditions), this course is meant to provide a solid background for those who may then choose to concentrate in Religious Studies, as either a Major or Minor concentrator. But this course is open to any and all. There are no prerequisites, and no knowledge of any specific religious tradition is presupposed.

Be sure to check out our website on BlackboardLearn: learn.bu.edu/
Look here for online course readings, helpful links, further information on assignments and for our on-line discussions.
II. Required Textbook and Resources for the Course:

A. TEXTBOOK:
Oxtoby, W. G., Amir Hussain, and Roy C. Amore, eds., *World Religions: Western Traditions*, FOURTH EDITION (Oxford, 2014); henceforth “WRW.” This book has been ordered at the BU Bookstore. If you order the book online, be sure to order the FOURTH EDITION. (The first and second editions are well over a decade old, and are woefully outdated; the content of the third edition too is substantially different.) NOTE: There are two kinds of textbooks: Perfect ones, and existing ones. As our textbook is very much of the latter sort, we will find various inadequacies in the treatment of one or another of the traditions. Still, I believe this is the best single-volume treatment of the three religious traditions. The advantages of a single volume are obvious for a course like ours. It is hoped that you will bring this book with you to class as often as possible—we will often make in-class use of the many helpful charts, maps and textboxes it contains.

B. Scriptures of Judaism, Christianity and Islam (Electronic or Print):
It is hoped that you will get your hands on copies of a Jewish Bible (AKA: Hebrew Bible/Old Testament), a Christian Bible (Old Testament and New Testament), and the Quran. For our purposes, practically any reasonably modern translation (produced after c. 1900) can serve, and you are free to use editions you may own. Because many complete Christian Bibles also contain the Jewish Bible (as the “Old Testament”), you can get by with only two books. Since the books are heavy—and since adequate translations are in the public domain—the use of free electronic editions is highly encouraged, especially if this increases the chances you will have these resources with you in class regularly. You will find fuller information on some recommended e-book/pdf versions of these texts in the appropriate folders in the Content section of our blackboardlearn website. Please feel free to ask me questions about editions of the Scriptures you may have or find online.

C. Supplementary Readings
Additional traditional, historical, and interpretive, readings as well as contemporary readings will also be posted in the folders of our blackboardlearn website.

III. Assignments and Exams:

(1) Your grade will be based on the equally weighted average of the following six graded assignments: three tests, two “Visitation” papers, and a final examination. That means that each of these six items is worth approximately 16-17% of your final grade. This average can be adjusted downward (enough to make a difference) for low attendance and/or disruptive behavior (e.g. coming late repeatedly). The average could be adjusted upward a bit (especially in the case of borderline grades) for students with excellent attendance and consistently helpful participation. See “Policies” in § IV below for further details.

(2) Three Tests: Each of our three major units will be followed by a test given in class. These tests will focus on key concepts, dates and personalities. Optional review sessions will be held in advance of each test, review sheets will also distributed before the test. A friendly warning: In the past, it seemed that a few students did rather poorly on the test
that covered the tradition that they were most intimately familiar. Please do not let this happen to you: study, even if you think you know the material well enough not to!

(3) **A final Exam:** The final will very likely include an essay portion, which will give you the opportunity to compare and contrast certain aspects of the three traditions we will study in this class. The final three class sessions will be devoted to preparing for the final exam.

(4) **Two Place-of-Worship Visitation Papers:** Due Dates: **Oct. 21; Nov 18** (tentative). During the course of the semester, each student will be expected to compose two short papers describing the experience of visiting at least two religious ceremonies, of distinct religious traditions. At least one of these ceremonies (but preferably both) is to take place off campus. It is hoped that students will choose to attend religious ceremonies that they would not normally attend, and that are different from what they may be familiar with from family upbringing. But this does not mean that a person of one heritage must attend services from the other two. For instance, a person brought up as a Catholic might chose to attend a Muslim service and a liberal Protestant service. Please note: you will not be asked what your background is (if any); we are simply trusting you not to cheat us or yourself by describing an experience that is all too familiar to you. If you have any questions about your choice, please speak with one of us. Generally, students who do write about their own personal religious traditions often have difficulty writing an objective description of their experience.

