

**HIST 102KY:**  
**Violence and Religion in the Medieval Mediterranean (and Today)**  
**M/W 9:30-10:45, SH 1430, Spring 2016**

Instructor: Kali Yamboliev  
kalina.yamboliev@gmail.com  
Office Hours: W 11-1pm, HSSB 3227

**Description of the Course:**

This course considers the relationship of violence to religion in the region of the Mediterranean. The emphasis will be on medieval conceptualizations of religious interaction, and on medieval episodes of religious violence (including physical and structural), but the temporal bounds of the course are purposefully flexible. Thus, we will begin with ancient/classical modes of justifying violence, and extend to modern (twentieth and twenty-first century) religion and violence, considering both continuities and breaks in the episodes highlighted.

You should leave this course with an understanding of specific instances of religious friction in the medieval Mediterranean, particularly between Jews, Christians, and Muslims. Additionally, you should be able to differentiate between various forms of explicit or subtle violence, when religious violence arises, and when religious violence intersects with other (political, economic, social) factors.

More importantly, this course aims to provide students with the tools to understand why religious violence persists into the modern day. This demands an understanding of the ways in which modern religious conflict build upon previous - including medieval - episodes and justifications of violence between faiths, as well as the ability to perceive how modern violence has departed from the medieval. The past affects present lives greatly. Developing critical historical thinking is important for all of us to make our own informed, independent conclusions and opinions about religious conflict and violence throughout history and in the present day. Being able to formulate such opinions based in historical fact, rather than on emotion or individual perceptions of morality, requires a familiarity with diverse opinions expressed in both primary and secondary material.

**Themes of the Course:**

- ~Differentiating various types of violence, and when it is that they manifest
- ~The roles of memory and narrative in the creation and preservation of religious and social identities
- ~Processes of religious identity formation in borderlands scenarios, in the Mediterranean and broadly
- ~Religious violence from the medieval to the modern: breaks and continuities

**Course Assignments:**

You are expected to submit 200-250 word responses/commentaries to the Gauchospace discussion forum created for this class, **by 6pm every Sunday and Tuesday**. Responses may include pertinent connections between the readings, questions that you would like addressed in class, and other relevant insights. While the grade for the discussion forum is based largely on consistency and participation, rather than on the correctness of responses, students are expected to give valuable, thoughtful contributions.

There will be **one paper** for this course. You will be provided with two essay prompts from which you may choose. Additionally, you have the freedom to invent your own topic pertaining to the course theme and relevant to the course readings (both primary and secondary sources). The paper must develop an argument, and support it with evidence. Rather than presenting a narrative of events, the paper should be analytical. The paper should be 10-12 pages long, and an in-class presentation **may** be a part of the final exam.

**Examinations:**

There will be a mid-term examination (**Monday, April 25**) and a final examination (**Wednesday, June 8**). These two exams are designed to test your knowledge of basic themes and concepts, derived from your reading assignments and lectures.

**Breakdown of the Course Grade:**

- 1. Class Participation (including Gauchospace responses).....20 percent
- 2. Term Paper.....30 percent  
(Proposal/prospectus due April 13; Workshop Day May 2; Paper due May 11)
- 3. Mid-Term Exam (April 25).....20 percent
- 4. Final Examination (June 8).....30 percent

**Lectures, Readings, and Discussions:**

Lectures, readings, and discussions all constitute necessary components of this course. All readings will be uploaded to Gauchospace, and should be downloaded there. Lectures will synthesize the historical narrative of events, with emphasis on particular individuals or episodes that exemplify the themes of the week and course. Active engagement in lecture, in addition to doing readings on your own, are crucial to your success in this class. Attendance is critical. Graded evaluation of your performance in this course will be based on the knowledge derived from lectures, readings, and discussions in relatively equal measure.

**Attendance:**

You are allowed **two absences** in the quarter; **three or more unexcused absences constitute an F**. Please come to class on time, as if you are ten minutes late, it will count as an absence.

**Email and Availability:**

I usually respond to emails within 24 hours, unless I am without internet access. **Please use proper email etiquette** (I am not your texting buddy). In accordance with university policy, I do not discuss grades over email. I am happy to answer any questions in office hours, or by a separate appointment.

**PLEASE NOTE:** All course materials (class lectures and discussions, handouts, examinations, web materials) and the intellectual content of the course itself are protected by United States Federal Copyright Law, the California Civil Code. The UC Policy 102.23 expressly prohibits students (and all other persons) from recording lectures or discussions and from distributing or selling lectures notes and all other course materials without the prior written permission of the instructor (See <http://policy.ucop.edu/doc/2710530/PACAOS-100>).

