

# Department of Religion

## Handbook for Majors and Minors

**Fall 2017 / Spring 2018**



Department of Religion  
School of Arts and Sciences  
Rutgers, The State University of New Jersey  
70 Lipman Drive  
New Brunswick, NJ 08901-8525

848-932-9641  
<http://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://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.

<b>Tia Kolbaba</b>	<b>Emma J. Wasserman</b>	<b>Joseph W. Williams</b>	<b>Susan A. Rosario</b>
Dept. Chair	Undergraduate Director	Graduate Director	AA and Webmaster
Loree 140, DC	Loree 106, DC	Loree 114, DC	Loree 140, DC
848-932-9638/9641 phone	848-932-6834	848-932-6846	848-932-9641
732-932-1271 fax	732-932-1271 fax	732-932-1271 fax	732-932-1271 fax
<a href="mailto:kolbaba@rci.rutgers.edu">kolbaba@rci.rutgers.edu</a>	<a href="mailto:wasserm@rci.rutgers.edu">wasserm@rci.rutgers.edu</a>	<a href="mailto:jwillia@rci.rutgers.edu">jwillia@rci.rutgers.edu</a>	<a href="mailto:srosa@rci.rutgers.edu">srosa@rci.rutgers.edu</a>

## MISSION OF THE DEPARTMENT

Historically, 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 South Asian Studies, Africana Studies, and Middle Eastern Studies.

The Religion Department at Rutgers University provides a rich setting for the secular academic study of religion. The primary mission of the department is to foster the development of critical-thinking skills through the use of historical, philosophical and social-scientific methodologies. We also take into account the tremendous diversity of cultures found in the state of New Jersey and strive to deepen understanding of that diversity. 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 the director of undergraduate education and faculty advisors before declaring their major.

Students are encouraged to seek out full-time faculty who are teaching courses of particular interest to them and who can advise them about their course of study. In many cases, students may have an unofficial faculty advisor who works together with the director of undergraduate education to oversee their progress in the program.

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

## MAJOR REQUIREMENTS

There are no prerequisites to declare a major in religion. Students graduating with a major in religion are required to have taken a minimum of twelve courses (36 credits) in the department, of which at least seven (21 credits) must have been 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, 01:840:212 and a seminar must be taken by all majors. A minimum grade of C is required for every course that counts towards 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, determined on a case-by-case basis) 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. ***Students must provide the full course syllabus for transfer credit consideration. A catalog course description will not suffice.***

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 level or higher. All minors must take 01:840:211 and 01:840:212. A minimum grade of C is required for every course that counts towards 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, determined on a case-by-case basis) 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. ***Students must provide the full course syllabus for transfer credit consideration. A catalog course description will not suffice.*** 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, "Religion in Asia," 840:212, "Religions of the Western World" and a 400-level seminar.

### **Is there a minimum grade requirement for my major/minor courses?**

Yes. A minimum grade of C is required for every course that counts toward the major or minor.

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

Bring your transcript, course syllabus, and Transfer Evaluation Form to the Department of Religion Office, room 140 for review.

### **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.

### **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.

#### **THE 4+1 PROGRAM FOR THE MASTER'S DEGREE IN RELIGION**

The Department of Religion offers a Master's Degree program. The program focuses on three complementary areas: Religions in America, Religion and Conflict, and Contemplative Studies.

**Of special interest to undergraduate Religion students is the opportunity to complete this Master's degree with only one year of additional coursework after completing the**

**B.A.** This **4+1** program requires careful planning, but has the enormous benefit of enabling a student to earn a B.A. AND an M.A. in only 5 years. Interested students should contact both the Undergraduate and the Graduate Adviser as soon as possible.

#### **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**

### **Debra Scoggins Ballentine**

Ph.D. Brown University (2012). Assistant Professor. Hebrew Bible, Ancient Israelite History and Religion, Ancient West Asian Literature, Hebrew and Northwest Semitic Languages, Second Temple Judaism, Myth-making in the Ancient World.

### **Edwin F. Bryant**

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

### **Diane Fruchtman**

Ph.D., Indiana University, Bloomington (2014), Assistant Professor. Late Antique and Medieval Christianity in western Europe. Late Antique, medieval, and modern ideas about martyrdom. Christian thought in Late Antiquity and the Middle Ages.

