



Curriculum and Assessment Office

Colleges of the Arts and Sciences
4132 Smith Laboratory
174 W. 18th Avenue
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June 10, 2008

Dr. Kay Halasek
Chair, Council on Academic Affairs
Denney Hall
164 West 17th Avenue
CAMPUS

Dear Kay:

The Arts and Sciences Committee on Curriculum and Instruction (CCI) approved a revision to the Religious Studies Minor on May 30, 2008. The CCI Subcommittee on Arts and Humanities approved the minor at their meeting on April 25, 2008. The proposal was also endorsed by the HUM Curriculum Committee on April 9, 2008. Please see the attached transmittal history for detailed minutes from these meetings.

The revision proposes to drop the current number of credits required to complete the minor from 35 to 25, bringing it into alignment with other Arts and Sciences minors as well as similar benchmark institution programs. This would be accomplished by decreasing the number of "Additional Courses" from three (15 credits) to one (5 credits). Also, the proposed addition of a new course, Comparative Studies 520, as an *option* in the "Required Courses" for the minor will increase student choice.

These changes were approved enthusiastically and unanimously by all Arts and Sciences committees.

Please let me know if I can be of further assistance as CAA considers these changes.

Sincerely,

A handwritten signature in blue ink that reads "Kathleen M. Hallihan".

Kathleen M. Hallihan
Director, Curriculum and Assessment

c: Randy Smith
Edward Adelson
Briggs Cormier

Date: May 22, 2008

Subject: Proposed Revisions to the Religious Studies Minor

From: Jay Hobgood

Subcommittee B considered the proposal for the revisions to the Religious Studies Minor at its meeting on April 25, 2008. After a thorough examination and discussion of the proposal, the subcommittee unanimously approved the proposal and the proposal is being moved to the CCI for its consideration.

The proposed revisions are:

1. To decrease the credit hours required for the minor from 35 to 25;
2. To restructure the distribution of courses within the minor to accommodate the decrease in credit hours.

Currently the structure of the minor is:

- (1) *Required Courses* – 10 hours
- (2) *Religious Studies Core Courses* – 10 hours
- (3) *Additional Courses* – 15 hours (10 hours in one tradition and 5 hours in a second tradition).

The proposed revised minor would require:

- (1) *Required Courses* – 10 hours
 - (2) *Religious Studies Core Courses* – 10 hours
 - (3) *Additional Courses* – 5 hours
3. To add *Comparative Studies 520* as a possible choice for the second course under the *Required Courses*. Students would be able to take either *Comparative Studies 520* or *Comparative Studies 620* as their second *Required Course*.

The principal rationale for decreasing the number of credit hours from 35-25 is to bring the requirements for the minor into line with the other minors in the Arts and Sciences. The feeling was that 35 hours was an onerous burden for a minor and was discouraging some interested students from choosing to do the minor.

The principal foci for discussion were:

1. The decrease in the number of hours required for the minor from 35 to 25. The subcommittee felt that the decrease was laudatory and made the minor more consistent with the other minors in the Arts and Sciences.
2. The *Comparative Studies 520* course. The subcommittee felt that its addition as an option for the second *Required Course* was very positive since it will provide

students with increased choice and flexibility. The subcommittee also thought that the course content looked very interesting and that it might make a good possibility for a 597 course.

Transmittal History for Revision to Religious Studies Minor

ASC CCI- (unapproved minutes excerpt)

Unanimously Approved 5-31-08

1. Religious Studies Minor revisions (Guest: Marge Lynd)
 - a. History and Context (Jay Hogbood, Sub-B Chair): Decrease credit hours from 35 to 25. Revisions restructure “additional courses” to be reduced to 5 hours from 15; core does not change. Adding Comp Studies 520 to required core course options increases flexibility. Subcommittee strongly supports decrease in required hours for the minor as well as the other revisions, and feels it brings minor in line with other ASC minors.