**Assignments:**

All work and drafts should be submitted on time. Late submissions will be docked 1/2 grade per 24-hour period. Students are permitted to make notes solely for their own private educational use. Exceptions to accommodate students with disabilities may be granted with appropriate documentation through the Disabled Students Program (<http://dsp.sa.ucsb.edu>). Writing support is available through CLAS (<http://www.clas.ucsb.edu>).

**Academic Honesty:**

Plagiarism is a serious offense. Students are expected - both in the discussion forum as well as in papers - to cite any direct AND indirect quotations/information that pertain to their discussion or argument. This includes ideas that you have paraphrased from other sources. If you have any problems with this, email me or come see me. I will be happy to help you work through it. UCSB has very strict plagiarism policies; academic dishonesty in any form (intentional or not) will be reported to the Dean of Students and subject to disciplinary action. Students should review the information regarding offenses and disciplinary action in the university's academic regulations at: [www.sa.ucsb.edu/Regulations/REG.PDF](http://www.sa.ucsb.edu/Regulations/REG.PDF).



## **Week 1 - Introduction to the Course**

### **3/28: Themes/Questions of the course; Syllabus**

~Assignments: "Religions, Power and Violence" [video](#) from 2004 council in Switzerland  
Is ISIS Medieval? Excerpts from The Atlantic, "What ISIS Really Wants"  
Slate Magazine, "[Why ISIS Isn't Medieval](#)"

### **3/30: Understanding Violence, Understanding Peace, and the Mediterranean Borderland**

~Assignments: Johann Galtung, "Cultural Violence," *Journal of Peace Research*, vol. 27, no. 3, 1990, 291-305.  
"Introduction: Powerful Medicine," in R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (Oxford: Rowman and Littlefield Publishers, 2000), 1, 5-8, 10-11, 16-19.  
Linda T. Darling, "The Mediterranean as a Borderland," *Review of Middle East Studies*, Vol. 46, No. 1 (Summer 2012), 54-63.

## **Week 2 - Othering and Narrativity in Antique and Late Antique Identity Formation**

### **4/4: Definitions of Self/Other, and Classical Ideas of the "Monstrous" or "Peripheral"**

~Assignments: Jean-Francois Staszak, "Other/otherness," *International Encyclopedia of Human Geography* (Elsevier, 2008), 1-7.  
"Making Men Known by Sight: Classical Theories, Monstrous Races, & Sin," in Debra Higgs Strickland, *Saracens, Demons, & Jews: Making Monsters in Medieval Art* (Princeton University Press, 2003), 29-41.  
Jeffrey Jerome Cohen, "Monster Culture: Seven Theses," 3-20.  
**PS:** Herodotus, *Histories*, 2.75, 3.102-105, 4.191.  
Ctesias, *Indika*, excerpts.  
Pliny the Elder, *Naturalis Historia*, 7.2.

### **4/6: Memory and Narrative, Violence in the Rise of Christianity and the Fall of Paganism**

~Assignments: Clifford R. Backman, *The Cultures of the West: A History. Volume 1: To 1750* (Oxford University Press, 2013), "Paganisms and Christianities," "The Early Middle Ages," 205-252.  
Jan Assmann, "Collective Memory and Cultural Identity," *Kultur und Gedachtnis*, eds Jan Assmann and Tonio Holscher (Frankfurt/Main: Suhrkamp, 1988), 9-19.  
Dan P. McAdams, "Narrative Identity," from *Handbook of Identity Theory and Research*, eds S.J. Schwartz et al. (2011), 99-115.  
**PS:** "Martyrdom of Perpetua and Felicitas," in Herbert Musurillo, *Acts of the Christian Martyrs* (Oxford: Clarendon Press, 1972).  
"Martyrs of Lyon," Eusebius, *Church History* V. 1-3. Nicene and Post-Nicene Fathers, Series 2.1 (Grand Rapids, MI).  
"The Martyrdom of the Holy Martyrs Justin, Chariton, Charites, Paeon, and Liberianus, who Suffered at Rome," trans. Rev. M. Dods.

