

# Department of Religion

## Handbook for Majors and Minors

Fall 2011 / Spring 2012



Department of Religion  
School of Arts and Sciences  
Rutgers, The State University of New Jersey  
70 Lipman Drive  
New Brunswick, NJ 08901-8525  
<http://www.religion.rutgers.edu>

## **WELCOME STUDENTS**

The Department of Religion has compiled this booklet to give you the most up-to-date information on the requirements for the Religion major. Please read these materials carefully and if you have any questions, contact the department office or a Religion advisor (below). You also might want to browse our website, <http://www.religion.rutgers.edu>.

The Department of Religion office is located in the Loree Building, room 140. Information related to the major, including office hours of Religion department faculty can be obtained there and on the web.

Please stop by the office, or contact us if we can help you further.

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## **MISSION OF THE DEPARTMENT**

The study of religion deals with central issues of human concern. The field of religious studies is closely related to anthropology, sociology, theology, psychology, philosophy, literature, cultural studies, art history, history, and area studies such as Asian studies.

The academic study of religion at Rutgers University provides the environment for a rational understanding of the religious phenomena in human existence for the individual as well as society as a whole. The State of New Jersey is multi-ethnic, multi-racial, and multi-cultural, and the curriculum of the Department of Religion reflects and responds to this diversity. Within this milieu, the Department of Religion fosters the teaching of critical thinking through the use of historical, philosophical and social-scientific methodologies as its primary mission. This department takes account of the diversity of cultures as a primary consideration in the structure of its curriculum, the content of its courses, and the composition of its faculty. As we move into the twenty-first century, the curriculum of the department hopes to equip the students with the ability to form their own worldviews, and understand those of others, with awareness and empathy.

## **ADVISING**

The Department of Religion urges all majors and potential majors to speak with a faculty advisor before declaring their major.

Full-time faculty members are available to advise you at any time during the year. You do not need to select an advisor officially, simply visit the faculty member during his/her office hours or call during that time to make an appointment. Consult the faculty list in this packet to find someone whose academic interests mesh with your own.

You should meet with an advisor at least once a year to discuss available courses as well as options and specializations within the major and your plans for a career or graduate school.

## MAJOR REQUIREMENTS

A major in religion requires a minimum of 12 courses (36 credits) in the field, of which at least seven (21 credits) must be at the 300 level or higher. A maximum of five courses (15 credits) numbered below the 300 level may be counted toward the major. 01:840:211, 212 and a seminar must be taken by all majors. An average grade of C or better is required for all courses that count toward the completion of the major. Religion majors are required to take the vast majority of their religion courses offered by the Department of Religion at Rutgers University. Students may use approved courses toward their major that are offered by other departments at Rutgers (cognate courses) or by non-Rutgers institutions (transfer courses). But the maximum number of the combination of cognate and transfer courses that can count toward a religion major is two (2). The department considers transfer courses in such cases based on whether they fit comparable courses in our department and are of a similar methodology, depth, and rigor. In some cases the department will refuse to accept transfer courses or only allow them as general electives. Cross-listed courses count toward the major without prior approval as they are treated as regular courses offered by the department.

## MINOR REQUIREMENTS

A minor in religion consists of six religion courses of 3 or more credits. At least three of the courses must be at the 300 or 400 level. All minors must take 01:840:211 and 01:840:212. An average grade of C or better is required for all courses that count toward the completion of the minor. Religion minors are required to take the vast majority of their religion courses offered by the Department of Religion at Rutgers University. Students may use approved courses toward their minor that are offered by other departments at Rutgers (cognate courses) or by non-Rutgers institutions (transfer courses). But the maximum number of the combination of cognate and transfer courses that can count toward a religion minor is two (2). The department considers transfer courses in such cases based on whether they fit comparable courses in our department and are of a similar methodology, depth, and rigor. In some cases the department will refuse to accept transfer courses or only allow them as general electives. Cross-listed courses count toward the minor without prior approval as they are treated as regular courses offered by the department.

## FREQUENTLY ASKED QUESTIONS

### **Are there any courses that Religion majors must take?**

Yes. Every Religion major must take 840:211, "Religions of the Eastern World," 840:212, "Religions of the Western World," and a 400-level seminar.

### **Is there a grade-point average required for my Religion courses?**

Yes. An average grade of "C" or higher is required for all courses that count toward the major.

### **How do transfer students know which credits count toward the major/minor?**

Bring your transcript to the Department of Religion Office, room 140, Loree. The department chair may need to review course-related information such as syllabi or papers from the courses; having this material handy will expedite the process.

### **I would like to take a summer course at another college. How do I know if these credits will count toward the major/minor?**

*Prior* to registering for the course, bring the catalog description and syllabus to the Religion Office for approval.

**Can I get credit for other courses taken at Rutgers?**

Yes. There are approximately 30 courses offered by 12 other departments that will count toward the major/minor and the Department of Religion will accept a maximum of two (See Cognate Course List and statement regarding total number of transfer and cognate courses that will be accepted by the department under the sections for “Major and Minor Requirements”).

**If a Religion course is cross listed with another department, and I register under the other department’s course number, will those credits count toward the major/minor?**

Yes. You may register for a cross-listed course with the Department of Religion or the other department offering the course. Either way, the credits will count toward the major/minor. (See Cross-Listed Courses list.)

**What can I do with a major in religion?**

Religion graduates pursue careers in business, education, social work, health professions, government, public service, and the non-profit sector. For more detailed information section on “Career Opportunities.”

