

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading. The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.



Shon Faye



Yesterday at 23:04 · 

The word "man" was gender neutral and referred to both sexes until the 13th century

The female specific pronoun "she" was invented in the 12th century.

The word "girl" was gender neutral and referred to children of both sexes until the 15th century

High heels were invented for men and were worn predominantly by men until 16th century

From the mid 16th century to the 19th century boys would typically wear dresses until the age of 7.

Until the early 1930s pink was considered the appropriate colour for baby boys and blue the colour for baby girls.

In 2017, a Christian couple pull their 6yo son out of a primary school because his classmate wears a dress and asks to be called "she" - citing their 'traditional beliefs' LMAO



👁️ Paranormal 🌊 Danktivity 🦴

@ICantFinishNoth

If "guys" is gender neutral, then so is
"sis"

thanks for coming to my ted talk.

9/15/18, 5:45 PM

96.5K Retweets **342K** Likes

BEING **VISIBLE** OR **OUTSPOKEN**
AS A TRANS PERSON WILL MAKE
YOU A TARGET OF **VIOLENCE** AND
HATRED.



BUT IT WILL ALSO SHOW EVERY
OTHER TRANS PERSON THAT IT'S
POSSIBLE TO **EXIST** IN THEIR
SPACES.



VISIBILITY **EMPOWERS** US
AND **CHANGES** HEARTS.



I BELIEVE IN A **FUTURE** IN
WHICH TRANS PEOPLE AREN'T
FORCED TO LIVE IN **FEAR**, **SHAME**
AND **SECRECY**.