In your papers (3 pages **maximum**), you are to focus on the following question: what did you see, hear, and read, and perhaps even do during your visit to a church, mosque or synagogue that was expressive of the values and beliefs of Judaism, Christianity, or Islam? What aspects of the experience you observed were specific to the denomination, movement, or group within the tradition that the institution is part of? In the case of Islam (where the denominational issue does not really apply), is there something distinctly modern or American about your experience? Finally, were you able to detect any aspects of your experience that might have been particular to that church, mosque or synagogue alone? During your experience, you may want to pay attention to and think about the following categories: ritual, liturgy, art, architecture, theology, mysticism, music and language. You will do well to consult the pertinent sections of the syllabus/reading **BEFORE** you embark on your visits (on prayers, relevant denominations, art, music, etc.).

I understand that some students may feel uncomfortable, or may be unwilling for religious reasons, to attend certain kinds of religious ceremonies. In such cases, alternatives can be found: concerts, museum exhibits (e.g., Christian or Islamic art at the MFA), visits to monumental structures not at times when rituals are performed. You must contact the Professor in advance for more details on these options. **Do not attempt to deceive us as to the time, place, or reality of your visit.**

**FOR ADDITIONAL ADVICE AND INFORMATION,** consult the INFORMATION page on our Blackboardlearn website.
IV. POLICIES

(1) Attendance, promptness, preparation, and class participation are required, and will be factored in when determining your final grade, especially when determining the outcome of borderline grades. Most adjustments (if any) will hover around +/- 1% to 2%, but in some cases grades can be adjusted up to +/-5%. Hint: poor attendance can push you toward the negative side, helpful participation toward the positive. This will make the most difference for those of you whose numeric grades end up on a borderline. The full numeric grade scale is posted in the course information of our website.

(2) If you do miss a class, for whatever reason, it is your responsibility to find out what you missed. This includes handouts, and any announcements that might have been made concerning changes in assignments and/or due dates.

(3) Students are expected to come to class on time. Students who come to class late may or may not be marked present for that day. Excessive lateness will also be factored into the final grade. If you do come late, for whatever reason, it is your responsibility to find out what you missed, including any announcements made at the beginning of class.

(4) Students are expected to hand in work on time. Work that is turned in late will receive a reduced grade. Normally, that means one grade per day late: a B quality paper, turned in one day late, will receive a B-; two days late, a C+, etc. This can vary, however. In general, my reaction to late work is determined by the degree to which I am inconvenienced. Extensions can be arranged, but these must be mutually agreed upon in advance. In the unlikely event of an unforeseen extenuating circumstance, please contact me at your earliest opportunity. I do try to be flexible, when possible and/or when called for. Late work is always better than receiving a zero for the assignment.

(5) All written work (with the exception of in class exams, tests and quizzes) will be submitted electronically, in .doc, .docx, or pdf. Please don’t forget to include your full name and paper title within the file, and please include your name in the label you assign to the file (e.g., YourNameRN104Paper1.docx). These submissions must be complete—with bibliography included (not sent separately, please). Of course, any works consulted must be properly referenced. Normally, a parenthetical citation in the body of the text and a complete bibliographic reference should be sufficient.

(6) Students are expected to show up on time for any announced examinations. Latecomers will not necessarily receive any extra time. If you miss an examination a makeup will generally be administered. It may, however, be different in form and/or content. Also, your grade will be subject to a reduction of 15% or more.
(7) Students are reminded that they are expected to be familiar with and to adhere to the CAS/University Academic Conduct Code (copies available from CAS Advising and online at: http://www.bu.edu/academics/resources/academic-conduct-code/). Violations will be treated in accordance with the procedures described therein. **Students who violate this code run a serious risk of failing this course altogether.**

(8) Proper collaboration with peers is encouraged. Proper collaboration includes: discussion of readings, texts, and notes outside of class in preparation for examinations or written assignments. Your work on the actual exam or assignment should be done, however, on your own. If you have any questions, we will be happy to discuss these issues.