**HONORS IN RELIGION (OPEN TO RELIGION MAJORS ONLY)**

To qualify for honors in religion, a student must have a cumulative grade-point average of 3.0 or better and an average of 3.4 or better in the major. In order to graduate with honors, a student must complete a research thesis. Qualified students should apply to the Department Chair by March of their junior year. Those whose candidacy is accepted will consult with the Department Chair at which time an advisor will be selected who will guide the student relative to the selection of an appropriate subject for research. Having undertaken the thesis project, the student will be given three credits per term. The steps in the honors thesis process are as follows:

- By April of his/her junior year the student applies for honors, submits a general proposal for the thesis, and is notified of departmental approval by the end of the spring semester.
- A progress report should be submitted to the advisor by the middle of the fall semester of the senior year.
- By the end of the fall semester, the student must have submitted a detailed chapter-by-chapter proposal or description of the thesis.
- During the first week of the second semester, a departmental conference is held with the faculty and the honors student to give feedback on the thesis progress.
- The first draft of the thesis is due Monday following spring break.
- The final draft of the thesis is due the last week of March.
- The departmental oral defense will be scheduled for the first week of April so that the level of honors can be communicated to the Dean’s office by April 11.
- The completed work will be due one week before final exams.

## **GRADUATE STUDY/PROFESSIONS**

The Department of Religion does not at present offer a graduate program. However, at Rutgers and other academic institutions, courses at the 400 level are given graduate credits at the discretion of various graduate departments.

The Department of Religion also cooperates with the Offices of Career Opportunity and Placement at Rutgers University in helping to identify potential jobs for our majors, and a great deal of effort is also spent on counseling students bound for graduate school in the best choice for them.

## **SCHOLARSHIPS**

**Anna I. Morgan Scholarships in Religion** - Named after the late Anna I. Morgan, the Morgan Fund is intended for the benefit of students at Douglass who have taken one or more courses in the Department of Religion and who intend pursuing careers in any field of religion. Several renewable scholarships will be given annually to religion majors and minors who achieve a cumulative average of at least 3.5 and students in the sophomore, junior and senior classes who have a cumulative average of at least 3.5 and excel in one or more religion courses. Comparative financial need will be a criterion in determining the amount of particular awards.

## CURRENT FACULTY

### **Jessica Birkenholtz**

Ph.D. University of Chicago (2010). ACLS New Faculty Fellow. Religions of South Asia.

### **Edwin F. Bryant**

Ph.D. Columbia (1997). Professor, Indology, Hinduism, Languages and Cultures of South Asia.

### **Tao Jiang (Chairperson)**

Ph.D. Temple (2001). Associate Professor, Buddhism, Chinese Religious and Philosophical Traditions, Comparative Philosophy, Buddhism and Psychology.

### **James T. Johnson**

Ph.D. Princeton (1968). Professor, Religious Ethicist, International Relations, War and Morality, Public Policy, History of Ideas.

### **James W. Jones**

Ph.D. Brown (1970). Professor, Philosophy of Religion, Religion and Science, Psychology of Religion.

### **Tia M. Kolbaba**

Ph.D. University of Toronto (1993). Associate Professor. History of the Greek Orthodox Church and Society (to 1453), Greek Orthodox Theology and Liturgy in the Middle Ages, History of Christian Monasticism (to c. 1600), History of the Crusades, History of Christianity.

### **Jawid Mojaddedi**

Ph.D. University of Manchester (1998). Associate Professor, Islamic Studies, Sufism, Languages and Cultures of the Middle East.

### **Sandy Russell-Jones**

Ph.D. University of Pennsylvania (2010). Director, Center for Middle Eastern Studies. Women in Islam, Islamic Law, Qur'an Exegesis, Shi'i Islam.

### **Joseph W. Williams**

Ph.D. Florida State (2008). Assistant Professor, American Religious History, the Pentecostal-Charismatic Tradition, Religion and Modernization, Religion and Healing.

### **Emma J. Wasserman**

Ph.D. Yale (2005). Assistant Professor, New Testament. Religions of the Greco-Roman World and Second Temple Judaism.

## **Part-Time Lecturers**

### **Kathleen G. Bishop**

Ph.D. Drew University (2002). Psychology and Religion

### **Lynne S. Darden**

Ph.D. Drew University (2011). Early Christianity / Women Studies

### **Jennifer Eyl**

Ph.D. Candidate, Brown. Early Christianity, Ancient Mediterranean Religions

### **Dugan McGinley**

Ph.D. Temple University (2003). Philosophy in Religion.

### **Thomas J. Myladil**

Ph.D. Fordham University (1994). Hinduism, Catholic Thought.

### **James D. Pavlin**

Ph.D. New York University (1998). Islamic Studies.

### **Thomas Selover**

Th.D. Harvard University (1994). Comparative Religions

### **Gregory L. Wallace**

Ph.D. Temple University (2000). New Testament.

### **Steve Wiggins**

Ph.D. University of Edinburgh (1992). Philosophy.

### **Amir N. Zamani**

Ph.D. Columbia University (1990). Islamic Studies



## Career Services ...Your link to the future

Rutgers University - New Brunswick

## Career Opportunities for Majors in

# Religion

### Introduction

The Religion department offers major and minor programs of study that provide the impartial analysis and comparison of a wide variety of religious traditions of the world. Students complete courses in history of religions, foundational scriptures, religious ethics, religion and science, religion and psychology. The study of religion is intrinsically interdisciplinary, and includes courses in anthropology, art history, sociology, psychology, philosophy, theology, history, and literature. As an academic discipline, religious studies coordinates these fields for a comprehensive understanding of phenomena that represent some of the most intricate constructs of the human spirit.