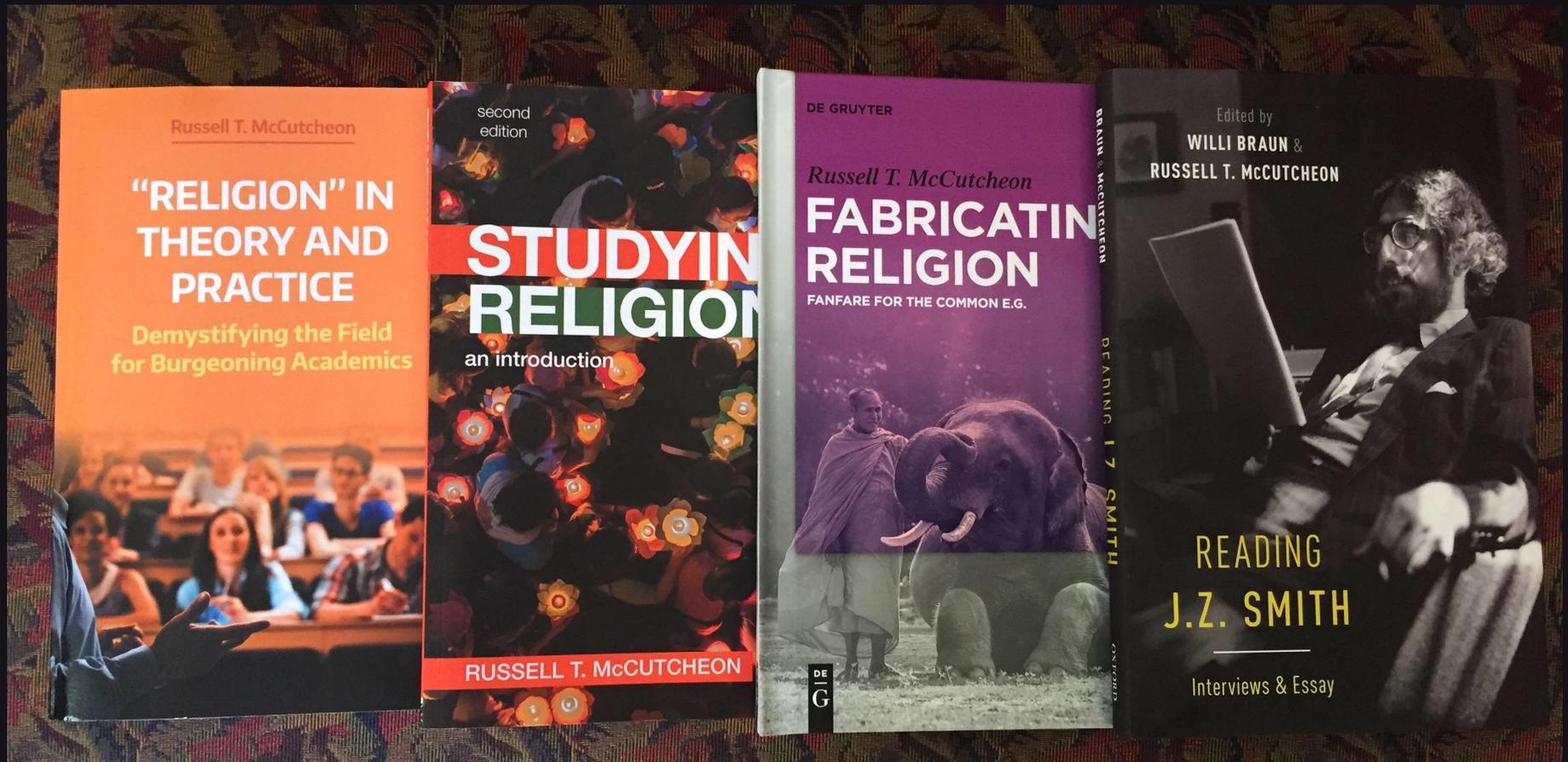


SOPHIE LABELLE

MARCH 31ST - TRANS DAY OF VISIBILITY



Russell T. McCutcheon





The Age of Exploration



Map Key

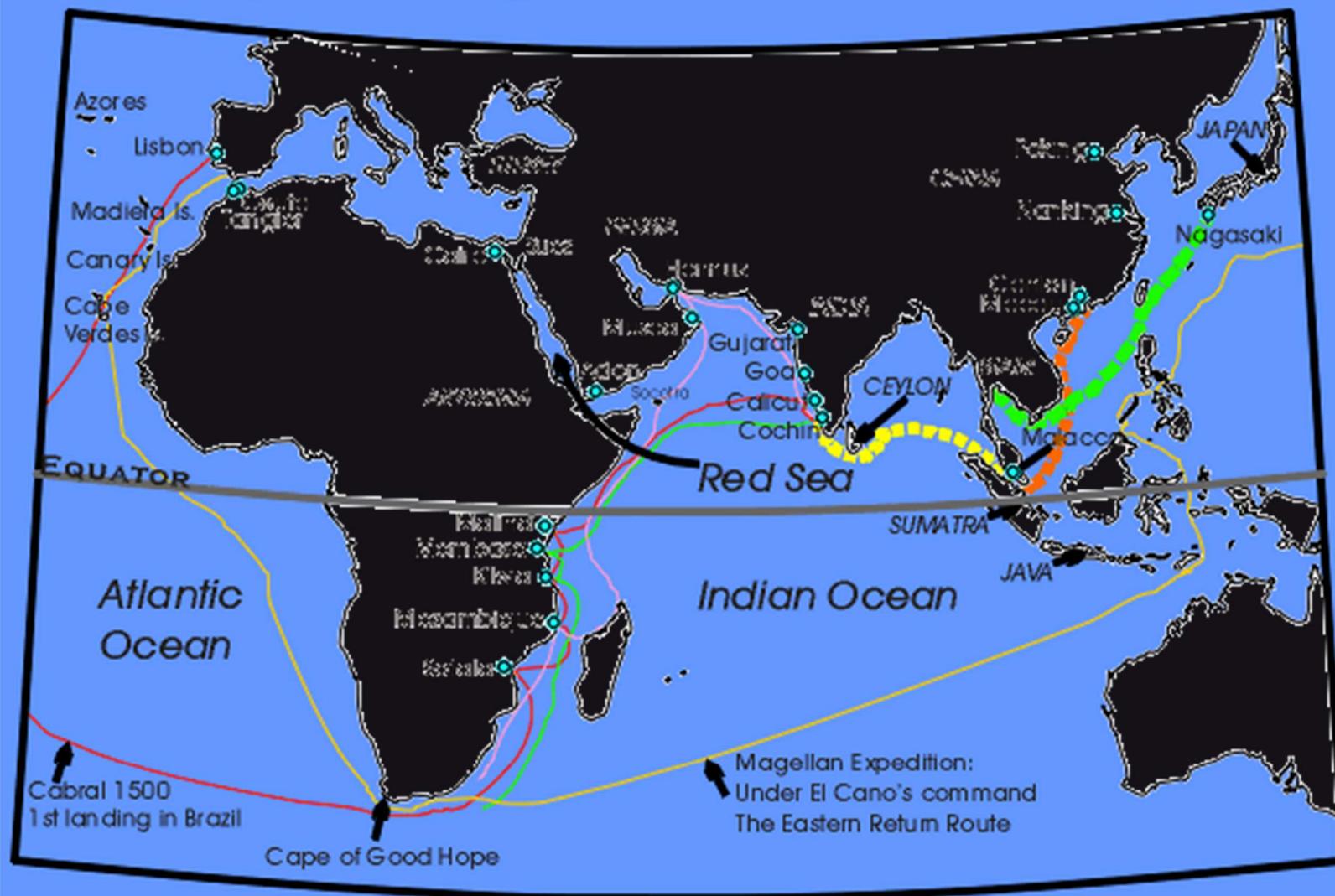
- Spice route (10th-14th centuries) ————
- Silk route (10th-14th centuries) ————
- Salt and gold route (10th-14th centuries) ————
- Portuguese trade route (15th-18th centuries) ————
- Columbus, 1st journey (1492) ————
- Columbus, 2nd journey (1493-1498) ————
- Columbus, 3rd journey (1498) ————
- Columbus, 4th journey (1502-1504) ————