(9) Contacting Prof. Klawans: On teaching days, I can be reached during business hours at my office. You can leave voice mail messages at my office any time, and I usually check voicemail once a day when I am away from the office (e.g., weekends). I can be reached by e-mail, and I check it regularly during the week, and daily on weekends. You can also stop by my office hours, or make an appointment to see me.

(10) Use of laptops and other gadgets: the use of laptops, mid- to full-size tablets, and/or e-readers is permitted for use during regular class lectures, and, for now, encouraged, in order facilitate the use of online texts and resources (most of which will be posted in advance on our blackboardlearn website. Use of internet resources for reasonable (and polite) fact-checking is also welcome (and at times may be encouraged). This permission is subject to the following limitations:

- You are expected to stay on task. If you find facebook, your email, and other social media too hard to resist, the permission granted may not apply to you.
- Each student is permitted the use of a single “gadget” at one time (no gadget multi-tasking is permitted).
- No phones, ipods, or other mini-gadgets are permitted.
- All gadgets must be held at the height of the tables or above—no under the table fidgeting, please.
- Please try your best to arrive with your machine fully charged. Do not disrupt those nearby to find an outlet.
- All sounds must be off; no headphones allowed, of course.
- I reserve the right to walk the room and confirm that students are “on task.”
- Violations of these rules may result in your being marked absent for the day.
- Repeated or rampant violations of these guidelines could lead to altered rules and/or greater limitations regarding the use of these technologies in class.
- All permissions above apply to lectures only. Quizzes, tests, exams will be closed-book and gadget-free. No phones, no calculators, no life-lines!
V. Tentative Schedule of Lectures and Reading Assignments

Please Note:
(1) Each section of WRW begins with a list of key dates, and ends with a glossary of key terms. Note also the index in the back. Also, don’t ignore the colored boxes in WRW!

(2) It is hoped that we will move through one sub-section (e.g., 1.1, 1.2) during each one-hour session, as marked below for Unit 1 so far. Sessions with more readings may bleed into the sessions that follow (usually with fewer readings). Dates below are tentative, and the scheduling may need to be adjusted, depending on how our pacing works in practice. Schedules for Units 2 and 3 will be posted online.

(3) In most cases, the first (a) reading in each sub-unit is from WRW; those that follow (b) are primary sources posted or linked online, via blackboardlearn. If any links don’t seem to work, let me know ASAP.

(9/7) Session 1: Introduction Our Topic, Our Scope: Religion; East and West; Insiders and Outsiders: WRW, pp. 4-12, 20-24 (skim 12-20)

Unit I: Judaism Test: W Oct 5 (Tentative)

1. Origins: Israelite Religion, the Hebrew Bible, and Second Temple
   1.1. (9/9) Abraham through Moses
       1.1.a. WRW: 76-89
       1.1.b. Hebrew Bible (Selections Posted; Or use your own Bible/e-Bible):
           • Genesis 1-4; 12, 17, 22
           • Exodus: 1-3, 12, 15, 19-23 (cf. Document Box, p. 87)
           • Deuteronomy: 34
   1.2. (9/12) Israelite Kings and Prophets: David to Exile
       1.2.a. WRW: 89-92
       1.2.b. Hebrew Bible:
           • 2 Samuel 11-12
           • Jeremiah 26, 29
           • 2 Chronicles 36
           • Psalm 137: (Document Box, p. 91)
   1.3. (9/14) The Second Temple Period: Variety and Consensus
       1.3.a. WRW: 92-99
       1.3.b. Jewish Sectarianism Text Sheet (PDF, on blackboard)