CCI Sub-Committee B – minutes excerpt

Unanimously Approved 4-25-08

1. Religious Studies
 - a. 35 credit hours seems high number for students to have to complete and was pleased to see the adjustment down to 25 hours
 - b. 620 – comments, 9 required texts seems like a lot
 - c. CS 520 (comments only – this was already approved by HUM CCC)
 - i. Compared to 620 seems more reasonable reading load and more engaging activities with readings, making for a more interesting course for undergrads
 - ii. Suggestion to elaborate on criteria and guidelines for assignments – how will student work be evaluated?
 - d. Several members felt that this course would make an excellent 597 capstone course
 - e. Add repeatable to 0 credit hours on proposal sheet

HUM CCC- minutes excerpt

Unanimously Approved 4-9-08

After review, the committee suggested:

1. one member suggested they consider including at least 10 credits at the upper level
2. that the guide sheet should change dept name from “Classics” to “Greek and Latin”

Rationale for Revision of Religious Studies Minor (433)

The Religious Studies minor currently requires 35 credits. The principal reason for proposing this revision is to reduce the required credits in the minor from 35 to 25 credit hours, as most other Arts and Sciences minors require.

Comparative Studies faculty who teach religious studies courses believe the Religious Studies Minor has the potential to attract many more students than is currently the case (three students have enrolled in the minor in each of the last several quarters). Instructors consistently report that students in their classes are interested in the minor, but don't pursue it because of the very high number of credits required. This is particularly true of students in Comparative Studies 270, Introduction to Comparative Religion, a GEC class that is required for both the major in Comparative Studies/Religion and the minor in Religious Studies. This class provides many students with their first experience of the academic study of religion, and many would undoubtedly pursue the minor if its requirements were more similar to those of other minor programs.

The two courses we are proposing to drop from the minor are elective courses in specific traditions (e.g., Christianity, Buddhism). This is in keeping with a shift in emphasis in the major program that focuses greater attention on courses that address political, social, and cultural issues in relation to a diversity of religious beliefs and practices, while maintaining significant attention to specific traditions. To this end, the department has developed several new courses, including Comparative Studies 525, Contemporary Religious Movements in Global Context, and it has revised and updated Comparative Studies 315, Women and Religion, as a 500-level course: Comparative Studies 515, Gender, Sexuality, and Religion. Both have been added to the "Core Courses" category.

The reduction of two courses focused on specific traditions ("Additional Courses") will bring requirements for the Religious Studies minor in line with those of minors in other arts and sciences disciplines or interdisciplinary areas. Students will maintain the option of taking as many as 10 credits in other departments, for example, Anthropology or Philosophy of Religion, as well as many courses in other departments focused on specific traditions. This will preserve the interdepartmental character of the minor and maintain flexibility in the choices available to students to fulfill requirements. The role of religion in today's world is significant, and this minor will help students develop the analytical and critical skills they need to understand that role. Making the Religious Studies minor more accessible to students should prove an important feature of the curriculum, particularly since new GEC requirements are designed in part to help students attain more cohesion and focus as they choose GEC courses.

October 22, 2007

2-27-08

Revision of proposal to revise the Religious Studies minor (433), response to questions.

Question: The proposal seems to describe a substantial change in focus from the study of individual religions to a more comparative approach which takes into account socio-cultural and political issues. Would it be possible to elaborate on the change in focus with relation to institutions that offer a similar religious studies minor? Perhaps a paragraph that describes the foci of such benchmark programs from several other institutions and explains if/how the proposed religious studies minor is different from others?

Response: Religious Studies faculty have over the past several years developed several interdisciplinary 500-level courses that typically discuss several traditions and that are designed specifically to fulfill requirements for undergraduate minors and for Comparative Studies majors concentrating in Religious Studies. These courses have been developed partly in response to changes in the field of religious studies that are related (1) to the contemporary role of religion in relation to politics, terrorism, globalization, migration, urbanization, and issues related to gender, race, ethnicity, and class, and (2) to greater attention within the humanities in general (and particularly in comparative and cultural studies) to issues of gender, race, class, and other cultural differences. Courses such as CS 515, Gender, Sexuality, and Religion, or CS 525, Contemporary Religious Movements in Global Perspective, help students understand the questions that contemporary religious studies scholars bring to the study of specific traditions.