Note: All routes shown on map are approximations.

© 2005 The Age of Exploration Map



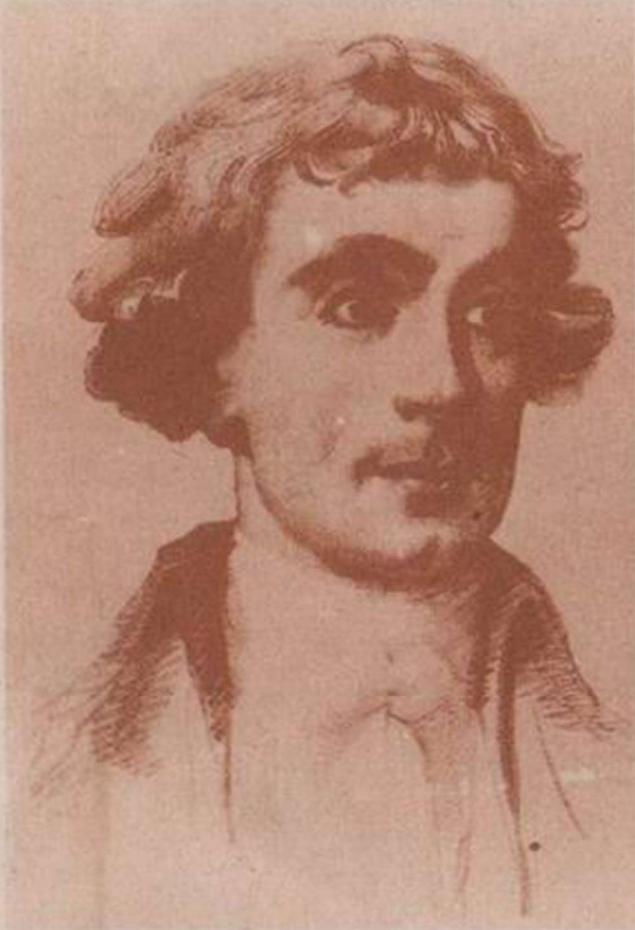
Early Voyages To The Far East



- █ Cabral's Outward Voyage 1500
- █ Aleida's Outward Voyage
- █ Albuquerque's Outward Voyage
- █ Magellan Expedition's Return Route 1521

- █ Sequeira to Malacca 1509
- █ Alvares to Canton 1513
- █ Pires to Nanking 1517
- █ Moto to Japan 1542

प्रथम दिवस आवरण FIRST DAY COVER



सर विलियम जोन्स
SIR WILLIAM JONES
(1746-1794)



सर विलियम जोन्स SIR

28-9-97

JONES

मुंबई MUMBAI 400 001



Mr. J. Reynolds pin.