## **Week 3 - Violence Within: Defining the Orthodox**

### **4/11: Violence against Objects: Iconoclasm in the Byzantine World**

~Assignments: Ernst Kitzinger, "The Cult of Images in the Age before Iconoclasm," *Dumbarton Oaks Papers*, Vol. 8 (1954), 85-88, 95-96, 129-139, 146-150.  
Peter Brown, *The Rise of Western Christendom*, Ch. 17, "The Crisis of the Image: The Byzantine Iconoclast Controversy," 383-406.  
Jarrett Stepman, "Bulldozing Monuments and the War on American History," Jan 11, 2016.  
Timothy Sandefur, "In Defense of Iconoclasm," Jan. 11, 2016.  
**PS:** Theodore the Studite excerpts, "Second Refutation;" "Letter to his father Plato;" Odes 4, 8, 9.  
St. John of Damascus, "[In Defense of Icons, c. 730](#)"  
Iconoclastic Council, 754, "[Definition of the Iconoclastic Conciliabulum](#)"  
Second Council of Nicea, 787, "[Decree of the Holy, Great, Ecumenical Synod](#)"

#### 4/13: Violence against the Unorthodox: The Case of the Bogomils

**\*\*Paper Prospectus Due\*\***

~Assignments: Lester R. Kurtz, "The Politics of Heresy," *American Journal of Sociology*, Vol. 88, No. 6 (May, 1983), pp. 1085-1115. \*Read 1085-1094.\*

John B. Henderson, *The Construction of Orthodoxy and Heresy: Neo-Confucian, Islamic, Jewish, and Early Christian Patterns* (State Univ. of New York Press, 1998), 1-16, 171-177.

John Sanidopoulos, *The Rise of Bogomilism and Its Penetration into Constantinople: With a Complete Translation of Euthymios Zygabenos' Concerning Bogomilism* (Orthodox Research Institute, 2011), "Introduction" vii-xii; 33-37; 47-59.

Dick Meyer, "Heresy in America Today," *CBS*, Jan. 27, 2005.

**PS:** Euthymios Zygabenos, "Concerning Bogomilism," 71-85, 103-107, and 109-111.

Janet Hamilton, *Christian Dualist Heresies in the Byzantine World*, 98-102, 142-164, and 225-6.

#### Week 4 - Religious Violence and Orthodoxy in Islam

##### 4/18: Rise of Islam, and the Role of Jihad and Just War

~Assignments: James Turner Johnson, *The Holy War Idea in Western and Islamic Traditions* (Pennsylvania State University Press, 1997): 10-18, 37-46, 52-56.

Laura Purdy, Ch. 14, "Vitoria's Just War Theory, Still Relevant Today?," in Joseph Hoffman, *The Just War and Jihad: Violence in Judaism, Christianity, and Islam*, 255-273.

J. Childress, "Just War Criteria."

Jimmy Carter, "Just War - Or A Just War?," *Peace Research*, Vol. 35, No. 1 (May 2003), 91-92.

Jennifer Leaning, "Was the Afghan Conflict A Just War?," *British Medical Journal*, Vol. 324, No. 7333 (Feb. 9, 2002): 353-355.

**PS:** "Augustine of Hippo on the Just War," from *The Crusades: A Reader*, 7-9.

*The Qur'an*, excerpts, from *The Crusades: A Reader*, 10-13.

Stillman sources, *The Jews of Arab Lands*: "Constitution of Medina," 115-118; "Pact of Umar," 157-158; "The Caliph al-Mutawwakil and the *ahl al-Dhimma*," 167-8.

St. Thomas Aquinas, *Summa Theologica*, "Whether it is Always Sinful to Wage War?," 41-44.

"Kellogg-Briand Pact, 1928"

##### 4/20: Sunnis vs Shi'ites, Mu'tazilites, Kharijites, and Sufis

~Assignments: Kamran Scot Aghaie, "The Origins of the Sunnite--Shi'ite Divide and the Emergence of the Ta'ziyeh Tradition," *TDR (1988-)*, Vol. 49, No. 4 (Winter, 2005), 42-47.

Hussam Timani, *Modern Intellectual Readings of the Kharijites* (New York: Peter Lang Publishing, 2008), 4-24.

Carl W. Ernst, *Words of Ecstasy in Sufism* (Albany: State University of New York Press, 1985).

Read: "Introduction," 1-6; "Three Sufi Trials," 102-115, 125-132.

**PS:** al-Hallaj, "[Mansur al-Hallaj: Sayings](#)"

Rabia al-Adawiyya, "[Islamic Biography: Rabiah ibn Kab](#)"

Thomas Sizgorich, *Violence and Belief in Late Antiquity* (2009), excerpts on Kharijites.