### **Tao Jiang**

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

### **Tia M. Kolbaba (Chair)**

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.

### **D. Christian Lammerts**

Ph.D., Cornell University (2010). Assistant Professor. Asian Religions, Literary, Social, and Intellectual Histories of Buddhism in Southeast Asia; Pali and Vernacular Buddhist Literature in Southeast Asia; Southeast Asian religions; Buddhist Legal Cultures; Manuscript Studies; Religion and Law.

### **Jawid Mojaddedi**

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

### **Joseph W. Williams**

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

### **Emma J. Wasserman**

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

### **Instructors:**

#### **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.

#### **Hilit Surowitz Israel**

Ph.D. Univ. of Florida, (2012). Religion in the Americas, Caribbean Religions, Sephardic Jewish History, Atlantic History, Diaspora Theory.

### **Part-Time Lecturers**

**Kathleen G. Bishop**-Ph.D. Drew University (2002), Psychology and Religion

**Matthew Ketchum**-Ph.D. Candidate, Drew University. New Testament, Early Christianity.

**Thomas J. Myladil**-Ph.D. Fordham University (1994). Hinduism, Catholic Thought.

**James D. Pavlin**-Ph.D. New York University (1998). Islamic Studies.

**Paul H. Sherbow**-B.A. Columbia University (1991). Middle Eastern Studies



**Career Services**  
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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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## 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

***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 Ancient Judaism*** (840:242)

Cross listed with *Introduction to Ancient Judaism* (563:222), Jewish Studies Department.

***Introduction to the Bible I: Torah and Prose*** (840:201)

Cross listed with *Introduction to the Bible: Torah and Prose* (563:220), Jewish Studies Department.

***Introduction to the Bible II: Prophets and Poetry*** (840:206)

Cross listed with *Introduction to the Bible II: Prophets and Poetry* (563:206) Jewish Studies Department.

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

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

***Islam*** (840:226)

Cross listed with *Islam* (685:226), 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

***Jewish Mysticism and Kabbalah*** (840:250)

Cross listed with *Jewish Mysticism and Kabbalah* (563:250), 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

**Postmodern Approaches to Sacred Literature** (840:362)

Cross listed with *Postmodern Approaches to Sacred Literature* (359:362) English Department and (195:318) Classics 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 Religions** (840:350)

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

**Women in the Bible** (840:361)

Cross listed with *Women in the Bible* (563:322), Jewish Studies Department and (988:314) Women's and Gender Studies Department

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

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

## Department of Religion Courses that Fulfill Core Curriculum Requirements

840:101	Gods, Myths, and Religions in a Secular Age. 21C, AH.
840:105	Religion and Current Events. 21C, AH.
840:112	Death and Afterlife. AH.
840:201	Introduction to the Bible I: Torah and Prose. HST, AH.
840:202	New Testament. HST.
840:206	Introduction to the Bible II: Prophets and Poetry. HST, AH.
840:211	Religion in Asia. HST, AH.
840:212	Religions of the Western World. HST, SCL, AH.
840:222	The Question of God in Modern Culture. HST, AH.
840:226	Islam. HST, AH.
840:305	Apocalypse: Religious Movements and the End of Time. HST, WCR, WCD.
840:311	Christians, the other, and Violence. WCR.
840:314	The Origins of Western Morality. HST, WCR, WCD.
840:316	Evangelicalism in the U.S. HST, WCR, WCD.
840:319	Religion in American History. HST, WCR, WCD.
840:324	Chinese Religions. AH.
840:368	Hindu Philosophy. HST, AH.
840:369	Buddhist Philosophy. HST, AH.
840:370	Buddhism, Society, and Politics in Southeast Asia. HST, WCD, WCR.
840:372	Islamic Mystical Literature. AH, WCR, WCD.
840:380	Religious Healing in the U.S. HST, WCR, WCD.