Religion graduates pursue careers in business, education, health professions, government, theology and the non-profit sector. They also pursue graduate study in different fields. Future career options may be determined not so much by the choice of the religion major, but by interests, skills, values, and types of work experiences acquired during college with a liberal arts education. Regardless of your career aspirations, increase your marketability to employers through internships, solid work experience, good grades, advanced coursework, and involvement in campus activities. Many careers do not require a specific major, but rather a wide range of demonstrated skills, accomplishments, and work experience while in school.

### Types of Employers

A Sample of Private and Non-Profit Organizations		
Advertising Agencies Childcare/Adoption Agencies Churches Community Organizations Consumer Organizations Cultural Organizations Entertainment Firms Foundations	Health Organizations Libraries Magazines/Newspapers Management/Consulting Firms Media Organizations Mental Health Organizations Museums, Historical Societies Personnel Agencies	Professional Associations Public Relations Firms Publishing Firms Radio/TV Stations Religious Organizations Retail Stores Social Service Agencies Universities
A Sample of Government Agencies (Federal, State, County, Local)		
Central Intelligence Agency Civil Rights Commission Consumer Affairs Office Criminal Courts Department of Labor	Division of Youth and Family Services Drug Enforcement Agency Federal Bureau of Investigation Federal/State Congressional Offices Foreign Service Legislative Affairs	Peace Corps/AmeriCorps Smithsonian Institution U.S. Customs Service U.S. Information Agency Voice of America

### A Sample of Possible Occupations

Admissions Counselor Advertising Account Executive Business Manager Child Welfare Worker Community Affairs Specialist Conflict Resolution Specialist Consultant Consumer Advocate Copy Writer Corporate Trainer Corrections Officer Counselor Cultural Affairs Officer Customer Relations Representative Editor/Writer	Education Coordinator Employee Relations Specialist FBI/CIA Agent Foreign Service Officer Fundraiser Gov't. Agency Administrator Historic Site Administrator Hospital Administrator Human Resources Specialist Insurance Agent/Broker International Relations Specialist Journalist Lobbyist Market Researcher Non-profit Administrator	Peace Corps Worker Personnel Recruiter Political Analyst Professor/Educator Psychologist Public Information Officer Public Policy Specialist Public Relations Specialist Public Service Official Publications Specialist Religious Leader Sales/Marketing Representative Social Worker Teacher Travel Consultant Youth Counselor
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## Cognate Course List

***Maximum number of the combination of cognate and transfer courses that can count toward a religion major or minor is two (2)***

Course Name	Course Number	Department
Black Religion	(014:269)	Africana Studies
Anthropology of Religion	(070:308)	Anthropology
Myth and Legend in Art	(082:318)	Art History
Early Christian Art	(082:449)	Art History
Buddhist Cave Temples of China	(082:480)	Art History
Chinese Classics and Thought: I-Ching, Taoism and Confucianism	(165:220)	Chinese
Major Traditions in Chinese Thought	(165:341, 342)	Chinese
Cults, Magic, and Witchcraft in the Ancient World	(190:325)	Classics
The Bible as Literature	(351:320)	English
Studies in Literature and Spirituality	(351:321)	English
The Cultures of the Middle Ages	(350:388/667:388)	English/Medieval Studies
The Crusades	(510:213)	History
Reform and Dissent in the Middle Ages	(510:315)	History
The Age of Reformation	(510:319)	History
Islam in African History	(508:326)	History
Medieval Culture and Society	(510:329)	History
History of Religion and American Culture	(512:470)	History
History of Islamic Civilization	(508/685:204)	History/Middle Eastern Studies
History of Women and Gender in the Islamic Middle East	(508:307/988:308)	History/Women's Studies
Sociology of American Jewish Religious Movements	(920:408/563:408)	Sociology/Jewish Studies
Jewish Mysticism and Kabbalah	(563:250)	Jewish Studies
Jewish Women and Spirituality	(506:321)	Jewish Studies
Islamic :Law and Jurisprudence	(790:457)	Political Science
Religion and Politics	(790:472)	Political Science
Classical Jewish Philosophy	(730:311)	Philosophy
Modern Jewish Philosophy	(730:312)	Philosophy
Introduction to the Philosophy of Religion	(730:265)	Philosophy
Contemporary Philosophy of Religion	(730:370)	Philosophy
Religion and the Hispanic Community	(595:340)	Puerto Rican & Hispanic Caribbean Studies
Sociology of Religion	(920:406)	Sociology
Sanskrit	(190:431)	South Asian Studies Program
Gender and Spirituality	(988:350)	Women's and Gender Studies

## Cross-Listed Courses

**Cross-listed courses count toward the major or minor without prior approval as they are treated as regular courses offered by the department.**

***African Religions* (840:332)**

Cross listed with *African Religions* (014:332), Africana Studies Department

***Buddhist Philosophy* (840:369)**

Cross listed with *Buddhist Philosophy* (730:369), Philosophy Department

***Caribbean Religion* (840:333)**

Cross listed with *Caribbean Religion* (836:333), Puerto Rican and Hispanic Caribbean Studies

***Dead Sea Scrolls (The)* (840:340)**

Cross listed with *Dead Sea Scrolls* (563:340), Jewish Studies Department

***Greek and Roman Religions* (840:306)**

Cross listed with *Greek and Roman Religions* (190:326), Classics Department

***Hebrew Bible (Old Testament)***

Cross listed with *Hebrew Bible (Old Testament)* (563:220) Jewish Studies Department

***Hebrew Prophets: Social and Religious Thoughts***

Cross listed with *Hebrew Prophets: Social and Religious Thoughts* (563:325) Jewish Studies Department

***Hindu Philosophy* (840:368)**

Cross listed with *Hindu Philosophy* (730:368), Philosophy Department

***Introduction to Rabbinic Literature* (840:241)**

Cross listed with *Introduction to Rabbinic Literature* (563:241) Jewish Studies Department.

