

**Public Speaking 307 (3)—Rhetorical Criticism**

Students select a historical or contemporary oration on which they write three critical papers from the Neo-Aristotelian, Five Classical Canons, Genre of Inaugurals, Presidential War Crisis, or Pentadic perspectives. *Ryan.*

*Not offered in 2008-2009*

**Public Speaking 308 (3)—The Oratory of the Old South**

This course explores the antebellum Southern speakers and their orations that “defended the indefensible”—South Carolina versus the Union, the defense of slavery, the disruption of the Union—and the major post-bellum Southerners who rhetorically constructed the Old South and the Lost Cause. *Ryan.*

*Spring*

**Public Speaking 403 (3)—Directed Individual Study**

*Prerequisites: Six credits from Public Speaking 302, 303, 304, and 305, and permission of the instructor.* This course is for students who wish to write a paper, prepared to publishable standards, on a topic in the history and criticism of American public address. *Ryan.*

*Not offered in 2008-2009*

**RELIGION (REL)**

PROFESSORS **BROWN, MARKS, BECKLEY\***  
ASSOCIATE PROFESSORS KOSKY, LUBIN  
INSTRUCTOR HATCHER

**MAJOR**

A major in **religion** leading to a Bachelor of Arts degree requires completion of at least 37 credits in religion as follows.

1. Religion 103, 210, 431, and a thesis—either Religion 473 (3) or 493 (3-3)
2. Either Religion 101 or 102
3. *Religious Traditions*: five additional courses chosen from the following, with at least two in each of two areas and one in the third area:
  - a. Asian Religions—Religion 131, 132, 231, 235, 335, 340; and Religion 195, 295, or 395 when appropriate
  - b. Christianity—Religion 151, 152, 250, 252, 260, 350; and Religion 195, 295, or 395 when appropriate
  - c. Islam, Judaism, American-Indian Religions—Religion 105, 224 (Anthropology 224), 271, 272 (Literature in Translation 272), 275, 281, 282, 285 (Anthropology 285), 287, 370, 381; and Religion 195, 295, or 395 when appropriate
4. *Methods and Issues in Religious Studies*: at least one course chosen from among Religion 110, 200 (Sociology 200), 203, 212 (Philosophy 212), 213, 215, 216, 221 (Sociology 221), 225, and 296
5. Six additional credits in religion.

*HONORS: An Honors Program in religion is offered for qualified students; see department head for details.*

**NOTE:** The religion courses are not listed numerically but rather according to the following scheme. Within the 100, 200 and 300 levels, the last two digits indicate the following groupings:

- 00-29 Introductions, Methods and Issues
- 30-49 Asian
- 50-69 Christian
- 70-89 Islam, Judaism, American Indian Religions
- 90-99 Topics

**INTRODUCTIONS****Religion 100 (3)—Introduction to Religion**

This course explores the nature, function, and meaning of religion in individual and collective experience. Through consideration of texts in a diversity of humanistic and social scientific disciplines, students study the meaning of myth, symbol, ritual, ethics and other categories integral to understanding religion. They also explore texts, practices, and symbols from a variety of world religions. (HU, GE4d) *Kosky.*

*Fall*

*\*Director of the Shepherd Program in Poverty and Human Capability Studies*

**Religion 101 (3)—Hebrew Bible/Old Testament**

An introduction to the history, literature and interpretation of the Hebrew Scriptures (Old Testament). (HU, GE4d) *Marks*.

*Not offered in 2008-2009*

**Religion 102 (3)—New Testament**

An introduction to the history, literature and interpretation of the New Testament. (HU, GE4d) *Brown*.

*Fall*

**Religion 103 (3)—Introduction to Asian Religions**

A survey of the teachings, practices, and historical significance of Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, and Shinto. (HU, GE4d) *Lubin*.