Also, in practical terms, courses in other departments that in the past have been relied upon to fulfill core minor requirements have come to be offered infrequently (Anthropology 620.11 and, until very recently, Sociology 467) or not at all (History 653). Expanding the number of thematic or interdisciplinary religious studies courses for the major, in addition to keeping pace with intellectual developments within the field, is giving students a broad understanding of the range of questions involved in the academic study of religion.

The changes we are proposing in the Religious Studies minor also bring our program closer to the requirements of most undergraduate minors at benchmark institutions. Here are some examples of other minor programs:

The minor at Indiana University requires 15 (semester) credits, or five courses, including one course in Eastern and one in Western traditions (<http://www.indiana.edu/~relstud/ugrad/minor.shtml>).

At the University of Minnesota, the minor requires 14 (semester) credits, or five courses, including one from each of the following categories: Comparative Study, Methodology and Philosophy, and Bible and Religion in Antiquity (<http://onestop2.umn.edu/programCatalog/viewCatalogProgram.do?programID=640&strm=1059>).

The minor at the University of Iowa requires 15 (semester) hours in Religious Studies, the only stipulation being that 12 hours must be upper level courses (<http://www.uiowa.edu/~religion/majpros.html#list>).

The University of Illinois at Urbana-Champaign does focus in both its major and minor religious studies programs on specific traditions; major concentrations are available in, for example, Islam, Judaism, Buddhism, and so on. The minor requires 21 (semester) credits, nine in comparative courses and philosophy or ethics courses and the remaining fifteen in specific traditions (http://courses.uiuc.edu/cis/programs/urbana/2007/fall/undergrad/las/religious_studies.html). (It should be noted that the minor at the University of Illinois requires, as the OSU minor currently does, more credits than the other minor programs listed here.)

Clearly, there are some differences across this small sample. The current OSU minor is similar to the minor at the University of Illinois; however, the proposed changes in the OSU minor will bring it into close alignment to minors at Iowa, Minnesota, and Indiana.

Question: Also, how many students do you hope to have under the revised minor and how would it interface with other majors? It is clear that the reduction in required credit hours would make the minor more attractive to students. Are there any students of any majors in particular that would be good candidates for the revised religious studies minor?

Response: In Autumn 2007, just three students were enrolled in the Religious Studies minor, and that number is typical; only a few students each year graduate with the Religious Studies minor. We believe that the increased focus in the contemporary world on the role of religion in politics, race relations, gender issues, and other areas will make the minor particularly attractive to students in Anthropology and Sociology, but also in areas that are a bit farther afield: International Studies, Political Science, Women's Studies. The recent revision of the GEC curriculum to encourage students to develop more coherence and focus, should also bring more students to the Religious Studies minor.

Religious Studies Minor (Rel Stds, 433)

Department of Comparative Studies, 451 Hagerty Hall, 1775 College Rd., Columbus, OH 43210-1326; 614-292-2559; <http://comparativestudies.osu.edu>

The religious studies minor employs an academic approach to religion, stressing its role as an important dimension of human experience in different cultural contexts. A minor in religious studies consists of a minimum of 35 credit hours of core and additional courses. All students must take Comparative Studies/Religious Studies 270 and 620. Two core courses must be chosen from those listed below. Additional courses must include 10 credit hours in a single tradition and five in a second tradition. Traditions from which students may choose are Abrahamic (Judaism, Christianity, Islam); Indo-Sinitic (Hinduism, Buddhism, Confucianism, Taoism); and Indigenous/Folk/Archaic (Native American, Shinto, African). Up to 10 credit hours of overlap with the GEC is permitted.