### KEY:

HST: Historical Analysis

AHp, AHo: Arts and Humanities

SCL: Social Analysis

WCR, WCD: Writing and Communication

21C: 21st Century Challenges

## **COURSE DESCRIPTIONS (Undergraduate)**

### **840:101 GODS, MYTHS, AND RELIGIONS IN A SECULAR AGE (3)**

This course introduces students to the academic study of religion by focusing on four major areas of inquiry: myth; religious authority; purity and sacred space; and ritual practices. We will draw on diverse source material, including Indian, Muslim, Greek, Chinese, and Christian traditions but maintain a focus on the appropriation and re-interpretation of these traditions in the modern, secular west. Sub-topics will include popular notions of “cults,” magic, and illegitimate religion; race, ethnicity, and gender; religious fundamentalism and violence; and debates about religion and science in the 20th and 21st centuries. Another goal will be to familiarize students with major theories of religion, including the work of E. B. Tylor, Sigmund Freud, Karl Marx, Émile Durkheim, Clifford Geertz, and Bruce Lincoln as well as contemporary Cognitive Science research. SAS Core Code: 21C, AH.

### **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*)

### **840:105 RELIGIONS NOW: 21<sup>st</sup> CENTURY CONTROVERSIES (3)**

Seemingly everywhere you look, religion is in the news these days. In the world of politics, religious concerns profoundly impact voters' perspectives on a wide range of issues, including same-sex marriage, climate change, government-sponsored healthcare, etc. And not surprisingly, politicians often tailor their rhetoric (and policy positions) to appeal to particular religious groups and constituencies. Depending on whom you ask, religion also is often held up as *the* key solution to various social ills such as poverty and racial tension. For others, religion is a major part of the problem. Religion likewise factors prominently in various military conflicts around the globe, not to mention long-running debates over the relationship between religion and science, the proper relationship between religion and the state, as well as religion-inspired perspectives on the benefits/pitfalls of capitalism. Over the course of this semester, we will analyze several hot-button topics on the contemporary religious scene. Focusing on trends both here in the United States and around the world, we will ask the following questions: How is religion shaping major trends in the 21<sup>st</sup> century, especially as they relate to issues of social justice and ethics? How is religion changing in response to contemporary events and developments? How can the academic study of religion help us assess and make sense of religion's role in 21<sup>st</sup>-century societies? SAS Core Codes: 21C, AH.

### **840:111 THE HERO'S QUEST: MYTHOLOGY, RELIGION, AND HARRY POTTER (3)**

A comparative study of religion focusing on the common theme of the hero's quest found in the mythologies of major world religions.

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

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

### **840:115 THE BIRTH AND DEATH OF GOD FROM MESOPOTAMIA TO POSTMODERNITY (Online Course) (3)**

### **840:120 JESUS IN THE MOVIES (3)**

This course studies representations of Jesus of Nazareth in canonical Christian texts and in film.

### **840:121 MARTYRDOM: FROM THE MACCABEES TO ISIS (1.5)**

Martyrdom as a historical, literary, and religious phenomenon. Tools that enable students to decipher martyrdom discourse in other contexts--including in interreligious conflicts (medieval and modern) and in American pop culture.

### **840:122 SAINTS, SINNERS, AND SCHOLARS: A HISTORY OF CHRISTIANITY (1.5)**

Christian history, beginning with Jesus and the gospels (canonical and non-canonical), weaving through Late Antiquity, the Middle Ages, the Reformation and the American context before ending with discussions of contemporary issues in Christianity.

**840:201 INTRODUCTION TO THE BIBLE I: TORAH AND PROSE (3)**

This is the first course of a two-semester sequence. The main goal is to introduce students to the literature of the Bible, focusing on the Torah and the historical material in Joshua through Samuel. Emphasis is placed on literary, historical, and theological matters. Special use is made of archaeological discoveries. The Bible is studied against the backdrop of ancient Near Eastern literature, history, religion, mythology, and law. (Credit not given for both this course and 01:563:220.). SAS Core Code: HST, AH.

