An examination of the origins, nature, and content of representative literature from the Old and New Testaments.

RELG 141 Introduction to the Bible (4)

This course examines such dilemmas.

The issue of anthropogenic alterations to the climate and biosphere raises ethical dilemmas that are related to climate breakdown, mass human migrations, species loss, and the quandaries posed by end-stage global capitalism. This course examines such dilemmas.

RELG 141 Introduction to the Bible (4)

An examination of the origins, nature, and content of representative literature from the Old and New Testaments.
RELG 143 Introduction to the Bible I: Old Testament (4)
An examination of the origins, nature, and content of representative literature from the Hebrew Bible, the Christian Old Testament, and cognate literature. Attention is paid to issues of critical reading and theological interpretation of Jewish scriptures. Not open for credit to students who have completed RELG 141.

RELG 144 Introduction to the Bible II: New Testament (4)
An examination of the origins, nature, and content of representative literature from the New Testament and Hellenistic literature. Attention is paid to issues of critical reading and theological interpretation of Christian scripture.

RELG 151 Philosophy of Religion (4)
A philosophical examination of responses to questions about the ultimate nature and meaning of existence, such as the reality of God, the rational legitimacy of faith, the problem of evil. Not open to students who have taken RELG 251.

RELG 162 Introduction to Asian Religions (4)
An introduction to the major religious traditions of Asia: Hinduism, Buddhism, Confucianism, Daoism, and Shintoism and their views of reality and humanity. Not open for credit to students who have received credit for RELG 162.

RELG 164 Studying Asian Religions (in the West) (4)
An introduction to the central methods and controversies involved in the academic study of Asian religions. The course also focuses on the most frequently studied themes in Hindu, Buddhist, and Chinese religious intellectual and social histories, including major events, sectarian divides, people, intellectual traditions, and the practicing of Asian religions in the modern world. Attention will be paid to the methodological tensions caused by post-colonial critiques of Western representations of these religions. Not open for credit to students who have received credit for RELG 164.

RELG 165 A Buddhist Life (4)
More and more people in the USA know something about Buddhism, but what is it? What does it encourage people to do? How? This course is organized around the Eightfold Noble Path, exploring Buddhist ethics and ritual, psychology, and cultivation practices such as meditation. Students will learn about the people, teachings, and institutions of Buddhism. The class will focus on Theravada Buddhism, exploring it historically, philosophically, and anthropologically. Special focus will be placed on matters of gender and race. Some sessions will be dedicated to exploring different Buddhist meditative approaches.

RELG 201 The Spirit and Forms of Anglicanism (4)
A survey of the history, spirituality, cultures, and practices of church bodies within the international Anglican Communion, including the U.S. Episcopal Church. This course underscores the intellectual heritage of Anglicanism and its distinctive ecumenical role as via media between Protestant and Catholic traditions. Historical topics include the nineteenth-century Oxford Movement, Anglicanism's problematic relation to colonialism, its influence in developing nations, and its involvement in contemporary controversies. Special attention is also given to this tradition's cultural expressions in music, architecture, literature, and education. Not open for credit to students who have completed NOND 201.

RELG 209 Shari'a: Threat or Utopia? (4)
Widely contested, the shari'a (Islamic law) is a frequently misunderstood concept. Both academic and non-academic discourses often focus on specific rules, a reductive approach emphasizing practices that are foreign—even threatening—to modern audiences. Conversely, this course considers shari'a as a broad system, highlighting its intellectual and moral underpinnings and exploring the origins of particular rules and practices within the social history of the pre-modern Muslim world.

RELG 210 How Muslims Think: Contemporary Muslim Philosophy (4)
Philosophy produced within the lands of Islam generally draws the attention of contemporary scholars to the extent that it fits into the general picture of medieval Western intellectual history. This course, by contrast, focuses on themes, trends, and tensions within the rarely studied philosophical traditions of the contemporary Muslim world. Among the topics addressed are considerations and crises that drive philosophical thought in the contemporary Muslim world, the intersection and tensions between secular and religious trends of thought, and the differences among philosophical traditions in major geographical parts of the Muslim world.

RELG 211 Sensational Religion (4)
How does religion make sense? How do we make sense of religion? Drawing on the rich array of meanings evoked by the word ‘sense,’ this course introduces and examines these ‘sensational’ dilemmas. Drawing on a variety of case studies in the sensory cultures of religion, it explores how religious images, artifacts, practices, and spaces are historically connected to and help reproduce a dynamic human sensorium, and it investigates religion as a sensual practice, as a sensationalized contention, and as a category through which humans endeavor to make sense—of themselves and of the world.