After the coordinating adviser in the Department of Comparative Studies has approved the Minor Program Form, you should file the form with your college or school counselor. For further information about the minor program, contact the department.

Required courses (10 credit hours)
Comparative or Religious Studies 270 and 620

Religious studies core courses (10 credit hours)
Philosophy 270 and either:
Anthropology 620.11 or Sociology 467 or Comparative or Religious Studies 541
(Appropriate substitutes may be made with the approval of the religious studies adviser.)

Additional courses 10 credit hours in one tradition and five credit hours in a second tradition.

Buddhism

History of Art 213, 670, 671, 672, 673, 674, 677.02, 681
Japanese 641
Philosophy 215, 641
Comparative or Religious Studies 323, 641

Christianity

English 280
Classics 323, 325, 326
Hebrew 621
History 506, 507, 508.01, 508.02, 511, 533.01, 578
History of Art 211, 315(515), 525, 524(624), 625, 527(627)
Medieval and Renaissance Studies 215, 218
Philosophy 302, 602, 670

Hinduism

History 543.01, 543.02
History of Art 671, 672, 675, 676
Comparative or Religious Studies 321

Indigenous/folk/archaic

Classics 222, 322, 323, 324
Comparative or Religious Studies 322, 324, 526, 542, 641, 677.04
History 368, 568.01, 568.02
History of Art 210, 216, 610, 611, 615, 616, 617, 521(621), 677.01, 681
Medieval and Renaissance Studies 240
Near Eastern Languages and Cultures 370
Persian 370
Philosophy 215

Scandinavian 222

Islam

African-American and African Studies 541(643)
Arabic 626, 671
History 340, 540.01, 540.02, 540.03, 540.04, 540.05, 541.01, 541.02, 542.01, 543.02, 543.03
History of Art 663, 664, 675
Medieval and Renaissance Studies 214, 226
Near Eastern Languages and Cultures 271, 341, 351, 372, 671
Turkish 371

Judaism

English 280
Hebrew 241, 370, 371, 372, 373, 374, 376, 378, 425, 620, 621, 623, 671, 680
History 330.01, 330.02, 331, 332, 530.01, 530.02, 530.03

Philosophy 321, 323, 521
Comparative or Religious Studies 376

Arts and Sciences minor program guidelines

The following guidelines govern minors.

Required for graduation No

Credit hours required A minimum of 20 (some minors require more)

Transfer credit hours allowed A maximum of 10

Overlap with the GEC Permitted, unless specifically disallowed by an individual minor program.

Overlap with the major Not allowed and

- The minor must be in a different subject than the major.
- The same courses cannot count on the minor and on the major.

Overlap between minors Each minor completed must contain 20 unique hours.

Grades required

- Minimum C- for a course to be listed on the minor.
- Minimum 2.00 cumulative point-hour ratio required for the minor.
- Course work graded Pass/Non-Pass cannot count on the minor.

Approval required The minor program description sheet indicates if the minor course work must be approved by:

- The academic unit offering the minor, or
- A college/school counselor.

Filing the minor program form The minor program form must be filed at least by the time the graduation application is submitted to a college/school counselor.

Changing the minor Once the minor program is filed in the college office, any changes must be approved by:

- The academic unit offering the minor, or
 - A college/school counselor (depending on the minor).
- Arts and Sciences Curriculum Office <http://artsandsciences.osu.edu>
The Ohio State University
105 Brown Hall, 190 W. 17th Ave.
LS 11/10/05

**The Ohio State University
Colleges of the Arts and Sciences**

Religious Studies Minor (Rel Stds, 433)

Department of Comparative Studies, 451 Hagerty Hall, 1775 College Rd., Columbus, OH 43210-1340; 614-292-2559; <http://comparativestudies.osu.edu>

The religious studies minor employs an academic approach to religion, stressing its role as an important dimension of human experience in different cultural contexts. A minor in religious studies consists of a minimum of 25 credit hours. All students must take Comparative Studies 270 and either 520 (when approved) or 620. Two core courses must be chosen from those listed below. One additional course must be chosen from the list of courses in specific traditions ("additional courses"). Traditions from which students may choose are Abrahamic (Judaism, Christianity, Islam); Indo-Sinitic (Hinduism, Buddhism, Confucianism, Taoism); and Indigenous/Folk/Archaic (Native American, Shinto, African). Up to 10 credit hours of overlap with the GEC is permitted.