**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). SAS Core Code: HST.

**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.

**840:206 INTRODUCTION TO THE BIBLE II: PROPHETS AND POETRY (3)**

Second course of two-semester sequence. Introduce students to the literature of the Bible, focusing on the Prophets, historical backdrop of the prophetic message as revealed mainly through the book of Kings, and other relevant poetic material (Psalms, Job, etc.). Emphasis placed on literary, historical, theological matters. Special use made of archaeological discoveries. Bible studied against the backdrop of ancient Near Eastern culture. (Credit not given for both this course and 01:563:206). SAS Core Code: HST, AH.

**840:207 BUDDHIST LITERATURE AND FILM (3)**

An introduction to the diverse histories and cultures of Buddhism through an exploration of Buddhist literature and film

**840:208 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 01:190:211).

**840:211 RELIGION IN ASIA (3)**

Introduction to the history of religions in South, Southeast, and East Asia. SAS Core Code: HST, AHo, AHp.

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

Religious beliefs, practices, and sacred writings of Judaism, Christianity, and Islam. SAS Core Code: HST, SCL, AH

**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 THE QUESTION OF GOD IN MODERN CULTURE (3)**

Questions faced by religion in the contemporary era; faith and reason, religious experience, role of religion in a scientific society, nature of God. SAS Core Code: HST, AH.

**840:226 ISLAM (3)**

Muhammad and the development of Muslim beliefs and practices; major movements and their effects on historical and current events. SAS Core Code: HST, AH.

**840:227 ISLAM IN THE MODERN WORLD (3)**

Survey of Islam from the colonialist period to the present. Examines the ways in which Islamic beliefs, values, and worldviews inform historical, social, and political movements globally. Includes recent phenomena such as the Arab Spring, the role of technology, and contemporary Muslim pop culture.

**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 Rosefta). 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).

**840:242 INTRODUCTION TO ANCIENT JUDAISM (3)**

Historical development of Judaism in ancient times from its origins in c.1200 BCE through the Roman period c.300 CE. Emphasis on the beliefs and practices of ancient Judaism during biblical and postbiblical periods as reflected in the literature of the times (such as the Bible, Dead Sea Scrolls, and Mishna) and in the archaeological record. Credit not given for both this course and 01:563:222.

**840:247 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.

**840:250 JEWISH MYSTICISM AND KABBALAH (3)**

Survey of Jewish mystical traditions from the early rabbinic traditions to the central text of kabbalistic literature, the Zohar, in 13th century Spain. (Credit not given for both this course and 01:563:250.)

**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.

**840:302 THE BIBLE AND ARCHEOLOGY (3)**

Analysis of material evidence, such as archeological remains of monuments and inscriptions, from ancient Israel and Judah, as well as the broader ancient Near East, in order to develop a fuller reconstruction of biblical society and cult.

**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*)

**840:305 APOCALYPSE NOW? RELIGIOUS MOVEMENTS AND THE END OF TIME (3)**

The course compares ancient, Medieval, and contemporary apocalyptic movements. Case studies will include the Jewish apocalyptic movement associated with the Dead Sea Scrolls and Pauline Christianity, Medieval apocalypticism surrounding Joachim of Fiore and the Crusades, and more contemporary movements such as Jonestown and the Left Behind series of Christian thrillers. SAS Core Code: HST, WCR, WCD.

**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.

**840:308 PAUL**

The letters of Paul in historical context: his background, conversion, and apostolic mission; the development and influence of his thought on later Christianity.

**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 CHRISTIANS, THE OTHER, AND VIOLENCE (3)**

History and analysis of Christians as victims and perpetrators of violence, from early Christianity to the early modern period. Includes the study of martyrdom, imperial and medieval Christianity, crusades, and the European Wars of Religion. SAS Core Code: WCR

**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."*) SAS Core Code: HST, WCR, WCD.

**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.

**840:316 EVANGELICALISM IN THE U.S. (3)**

Explores key developments within American evangelicalism over the course of the twentieth century, focusing especially on evangelicals' varied responses to major political, economic, social, and cultural trends in the United States. SAS Core Code: HST, WCR, WCD.

**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. SAS Core Code: HST, WCR, WCD.

**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.

**840:224 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. SAS Core Code: AH.

**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*)

**840:327 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, Quar'anic 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 RELIGION IN E. 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*)

**840:342 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.

**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.

**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.

**840:353 ORIGINS OF HELL IN THE CHRISTIAN WEST (3)**

A history of Western ideas about heaven and hell that surveys texts, artifacts, and works of art from the ancient Mediterranean and Medieval Europe, to the Christian Reformation and early 21<sup>st</sup> century America (prerequisite: 840:212, "Religions of the Western World.")