*Fall*

**Religion 105 (3)—Introduction to Islam**

This course familiarizes students with the foundations of the Islamic tradition and the diverse historical and geographical manifestations of belief and practice built upon those foundations. Throughout the course, the role of Islam in shaping cultural, social, gender, and political identities is explored. Readings are drawn from the writings of both historical and contemporary Muslim thinkers. (HU, GE4d) *Hatcher*.

*Fall*

**Religion 106 (3)—Introduction to Judaism**

Through a variety of sources, including Talmudic debate, novels, liturgy, memoirs, film, and history, this course introduces the main concepts, literature, and practices of the classical forms of Judaism that began in the first centuries C.E., and then examines how Judaism has changed during the last two centuries, in modernist movements (Reform, Neo-Orthodoxy, Zionism) and contemporary fundamentalist movements (Ultra-Orthodoxy, messianic settler Zionism), as well as current ideas and issues. (HU, GE4d) *Marks*.

*Winter*

**Religion 110 (3)—Introduction to American Religion**

An introduction to the modern study of religion through a consideration of the diversity of religious expression in the United States as seen in differences among periods of American history, geographic regions and populations. (HU, GE4d) *Markowitz*.

*Winter*

**METHODS AND ISSUES****Religion 200 (Sociology 200) (3)—Religion and American Social Institutions**

A study of religion in American society in relation to other fundamental social institutions—family, polity, economy, and education—with special attention to religion and politics. (SS4 as sociology only; GE6d as sociology only). *Staff, White*.

*Not offered in 2008-2009*

**Religion 203 (3)—Religion and Modernity's Disenchantment**

This course explores various attempts to define modernity in terms of the decline and/or transformation of religious thought and practice in the west. Students consider depictions of the modern west from the perspective of a variety of disciplines, including sociology, psychology, philosophy, and theology. In the course of our explorations, we consider economic, scientific, aesthetic, and technological dimensions of the modern west and the impact these have on religion. (HU, GE4d) *Kosky*.

*Fall*

**Religion 210 (3)—Approaches to the Study of Religion**

*Prerequisite: A course in religion or permission of the department.* A study of approaches to understanding religious life and thought as found in selected writings in anthropology, philosophy, psychology, sociology, theology, and comparative religion. (HU, GE4d) *Staff*.

*Winter*

**Religion 212 (Philosophy 212) (3)—Philosophy and Religion**

An exploration of selected issues, such as mystical and numinous experiences and doctrines, theistic arguments, faith and reason, religion and morality, and science and religion. (HU, GE4d) *Sessions*.

*Fall*

**Religion 213 (3)—Perspectives on Death and Dying**

A comparison of ways in which various religious traditions, as well as modern secular writers, conceive of death, the afterlife, and the proper human response to death, along with readings on issues. (HU, GE4d) *Marks*.

*Winter*

**Religion 215 (3)—Female and Male in Western Religious Traditions**

An investigation of views about the body, human sexuality, and gender in Western religious traditions, especially Judaism and Christianity, and of the influences of these views both on the religious traditions themselves and on the societies in which they develop. The course focuses on religion and society in antiquity and the Middle Ages, but also considers the continuing influence of religious constructions of the body and sexuality on succeeding generations to the present. (HU, GE4d) *Brown*.

*Not offered in 2008-2009*

**Religion 216 (3)—Sainthood in Four Traditions**

A survey of sainthood in a variety of religious contexts: Christian, Islamic, Hindu, Buddhist. The course asks: "What makes someone holy? How do saints behave? How and why are they worshipped?" Readings include sacred biographies (hagiographies), studies of particular traditions of saint worship, and interpretations of sainthood in both theological and cross-cultural perspectives. (HU, GE4d) *Lubin*.