After the coordinating adviser in the Department of Comparative Studies has approved the Minor Program Form, you should file the form with your college or school counselor. For further information about the minor program, contact the department.

Required courses (10 credit hours)

Comparative Studies 270 and either 520 (when approved) or 620

Religious studies core courses (10 credit hours, at least five in Comparative Studies)

Anthropology 620.11
Comparative Studies 515, 525, 541, or 651 (with an approved topic)
Philosophy 270
Sociology 467
(Appropriate substitutes may be made with the approval of the religious studies adviser.)

Additional courses (five credit hours in a single tradition)

Buddhism

Comparative Studies 323, 641
History of Art 213, 670, 671, 672, 673, 674, 677.02, 681
Japanese 641
Philosophy 215, 641

Christianity

Classics 323, 325, 326
English 280
Hebrew 621
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Comparative Studies 376
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- A college/school counselor (depending on the minor).

Arts and Sciences Curriculum Office <http://artsandsciences.osu.edu>
The Ohio State University, 105 Brown Hall, 190 W. 17th Ave.
LS 11/10/05
10/22/07

Comparative Studies 515
Gender, Sexuality and Religion
Fall 2006

Monday/Wednesday 9:30-11:18

Professor Erzen

433 Hagerty Hall

Email: erzen.2@osu.edu

Office hours: Tuesday 2-3pm.edu

Course Description

Religious beliefs about gender and sexuality play a vital role in America and the world, seen recently in debates over gay marriage, veiling, AIDS, and abortion. This course covers central issues dealing with women's experience of religion and women's contribution to religious experience across a variety of traditions including Buddhism, Hinduism, Christianity, Islam, Judaism, Native American spirituality, and Vodou. We will explore the way in which the intersection of gender, sexuality, and religion affects understandings, experiences, and negotiations of religious origins, personal identities, religious experiences, agency, body shapes, images and disciplines, sexuality, race relations, and fundamentalisms. To this end, many of the readings will focus on lived religious experience and books from an ethnographic perspective. The course is deliberately cross-cultural and comparative in its scope.

Readings

Octavia Butler, *Parable of the Sower*

Kim Gutschow, *Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas*

Stephanie Wellen Levine, *Mystics, Mavericks, And Merrymakers: An Intimate Journey Among Hasidic Girls*

Carolyn Moxley Rouse, *Engaged Surrender: African American Women and Islam*

Marjane Satrapi, *Persepolis*

Starhawk, *Dreaming the Dark: Magic, Sex and Politics*

Arlene Stein, *The Stranger Next Door*

Packet of articles available for purchase from Zip Copy at SBX bookstore

Useful Web Resources

Academic Info. Women and Religion (www.academicinfo.net/religwom.html) ADVANCED

A variety of links specific to women's participation in the world's major religious traditions.

Bibliography on Women and Religion (www.nd.edu/~archives/lau_bib.html) ADVANCED

Exhaustive bibliography of all the most important books on Women and Religion. Regularly updated.

Courses: www.ovular.co.uk/events.html and www.ovular.co.uk/relgender/worlds.html. Shan Jayran offers an online course featuring scholars Carol Christ, Susan Starr Sered, Ursula King, Daphne Hampson and others

Course Requirements

Assignments:

The assignments for this course include: six weekly reading analyses, one take-home midterm, and a final paper project on an issue of religious violence.