2. Rabbinic Judaism
   2.1. (9/16) Destruction, and the Emergence of Rabbinic Judaism
       2.1.a. WRW: 99-106
       2.1.b. Pirkei Avot Chapters 1-2 (PDF, on blackboard)
   2.2. (9/19) Rabbinic Literature: Midrash and Talmud
       2.2.a. Rabbinic sources on blackboard
3. Practices
   3.1. (9/21) Traditional Ritual Life:
      3.1.a. WRW: 134-140 (and Focus Boxes: 84-90, 94, 96, 105, 118, 121)
      3.1.b. Hebrew Bible: Leviticus 23 (Holidays); Deuteronomy 14 (Diet)

4. Variation, Interaction, Adaptation:
   4.1. (9/23) Medieval Judaism: Ashkenazim and Sephardim; Mysticism and Philosophy
      4.1.a. WRW: 106-111
      4.1.b. Maimonides’ 13 Principles (on blackboard)
   4.2. (9/26) Modern Judaism: Emergence of Reform, Conservative and Orthodox Judaism
      4.2.a. WRW: 111-116 (Luria and Hasidism); 116-125 (New Movements)
      4.2.b. Platforms and Statements:
         • Reform Platforms (on blackboard)
         • Selections from Hirsch and Schechter (on blackboard)
   4.3. (9/28) Holocaust, Israel, Judaism in America
      4.3.a. WRW: 125-134
      4.3.b. Israel’s Declaration of Independence (on blackboard)
   4.4. (9/30) Contemporary Practices and Issues (WRW 76-77; 140-142; 381-384; 414)
      (10/3) Catch-up and Review
      (10/5) Judaism Test

Unit 2: Christianity
   Tentative Test Date: W Nov 2
   [Note: the schedule for Units II and III will be posted online.]

1. Origins: From Jesus to Constantine
   1.1. Jesus’s Birth, Life and Death
      1.1.a. WRW: 150-155
      1.1.b. The New Testament
         • Birth Narrative (Matthew 1; John 1)
         • Jesus’ Youth (Luke 2)
         • Sermon on the Mount (Matthew 5-7)
         • Disputes with Pharisees and Sadducees (Mark 7, 12)
         • Last Supper/Passion Narrative (Mark 14-16)
   1.2. The Jesus Movement after Jesus: Paul, Marcion, Gnostics
      1.2.a. WRW: 155-157, 166-168
      1.2.b. New Testament: Galatians
         • Gnostic Selection(s) (on blackboard)

2. The Early Imperial Church (Western/Eastern)
   2.1. Imperial Christianity; Creeds and Trinity; Orthodoxy and Heresy
      2.1.a. WRW: 157-166 (Read slowly: this is tricky!)
      2.1.b. and prepare with “Nicene Creed” in Wikipedia (yes, seriously)
   2.2. Catholic, Greek Orthodox, and Eastern Orthodox
      2.2.a. WRW: 166-169, 174-178
      2.2.b. Sources on Iconoclastic Controversy (on blackboard)
3. Medieval Christianity (Catholic, Especially)
   3.1. The Sacraments:
       3.1.a. WRW: 169-174 (Focus Boxes: 156; Focus Boxes: 156;
       3.1.b. The “Seven Sacraments” (on blackboard)
   3.2. Mendicant Orders, Mysticism, Crusades
       3.2.a. WRW: 178-190
       3.2.b. Sources on the Crusades (on blackboard)
4. Early Modern Christianity: Protestant Reformation
   4.1. Reformation and Counter Reformation
       4.1.a. WRW: 190-200
       4.1.b. Selection from Martin Luther (on blackboard)
5. Modern Christianity:
   5.1. Enlightenment, Evolution, Biblical Criticism and Other Challenges:
       5.1.a. WRW: 200-210 (also: 405-408: “Fundamentalism”; also, review: 83
                “Documentary Hypothesis”)
       5.1.b. Assemblies of God: Creed (on blackboard)
   5.2. Christianity Today: Vatican II, Martin Luther King, Latter Day Saints
       5.2.a. WRW: 210-220 (also: 373-376)