*Not offered in 2008-2009*

**Religion 221 (Sociology 221) (3)—Sociology of Religion**

Theories of the origin and functions of religion; institutionalization of religious belief, behavior, and social organization; conditions in which religion maintains social stability and/or generates social change. (HU as religion only; GE4d as religion only) *Staff.*

*Not offered In 2008-2009*

**Religion 224 (Anthropology 224) (3)—American Indian Religions, Landscapes, and Identities**

Drawing on a combination of scholarly essays, native accounts, videos, guest lectures, and student presentations, this seminar examines the religious assumptions and practices that bind American Indian communities to their traditional homelands. The seminar elucidates and illustrates those principles concerning human environmental interactions common to most Indian tribes; focuses on the traditional beliefs and practices of a particular Indian community that reflected and reinforced their understanding of the relationship they sought to maintain with the land and its creatures; and examines the moral and legal disputes that have arisen out of the very different presuppositions which Indians and non-Indians hold regarding the environment. (HU as religion only; GE4d as religion only) *Markowitz.*

*Fall*

**Religion 225 (3)—Magic, Science, and Religion**

How do religious and scientific explanations and methods of inquiry differ? What are the roles of reason and authority in each case? This course draws together materials from antiquity to the present, from the West and from Asia, to illustrate a variety of types of "systems of knowledge." Theoretical readings are balanced with diverse case studies from a diverse contexts: religious doctrines, mystical practices, alchemy, astrology, sorcery, "traditional medicines," and modern religious movements. Students research a system of their choice and analyze its claims and methods in comparison with those of other traditions covered in the course. (HU, GE4d) *Lubin.*

*Spring 2009 and alternate years*

**ASIAN RELIGIONS****Religion 131 (3)—Buddhism**

A survey of the historical development of the doctrines and practices of Buddhism. After a discussion of the Hindu origins of Buddhism, the course focuses on the development of the Theravada, Vajrayana and Mahayana traditions. A class trip to at least one Buddhist center is included. (HU, GE4d) *Lubin.*

*Winter*

**Religion 132 (3)—God and Goddess in Hinduism**

This course explores the many ways in which Hindus visualize and talk about the divine and its manifestations in the world through mythic stories, use of images in worship, explanations of the nature of the soul and body in relation to the divine, and the belief in human

embodiments of the divine in Hindu holy men and women. Topics include: the religious meanings of masculine and feminine in the divine and human contexts; the idea of local, family, and "chosen" divinities; and differing forms of Hindu devotion for men and women. (HU, GE4d) *Lubin.*

*Not offered in 2008-2009*

**Religion 231 (3)—Yogis, Ascetics, and Monks in Indian Religions**

Indian yogis, monks and ascetics pursue extraordinary paths that invert the normal aims and values of society. This course surveys the ideas on mental and physical training that developed in India; their conceptual basis; the range of techniques used; and their philosophical development in Hinduism, Buddhism and Jainism. The course seeks to answer such questions as: "What is the purpose of these teachings and for whom were they designed?" "What roles do yogis and ascetics play in religious life?" and "What is their ethical status in the world?" (HU, GE4d) *Lubin.*

*Not offered in 2008-2009*

**Religion 235 (3)—Gods in Transit: The Spread of Religions in Asia**

This course looks at how deities and religious ideas and practices spread from one place to another through conquest, a network of holy men, or a circuit of traders. The aim is to identify (a) the processes that occur when religions travel from one region to another, and (b) the role of these religions in creating new cultures shared across a wide area. The focus is mainly on premodern periods, but comparisons are made with religious pluralism and globalization in the modern world. (HU, GE4d) *Lubin.*

*Winter*

**Religion 299 (3)—Directed Study in Sanskrit**

*Prerequisite: Permission of the instructor.* Instruction in Sanskrit language and literature. For students at the elementary level, the course presents all the basic grammar of the language over the course of a year, with readings of gradually increasing difficulty from the first class. Recitation and the use of spoken Sanskrit to analyze grammatical forms will be taught. At the intermediate level, the course gives more attention to syntax, the use of compounds, and metrics. All readings are taken from original Sanskrit works, beginning with easy epic passages and fables in prose and verse. At the advanced level, the course guides students in the reading, analysis, and interpretation of important works in Sanskrit (chosen in accordance with the students' interests), providing historical, religious, and cultural background, as well as a consideration of the relevant secondary literature. Opportunities for reading from manuscripts are offered. May be repeated for degree credit with permission and when the levels of instruction are different. *Lubin.*