Six Analyses:

Each analytical paper should be approximately 700 words- absolutely no longer or shorter. Include a word count at the end of your paper. You may choose which weeks to submit a paper. They are due on Mondays.

In writing the analytical papers, do not summarize the readings. The paper should analyze an aspect of the readings that you find intriguing, commenting on it in a way that goes beyond the book, and relates it to issues we have discussed in class. Discuss what the book is doing and how it pertains to the debates in class. Things to consider: who is the intended audience of the readings? What is their agenda in writing it? What kind of intervention (political, social, cultural) do the readings make?

Take-home Midterm: I will distribute the midterm questions one week prior to the midterm due date.

Final Paper: Students will complete a final 8-10-page paper that reflects the theme of religion, gender, and sexuality. I will distribute a possible topic list and guidelines.

Attendance and Participation:

I expect students to be active participants in their educations. This means that each student should come to class having carefully read the assigned readings and be prepared to discuss them. Because knowing how to articulate your ideas is a crucial part of the learning process, you will be expected, as a member of the seminar, to contribute your own unique perspective to our discussions.

The real action of our seminar takes place in the classroom. Therefore, it is important and expected that you will be at every class session. Inevitably, an occasion may arise when you are unable to attend. Out of fairness to your classmates who do attend every class, chronic lateness and/or more than one unexcused absence will detract from your participation grade. To make up for a missed class, you may turn in a 1-page, single-spaced précis summarizing the reading for the class you missed. Finally, if you have any special needs or concerns with this course, please feel free to talk with me in person.

Grading:

Attentive presence and participation in discussion: 20%

Six Weekly Reading Analyses: 30%

Take-home Mid-term Exam: 25%

Final Paper (8-10 pages) and Final Paper Presentation: 25%

My computer crashed, and my grandma ate my homework...

All essays should be written in 12-point, double-spaced type, with standard margins, and pages numbered and stapled. I will not accept a paper that is not stapled. *All written work should be thoroughly proofread.* There are no extensions, and all assignments are marked down one-third of a letter grade for every late day. **After 3 days, if you have not turned in your paper, you will automatically receive a "0" for that paper. No exceptions.**

Student Conferences and E-mail Communication: Please stop by office hours or schedule an appointment if necessary. You are also welcome to email me with questions related to the course. However, do not send any information or requests in an email that you would not discuss with me in person. I will not answer any email I deem inappropriate.

Student Rights and Conduct

Any student with a documented disability who may require special accommodations should identify him or herself to the instructor as early in the quarter as possible to receive effective and timely accommodations. You may also wish to contact the Office for Disability Services (150 Pomerene Hall, 292-3307).

Students are expected to know and understand the rules regarding academic misconduct, particularly the rules regarding plagiarism, as stated in the University's Code of Student Conduct. Plagiarism is the

representation of another's works or ideas as one's own: it includes the unacknowledged word for word use and/or paraphrasing of another's work, and/or the inappropriate unacknowledged use of another person's ideas. All cases of plagiarism will be treated very seriously according to the University's guidelines.

*** Readings in Packet**

Course Schedule and Readings

Week 1: Introduction: Defining Gender, Sexuality and Religion

Sept. 20th Ann Taves, "Sexuality in American Religious History" (On Carmen)

Film: "The Education of Shelby Knox"

Week 2: A Case Study for Religion, Gender and Sexuality: Abstinence

Sept. 25 Bearman, Peter, and Hannah Brückner, "Promising the Future: Abstinence Pledges and the Transition to First Intercourse" *American Journal of Sociology* 106: 859–912

Sept. 27 Film: "The Education of Shelby Knox"

Week 3: Apocalyptic visions of Gender, Sexuality and Religion

Oct. 2 Octavia Butler, *Parable of the Sower*

Oct. 4 Finish *Parable of the Sower*

Film: *The Handmaid's Tale*

Week 4: Gender and Sexuality in Buddhism

Oct. 9 Kim Gutschow, *Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas*

Oct. 11 Kim Gutschow, *Being a Buddhist Nun*

Film: *Chasing Buddha*

Week 5: Gender and Sexuality in Islam

Oct. 16 Carolyn Moxley Rouse, *Engaged Surrender: African American Women and Islam*