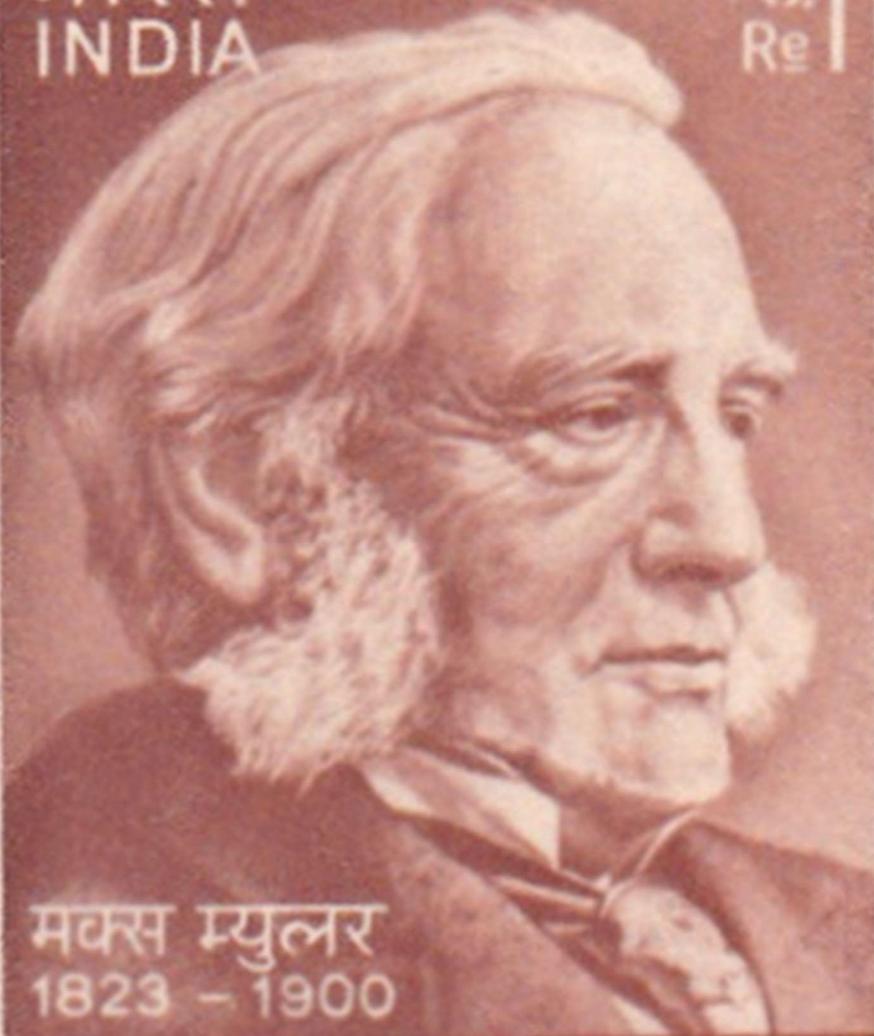
G. Murray Del.



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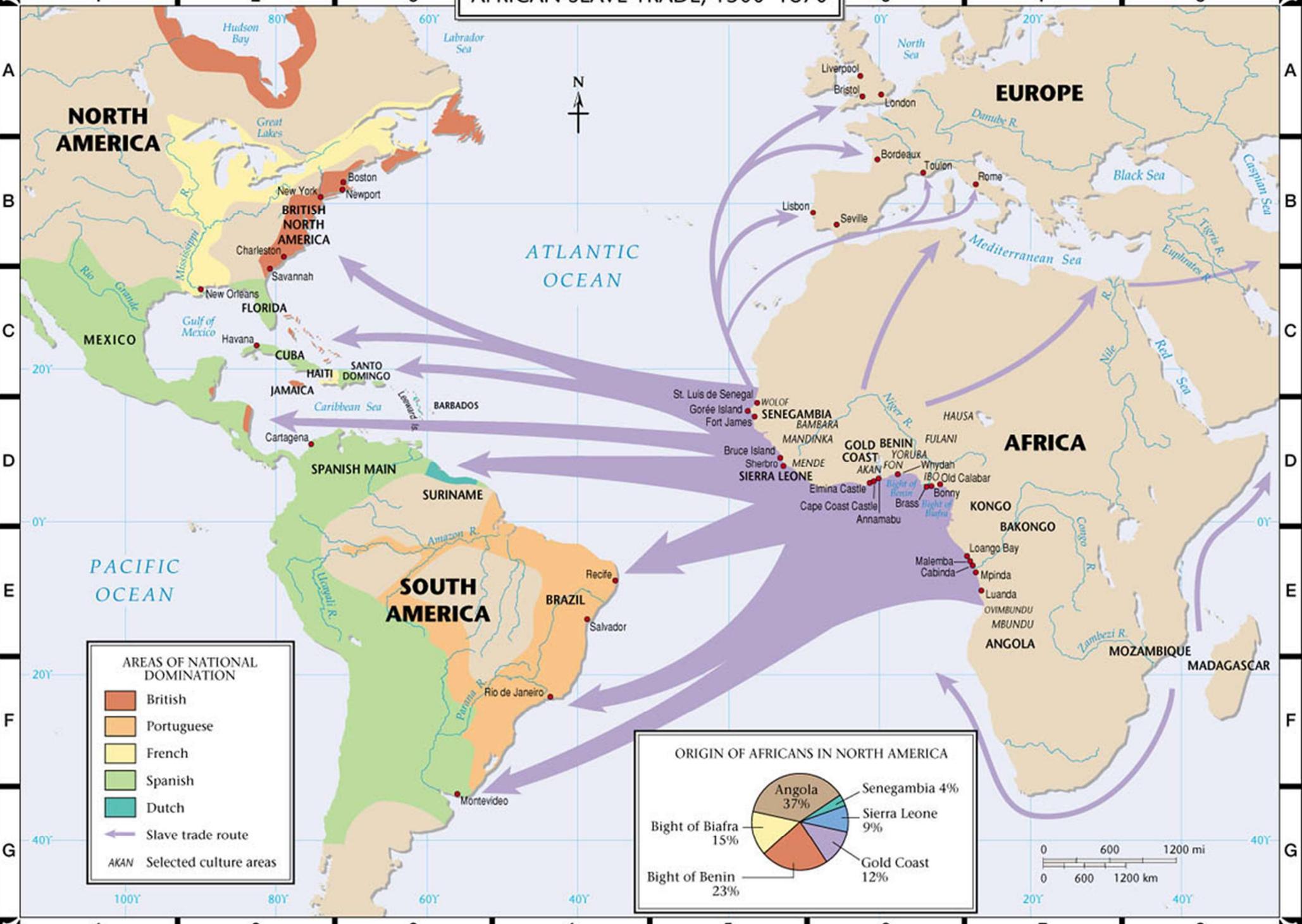
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मक्स म्युलर
1823 - 1900