**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, "Religion in Asia." 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.

**840:361 WOMEN IN THE BIBLE (3)**

Literary readings of biblical stories about women, with special emphasis on their roles, representation, and literary types. All texts in English translation. Credit not given for both this course and 01:563:322 or 01:988:314.

**840:362 POSTMODERN APPROACHES TO SACRED LITERATURE (3)**

Postmodern literary analysis of religious texts drawn from Jewish, Christian and Hindu traditions. Credit not given for this course and 01:359:366 or 01:195:318.

**840:363 WOMEN AND ISLAM (3)**

An examination of women's role in Islam through analysis of the primary Islamic texts: the Qur'an, the Hadith, and Tafsir; and the narratives about the historical figures of the Prophet's wives and female relatives. Relevance of this tradition for Muslim women in the 21st century.

**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*). SAS Core Code: HST, AH.

**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*). SAS Core Code: HST, AH.

**840:370 BUDDHISM, SOCIETY AND POLITICS IN SOUTHEAST ASIA (3)**

An exploration of the histories of Buddhist social and political culture in Southeast Asia from premodernity to the present. SAS Core Code: HST, WCD, WCR.

**840:371 ALTERNATIVE ISLAM (3)**

This course is designed to explore systematically the diversity of religious thought among Muslims that is so often overlooked, and their religion's dynamic development from Islam's formative period until the present day. This course treats in roughly chronological order major schools which offer an alternative vision of Islam such as: Sufis, Twelver Shi'is, Ismailis, Alawites, Alevi, Wahhabis, Salfis, the Ahmadiyya, the Nation of Islam, and Progressive Muslims.

**840:372 ISLAMIC MYSTICAL LITERATURE (3)**

Examines literary output of mystics in the Islamic world. Focus on mystical teachings; attention also paid to poetry, biography and the modern novel, all in English translation. SAS Core Code: AH, WCR, WCD.

**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? SAS Core Code: HST, WCR, WCD.

**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 SEMINAR HISTORY EASTERN RELIGIONS (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: Religion in Asia, 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.*)

**840:430 SEMINAR ON RELIGIOUS FUNDAMENTALISMS AND MODERNISMS IN THE U.S. (3)**

Assesses scholarly definitions of religious fundamentalisms and modernisms in the U.S. Examines the evolution of these traditions as they responded to specific historical trends related to politics, science, technology, gender relations, the economy, and immigration.

**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.*)

**840:457 SEMINAR IN ISLAMIC SPIRITUALITY (3)**

Investigates the historical development of Islamic mystical traditions and the most influential theories of mysticism, and the poetry exemplifying it, in relation to Islamic theological dogmas. No knowledge of foreign languages is required. be encouraged to apply these for their own research paper.

**840:458 SEMINAR ON ISLAMIC THOUGHT (3)**

Examines critically the development of Islamic intellectual traditions, from the first writings of the scholastic theological disciplines of theology and jurisprudence to contemporary reformist discourses.

**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*)

**COURSE DESCRIPTIONS and DISTRIBUTIONS (Graduate)****840:501. THEORY AND METHOD IN THE STUDY OF RELIGION (3)**

Engage the more prominent theories that have emerged since the Enlightenment that have attempted to explain religious phenomenon. These include models rooted in social, psychological, economic, political, orientalist, structuralist, and post-modern explanatory paradigms. The course will also engage in methodological central to the field of Religious Studies stemming from these approaches.

- DOES NOT FULFILL DISTRIBUTION

**840:505. APOCALYPTICISM: RELIGIOUS MOVEMENTS AND THE END OF TIME (3)**

Ancient, medieval, and contemporary apocalyptic literature and movements with particular attention to theories of apocalypticism and millenarian movements.