Oct. 18 Carolyn Moxley Rouse, *Engaged Surrender: African American Women and Islam*

****MIDTERM EXAM DISTRIBUTED****

Further Reading: Sonsyrea Tate, *Little X: Growing Up in the Nation of Islam*
Nomani, Asra Q., *Standing Alone in Mecca: An American Woman's Struggle for the Soul of Islam*

Week 6: Gender and Sexuality in Islam continued

Oct. 23 Marjane Satrapi, *Persepolis*

Oct. 25 **MIDTERM EXAM DUE**

Film: *The Circle*

Week 7: Gender and Sexuality in Judaism

Oct. 30 Stephanie Wellen Levine, *Mystics, Mavericks, And Merrymakers: An Intimate Journey Among Hasidic Girls*

Nov. 1 Stephanie Wellen Levine, *Mystics, Mavericks, And Merrymakers*

Film Clips: *A Life Apart*

Further Reading: Lis Harris, *Holy Days: The World of a Hasidic Family*
Malkah Shapiro, *The Rebbe's Daughter: Memoir of a Hasidic Childhood*

Week 8: Gender and Sexuality in Neo-Pagan Religions

Nov. 6 Starhawk, *Dreaming the Dark: Magic, Sex and Politics*

Nov. 8 Starhawk, *Dreaming the Dark: Magic, Sex and Politics*

Film: *The World of the Goddess*

FINAL PAPER PROPOSALS DUE

Week 9: Gender and Sexuality in Evangelical Christianity

Nov. 13 Daniel Heimbach, *True Sexual Morality: Recovering Biblical Standards For A Culture In Crisis*

Film Clips: *Saved*

Nov. 15 Linda Kintz, "Tender Warriors," in Castelli and Rodman, pp. 492–517.
Film clips: Chosen Women

Week 10: Gender and Sexuality in Evangelical Christianity cont.

Nov. 20 Arlene Stein, *The Stranger Next Door*

Nov. 22 Arlene Stein, *The Stranger Next Door*

Film: *Fish Can't Fly*

Week 11

Nov. 27 Final Presentations and Wrap-Up

Nov. 29 Final Presentations and Wrap-Up

**CS525 NEW RELIGIOUS MOVEMENTS IN A GLOBAL CONTEXT:
RELIGION AND VIOLENCE
SPRING 2007**

Monday/Wednesday 9:30-11:18

Professor Erzen

433 Hagerty Hall

Email: erzen.2@osu.edu

Office Hours: Monday 1:30-3:00

Course Description:

Why are religious movements so often a force for violence as well as peace? How are gender and racial relations implicated in religious violence? How have people advocated for and participated in religious violence? How have they resisted such violence? This course will examine several global religious movements in order to address these and other questions. We first analyze different ways of defining and classifying religious violence. Then, we turn to case studies on conservative Christianity, foreign policy, and war; genocide in Rwanda and Darfur; the Taliban; the Promise Keepers; women in Islam, Buddhist violence, and Hindu nationalism. The course concludes with examples of responses to religious violence. Throughout the quarter, we will explore key issues in the study of religion such as fundamentalism, millenarianism, conversion, religious warfare, colonialism, and post-colonialism.

Readings:

Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence*
Ahmed Rashid, *Taliban: Militant Islam, Oil and Fundamentalism in Central Asia*
Marjane Satrapi, *Persepolis: The Story of a Childhood*

Available at SBX Book Store 1806 North High St., Phone: (614) 291-9528

The packet of articles is available for purchase from Zip Copy at SBX bookstore.

Assignments:

The assignments for this course include: five media analyses, a group presentation, a take-home midterm, and your choice of a final exam or paper project on an issue of religious violence.