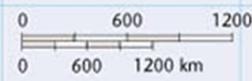
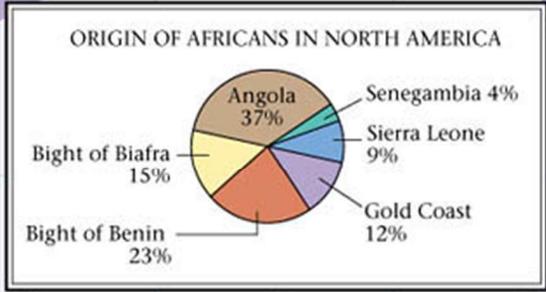
MAX MUELLER

AFRICAN SLAVE TRADE, 1500–1870

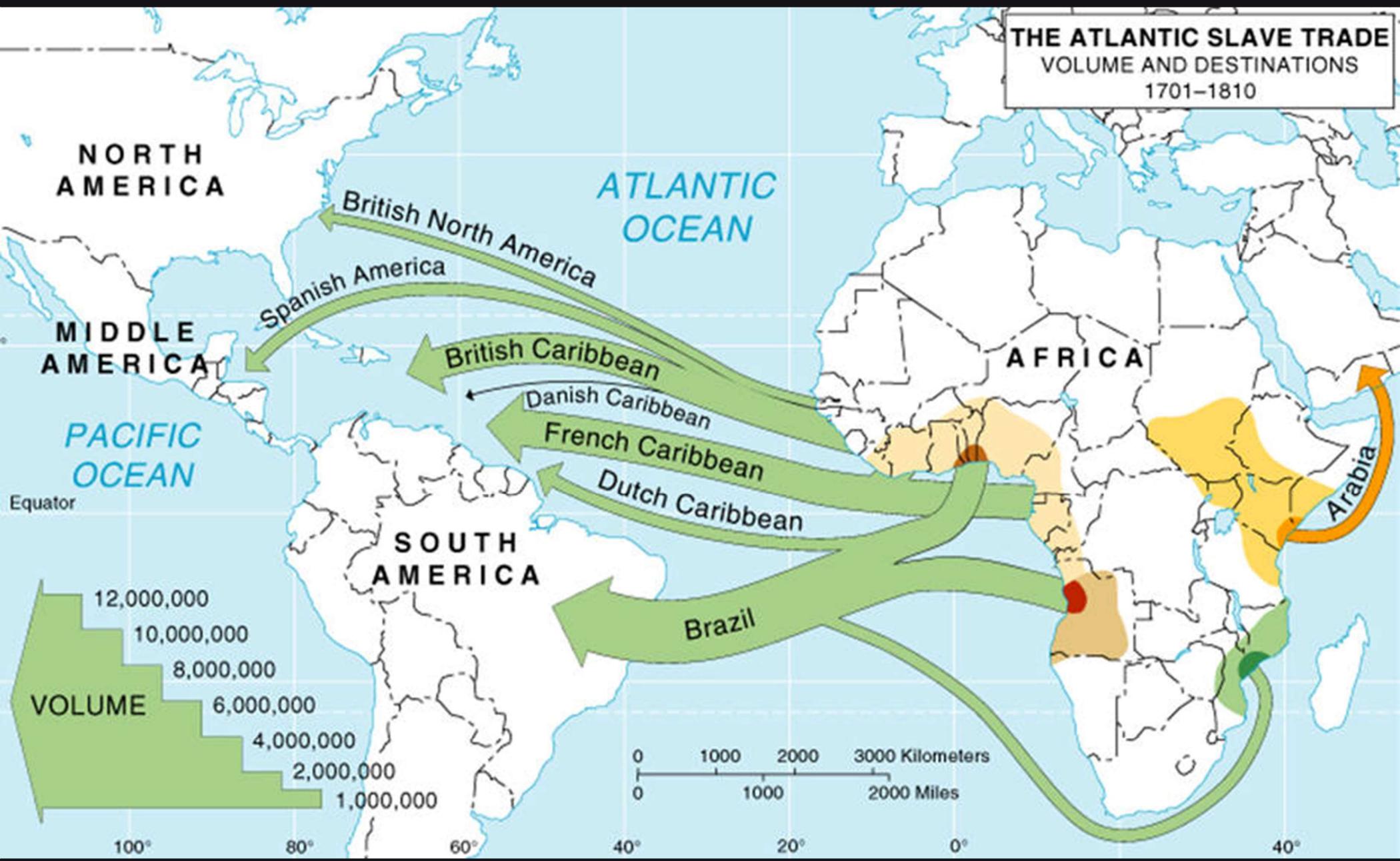


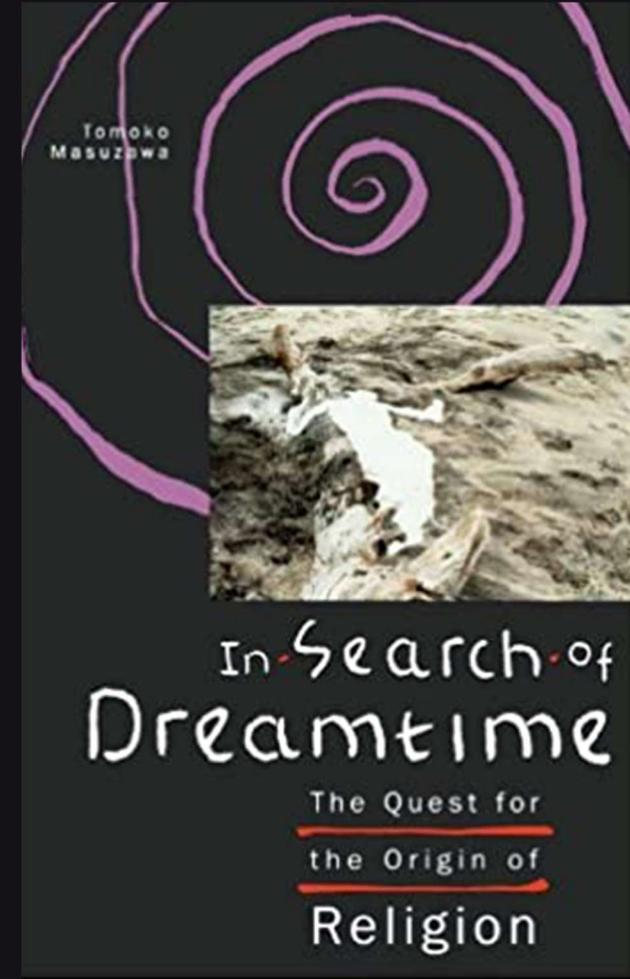
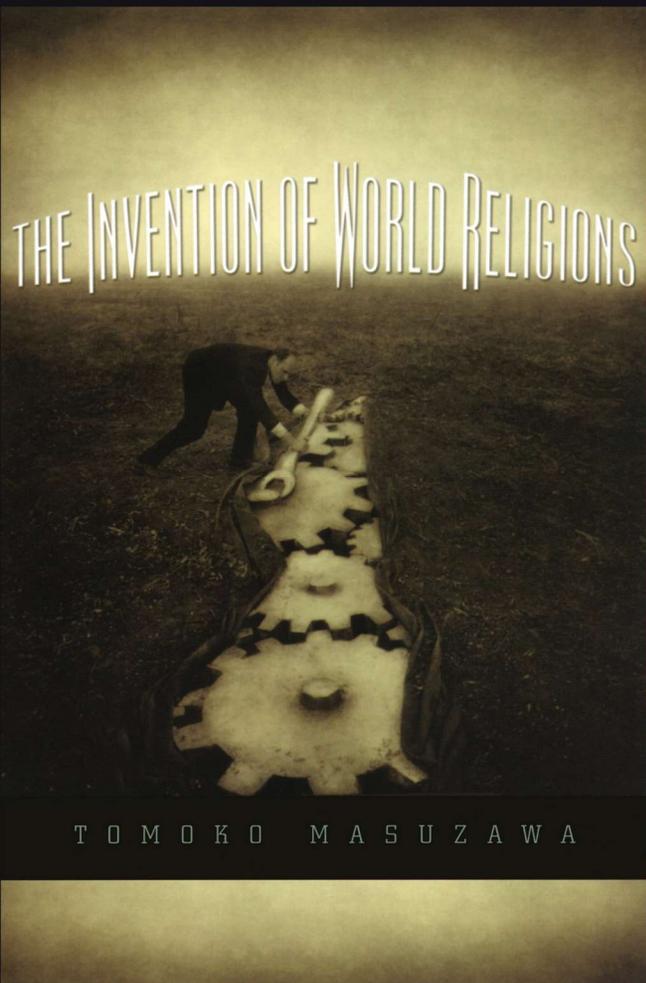
AREAS OF NATIONAL DOMINATION

- British
- Portuguese
- French
- Spanish
- Dutch
- Slave trade route
- AKAN Selected culture areas



THE ATLANTIC SLAVE TRADE
VOLUME AND DESTINATIONS
1701-1810





Tomoko Masuzawa

Early-Modern

(up to early 19th century)

Diversity of “customs and ceremonies”

- Christians
- Jews
- Mohammedans

- Pagans (aka Heathens, Idolaters, or Polytheists)

World Religions System

(late 19th century onward)

Plurality of “belief systems”

- Christianity
- Buddhism
- Islam
- Judaism
- Hinduism
- Zoroastrianism
- Jainism
- Sikhism
- Confucianism
- Taoism
- Shinto