Michael Boorstein, "[Shiite Muslims hold anti-terrorism rally in Washington](#)," *Washington Post*, Dec 7, 2015.

#### Week 5 - Midterm, the Schism of 1054, and the Crusades

##### 4/25: MIDTERM EXAM

##### 4/27: East-West Schism of 1054, and the Crusades

~Assignments: Brett Whalen, "Rethinking the Schism of 1054: Authority, Heresy, and the Latin Rite," *Traditio*, Vol. 62 (2007), 1-24.

Paul E. Chevedden, "The Islamic View and the Christian View of the Crusades: A New Synthesis," *History*, Vol. 93, No. 2 (310) (April 2008), 181-200.

Mark R. Cohen, "Anti-Jewish Violence and the Place of the Jews in Christendom and in Islam: a Paradigm," in: *Religious Violence between Christians and Jews: Medieval Roots, Modern Perspectives*, Anna Sapir Abulafia, ed. (Palgrave, 2002), 107-131.

David Wollenberg, "The new knighthood: Terrorism and the medieval," *postmedieval: a journal of medieval cultural studies* (2014) 5, 21-33.

**PS:** ["Papal Bull of Excommunication to Patriarch Michael Cerularius in 1054"](#)

"The Pilgrimage of Etheria," in *The Crusades: A Reader*, 3-6.

Soloman bar Samson: ["Crusaders in Mainz"](#)

Poem Abu l-Muzaffar al-Abiwardi on Fall of Jerusalem, *The Crusades: A Reader*, 79-80.

Fulcher of Chartres, ["The Latins in the East"](#)

Excerpts, "Going Native," in Andrew Holt, *Fighting Words: Competing Voices from the Crusades* (Greenwood World Publishing, 2008), 246-249, 251-2.

"Official ISIS Announcement on Paris Attacks," November 14, 2015.

## **Week 6 - Paper-Writing and Eschatology**

### **5/2: Paper Workshop Day**

#### **5/4: Eschatological Reasons for Violence: Ibn Tumart and the Almohads**

~Assignments: Timothy Furnish, "What is Mahdism and Where Does It Come From?," in *Holiest Wars: Islamic Mahdis, their Jihads, and Osama bin Laden* (Praeger Publishers, 2005), 1-22.

Allen J. Fromherz, "The Doctrine of Muhammad Ibn Tumart: Mahdi of the Almohads," in *The Almohads: Rise of an Islamic Empire* (I.B. Tauris, 2010), 135-170.

James Velji, "Apocalyptic Religion and Violence," in *Oxford Handbook of Religion and Violence* (Oxford University Press, 2013), 250-259.

Timothy R. Furnish, "Bin Ladin: The Man Who Would Be Mahdi," *Middle East Quarterly* (Spring, 2002), 53-59.

Joel C. Rosenberg, "Islamic Extremists are Trying to Hasten the Coming of the Mahdi," *National Review*, Sept. 11, 2015.

**PS:** Book of Daniel, chapter 7.

Book of Revelation, chapters 5-7, 9-10, 13.

Documents from Ibn Tumart: "Letters to the Community" and excerpts from al-Baidak.

McGinn, *Visions of the End*, excerpts.

## **Week 7 - Ceasing Violence? Medieval Attempts at Coexistence**

### **5/9: Medieval Sicily and Southern Spain, Toleration, and the "Myth of Convivencia"**

~Assignments: Vivian B. Mann, Thomas F. Glick, Jerrilyn D. Dodds (eds.), *Convivencia: Jews, Muslims, and Christians in Medieval Spain* (George Braziller, Inc., 1992), 11-22.

Chris Lowney, *A Vanished World: Medieval Spain's Golden Age of Enlightenment* (Free Press, 2005), 1-14, 199-208.

Hubert Houben, "Religious Toleration in the South Italian Peninsula During the Norman and Staufien Periods," in *The Society of Norman Italy*, 319-339.

Soeren Kern, "Ban Remains on Muslim Prayer in Spanish Cathedral," Gatestone Institute, Feb 15, 2013.z

Akbar Ahmad, "What Andalusia Can Teach Us Today About Muslims and Non-Muslims Living Together," *The World Post*, April 17, 2015.