- JUDAIC AND CHRISTIAN STUDIES; RELIGION AND CONFLICT

**840:506. WESTERN ENCOUNTER WITH HINDUISM (3)**

This course will consider the encounter with and reaction to various forms of Hinduism that have filtered to the West, from the earliest references in Greek sources to the late colonial period.

- HINDUISM; CONTEMPLATIVE STUDIES

**840:515. CHRISTIANS "THE OTHER" AND VIOLENCE IN HISTORICAL CONTEXT (3)**

The ways that Christians have described and rejected the "other" (Jews, heretics, Muslims, "secular humanists"), emphasizing historical continuities and differences from the earliest Christian texts through the Protestant Reformation.

- JUDAIC AND CHRISTIAN STUDIES; RELIGION AND CONFLICT

**840:516. U.S. EVANGELICALISM IN A GLOBAL AGE (3)**

Examines history of U.S. evangelicalism in the twentieth and twenty-first centuries, focusing on the impact of transnationalism and other globalizing trends, and on adherents' influence around the world.

- TBD

**840:521. YOGA: FROM VEDIC ORIGINIS TO WESTERN TRANSPLANTATION (3)**

This course will undertake a close reading of Yoga as presented in the traditional Hindu sourcebook on the subject, the 3<sup>rd</sup> century Yoga Sutras, where it is defined as the stilling of all states of mind (meditative practices), along with the primary commentaries that have elaborated on the source text over the centuries prior to the colonial period. It will additionally trace the development of representations of Yoga from these pre-modern expressions, through its appropriation and reconfiguring by Hindu nationalists, and into its modern Western transplanted form as primarily postural exercise.

- HINDUISM; CONTEMPLATIVE STUDIES

**840:527. RELIGIOUS PLURALISM IN AMERICA (3)**

Religious pluralism in North America and especially the United States, focusing on interpretive paradigms and methodologies employed by scholars assessing the role of pluralism throughout American religious history.

- RELIGIONS IN AMERICA

**840:549. SANCTIFYING VIOLENCE AND BIBLICAL TRADITIONS (3)**

The relationship between biblical traditions and sanctifying violence, through critical analysis of how violent acts may be justified by appeal to notions of the divine. Instances of ritual violence and sanctified combat from ancient Mesopotamian literature, iconography, and the Bible, as well as the use of biblical "scripture" to frame violence within early Jewish and Christian traditions. Current comparative and theoretical discussions of religious violence.

- JUDAIC AND CHRISTIAN STUDIES; RELIGION AND CONFLICT

**840:556. ISLAMIC SPIRITUALITY (3)**

The historical development of the mystical traditions, with a particular interest in their relationship to the dominant forms of scholastic Islam over the centuries. The most influential theories of mysticism in relation to Islamic theological dogmas, on the basis of English translations of Arabic and Persian primary sources. The diversity of Sufisms as well as the spiritual traditions outside of Sufism among Shi'i Muslims.

- ISLAM; CONTEMPLATIVE STUDIES

**840:557. KRISHNA(3)**

This course will examine how the figure of Krishna is embedded in the Hindu tradition through a wide range of sources spanning varied regional and cultural contexts over two millennia.

- HINDUISM; CONTEMPLATIVE STUDIES

**840:558. BHAGAVAD GITA (3)**

This course will study the Bhagavad Gita in its entirety along with its primary traditional interpreters. Readings will discuss the Gita's reception in the Western world, and its adoption by prominent modern Hindu spokespersons.

- HINDUISM; CONTEMPLATIVE STUDIES

**840:569. BUDDHIST PHILOSOPHY (3)**

Major philosophical schools of Buddhism, especially Mahayana Buddhism, including Madhyamaka, Yogacara, and Chan/Zen. Focus on core concepts and their developments: Dependent Origination, Impermanence, Emptiness, No-Self, Karma, and Buddha Nature.