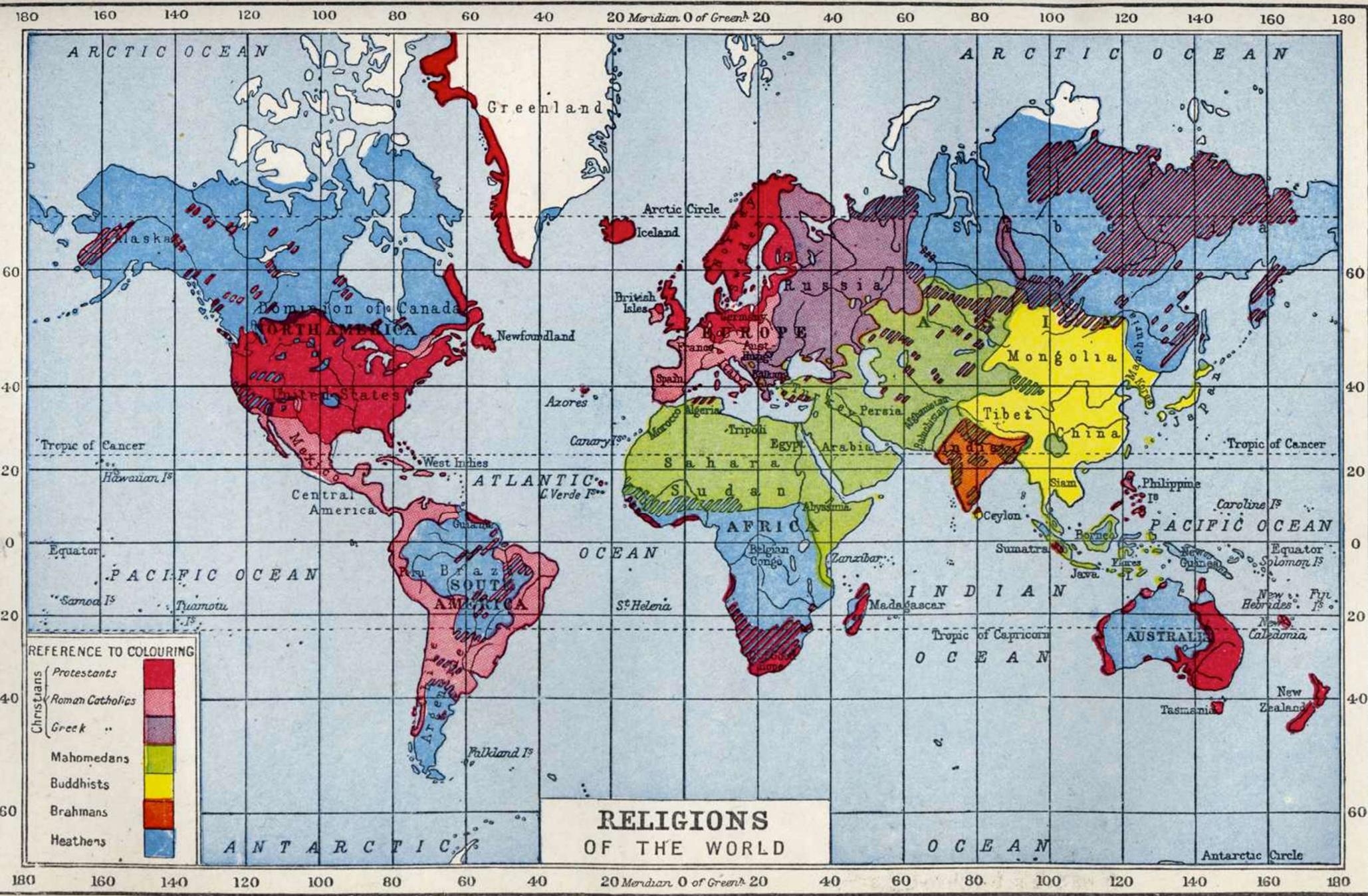
primitive religions
ancient religions

FIG 2. Transformation of categories classifying religions (from early-modern to modern systems).

Taken from Tomoko Masuzawa’s 2014 article “Striating Difference: From ‘Ceremonies and Customs’ to World Religions”

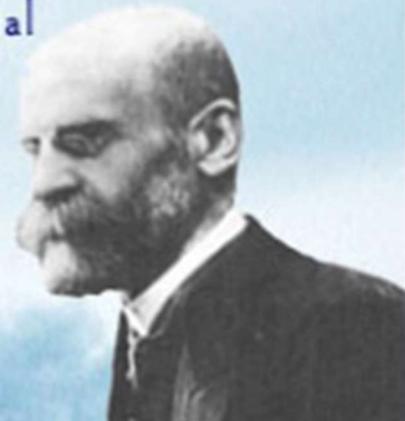
COMPARATIVE RELIGION CHART

	Buddhism	Christianity	Hinduism	Islam	Judaism
God and creator	No creator, although Buddha is considered supreme divinity	Triune God – Father, Son & Holy Spirit (monotheistic)	Brahman is creator, but many gods are worshipped (polytheistic)	Allah (monotheistic)	Yahweh (monotheistic)
Founder	Siddhartha Gautama, 525 BCE	Jesus, 30 CE	Undetermined	Mohammad, 610 CE	Abraham, 2000 BCE
Followers	Buddhists, 300 million followers	Christians (Protestants and Catholics), 2.1 billion followers	Hindus, 900 million followers	Muslims, 1.5 billion followers	Jews, 14 million followers
Sacred texts	Various collections of the Buddha's teachings (open canon)	Bible (Hebrew Bible + New Testament)	Sruti (divinely inspired scripture) & Smriti (explains scripture for masses)	Qur'an (Koran)	Hebrew Bible
House of worship	Buddhist temple or stupa	Church	Hindu temple	Mosque	Synagogue
Practices	Eightfold path: right speech, action, livelihood, effort, mindfulness, concentration, views, intention	Baptism for converts, Holy Communion for believers (Catholics have additional rituals or sacraments)	Worship gods through rituals and festivals	Five Pillars: faith, prayer, fasting, almsgiving, pilgrimage to Mecca	Circumcision at birth, bar mitzvah at adulthood, observance of Ten Commandments
Life purpose	Purge earthly desires while attaining merit	Fulfill God's purposes by loving God and his people (covenant with Israel extended to all people)	Achieve good karma to survive in the world	Live according to the Five Pillars	Worship God alone to attain his blessing (special covenant between God and his chosen people)
Redemption/Salvation	Nirvana, a perfect state of mind free from suffering, can be reached by gaining enlightenment, thereby ending cycle of rebirth and suffering	Man is sinful and can only be saved by God's grace through the death and resurrection of his son Jesus; those who put faith in Jesus will be saved	Followers should worship the gods and pursue enlightenment in an attempt to escape the cycle of rebirth	Those who submit to God's laws will gain paradise after death	Man is not necessarily doomed to sin; those who are righteous will enter heaven
Afterlife	Reincarnation for the vast majority, and a temporary heaven or hell for some	Heaven (eternity with God) or hell (eternal separation from God)	Reincarnation based on karma	Paradise or hell, determined by deeds	Eden (heaven) or Gehenna (spiritual purification), although some believe in no afterlife