***Islam* (840:326)**

Cross listed with *Islam* (685:326), Middle Eastern Studies Department.

***Islamic Philosophy* (840:374)**

Cross listed with *Islamic Philosophy* (730:374), Philosophy Department and (685:374), Middle Eastern Studies Department

***Islamic Scriptures* (840:203)**

Cross listed with *Islamic Scriptures* (685:233), Middle Eastern Studies Department

***Jesus the Jew* (840:310)**

Cross listed with *Jesus the Jew* (563:341), Jewish Studies Department

***Medieval Arabic Religious Texts* (840:329)**

Cross listed with *Medieval Arabic Religious Texts* (685:329), Middle Eastern Studies Department

***New Testament* (840:202)**

Cross listed with *New Testament* (563:223), Jewish Studies Department

***Prophet Muhammad* (840:325)**

Cross listed with *Prophet Muhammad* (685:325), Middle Eastern Studies Department

***Religion in Latin America* (840:330)**

Cross listed with *Religion in Latin America* (590:330), Latin American Studies Department

***Seminar in Islamic Ethics* (840:482)**

Cross listed with *Seminar in Islamic Ethics* (685:482), Middle Eastern Studies Department

***Seminar on Buddhist Religion and Art of China* (840:481)**

Cross listed with *Seminar on Buddhist Religion and Art of China* (082:481), Art History Department

***Sufism, Mystical Islam* (840:356)**

Cross listed with *Islamic Mysticism* (685:356), Middle Eastern Studies Department

***Women in Eastern Religion* (840:350)**

Cross listed with *Women in Eastern Religion* (988:321), Women's and Gender Studies Department

***Women in Western Religion* (840:351)**

Cross listed with *Women in Western Religion* (988:349), Women's and Gender Studies Department

## **COURSE DESCRIPTIONS**

### **840:101 INTRODUCTION TO RELIGION: SOCIAL PATTERNS (3)**

Varied origins of religion and motifs in its development in different cultures. *(only open to first-year students and Sophomores)*

### **840:102 INTRODUCTION TO RELIGION: PATTERNS OF THOUGHT (3)**

Lifestyles and systems of thought represented by major religions. *(only open to first-year students and Sophomores)*

### **840:111 THE RELIGIOUS QUEST (3)**

Investigations of diverse forms of religious experience found in autobiographies of the East and West.

### **840:112 DEATH AND AFTERLIFE (3)**

Various religious concepts of death, resurrection, reincarnation, and other forms of afterlife; their relevance to this-worldly life.

### **840:201 HEBREW BIBLE (OLD TESTAMENT) (3)**

An introduction to the literature of the Hebrew Bible (Old Testament) and the world of ancient Israel, with an emphasis on literary, historical, and theological issues. This course also pays special attention to the numerous archaeological discoveries from Israel and elsewhere, which have advanced our knowledge of the biblical world. As such, the Bible is studied against the backdrop of ancient Near Eastern literature, history, religion, mythology, and law. All texts are read in English translation (same as 563:220).

### **840:202 NEW TESTAMENT (3)**

Interpretation of basic Christian scriptures in translation; influence of Jesus and Paul on the early Christian community (same as 563:223).

### **840:203 ISLAMIC SCRIPTURES: QURAN AND HADITH (3)**

Introduction to sacred texts of Islam; emphasis on words and deeds of the Prophet Muhammad, collectively known as the Hadith or Sunnah. The course will explore how revelation bridges the gap between the divine and human by examining Islamic scriptures in their historical, theological, legal, and mystical contexts. *(same as 01:685:233)*

### **840:204 HINDU SCRIPTURES (3)**

Interpretation of basic Hindu scriptures in their historical, literary, and theological contexts to see how they contributed to the development of various traditions and spiritual paths in Hinduism.

### **840:205 BUDDHIST SCRIPTURES (3)**

Interpretation of foundational Buddhist scriptures in their historical, literary, and philosophical contexts to trace the development of Indian Buddhism as well as its process of cultural accommodations in East Asia.

### **840:211 RELIGIONS OF THE EASTERN WORLD (3)**

Religious beliefs, practices, and sacred writings of Hinduism, Buddhism, Confucianism, Taoism, and Shinto.

### **840:212 RELIGIONS OF THE WESTERN WORLD (3)**

Religious beliefs, practices, and sacred writings of Judaism, Christianity, and Islam.

### **840:221 ETHICAL ISSUES, RELIGIOUS RESPONSES (3)**

Jewish and Christian ethical traditions related to contemporary issues in personal and social ethics, such as sexuality, racism, medical ethics.

**840:222 ISSUES IN RELIGIOUS THOUGHT (3)**

Questions faced by religion in the contemporary era; faith and reason, religious experience, role of religion in a scientific society, nature of God.

**840:240 LOVE AS ETHIC AND IDEA (3)**

The Judeo-Christian religious tradition, viewed through the concept of love as moral and theological ideal, from the biblical period to the present.

**840:241 INTRODUCTION TO RABBINIC LITERATURE (3)**

This course traces the historical developments that led to the establishment and eventual dominance of rabbinic Judaism. The first half of the course will examine the historical and literary context of late Second Temple Judaism and the background of rabbinic Judaism, including the apocryphal writings and the Dead Sea Scrolls. The second half will examine how the rabbis responded to these developments and came to a position of authority within the Jewish world. We will read various rabbinic texts closely (especially the Mishnah and the Tosefta). Among the topics discussed: the rabbis and the synagogue, the rabbis and scriptural interpretation, and the social standing of the rabbis. No prior knowledge is required and all readings are in English (credit not given for this course and 01:563:241).