*Offered when interest is expressed and departmental resources permit.*

**Religion 335 (3)—Hindu Law in Theory and Practice**

This course introduces Hindu law, in both historical and comparative perspectives. We begin with introductory reflections on the nature and role of law in society and the relationship between religion and state in the law in general, and in India in particular. Other topics covered include the origins of Hindu law in priestly ritual codes, political theory, and local custom; Dharma as religious jurisprudence; premodern legal practice; British attempts to codify Hindu law; Hindu personal law in modern India; and the controversy over religion and secularism in the courts today, including the constitutional definition of "Hindu;" attempts to legislate against disapproved religious practices; and disputes over sacred spaces. We close with comparisons with legal reasoning about religion in America, Israel, and England, based on court cases. (HU, GE4d) *Lubin*.

*Not offered in 2008-2009*

**Religion 340 (3)—Seminar in Asian Religion**

*Prerequisite: One course in Asian Religion or permission of the instructor.* May be repeated for degree credit with permission and if the topics are different. A study of specific topics in Asian religion and society. (HU, GE4d) *Lubin*.

*Not offered in 2008-2009*

**CHRISTIANITY****Religion 151 (3)—Christianity and Culture Before 1500**

This course introduces students to Christian thought and culture in the period roughly from Augustine to the high Middle Ages. Course materials include primary texts, exemplary images, and important works of modern scholarship reflecting on the significance of the Christian materials. Students consider intellectual, practical, aesthetic, mystical, and other forms of Christianity. (HU, GE4d) *Kosky*.

*Not offered in 2008-2009*

**Religion 152 (3)—Christianity and Modern Culture**

In responding to the anxiety and disintegration of medieval Christianity, Martin Luther and the Reformers launched ideas that had a decisive impact, intended or not, on how modernity would view freedom, individual autonomy, rationality, authority, and the natural world. This course introduces students to the forms of modern culture from the Reformation to the 19th century. Readings are drawn from selected primary sources in theology, philosophy, and literature, as well as from contemporary historical considerations. (HU, GE4d) *Kosky*.

*Winter*

**Religion 153 (3)—Jesus in Fact, Fiction, and Film**

A study of representations of Jesus in history, fiction, and film and the ways in which they both reflect and generate diverse cultural identities from antiquity to the present. The course begins with the historical Jesus and controversies about his identity in antiquity and then focuses on parallel controversies in modern and post-modern fiction and film. Readings include early Christian literature (canonical and non-canonical),

several modern novels and works of short fiction, and theoretical works on the relationship of literature to religion. In addition, we study several cinematic treatments of Jesus dating from the beginnings of filmmaking to the present. (HU, GE4d) *Brown*.

*Winter 2009 and alternate years*

**Religion 250 (3)—Early Christian Thought: Orthodoxy and Heresy**

*Prerequisite: Religion 102 or permission of the instructor.* An exploration of the uncertain boundaries between orthodoxy and heresy in early Christian movements. Questions addressed include, "Who decides what is orthodox and what is heretical, how are these decisions made, and what impact do they have on institutional structures? What perennial problems in Christian thought and practice emerge in the early debates about orthodoxy and heresy, and how are those problems being addressed today?" Readings include selections from the Hebrew Scriptures, the New Testament, "gnostic gospels" and other so-called heretical texts, writings from the Church Fathers (with special attention to St. Augustine) and recent scholarly treatments of orthodoxy and heresy. (HU, GE4d) *Brown*.

*Not offered in 2008-2009*

**Religion 252 (3)—Critique and Christianity**

This course considers, first, the critique of religion that emerged in 19th-century culture and, second, how Christianity answered, appropriated, or ignored the challenges that this critique posed to religious thought and practice. (HU, GE4d) *Kosky*.