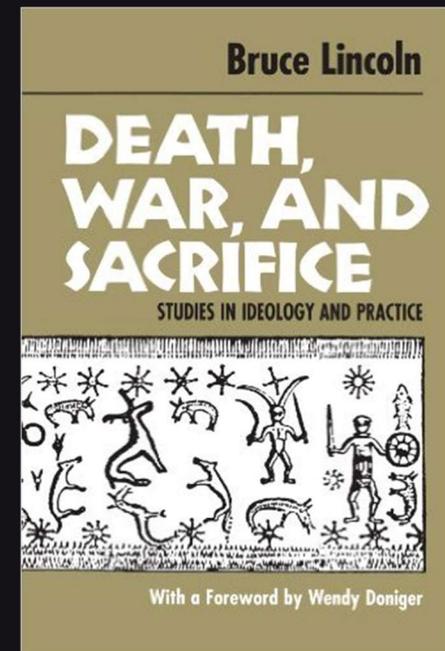
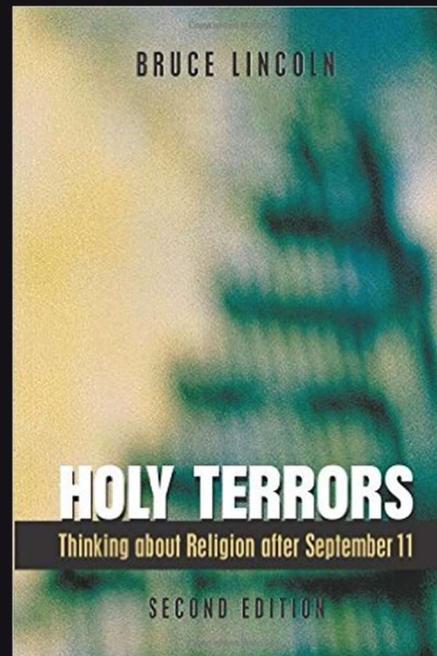
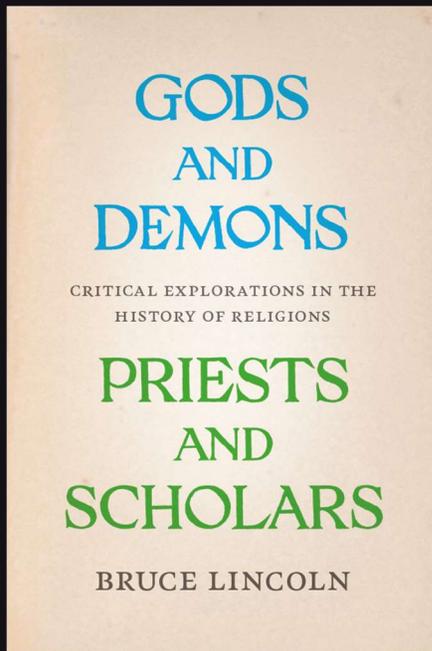
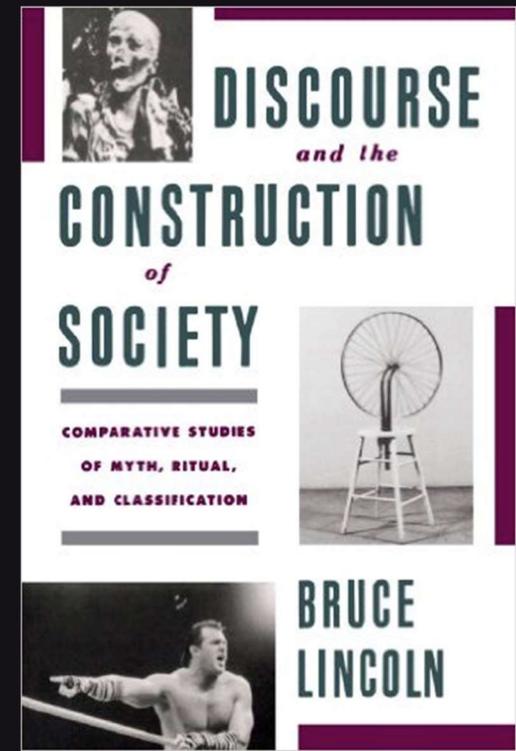
If religion has given birth to all that is essential in society, it is because the idea of society is the soul of religion.

