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.
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"


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"
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

Week 3 - Violence Within: Defining the Orthodox
4/11: Violence against Objects: Iconoclasm in the Byzantine World
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"
Week 4 - Religious Violence and Orthodoxy in Islam

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


J. Childress, "Just War Criteria."


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


Rabia al-Adawiyya, *Islamic Biography: Rabiah ibn Kab*

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


**PS:** "Papal Bull of Excommunication to Patriarch Michael Cerularius in 1054"
Solomon bar Samson: "Crusaders in Mainz"
Fulcher of Chartres, "The Latins in the East"

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

5/2: *Paper Workshop Day*

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

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

5/9: **Medieval Sicily and Southern Spain, Toleration, and the "Myth of Convivencia"**
  Hubert Houben, "Religious Toleration in the South Italian Peninsula During the Norman and Staufen Periods," in *The Society of Norman Italy*, 319-339.

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

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

Jacques Tagher, *Christians in Muslim Egypt* excerpts, 144-5, 150-9, 142-164. 

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

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

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


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

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


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

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

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

5/25: Migrants and Refugees
John Oliver, "Migrants and Refugees"

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

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