**PS:** Patrick Geary, Spanish Law Codes "Fuero de Cuenca" and "Las Siete Partidas," 759-769.

"Ibn al-Athir on Sicilian Muslims Under Christian Rule," 122-123. (in Jansen/Drell)

"Ibn Jubayr's Account of Messina and Palermo," 234-240. (in Jansen/Drell)

"A Bilingual Jewish Tombstone Inscription in Oria (eighth century)," 487-488. (in Jansen/Drell)

Stillman, "A Fatimid Caliph Steps into a Dispute between Rabbanites and Karaites," 198-199.

Stillman, "The Caliph al-Hakim Protects the Jews from the Wrath of the Populace," 201-3.

### **5/11: The End of Convivencia: The Inquisition**

**\*\*PAPER DUE \*\***

~Assignments: Chris Lowney, *A Vanished World*, Ch. 19, "The End of Spanish Judaism," 227-246.

Charles Dall, "Between Religion and Violence in Medieval Sicily," *Religion & Violence*, 85-101.

Deborah Root, "Speaking Christian: Orthodoxy and Difference in Sixteenth-Century Spain," *Representations*, No. 23 (Summer, 1988), 118-134.

Cullen Murphy, *God's Jury: The Inquisition and the Making of the Modern World*, 20-4, 233-51.  
Nasim Ahmed, "How America keeps alive the ghost of the inquisition in Guantanamo Bay,"  
*Middle East Monitor*, June 16, 2015.

**PS:** Norman A. Stillman, *The Jews of Arab Lands* excerpts, 169-170, 214-6, 267-8, 271-4.  
Jacques Tagher, *Christians in Muslim Egypt* excerpts, 144-5, 150-9, 142-164.  
Bernard of Gui's "Manual for Inquisitors," in *The Crusades: A Reader*, 241-245.

## **Week 8 - Religion, Violence, and the Modern World**

### **5/16: Twentieth-Century Violence as "Non-Religious" or "Anti-Religious"?**

~Assignments: William T. Cavanaugh, *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict* (Oxford University Press, 2009), "Introduction," 3-14.

John Boli, "Marxism as World Religion," *Social Problems*, Vol. 28, No. 5 (June., 1981), 510-513.

Walter Benjamin, "Capitalism as Religion," [Fragment 74], 259-262.

Nina Tumarkin, "Political Ritual and the Cult of Lenin," *Human Rights Quarterly*, Vol. 5, No. 2 (May, 1983), 203-206.

Robert C. Tucker, "The Rise of Stalin's Personality Cult," *The American Historical Review*, Vol. 84, No. 2 (Apr., 1979), 347-366. \*\*Read 347-349.\*\*

Rogers Brubaker, "Religion and Nationalism: Four Approaches," in *Nations and Nationalism* (2011), 1-24.

**PS:** Karl Marx, Excerpts from *Critique of Hegel's Philosophy of Right*, 1843: 174-177.

Uncyclopedia: "[Capitalism: The Religion](#)"

Michael Welton, "Capitalism is the West's Dominant Religion," *Counterpunch*, May 8, 2015.

### **5/18: A Look at Modern Israel/Palestine**

~Assignments: Illan Pappé, "Introduction: A New Look at Modern Palestine and Israel," in *A History of Modern Palestine* (Cambridge: Cambridge University Press, 2004), 1-13.

Zachary Lockman, "Zionism and Palestine before the First World War," in *Comrades and Enemies: Arab and Jewish Workers in Palestine, 1906-1948*, 23-26.

Musa Budeiri, "The Palestinians: Tensions Between Nationalist and Religious Identities," in James Jankowski and Israel Gershoni, *Rethinking Nationalism in the Arab Middle East* (Columbia University Press, 1997), 191-193, 204-206.

Avi Shlaim, "The Debate about 1948," *International Journal of Middle East Studies* 27:3 (August 1995), 287-304.

Jeff Halper, "The 94 Percent Solution: Israel's Matrix of Control," in Joel Benin and Rebecca Stein, *The Struggle for Sovereignty*, 62-71.

**PS:** "An Ottoman Government Decree Defines the Official Notion of the 'Modern' Citizen," June 19, 1870," in Akram Fouad Khater, *Sources in the History of the Modern Middle East* (North Carolina University, 2004), 19-21.

Ahad Ha'am, "The Truth From Eretz Israel," in Adam Shatz, *Prophets Outcast: A Century of Dissident Jewish Writing about Zionism and Israel*, 31-34.

Theodor Herzl, *The Jewish State*, excerpts in Arthur Hertzberg, *The Zionist Idea: A Historical Analysis and Reader* (Meridian Books, 1960); 204, 218-223.