RELG 220 Holocaust, Religion, Morality (4)
An examination of the Holocaust from theological, historical and social psychological perspectives. Exploration of diverse religious and moral worldviews with particular attention to the ethical and unethical responses of victims, perpetrators and witnesses. What are the implications of the Holocaust for transformation of moral thought and behavior? Topics include cruelty, social conformity, altruism, forgiveness, survival and the function of conscience during and in the aftermath of atrocity. Authors include Emil Fackenheim, Elie Wiesel, Raul Hilberg, Christopher Browning, Primo Levi, Marion Kaplan, Philip Hallie, and Lawrence Langer.
RELG 222  Gender and Sex in the New Testament  (4)
An examination of how gender and sex are constructed in selected texts from the New Testament. Exploring the intersection of biblical studies and gender studies, this course incorporates the perspectives of feminist theory, masculinity studies, queer theory, and the history of sexuality. Focus is on situating biblical texts in the context of ancient Mediterranean cultures. Attention is also given to the influence of modern understandings of gender and sexuality on the interpretation of biblical texts and to the use of biblical texts in contemporary debates over gender roles and sexual practices. Prerequisite: One course in religion, philosophy, or humanities.

RELG 225  Introduction to Judaism  (4)
Survey of Judaism and its emergence from Israelite Religion as evidenced in the Tanakh (Jewish Bible) into the Rabbinic culture of interpretation and Halakah (Jewish law). Approach is both historical and thematic. Focus is upon key periods of Judaism’s development and the major ideas, movements, and practices central to ancient and modern Jewish life and thought. Attention is paid to the role of sacred Jewish texts and interpretation, community, covenant, and halakhic observance. Not open for credit to students who have completed RELG 120.

RELG 229  Death, Dying, and Grief  (4)
This class examines how death, dying, and grief are ritualized and understood in different cultures. Exploration will also be made of current challenges, personal and societal, related to death such as advance directives (living wills), grief, hospice care, mortuary services, and bodily disposal. Attention will be paid to eco-death and issues of social justice related to death, too. Students will engage in a semester-long community-based project.

RELG 232  God and Empire: Biblical Texts and Colonial Contexts  (4)
Examines the complex relation between The Bible and colonialism in the ancient and modern world. Exploring select texts from Old and New Testaments, this course incorporates the insights of postcolonial theory, transnational feminism, liberationist hermeneutics, and empire-critical biblical studies. Focus is on the changing contexts in which biblical texts were written and read, and on how texts both promoted and contested colonialism—with particular attention given to tensions between these two strands of biblical tradition throughout history. The course also considers early Jews and Christians as subaltern communities; the theological justification for European colonialism; and the appropriation of the Bible by indigenous peoples. Prerequisite: One course in religion, philosophy, or humanities.

RELG 243  Gospels  (4)
An examination of early Christian gospels, canonical and extracanonical, with attention to their historical background, literary features, religious significance, and cultural reception. Special attention given to the adaptation and appropriation of the gospels in art, film, literature, philosophy, politics, and popular culture.

RELG 244  Paul and His Interpreters  (4)
An examination of the letters of the Apostle Paul in their cultural and social-historical contexts. Attention is paid to Paul’s religious thought and the reception of his writings in emergent Christianity.

RELG 262  Buddhist Traditions  (4)
This course examines key Buddhist philosophical concepts and explores a diversity of traditions along with their historical contexts. Investigations of the ways these traditions are lived are elucidated by short biographies. Buddhist modernism is also considered using themes such as globalization, gender roles, science, commodification, and popular culture.

RELG 301  Methodologies in Religious Studies  (4)
This seminar examines the history and methodological development of the discipline of religious studies. After surveying the discipline’s inception in textual studies in the late Enlightenment period, the course examines its connections to earlier theological traditions, and the branching out into sociological, hermeneutical, and phenomenological approaches in the late nineteenth and twentieth centuries. The seminar aims to acquaint junior majors with the complexities involved in studying religious phenomena, as well as with the categories and frameworks that constitute the contemporary multi-disciplinary field of religious studies. Open only to juniors pursuing programs in religious studies.

RELG 304  The Ethics of Dialogue  (4)
Examination of the religious and philosophical tradition of dialogical ethics. Focus will be on the classical, modern and contemporary understanding of the living speech within Jewish and Christian thought. In particular, attention given to existentialist, feminist and Levinasian ethical theory and their efforts to explain reciprocity, Divine-human and interhuman relationship, justice and duty. Authors include Plato, Martin Buber, H.R. Niebuhr, Gabriel Marcel, Emmanuel Levinas and Seyla Benhabib.

RELG 305  Religion and Animals  (4)
In this course students examine human relationships with non-human animals through the lenses of Buddhism, Christianity, theories and methods in religious studies, and through reflection on their own lives. What roles have non-human animals played and do they play now in these religious traditions, in other aspects of culture, and in the lives of students themselves? How does having a body, an attribute that human and non-human animals share, relate to religion, its study, and human-animal relations? Students volunteer in animal-related groups (veterinarian offices, animal shelters, and farms, for example) as they find their own voices in this emerging interdisciplinary field.