**840:301 ANCIENT NEAR EASTERN RELIGIONS (3)**

Religious patterns in Mesopotamia, Anatolia, Canaan, Israel, and Egypt from texts in translation; their impact on cultural development of the Near East. (*not open to Freshmen*)

**840:302 CULTURAL CONTEXT OF THE OLD TESTAMENT (3)**

Emergence of the Hebrew scriptures from the religious, social, political, and economic milieu of ancient Israel and influence of contiguous cultures on their development. (*prerequisite: Old Testament, 840:201, or permission of instructor*)

**840:303 HEBREW PROPHETS: SOCIAL AND RELIGIOUS THOUGHTS (3)**

Development and diffusion of Israelite prophetic thought from early associations with divination in Near Eastern culture through the Exile and later decline. (*prerequisite: Old Testament, 840:201,202 or permission of instructor; not open to Freshmen; same as 563:325*).

**840:304 POST-EXILIC LITERATURE OF ISRAEL (3)**

Influence of the Babylonian Exile on the religion and writings of late-biblical Israel; development of Jewish life and thought in the Persian and Hellenistic period. (*prerequisite: Old Testament, 840:201, or permission of instructor*)

**840:306 GREEK AND ROMAN RELIGION (3)**

Study of pagan gods and goddesses, cults and practices of the classical Greek world, Roman Republic, and Roman Empire. (*same as 01:190:326*)

**840:307 JESUS (3)**

The career and teaching of Jesus viewed in historical context; development of the Gospel tradition and its effect on later concepts of Christ. (*prerequisite: New Testament, 840:202, or permission of instructor*)

**840:308 PAUL (3)**

The letters of Paul in historical context: his background, conversion, and apostolic mission; the development and influence of his thought on later Christianity. (*prerequisite: 01:840:202 or permission of instructor*)

**840:309 JOHN (3)**

Historical and theological background of the Fourth Gospel and its influence on the thought of early Christianity. (*prerequisite: New Testament, 840:202, or permission of instructor*)

**840:310 JESUS THE JEW (3)**

Explores the historic figure of Jesus within the context of first century Palestinian Judaism. Topics include Jesus and the Law, Jesus and the Temple, the problem of religious authority and types of religious leaders, the Sermon on the Mount, and the "Parting of the Ways." (same as 563:341)

**840:311 JEWISH CHRISTIANITY (3)**

Comparison of elements of early Christian thought and practice with Jewish traditions of second-temple period; sources of hostility and implications for interfaith dialogue.

**840:312 GREEK CHRISTIANITY (3)**

Eastern church tradition from the second through the eighth century; theological controversies and the development of liturgy, monasticism, and mysticism. (*same as 01:685:312*)

**840:313 LATIN CHRISTIANITY (3)**

Western church tradition from the third through the thirteenth century; theological controversies and the development of sacraments; papacy, and religious orders.

**840:314 ORIGINS OF WESTERN MORALITY (3)**

Ways in which early Christian groups used Jewish and Greek moral traditions, reshaping them according to their developing interests. (*Pre or co-requisite: 01:840:212, "Religions of the Western World."*)

**840:315 PROTESTANT REFORMATION (3)**

Reform movements in the Western Christian world from the fourteenth through the eighteenth century; focus on figures who formed Protestant thought, such as Luther, Calvin, Cranmer, Fox, Wesley.

**840:317 CATHOLICISM AND THE MODERN WORLD (3)**

Roman Catholicism, from the French Revolution to the present; thinkers such as Lammenais, Newman, and Gilson; topics such as liturgy, political rights, theological pluralism.

**840:318 CONTEMPORARY CATHOLIC THEOLOGY (3)**

Selected themes in the thought of twentieth-century Roman Catholic figures, such as Rahner, Schillebeeckx, Kung.

**840:319 RELIGION IN AMERICAN HISTORY (3)**

Colonial patterns of established churches, revivalism, deism, and separation of church and state; denominational growth and immigration; effects of urban development, evolutionary thought, and social reform.

**840:320 RELIGION AND NATIVE AMERICANS (3)**

Beliefs and practices in aboriginal North American cultures before European exploration; subsequent patterns of conflict, acculturation, and survival.

**840:321 YOGA: ITS HISTORY AND PHILOSOPHY (3)**

While Yoga conjures up images of bodily postures and stretches in popular western culture, this aspect of yoga is only the third and preliminary step of the eight steps outlined in the Yoga Sutras, the classical ancient Indian treatise on the practice of Yoga. This course will have three components. The first will consist of a close reading of the original Yoga Sutras of Patanjali, with particular attention paid to the pre-modern commentaries of the text, thus exposing students to the traditional understanding of the practice of classical Yoga and its goals. The second component of the course will consist of an analysis of the history of Yoga in India, considering its variegated expressions in some of the classical traditions of the subcontinent. The third component will be a consideration of Yoga's transplantation to the West. Additionally, Students will have the optional opportunity of attending a Yoga class on campus.

**840:322 HINDUISM (3)**

Historical development of religious beliefs and practices in the culture of India; syncretism, mysticism, devotion, and personal disciplines. (*same as 01:925:322*).

**840:323 BUDDHISM (3)**

Rise of Buddhist theory and practice in the context of Indian culture; encounters with indigenous religions of East and Southeast Asia; development of Theravada, Mahayana, and Vajrayana (*01:925:323*).

**840:324 CHINESE RELIGIONS (3)**

Religious concepts and classic texts of Confucianism and Taoism; relation of religion to society and self in China, including role models and paradigms for self-transformation; alchemy and meditation.