- *Emile Durkheim*





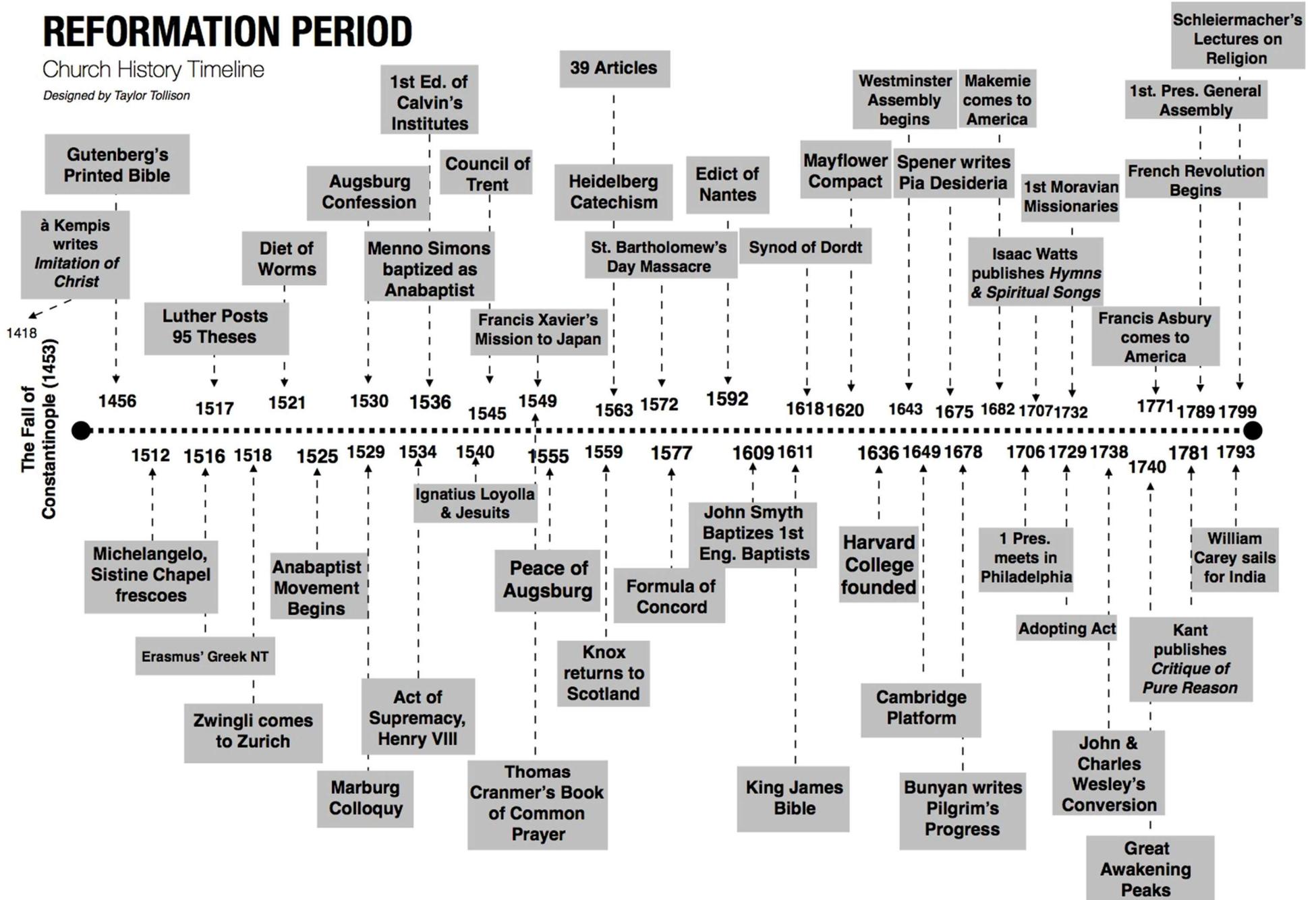
Bruce
Lincoln

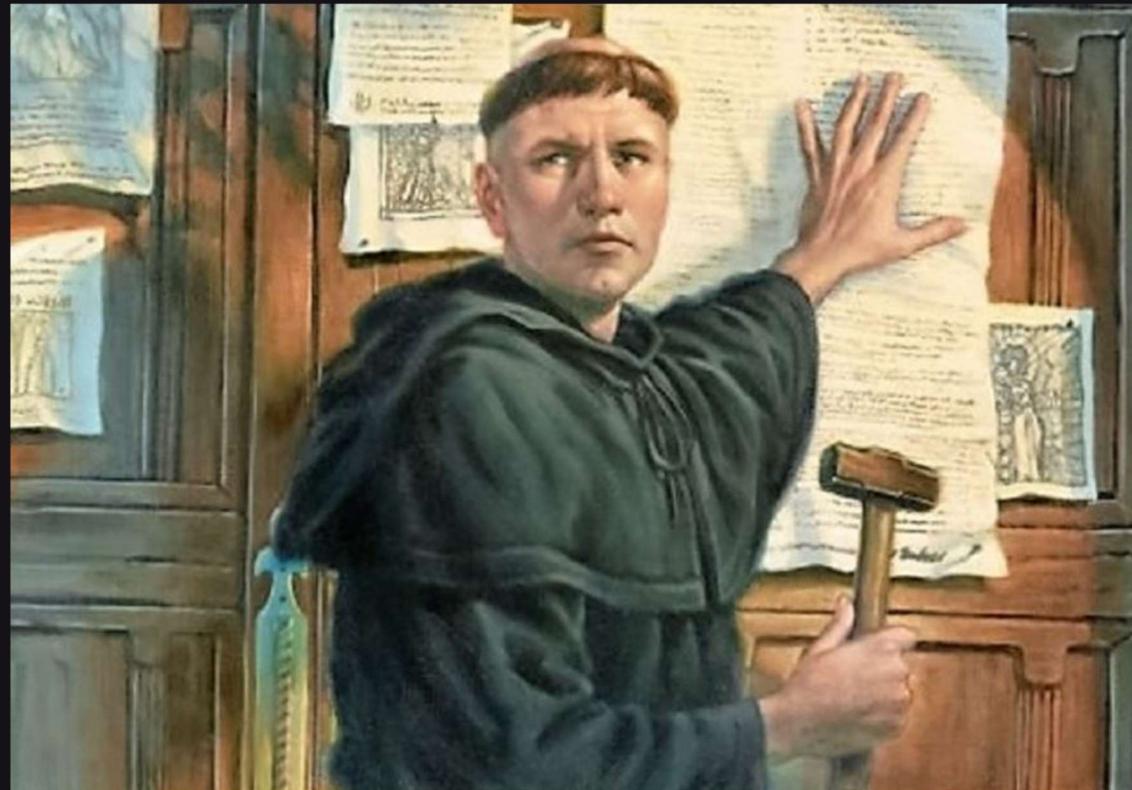


REFORMATION PERIOD

Church History Timeline

Designed by Taylor Tollison





Paintings by Greg Copeland from Paul Maier's *Martin Luther: A Man Who Changed the World* (Concordia Publishing House)

3. History of religions is thus a discourse that resists and reverses the orientation of that discourse with which it concerns itself. To practice history of religions in a fashion consistent with the discipline's claim of title is to insist on discussing the temporal, contextual, situated, interested, human, and material dimensions of those discourses, practices, and institutions that characteristically represent themselves as eternal, transcendent, spiritual, and divine.

4. The same destabilizing and irreverent questions one might ask of any speech act ought be posed of religious discourse. The first of these is "Who speaks here?", i.e., what person, group, or institution is responsible for a text, whatever its putative or apparent author. Beyond that, "To what audience? In what immediate and broader context? Through what system of mediations? With what interests?" And further, "Of what would the speaker(s) persuade the audience? What are the consequences if this project of persuasion should happen to succeed? Who wins what, and how much? Who, conversely, loses?"

11. The ideological products and operations of other societies afford invaluable opportunities to the would-be student of ideology. Being initially unfamiliar, they do not need to be denaturalized before they can be examined. Rather they invite and reward critical study, yielding lessons one can put to good use at home.

12. Although critical inquiry has become commonplace in other disciplines, it still offends many students of religion, who denounce it as “reductionism”. This charge is meant to silence critique. The failure to treat religion “as religion”—that is, the refusal to ratify its claim of transcendent nature and sacrosanct status—may be regarded as heresy and sacrilege by those who construct themselves as religious, but it is the starting point for those who construct themselves as historians.

13. When one permits those whom one studies to define the terms in which they will be understood, suspends one's interest in the temporal and contingent, or fails to distinguish between "truths", "truth-claims", and "regimes of truth", one has ceased to function as historian or scholar. In that moment, a variety of roles are available: some perfectly respectable (amanuensis, collector, friend and advocate), and some less appealing (cheerleader, voyeur, retailer of import goods). None, however, should be confused with scholarship.



Claudia Schippert

