

**DEPARTMENT OF RELIGION COURSE OFFERINGS
FALL 2012**

840:101	INTRODUCTION TO RELIGION: SOCIAL PATTERNS (3) Varied origins of religion and motifs in its development in different cultures. <i>(only open to first-year students and Sophomores)</i> 01 MTh3, DC
840:112	DEATH AND AFTERLIFE (3) Various religious concepts of death, resurrection, reincarnation, and other forms of afterlife; their relevance to this-worldly life 01 TF1, LC
840:201	OLD TESTAMENT (3) Interpretation of basic Hebrew scriptures in translation; history of religious themes such as sin, covenant, and prophecy in ancient Israel. (Same as 01:563:220:01/02/03). 01 MTh1, DC 02 MTh3, DC 03 TF1, DC
840:202	NEW TESTAMENT (3) Interpretation of basic Christian scriptures in translation; influence of Jesus and Paul on the early Christian community. (Same as 01:563:223:01/02/03.) 01 TTh6, DC 02 MTh2, DC
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 01 TTh6, DC
840:211	RELIGIONS OF THE EASTERN WORLD (3) Religious beliefs, practices, and sacred writings of Hinduism, Buddhism, Confucianism, Taoism, and Shinto. 01 M3/Th2, DC 02 M4/Th2, DC 03 T3/Th2, DC 04 T1/Th2, DC
840:212	RELIGIONS OF THE WESTERN WORLD (3) Religious beliefs, practices, and sacred writings of Judaism, Christianity, and Islam. 01 TF2, DC 02 MW4, DC 03 TTh5, DC 04 TF2, DC
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. <i>(not open to Freshmen). Cross listed with 01:563:322:01.</i> 01 TF3, DC

840:307	JESUS (ONLINE COURSE) (3) The career and teaching of Jesus viewed in historical context; development of the Gospel tradition and its effect on later concepts of Christ. (<i>prerequisite: New Testament, 840:202, or permission of instructor</i>) Section: 90 Instructor: Lynne Darden Chat Session Schedule to be Announced
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. 01 MTh3, LC
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 TTh4, CAC
840:333	CARIBBEAN RELIGIONS (3) 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 th century to the present. 01 TTh7, DC
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. 01 TTh5, DC
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) 02 MW5, DC
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 01:685:326:01/02.) 01 M 5/6, DC 02 MTh1, CAC
840:327	ENCOUNTER OF RELIGIONS (3) (CO- TAUGHT: PROF. TAO JIANG, RELIGION, AND PROF. DEAN ZIMMERMAN, PHILOS.) Religions in a pluralistic world; concepts of God, man, spirit, freedom as understood in East and West. Interreligious dialogue, religious synthesis, and universalism. 01 MTh1, DC

840:346	<p>SEXUALITY IN THE WESTERN RELIGIOUS TRADITION (3)</p> <p>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. <i>(prerequisite: one course in Western religious tradition)</i></p> <p>01 TTh6, CAC</p>
840:347	<p>WAR, PEACE, AND VIOLENCE IN WESTERN RELIGIOUS THOUGHT (3)</p> <p>Ideas of just war, holy war, and pacifism in Judaism, Christianity, and Islam; their relation to contemporary issues of war and peace. <i>(prerequisite: one course in Western religious tradition)</i></p> <p>01 TTh4, CAC</p>
840:380	<p>RELIGIOUS HEALING IN THE U.S. (3)</p> <p>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?</p> <p>01 MTh3, LC</p>
840:393	<p>TOPICS IN THE STUDY OF RELIGION: ALTERNATIVE ISLAMISMS (3)</p> <p>Islam is commonly viewed as a monolith to such an extent that a recent reality program about Muslims in Michigan drew criticism for showing them in a new light – the critics could not believe that Muslims exist who do not conform to their worst stereotypes! This course is designed to highlight the diversity of religious thought among Muslims that is so often overlooked, whether through ignorance or religious bias, and its dynamic development from Islam's formative period until the present day. It aims to achieve this by focusing on approaches to Islam that compete with the "official" Islam of the religious scholars. To this end, the course treats in roughly chronological order the following major schools which offer an alternative vision of Islam: early Twelver Shi'is, Ismailis, Alawis, Mu'tazilites, Neo-Platonic philosophers, Sufis, qalandars, Wahhabis, Salafis, the Ahmadiyya, the Nation of Islam, and Progressive Muslims.</p> <p>01 W 4/5, DC</p>

840:394	<p>TOPICS IN THE STUDY OF RELIGION: RABBINIC LITERATURE (3)</p> <p>The goal of this class is to present rabbinic midrash in dialogue with contemporary interpretive theory. This will involve two main foci: rabbinic legal interpretation (midrash halakhah) read in the context of legal theory, particularly constitutional law and statutory interpretation, and rabbinic narrative interpretation (midrash aggadah) in the context of some seminal literary approaches of recent decades (structuralism, Foucault, Bakhtin). The course does not assume (but welcomes) prior knowledge in either rabbinic literature or the relevant theoretical frameworks. (Same as 01:563:315:01).</p> <p>01MW6, CAC</p> <p>TOPICS IN THE STUDY OF RELIGION: HINDU GODDESSES (3)</p> <p>The Hindu religious tradition is populated by some 330 million divine beings. Central among these is the Great Mother Goddess, who manifests herself through a myriad of goddesses. This course introduces the most important of these Hindu goddesses, including both popular pan-Hindu female divinities and local or regional goddesses, and their mythical narratives, associated powers, iconography, and rituals of worship. It also aims to present some of the methodological approaches scholars employ in the interpretation of goddess worship in South Asia and abroad. Materials are drawn from textual, historical sources as well as contemporary ethnographic research, and seek to include representative figures from different regions throughout India and the Himalayan region. Readings and class discussions are supplemented by films to further bring to life the vividness of these Hindu goddess traditions.</p> <p>02 T/TH4, DC</p>
840:405	<p>SEMINAR: WESTERN ENCOUNTER WITH HINDUISM (3)</p> <p>This course will attempt an overview of representation 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. (<i>Prerequisites: 01:840:211, "Religions of the Eastern World AND 01:840:212, "Religions of the Western World."</i>)</p> <p>01 T 2/3, DC</p>
840:426	<p>SEMINAR IN THE STUDY OF RELIGION: ORIGINS OF WESTERN MORALITY (3)</p> <p>The course treats the ways that early Christian groups appropriated Jewish and Greek moral traditions and reshaped them according to their developing preoccupations. These preoccupations came to shape the moral language, laws, politics, social codes and sociality of Christian Europe and America. The course will pay particular attention to the roles of Hellenistic philosophy, the Greek translation of the Hebrew Bible, the letters of Paul, the teachings attributed to Jesus in writings from the end of the first century C. E., and the development of ascetic practices and ideology. Issues of importance to the course include the variety of ancient options available for thinking about ethical psychology, the concept of porneia (harlotry) and the attack on traditional Mediterranean religion, the family/household and opposition to it, wealth/poverty, slavery, sexual ethics and gender norms. (Open to Religion Majors in their Junior/Senior year.)</p> <p>01 TTh4, DC</p>