**840:325 PROPHET MUHAMMAD (3)**

Muhammad's prophetic career in historical context; mystical and devotional tradition centering on him in Sunni and Shii Islam; sociopolitical reform movements based on prophetic model. (*same as 01:685:325*)

**840:326 ISLAM (3)**

Muhammad and the development of Muslim beliefs and practices; major movements and their effects on historical and current events. (*same as 01:685:326 and 01:925:326*).

**840:327 ENCOUNTER OF RELIGIONS (3)**

Religions in a pluralistic world; concepts of God, man, spirit, freedom as understood in East and West. Interreligious dialogue, religious synthesis, and universalism.

**840:328 SHI'I ISLAM (3)**

This course will cover the history, doctrines, rituals, theosophy and structure of authority of the major schools of Shi'i Islam, with a focus on the Twelver Imami tradition from its beginnings until the present day.

**840:329 MEDIEVAL ARABIC RELIGIOUS TEXTS (3)**

Reading and close analysis of selected medieval religious texts, including Qur'an, Quaranic exegesis, hadith, fiqh, and philosophical treatises exploring relationships between reason and revelation. (*same as: 01:685:329*)

**840:330 RELIGION IN LATIN AMERICA (3)**

Exploration of the religious complexity of Latin America, including Christianity, indigenous and syncretic practices and traditions. (*same as 01:590:330*)

**840:331 MYTH AND RITUAL (3)**

Role of myth and patterns of ritual in primitive and ancient religious societies and their survival in contemporary cultures.

**840:332 AFRICAN RELIGIONS (3)**

Historical examination of the multi-faceted worlds of African religions in their beliefs and practices; contributions to contemporary African popular culture and the role religion played in political life.

**840:333 CARIBBEAN RELIGIONS**

Examination of the history and role of the diverse religious components of the Caribbean basin from Indigenous practices to Catholicism, Protestantism, Judaism and the emergence and development of African belief systems and practices such as Vodou, Santeria and Rastafarianism from the 18<sup>th</sup> century to the present. (*same as 01:836:333*)

**840:334 HEALING: SACRED AND SECULAR (3)**

Examination of healing as a religious process in various cultures; discussion of transition from sacred healing to secular medicine and psychotherapy in the West.

**840:335 BUDDHIST MEDITATION TRADITIONS (3)**

An introduction to Buddhism by exploring meditative techniques/practices for attaining enlightenment. Emphasis on Zen (Ch'an) meditation and roles played by Koan and Zazen in this process of transformation.

**840:336 CHRISTIAN MYSTICISM (3)**

Phenomenological analysis of classic descriptions of mystical experience; evolution of relevant motifs through Christian traditions.

**840:337 TIBETAN RELIGIONS (3)**

Historical development of Tibetan religious beliefs and practices, with a focus on the four main Buddhist schools but also the Bön tradition and Muslim populations. Other topics include religion and politics, literature, pilgrimage and ritual, monasticism, gender, art and iconography, and global context.

**840:338 RELIGIOUS THEMES IN EAST ASIAN LITERATURE (3)**

Religious ideas and attitudes as expressed in Chinese, Korean, and Japanese literature.

**840:339 RELIGIOUS THEMES IN WESTERN LITERATURE (3)**

Religious ideas and attitudes as expressed in works of influential European and American writers.

**840:340 THE DEAD SEA SCROLLS (3)**

Introduction to the history and scholarship surrounding the Dead Sea Scrolls. (same as 563:340)

**840:341 RELIGION AND PSYCHOLOGY (3)**

Psychological inquiry into the role of religion in the life history of the individual and his or her relation to the transcendent.

**840:342 RELIGIOUS EXPERIENCE AND CONTEMPORARY CULTURE (3)**

Religion and modern consciousness as investigated by the social sciences; topics such as the function of religion, secularism, and modernity.

**840:343 RELIGION AND POLITICS (3)**

Function of religion in initiating social and political changes by envisioning the future, formulating utopian blueprints, and providing transcendent norms for social criticism. (*not open to Freshmen*)

**840:344 RELIGION AND TECHNOLOGICAL SOCIETY (3)**

Issues raised by technology; ecology, bioethics, behavioral regulation, and human values vis-a-vis computers; discussions concerning creation versus evolution, freedom and determinism, and other topics.

**840:345 HINDU GURUS IN THE WEST (3)**

Lives and teachings of Vivekananda, Aurobindo, Sivananda, Yogananda, Rajneesh and others. Classical texts and problems of innovation and preservation. Sociological and psychological issues of transplanting the guru-disciple relationship to Western soil.

**840:346 SEXUALITY IN THE WESTERN RELIGIOUS TRADITIONS (3)**

Central ideas and problems in the main line of Catholic, Protestant, and Jewish normative traditions on sexuality. Topics treated include sexuality and human nature, sexual identity, sex roles, marriage, family and related issues. (*prerequisite: one course in Western religious tradition*)

**840:347 WAR, PEACE, AND VIOLENCE IN WESTERN RELIGIOUS THOUGHT (3)**

Ideas of just war, holy war, and pacifism in Judaism, Christianity, and Islam; their relation to contemporary issues of war and peace. (*prerequisite: one course in Western religious tradition*)

**840:348 ETHICAL PROBLEMS IN MEDICINE (3)**

Religious perspective on medical ethics; issues such as health care, human experimentation, genetic screening, birth defects, and “ordinary” versus “extraordinary” therapies.

**840:349 ETHICAL ISSUES IN BUSINESS (3)**

Case studies in business illustrating method and themes from Jewish and Christian ethics, such as honesty, fair pricing and wages, equal opportunity, social and corporate responsibility.