Unit III: Islam

Tentative Test Date: M Dec 5

1. Beginnings, Foundations, Practices,
   1.1. Muhammad, and the Quran
       1.1.a. WRW: 230-241
       1.1.b. Quran:
               • 1:1-7 (“The Opening”)
               • 2:1-71 (from “The Cow”; on Moses and much else)
               • 3:35-67 (from “Imrans”; on prophets, Jesus…)
               • 21:51-73 (Abraham and the Idols; WRW p. 239)
               • Shorter Suras: 96; 97; 98; 99
   1.2. The Early Islamic Community
       1.2.a. The Four Rightly Guided Caliphs (on blackboard)
       1.2.b. WRW: 241-244: Early Islamic Law/Fiqh
   1.3. Practices: The Five Pillars of Islam
       1.3.a. WRW: 244-249 (with focus boxes)
       1.3.b. Quran:
               • Monotheism (shahadah); see 2:1-5; 2:136; 2:255
               • Prayer (salat); see 2:144-150; 5:6
               • Fasting (sawm); 2:183-187
               • Alms (zakat); 2:195; 9:60
               • Pilgrimage (hajj); 2:196-203; 22:36-38
       1.3.c. Related Selections from Hadith and Tafsir (blackboard)
   1.4. Religious Sciences (and Law Schools)
       1.4.a. WRW: 249-258
       1.4.b. Fiqh Akbar (Creed) and Philosophic samples (blackboard)
2. **Consensus, Variety, Schism:**
   2.1. Shiites
      2.1.a. WRW: 258-260
      2.1.b. Sources on Shiite-Sunni split (blackboard)
   2.2. Sufism
      2.2.a. WRW: 260-267
      2.2.b. Note green boxes in WRW; additional sources on blackboard
3. **Cultural Diversity:**
   3.1. The World of Islam
      3.1.a. WRW: 267-275 (Spread of Islam)
      3.1.b. WRW: 275-278 (Cultural Expressions)
4. **Modern Islam, Interaction and Adaptation:**
   4.1. Islam and Modernity: Revival, Nationalism, Secularism
      4.1.a. WRW: 278-284
      4.1.b. WRW: 376-378 (Baha’i)
   4.2. Contemporary Islam: Unity and Diversity; Women; Current Challenges
      4.2.a. WRW: 285-292
      4.2.b. WRW: 379-381 (Nation of Islam)
      4.2.c. Selection from *Religions of the World Today* (online; on 9/11)

**Unit IV: Systemic Comparison and Conclusion** (12/7, 12/9, 12/12)

1. Review WRW ch. 1
2. WRW, ch. 8, Current Issues
3. Begin thinking about comparative question for the final, to be posted around the time of the Islam Quiz.

**Final Examination for RN 104: December 19th, 3:00 to 5:00 pm**

**KEY DATES, Fall 2016**

M 10/10: Columbus Day, BU Closed
T 10/11: Monday Schedule, class meets
M 12/12: Last Day of RN 104

Religious Holidays falling on Class Days (classes will be held; no tests will be given; classes may be recorded on request):

M 10/3: Rosh ha-Shanah (see Unit I, sec. 3.1 for details!)
W 10/12: Yom Kippur
M 10/17: Sukkot
M 10/24: Shemini Atzeret

Note: Only holidays falling MWF are mentioned above; Eid al-Adha is T 9/13; Diwali is Sa 10/30; if any other holidays fall on class days, do let us know.
RN 104: World Religions, Western Traditions

Lecture #1: Definitions of Religion

William James (US, 1902), *The Varieties of Religious Experience*

(New York, Vintage, 1999), p. 36:

Religion... shall mean for us the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. Since the relation may be either moral, physical, or ritual, it is evident that out of religion in the sense in which we take it, theologies, philosophies, and ecclesiastical organizations may secondarily grow.

Emile Durkheim (France, 1915), *The Elementary Forms of the Religious Life*


A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.

Clifford Geertz (US, 1966), *The Interpretation of Cultures*

(San Francisco: Basic Books, 1973), p. 90:

a religion is: (1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.