*Not offered in 2008-2009*

**Religion 260 (3)—Seminar in the Christian Tradition**

An introduction to perduring issues in Christian theology and ethics through study of one or more of the classical Christian theologians. (HU, GE4d) *Staff*.

*Offered when interest is expressed and departmental resources permit.*

**Religion 350 (3)—Seminar in Biblical Studies**

*Prerequisite: Religion 102 or permission of the instructor.* An exploration of a topic in Biblical studies, focusing on ancient texts and their interpreters from antiquity to the present. May be repeated for degree credit with permission and if the topics are different. **Topic for Spring 2009: Empire and Christianity** (HU, GE4d) *Brown*.

*Spring*

**ISLAM, JUDAISM, AMERICAN INDIAN RELIGIONS****Religion 271 (3)—Judaism: Sages and Mystics**

Introduction to Judaism through a classical, a medieval, and a modern book: the wisdom stories and debates of the *Talmud*; the mystical theosophy of the *Zohar*; and the theology of Abraham Joshua Heschel, who interwove Talmudic values, mysticism, and modern philosophy for an era of mass murder, indifference, and alienation. (HU, GE4d) *Marks*.

*Not offered in 2008-2009*

**Religion 272 (Literature in Translation 272) (3)—  
Modern Jewish Literature in Translation**

Readings in the works of 20th-century authors such as Elie Wiesel, Isaac B. Singer, and the Israeli novelists Amos Oz and A. B. Yehoshua. These writings are studied as literary responses to the historical and religious crises of modern Jewish life in Europe, the United States, and Israel. (HL as literature only; GE3 as literature only) *Marks*.

*Not offered in 2008-2009*

**Religion 275 (3)—Contemporary Jewish Thought**

A study of Jewish religious movements and representative philosophical and religious writings of the past two centuries. (HU, GE4d) *Marks*.

*Not offered in 2008-2009*

**Religion 281 (3)—Modern Islamic Thought**

A study of Islamic religious movements and representative religious writings of the past two centuries, with focus upon “fundamentalist” or “revivalist” writings and upon recent authors responding to them. (HU, GE4d) *Hatcher*.

*Not offered in 2008-2009*

**Religion 282 (3)—The Qur’an**

For Muslim believers, the Qur’an (the “Recitation”) is the word of the One God revealed to the Prophet Muhammad and the heart of Islamic faith and practice. This course explores the themes and content of the Qur’an; the Qur’an’s original context in the life and society of the Prophet Muhammad; traditional and modern modes of Qur’anic analysis and interpretation; and the significance of the Qur’an and its interpretation for Islamic law, ritual, ethics, theology, aesthetics, and devotion. The Qur’an is read in English-language interpretation and in tandem with traditional and modern examples of Qur’anic exegesis (tafsir). (HU, GE4d) *Hatcher*.

*Spring 2009*

**Religion 283 (3)—Sufism: Islamic Mysticism**

This course explores the mystical expressions and institutions known as Sufism within the Islamic community. Topics include the elaboration of Sufism from the core tenets of Islam; Sufi practices of ecstasy and discipline; the artistic and literary products of the Sufi experience; the institutions of Sufi orders, saints, shrines, and popular practices; and the debates among Muslims over the place of Sufism within the greater tradition of Islam. (HU, GE4d) *Hatcher*.

*Winter 2009 and alternate years*

**Religion 285 (Anthropology 285) (3)—Introduction  
to American Indian Religions**

This class introduces students to some of the dominant themes, values, beliefs, and practices found among the religions of North America’s Indian peoples. The first part of the course explores the importance of sacred power, landscape, and community in traditional Indian spiritualities and rituals. It then examines some of the changes that have occurred in these traditions as a result of western expansion and dominance from the

18th through early 20th centuries. Lastly, the course considers some of the issues and problems confronting contemporary American Indian religions. (HU as religion only; GE4d as religion only). *Markowitz*.