**840:350 WOMEN IN EASTERN RELIGION (3)**

Images and roles of women in major Asian religions: Hinduism, Buddhism, Confucianism, and Taoism. Women’s autobiographical accounts of religious experiences; attitudes toward women expressed in these religious institutions; the feminine as a symbol of the divine; representative great goddesses such as Kuan-yin. (*same as 01:988:321*).

**840:351 WOMEN IN WESTERN RELIGIONS (3)**

Images and roles of women in Judaism, Christianity and Islam; attitudes toward women expressed in these religious institutions; religious experiences of women mystics and religious practices favored by women. (*same as 01:988:349*)

**840:352 RELIGION AND SCIENCE (3)**

Theories of religious and scientific knowledge, cosmology and astronomy, life and creation.

**840:354 RELIGIOUS EXISTENTIALISM (3)**

God, man, and religious knowledge in existentialists such as Kierkegaard, Nietzsche, Feuerback, Berdyaev, Barth, Marcel, Bultmann, and Tillich.

**840:355 CONTEMPORARY RELIGIOUS THINKERS (3)**

Evaluation of important Western religious thinkers and trends of the twentieth century.

**840:356 SUFISM: MYSTICAL ISLAM (3)**

Based essentially on primary sources. Examines both Islamic mystical theory and practice; paying particular attention to a range of core Sufi doctrines. (*same as 01:685:356*)

**840:357 KRISHNA (3)**

Examination of the various faces and theologies of Krishna, one of the most important Hindu deities. Depiction in the Mahabharata, Bhagavad Gita, and Bhagavata Purana with reference to rasa theory, a medieval taxonomy of various moods in which the devotee approaches God as a lover, child, friend or master.

**840:358 BHAGAVAD GITA (3)**

Analysis of this important Hindu scripture. Study of influential commentaries. Attention to Indian and Western appropriations of the text.

**840:359 AYURVEDA—THE TRADITIONAL HEALING SYSTEM OF ANCIENT INDIA (3)**

Study of Indian medicine through examination and analysis of its history, literature, fundamental concepts, principles and methods using primary source materials as the chief basis for learning. Attention also given to Ayurveda in modern India along with its adoption by the West. (*Prerequisite: 01:840:211, "Religions of the Eastern World." Some knowledge of Hinduism strongly recommended.*)

**840:360 FEMINIST THEOLOGY (3)**

Major feminist contributions to biblical, historical, and systematic theology and ethics; attention to questions of theological method.

**840:366 THE YOGA OF DEVOTION: BHAKTI (3)**

An overview of some of the main forms Hindu devotion, Bhakti, has taken over the centuries. Attention will be paid to the main streams of Bhakti focused on Shiva, Vishnu and the various forms of the Goddess.

**840:367 TAOIST PHILOSOPHY (3)**

This course focuses on two foundational texts of classical Taoism, the *Dao De Jing (Tao Te Ching)* and the *Zhuangzi (Chuang Tzu)*. We will examine the two texts closely, and study their various interpretations, both traditional and contemporary. At the end, we will briefly look into the Taoist influence on the West as well as the Western transformation of Taoism.

**840:368 HINDU PHILOSOPHY (3)**

Upanishads, Patanjali, Bhagavad-Gita; theories of matter, energy, states of consciousness; meditation. Yogas of knowledge, action, devotion. Karma. Ethics. Comparison of Hindu and Western cosmology. (*same as 01:730:368*)

**840:369 BUDDHIST PHILOSOPHY (3)**

Interdependence, impermanence, relativity; suffering; path to liberation; meditation; karma as cosmic justice; death and rebirth. Compassion as central ethical value. Theravada, Mahayana, and Tibetan Buddhism. (*same as 01:730:369*)

**840:374 ISLAMIC PHILOSOPHY (3)**

Basic characteristics and tenets of Islam as religion: the early theological controversies, the major thinkers and mystics; their interaction with the other aspects of Islamic civilization. (*same as 01:685:374 and 01:730:374*)

**840:380 RELIGIOUS HEALING IN THE U.S. (3)**

This course will explore the history of religious healing in the United States, focusing especially on the following questions: How have major social, cultural, economic, and political trends in the United States impacted the way in which religious Americans defined illness and its cure? How have individuals from various religious traditions responded to the ascendancy of the medical establishment and the growing prestige of medical science? How does the practice of modern medicine compare to explicitly religious healing rituals? How have different healing traditions interacted within an American context?

**840:401 SEMINAR IN OLD TESTAMENT LITERATURE (3)**

Role of redactional criticism in determining literary structure, interdependence of primary divisions, and development of basic themes in Hebrew scriptures. (*prerequisite: 840:201, 301, 304, or permission by instructor*)

**840:402 SEMINAR IN NEW TESTAMENT LITERATURE (3)**

Select problems in development of New Testament text, including oral tradition, literary sources, Greek language, and translation. (*prerequisite: New Testament, 840:202, or by permission of instructor*)

**840:403 SEMINAR ON THE VEDANTA SUTRAS (3)**

The Vedanta, or Brahma, Sutras has emerged as the most important of the six schools of Indian philosophy, and, indeed, has almost become synonymous with Hindu philosophy. Written in order to clarify the sometimes abstruse statements of the Upanishads, the oldest philosophical texts in Hinduism, the cryptic nature of the Vedanta Sutras in turn produced a number of distinct streams of commentarial interpretation. This course will attempt an overview of the main schools of Vedantic thought up to the medieval period --

Sankara, Ramanuja, Madhva, Nimbarka, Vallabha and Baladeva. Attention will be paid to some of the prominent points of agreement as well as contestation amongst some of these schools. The course will focus on primary texts. *(Only open to majors in their junior or senior year. Some prior knowledge of Hindu philosophy recommended.)*