"Israeli Foreign Minister Abba Eban: Speech at the Special Assembly of the United Nations June 19, 1967" in Walter Laquer and Barry Rubin, *The Israeli Arab Reader: A Documentary History of the Middle East Conflict* (Penguin Books, 1969); 105-110.

"Camp David Summit Meeting: Frameworks for Peace (September 17, 1978)," Laquer/Rubin, 222-7.

"Palestine National Council: Declaration of Independence (November 15, 1988)," Laquer/Rubin, 354-8.

## **Week 9 - Modern Crises: The Rise of Islamic Fundamentalism, and the Refugee Crisis**

### **5/23: Islamic Extremism, ISIS, and the Islamophobic Surge**

~Assignments: Samuel P. Huntington, "The Clash of Civilizations?," *Foreign Affairs* (1993), 22-49.

Khaldoun Samman, "Toward a Non-Essentialist Pedagogy of 'Islam,'" from Conference-Workshop of the Social Theory Forum, UMass Boston, April 7, 2004 (Panel: "Pedagogy and Praxis in the International Sphere"), 1-8.

Cole Bunzel, *From Paper State to Caliphate: The Ideology of the Islamic State*, 4-5, 8, 17-22, 38-42.

Pankaj Mishra, "[How to think about Islamic State.](#)" *The Guardian*, July 24, 2015.

**PS:** Hassan al-Bana, "The Tyranny of Materialism over the Lands of Islam"

Osama Bin Laden "Bin Laden's Letter to America," *The Guardian*, Nov 24, 2002.

Osama Bin Laden speech, *Al Jazeera*, Nov 1, 2004.

Mahmoud Ahmadinejad's "Letter to President Bush," *Washington Post*, May 9, 2006.

*Dabiq*, Issue 4, "Reflections on the Final Crusade," 32-40.

### **5/25: Migrants and Refugees**

~Assignments: Bridget Anderson, *Us and Them? The Dangerous Politics of Immigration Control* (Oxford University Press, 2013), 1-5, 177-181.

Charalambos Tsardandis and Stefano Guerra, "The EU Mediterranean States, the Migration Issue and the 'Threat' from the South," in *Eldorado or Fortress? Migration in Southern Europe* (St. Martin's Press, 2000), 321-341.

John Oliver, "[Migrants and Refugees](#)"

Naor Ben-Yehoda, "The Clandestine Central Mediterranean Passage," *Middle East Report*, No. 261, ILLICIT CROSSINGS (Winter 2011), 18-23.

Amnesty International Handbook, "Lives Adrift: Refugees and Migrants in Peril in the Central Mediterranean," 2014; 27-37, 61-64.

Arthur E. Dewey, "Refugee Issues after 9/11," *In Defense of the Alien*, Vol. 26 (2003), 174-178.

**PS:** Amy Davidson, "Ted Cruz's Religious Test for Syrian Refugees," *NYT*, Nov. 16, 2015.

Benjamin Wittes, "In Defense of Refugees," *Lawfare*, Nov. 17, 2015.

Patrick Kingsley, "Migrants on Hungary's border fence: 'This wall, we will not accept it,'" *The Guardian*, June 22, 2015.

Amara Lakhous, *Divorce Islamic Style*, select chapters.

## **Week 10 - Conclusions**

### **5/30: MEMORIAL DAY! - Day Off**

### **6/1: Conclusions and Review**

~Assignments: William T. Cavanaugh, *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict* (Oxford University Press, 2009), sections on "Defining Religion," 101-22, and "The West and the Rest," 194-208.

"Religious Violence in Past and Future Perspective," Christopher Andrew, 173-8, in *Religious Violence between Christians and Jews: Medieval Roots, Modern Perspectives*, Anna Sapir Abulafia, ed. (Palgrave, 2002).

"Religion and Scarcity: A New Theory for the Role of Religion in Violence," Hector Avalos, in *Oxford Handbook of Religion and Violence*, Mark Juergensmeyer, Margo Kitts, Michael Jerryson, eds. (Oxford University Press, 2013), 554-567.

"Religion and Conflict Transformation," 207-12; section on "Conclusion: Implications for Conflict Transformation," 276-80; section on "The Analytical Framework," 282-307, in *Ambivalence of the Sacred: Religion, Violence, and Reconciliation*, R. Scott Appleby (Rowman & Littlefield Publishers, 2000).

**Final Exam: Wednesday, June 8, 2016, 8-11am**