- BUDDHIST STUDIES; CONTEMPLATIVE STUDIES

**840:570. BUDDHISM, SOCIETY, AND POLITICS IN SOUTHEAST ASIA (3)**

This course examines the rich histories of Buddhist social and political culture in Southeast Asia. It begins with an exploration of premodern Buddhist social and political theory, literature, and practice, and then assesses their transformations and implications in colonial and postcolonial contexts. Particular thematic foci include law, gender, class, the state, the family, monastic institutions, colonialism, and economic life. The course aims to consider the degree to which Buddhism played, and continues to play, a central role in the construction of norms and habits of the sociopolitical domain. We read closely interdisciplinary secondary scholarship to position our inquiries within current academic debates in Buddhist and Southeast Asian Studies. Selected primary sources are drawn from Buddhist literary, historical, and legal texts; inscriptions and archaeology; ethnography; and art history.

- BUDDHIST STUDIES

**840:574. ISLAMIC THOUGHT. (3)**

Examines critically the development of Islamic intellectual traditions, from the first writings of the scholastic theological disciplines of theology and jurisprudence to contemporary reformist discourses.

- ISLAM

**840:580. RELIGIOUS HEALING IN THE U.S. (3)**

Examines the history of religious healing in the United States, including the evolving relationship between religious healing and biomedicine. Also introduces various theoretical approaches to the study of religious healing.

- RELIGIONS IN AMERICA

**840:593 TOPICS IN THE STUDY OF RELIGION (3)**

**840:594. TOPICS IN THE STUDY OF RELIGION**

For distribution of specific Topics courses, consult the Director of the Graduate Program.

**840:595. INDEPENDENT STUDY(3)**

**840:596. INDEPENDENT STUDY (3)**

For distribution of specific Independent Studies courses, consult the Director of the Graduate Program.

**840:701. RESEARCH IN RELIGION (BA)**

**840:702. RESEARCH IN RELIGION (BA)**

These two units must be taken in combination for the 6-credit M.A. thesis option. The thesis does not qualify for any distributions, which must be fulfilled by taught courses (other than the mandatory *Theory and Method*, 840:501).

**840:703. CAPSTONE PROJECT IN RELIGION (3)**

The Capstone Project, which should not be shorter than 30 pages, must engage some aspect of the material from the Theory and Methods course and apply it to the area or field that interests the student the most, such as a given religious tradition or phenomenon.

For distribution of specific Capstone Project, consult the Director of the Graduate Program.

**DEPARTMENT OF RELIGION  
DEPARTMENT CHAIRPERSON:  
DR. TIA KOLBABA**

**848-932-9638/9641 phone  
732-932-1271 fax**

Debra Scoggins Ballentine.....	dsb169@rci.rutgers.edu.....	Loree 132	848-932-6862
Kathleen G. Bishop .....	kathbish@rci.rutgers.edu .....	Loree 118	848-932-6849
Edwin F. Bryant .....	edbryant@rci.rutgers.edu .....	Loree 108	848-932-3289
Diane Fruchtman .....	diane.fruchtman@rutgers.edu .....	Loree 110	848-932-6820
Tao Jiang .....	tjiang@rci.rutgers.edu.....	Loree 102	848-932-6824/9641
Matthew Ketchum .....	matthew.ketchum@rutgers.edu.....	Loree 134	848-932-9641
Tia M. Kolbaba .....	kolbaba@rci.rutgers.edu.....	Loree 140	848-932-9638
D. Christian Lammerts .....	dc196@rci.rutgers.edu.....	Loree 130	848-932-6865
Jawid Mojaddedi .....	jawid@rci.rutgers.edu .....	Loree 104	848-932-6821
Thomas Myladil .....	thomdil@rci.rutgers.edu.....	Loree 134	848-932-6863
James D. Pavlin .....	jd pavlin@rci.rutgers.edu .....	Loree 134	848-932-6863
Sandy Russell-Jones .....	srussjo@rci.rutgers.edu.....	Lucy Stone Hall	848-445-8444
Paul Sherbow .....	psherbow@rci.rutgers.edu.....	Loree 108	848-932-3289
Hilit Surowitz .....	hilit@rci.rutgers.edu .....	Loree 116	848-932-6845
Emma J. Wasserman.....	wasserme@rci.rutgers.edu.....	Loree 106	848-932-6834
Joseph W. Williams .....	jwillia@rci.rutgers.edu .....	Loree 114	848-932-6846

Staff

Susan Rosario, Admin. Assistant, srosa@rci.rutgers.edu ..... Loree 140 ..... 848-932-9641