**840:404 SEMINAR ON CHRISTIAN MONASTICISM (3)**

History of the evolution and ideals of Christian Monasticism from early Christianity to the 17<sup>th</sup> Century. Interaction between monks and nuns and the rest of society. Emphasis on reading primary sources. *(Only open to majors in their junior or senior year.)*

**840:405 WESTERN ENCOUNTER WITH HINDUISM (3)**

This course will attempt an overview of representations of India on the Western Religious Landscape stemming from the earliest interactions between West and East, the subsequent cultural and intellectual exchanges, the eventual colonialization of the subcontinent, and the post-colonial aftermath. Attention will be especially paid to the Orientalist construction of Hinduism during this period. *(Open to religion majors in their junior or senior year.)*

**840:410 THE EVOLUTION OF CHRISTIAN ORTHODOXY 300-787 CE (3)**

In the 4th through 8th centuries of the Common Era Christianity adjusted to being the official religion of the Roman state. As it did so, it deepened and narrowed its theological definitions of what was right belief (orthodoxy) and what was wrong belief (heresy). This course covers the history, theology, and social context of the formation of Christian orthodoxy from the First Council of Nicea (325 CE) to the Second Council of Nicea (787 CE).

**840:411 HISTORICAL STUDIES IN EASTERN RELIGION (3)**

Central issues in the theory and practice of Eastern religious tradition presented in select sources from various periods; questions of method and interpretation. *(prerequisite: Religions of the Eastern World, 840:211, or by permission of instructor)*

**840:412 HISTORICAL STUDIES IN WESTERN RELIGION (3)**

Central issues in the theory and practice of Western religious tradition presented in select sources from various periods; questions of method and interpretation. *(prerequisite: Religions of the Western World, 840:212, or by permission of instructor)*

**840:420 SEMINAR IN RELIGION AND PSYCHOLOGY (3)**

Advanced topics in religion and psychology. *(prerequisites: at least one course in religion and one course in psychology or by permission of instructor; only open to Juniors & Seniors)*

**840:421 SEMINAR IN RELIGION AND SOCIETY (3)**

Interaction of religion and society in the thought of selected theologians, ethicists, and sociologists of religion. *(prerequisite: one of the following: 840:101, 102, 221, 222 or permission of instructor)*

**840:422 SEMINAR IN THEOLOGY (3)**

Contributions of selected European and American theologians, past or present; attention to theological method. *(prerequisite: one of the following: 840:101, 102, 212, 222 or by permission of instructor; only open to Juniors & Seniors)*

**840:423 SEMINAR ON BUDDHISM (3)**

This course builds on the basic knowledge of Buddhism and looks into the psychological aspect of Buddhism. There are two primary objectives in this course: to be familiar with the psychological implications of central Buddhist teachings – dependent origination, not-self/no-self, and emptiness – as they are discussed within key Indian Buddhist texts and to examine critically modern scholars' attempt to interpret and/or appropriate them

via modern psychology, especially psychoanalysis. (*Prerequisite: 840:323 or 840:211 or permission of instructor. Open to majors in their junior or senior year.*)

**840:424 SEMINAR IN RELIGION AND SCIENCE (3)**

Contemporary topics in the relationship between science and religion. Potential topics include evolution; cosmology and creation; mind, brain and consciousness; religious and scientific methods. Topics change from year to year. (*prerequisite: one course in religion or permission of instructor; only open to Juniors & Seniors*)

**840:426 SEMINAR IN THE STUDY OF RELIGION (3)**

Selected topics in the study of religion which will vary from semester to semester. Topics will include: religion and violence, fundamentalisms, the self in world religions, uses of scriptures, religious experiences, and others. (*Only open to majors in their junior or senior year.*)

**840:427 SEMINAR IN THE STUDY OF RELIGION (3)**

Selected topics in the study of religion which will vary from semester to semester. Topics will include: religion and violence, fundamentalisms, the self in world religions, uses of scriptures, religious experiences, and others. (*Only open to majors in their junior or senior year.*)

**840:456 SEMINAR ON RUMI (3)**

On the basis of primary sources in English translation, this seminar will focus on Rumi's didactic writings (poetry and prose), in order to identify his distinctive teachings and their place in the context of the Sufi tradition and Persian mystical literature. (*Only open to majors in their junior or senior year. Prerequisites: 840:326 or 840:356.*)

**840:481 SEMINAR ON BUDDHIST RELIGION AND ART OF CHINA (3)**

Focus on evolution of the Buddha image in the scriptures and art of China. (*prerequisite: 01:840:323 or 01:082:323*) (*same as: 01:082:481*).

**840:482 SEMINAR IN ISLAMIC ETHICS (3)**

Course shall focus on describing and evaluating reasons Muslims give for judgments they make about right and wrong on good and evil, as they relate to human attitudes and beliefs. Will pay attention to modern Islamic ethical writings, will include with contemporary issues such as Islam and human rights, relativism, universalism, and inter-faith dialogue. (*same as 01:685:482*)

**840:393,394 TOPICS IN THE STUDY OF RELIGION**

Selected themes in the study of Religion. Topics announced when course offered.

**840:395,396 RESEARCH IN RELIGION (3, 3)**

Directed study resulting in a major paper.

**840:495,496 RESEARCH IN RELIGION (3, 3)**

Directed study resulting in a major paper. (*prerequisite: previous coursework in field and permission of department*)

**840:497,498 HONORS IN RELIGION (3, 3 or 6, 6)**

(*both terms must be completed to receive credit*)

**DEPARTMENT OF RELIGION**  
**DEPARTMENT CHAIRPERSON:**  
**DR. TAO JIANG**

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