*Fall*

**Religion 287 (3)—Central Asian Islam and The  
Religions of The Silk Road**

Central Asia has long been a crossroads of peoples and ideas, connecting India, China, the Middle East, and the northern steppes of what is now Russia. This course explores this region’s rich religious history and diversity in three parts: the religions of the ancient “Silk Road” (including Zoroastrianism, Buddhism, Christianity, and Manichaeism); Islam’s arrival in Central Asia and how Islam was transformed in the process; and the response of Central Asia’s modern Muslim communities to the advent of colonialism, Communism, Economic Liberalism, and politically-mobilized Islam. (HU, GE4d) *Hatcher*.

*Fall 2008 and alternate years*

**Religion 370 (3)—Seminar in Judaism and Islam**

(HU, GE4d) *Staff*.

*Not offered in 2008-2009*

**Religion 381 (3)—Islamic Law in Society**

This seminar introduces students to the Islamic understanding of shari’a (“Path,” “law”) and its role in Muslim culture, history, and society. To be examined are: the key sources of law in the Qur’an and the model of the Prophet Muhammad, the early development of Islamic legal theories and institutions, the roles of these institutions in everyday life, and the struggle to reimagine Islamic law and its place in contemporary Muslim communities. Case studies include the nature of political institutions, the rights and roles of women, and Islamic economics. (HU, GE4d) *Hatcher*.

*Winter 2008 and alternate years*

**TOPICS****Religion 195 (3)—Special Topics in Religion**

A course offered from time to time in a selected problem or topic in religion. May be repeated for degree credit with permission and if the topics are different. (HU, GE4d). **Topic for Spring 2009: Self-Help.** A quick look at the bestseller lists shows that the most popular genre of reading for Americans is the self-help book. but what does self-help mean? (Help yourself? If so, how and to what? Help for yourself? If so, how and from where?) And what are the traumas from which your self suffers so much that it needs help? The course addresses the relation of the self-help genre to religion both past and present and also considers philosophical, popular, pharmacological, and other medical ways of the good life. *Kosky*.

**Religion 295 (3)—Special Topics in Religion**

*Prerequisite varies according to the topic.* A course offered from time to time in a selected problem or topic in religion. May be repeated for degree credit with permission and if the topics are different.

**Religion 296 (3)—Seminar in Religion, Ethics, and Law**

A consideration of human practices in pursuit of the good and the good life with an eye toward understanding the interaction of these practices with social, cultural, and institutional powers and authorities. May be repeated for degree credit with permission and if the topics are different. (HU, GE4d) *Staff*.

*Not offered in 2008-2009*

**Religion 395 (3)—Advanced Seminar in Religion**

*Prerequisite will vary according to the topic.* An advanced seminar offered from time to time, depending on student interest and staff availability, in a selected problem or topic in religion. May be repeated for degree credit with permission and if the topics are different. (HU, GE4d) *Staff*.

*Offered when interest is expressed and departmental resources permit.*

**Religion 401 (1), 402 (2), 403 (3)—Directed Individual Study**

Subject to departmental approval and available departmental resources, this course provides an opportunity for individuals to pursue significant lines of independent study in the field of religion. May be repeated for degree credit with permission and if the topics are different.

*Staff.*

**Religion 431 (1)—Senior Thesis Preparation**

*Prerequisite: Senior religion major or permission of the department.* In consultation with a faculty adviser, students select a thesis topic, work with a member of the library staff to learn requisite research skills and to develop an annotated bibliography for their thesis, and write a prospectus for the thesis to be completed in the winter term. *Library staff and all religion faculty.*

*Fall*

**Religion 473 (3)—Senior Thesis Seminar**

*Prerequisite: Senior religion major or permission of the department.* Students explore specialized issues in religious studies through writing a thesis on a topic chosen in consultation with a faculty adviser and through seminar discussions of papers presented to the department faculty and other members of the class. *All religion faculty.*

*Winter*

**Religion 493 (3-3)—Honors Thesis**

*Fall-Winter*

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