RELG 307  Religious Environmentalism  (4)
An exploration of the religious aspects of contemporary environmentalism and religious critiques of the emphasis by Americans on the values of consumerism and convenience. A service-learning component requires students to participate in a local environmental project and to reflect on both their own ethical commitments and those of the University.
RELG 308  Special Topics (2 or 4)  
This course addresses topics related to the field of religious studies not addressed in other courses and is offered depending on interest. This course may be repeated for credit when the topic differs. Prerequisite: Prerequisites vary by topic.

RELG 312  Matter and Spirit (4)  
What do religious concepts such as flesh, nature, creation and spirit suggest for our understanding of body, mind, and matter? Conversely, what do new theories of mind, matter, and emotion suggest regarding these religious discourses and practices? How are agency, gender, politics, and the environment construed and lived in light of various paradigms of matter? Primary religious texts such as Augustine’s *Confessions* and Spinoza’s *Ethics* are examined in light of these questions.

RELG 335  Reading Race and the Bible (4)  
Prerequisite: One course in religious studies.

RELG 341  Religion and Ecology (4)  
Considers the relationship between the natural and the sacred in selected traditions such as Amerindian religions, Hinduism, Buddhism, Daoism, Judaeo-Christian tradition, and contemporary eco-religion. Emphasizes analysis of latent ecological/environmental resources or conflicts in each tradition studied.

RELG 344  Sacralized Violence (4)  
The course examines the dynamics of violence as it is engendered and enacted in human collectivities, be they religious, ethnic, or political. The course covers theoretical analyses of social violence and historical instantiations of the social processes by which victims are targeted and attacked. We focus on violent movements in religious traditions and the manner in which religious warrants, discourse, texts, and practices are marshaled in the sacralization of a campaign of atrocity against an enemy perceived as a profane threat to the perpetrating society. Attention is also given to practical means of impeding and interfering in the dynamics of sacralized violence.

RELG 346  Religion and Modernity (4)  
A consideration of the impact of modernity on religion in the West; the crisis of belief and secular options.

RELG 348  Business of Religion (4)  
This course explores the discursive connections between business and religion by examining their shared histories. Structured around a series of case studies from American religious historiography (e.g. Quaker Oats, Ivory Soap, Wal-Mart, Oprah), it considers how religious and business discourses can be understood as historically entangled and interpretatively contested ways to name and navigate the vexed relations of human exchange and culture-making, ritual purchase and systems of value, modes of production, and forms of authority. The course considers how religious institutions have engaged corporate concerns and how businesses might be and have been understood as religious subjects themselves in American history. Prerequisite: One course in religious studies or one course with attribute G4 including AP or IB credit.

RELG 350  Field Methods in Religious Studies (4)  
A field-based seminar to examine the effects of religious belief and doctrine upon landscape and material culture in the upland South, including Appalachia. Core topics for different years vary and include Shaping the Land, Cemeteries, Log and Stone, Churches, and Village and Town. Field seminar. Prerequisite: One course in religion, philosophy, or humanities.

RELG 353  Buddhism and the Environment (4)  
An investigation of Buddhist images, symbols, stories, doctrines, ethics, and practices as they relate to understanding the environment and humanity’s relationship with it. Classical texts as well as modern commentaries by Buddhist teachers, writers and activists will be examined.

RELG 395  Appalachian Religion (4)  
An examination of typical forms of religion in Appalachia with respect to the origin, development, diffusion, and transformation of these religious forms from the era of the Great Awakening to the twentieth century. Comparative consideration of the distinctive denominational forms of religion along with the trans-denominational cultural forms -- including hymnody, sermon, folk music, and ritual practice -- distributed across the core Appalachian area. Some consideration given to the ‘Appalachian Diaspora’ and the transport of Appalachian religious practices beyond the core area. A fieldwork component considers the expression of Appalachian Religion in material culture.

RELG 444  Independent Study (2 or 4)  
For selected students. This course may be repeated for credit when the topic differs. Prerequisite: Instructor prerequisite override required.

RELG 496  History and Religion in Medieval Europe (4)  
This course covers the history of Europe during the Middle Ages, roughly 500-1500 A.D. It also introduces students to the rise of Christianity as a world religion within the Roman Empire, leading to its eventual domination in Western Europe, and to its interaction with medieval Judaism and emerging Islam. The course combines the study of religion with that of history, precisely because one of the features of the Middle Ages was the centrality of religion to politics, society, and culture. The study of primary sources, including, among others, the writings of Sidonius Apollinaris, Rabia of Basra, Bede, Einhard, Hildegard of Bingen, Thomas Aquinas, Christine de Pisan and Petrarch, underpin the structure of the course.