260 Philosophy of Religion
Fall, Spring. 3(3-0) Interdepartmental with Philosophy. Administered by Religious Studies. RB: REL 101 or PHL 101
Key concepts, themes, and questions in the philosophy of religion.

300 Native American Religions
Spring. 3(3-0) R: Not open to freshmen. Indigenous forms of spirituality among the Native American peoples. Materials from myth, ritual, ceremonial life, and art as ways of obtaining and sharing religious knowledge. Pervasive spiritual and cosmological themes.

307 Shamanism
Fall. 3(3-0) R: Not open to freshmen. Shamanic practice in different cultural and religious contexts. Entheogens. Peyote, psilocybin. Healing, sacred knowledge, spiritual journeys, sacred space, presence in world religions, patterns of pilgrimage, theoretical debates regarding shamanism and entheogens.

310 Judaism

320 Christianity
Spring of even years. 3(3-0) R: Not open to freshmen. Origins and historical development of Christianity. Rituals, institutional forms (Eastern Orthodox, Catholic, Protestant). Monastic and mendicant movements. Major doctrines and their development. Contemporary status and role.

325 East Asian Buddhism
Spring. 3(3-0) P: Completion of Tier I Writing Requirement RB: REL 101 Buddhist traditions of East Asia, including China, Tibet, Korea, and Japan, as well as Mahayana and Vajrayana.

330 Islam

335 East Asian Religions
Spring. 3(3-0) R: Not open to freshmen. Religious traditions of East Asia, including China, Korea, and Japan.

340 Hinduism
Fall. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen. Historical, philosophical and doctrinal development. Vedic Sacrifice, Upanishads, Samkhya-Yoga and Vedanta, Vaishnavism, Shavism, Shaktism, and modern Hinduism.

355 Southeast Asian Religions
Fall. 3(3-0) R: Not open to freshmen. Southeast Asia as a religious and cultural crossroads. The historic mix of Hinduism, Buddhism, Islam, Christianity, and Chinese religions. Diversity of indigenous animistic religions. Past and present relations between religions and the state.

360 African Religion
Spring of odd years. 3(3-0) R: Not open to freshmen. Variant forms of the religions of Africa. Indigenous African religions examined through their mythology, rituals, symbols, and social consequences. Islam and Christianity. Interaction between religion and politics.

365 Evangelicalism in the U.S.
Fall. 3(3-0) R: Not open to freshmen. History, culture, beliefs, and practices of American evangelicalism.
REL—Religious Studies

385 Religion, Health, and Healthcare
Fall. 3(3-0)
Religion, health, illness, and responses to them in health care professions, faith communities, and the broader society. Topics may include religion and interpretations of embodiment or suffering; challenges of religious diversity to health care professionals; and the "religiosity" of secular science, medicine, and public health, which are partially shaped by their own myths, rituals, and symbols.

411 Modern Jewish Thought (W)
Spring of even years. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
Representative Jewish thought from the Enlightenment to the present. Authors such as Moses Mendelssohn, Abraham Geiger, Leo Pinaker, Hermann Cohen, Franz Rosenzweig, Ahad Ha-Am, Martin Buber, Mordecai Kaplan, A. I. Heschel, and Emil Fackenheim.

412 Jewish Mysticism (W)
Fall. 3(3-0) P: Completion of Tier I Writing Requirement R: Open to undergraduate students.
Introduction to the doctrines, ritual practices, and history of Jewish mysticism.

413 Jewish Philosophy (W)
Fall. 3(3-0) P: Completion of Tier I Writing Requirement R: Open to undergraduate students.
Introduction to the history of Jewish philosophy.

414 Jewish Identity (W)
Fall. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
Major themes and aspects of Jewish identity in modernity. Topics including philosophy, food, education, and material culture.

420 Birth of Christianity (W)
Spring. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
The historical setting and types and meaning of the text of the New Testament explored through various techniques of historical, literary, and textual analysis.

425 Apocalypse Then and Now (W)
Spring of odd years. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
Apocalyptic thought and writings in ancient Christianity and the persistence of apocalyptic ideas in modern fiction and film.

430 The Qur'an and Its Interpreters (W)
Spring of odd years. 3(3-0) P: Completion of Tier I Writing Requirement R: Open to undergraduate students.
The historical setting, types and topics of the Quranic text, and an overview of the history of its interpretation.

432 Modern Muslim Thought (W)
Spring. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
Representative Muslim thinkers and intellectual trends from the 19th century to the present. Focus on issues such as social order, the role of Islamic law, pluralism and gender.

441 Devotional Hinduism (W)
Fall of odd years. 3(3-0) P: Completion of Tier I Writing Requirement R: Not open to freshmen.
Historical, philosophical, and doctrinal development of Bhakti Hinduism (devotional Hinduism) of North India from the 12th to the 18th century.

460 Advanced Topics in the Philosophy of Religion (W)
Fall. Spring. 3(3-0) P: Completion of Tier I Writing Requirement R: Introductory course in philosophy of religion or history of philosophy. R: Not open to freshmen and not open to sophomores.
In-depth investigation focused on specific themes on figures in the philosophy of religion such as notions of divinity, the rationality of belief, philosophy under religious authority, conceptions of human perfection.

480 Comparative Studies in Religion (W)
Fall. Spring. 3(3-0) A student may earn a maximum of 9 credits in all enrollments for this course. P: Completion of Tier I Writing Requirement R: Not open to freshmen or sophomores.
Multidisciplinary approaches to topics such as patterns in comparative religion, comparative mysticism, or comparative mythology.

485 Religion and Nonprofit Leadership (W)
Spring. 3(3-0) P: Completion of Tier I Writing Requirement R: Approval of department.
Religion, ethical leadership practices, and nonprofit organizations in both religious and secular contexts.

490 Independent Study (W)
Fall, Spring. 1 to 4 credits. P: Completion of Tier I Writing Requirement R: Approval of department.
Special projects arranged by an individual student and a faculty member in areas supplementing regular course offerings.

491 Special Topics in Religious Studies (W)
Fall. Spring. 3(3-0) A student may earn a maximum of 12 credits in all enrollments for this course. P: Completion of Tier I Writing Requirement R: Approval of department.
Special topics supplementing regular course offerings, proposed by faculty on a group study basis.

493 Religious Studies Internship
Fall, Spring. 1 to 4 credits. A student may earn a maximum of 4 credits in all enrollments for this course. R: Not open to freshmen or sophomores.
Approval of department; application required.
Supervised pre-professional experience related to religious studies.

499 Senior Thesis or Project (W)
Fall, Spring. 1 to 4 credits. P: Completion of Tier I Writing Requirement R: Approval of department.
Individual research project supervised by a faculty member that demonstrates the student's ability to do independent research.

817 Religion, Cultural Knowledge, and Nonprofits
Fall. 2(2-0)

818 Global Religions, NGOs, and Social Change
Spring. 2(2-0)
Examines the role of faith-based organizations in the international non-profit landscape.

819 Religious Organizations and Civil Society in Asia
Spring. 2(2-0)
Critical approach to taxonomies of religion and society. Religion beyond the world religions paradigm. Religious institutions and organizational structures in South and East Asia. Case studies in India and Taiwan.

820 Secularisms, Publics, and Religions in Asia
Spring. 2(2-0)
Critical approaches to secularism as a concept and its usage in South and East Asia. Religion as institutional belonging vs. pervasive cultural force, makeup of publics and constituencies in modern South and East Asia. New movements of values in Asian societies, positions of transnational religions in Asia. Operative fields and public audiences for voluntary organizations.