Five Media Analyses:

A portion of the course will consist of media analyses and reports of contemporary religious movements and the issue of violence. The purpose of this assignment is to encourage students to read a variety of news sources on religion, to help students learn to analyze the media, and to enable students to connect the course material to the world outside the classroom.

You will present one of your media analyses to the class during the quarter. For each analysis, you should turn in:

1. a hard copy of a current article about some issue related to religious violence
2. a hard copy of an analytical paper that you have written about the article

The articles you select must be current although they may reflect issues of religious violence either past or present. Articles may be culled from newspapers, magazines, or other online sources as long as they are dated and represent current material. You will turn in these articles and analytical papers at the end of the class meeting.

You must choose at least 4 different sources for your articles.

Only **two** of your articles can be arts or entertainment related.

One of your articles may be a political cartoon, comic, or otherwise.

Each analytical paper should be between 450-500 words- absolutely no longer or shorter. Include a word count at the end of your paper.

In writing the analytical papers, do not summarize the article. The paper should analyze the article, commenting on it in a way that goes beyond the article, and relates it to issues we have discussed in class. Discuss what the article is doing and how it pertains to the debates in class. Things to consider: who is the intended audience of this article? What is their agenda in writing it? What kind of intervention (political, social, cultural) does the article make?

Group Presentation: You will choose either Chapter 2, 3, 4, 5, or 6 from the Juergensmeyer book. In collaboration with your group, you will present the material from that chapter to the rest of the class. You should work together and be as creative as possible. These presentations will take place Wed. April 3rd and Monday April 9th.

Take-home Midterm: I will distribute the midterm questions one week prior to the midterm due date of April 25th.

Final Exam: The final exam will be a take-home written exam. Students also have the option of writing a final 8-10-page paper that reflects the theme of religious movements and violence. You may use your media analyses as a basis for the paper.

Attendance and Participation:

We are fortunate to have several speakers on campus this quarter who will address issues related to the course. You will receive a credit for a class missed or extra credit for your final grade if you attend either event. You will also make Prof. Erzen very happy.

I expect students to be active participants in their educations. This means that each student should come to class having carefully read the assigned readings and be prepared to discuss them. Because knowing how to articulate your ideas is a crucial part of the learning process, I expect you, as a member of the class, to contribute your own unique perspective to our discussions.

The real action of our seminar takes place in the classroom. Therefore, it is important and expected that you will be at every class session. Inevitably, an occasion may arise when you are unable to attend. Out of fairness to your classmates who do attend every class, chronic lateness and/or more than one unexcused absence will detract from your participation grade. To make up for a missed class, you may attend one of the speaker

events. Finally, if you have any special needs or concerns with this course, please feel free to talk with me in person.

Grading:

Attentive presence and participation in discussion: 20%

Group Presentation: 15%

Five Media Analyses: 25%

Take-home Mid-term Exam: 20%

Final Paper (8-10 pages) and Final Paper Presentation: 20%

My computer crashed, and my grandma ate my media analysis...

All written work should be in 12-point, double-spaced type, with standard margins, and pages numbered and stapled. I will not accept a paper that is not stapled. *All written work should be thoroughly proofread.* There are no extensions, and all assignments are marked down one-third of a letter grade for every late day. **After 3 days, if you have not turned in your paper, you will automatically receive a "0" for that paper. No exceptions.**

Student Conferences and E-mail Communication: Please stop by office hours or schedule an appointment if necessary. You are also welcome to email me with questions related to the course. However, do not send any information or requests in an email that you would not discuss with me in person. I will not answer any email I deem inappropriate.

Student Rights and Conduct

Any student with a documented disability who may require special accommodations should identify him or herself to the instructor as early in the quarter as possible to receive effective and timely accommodations. You may also wish to contact the Office for Disability Services (150 Pomerene Hall, 292-3307). Students are expected to know and understand the rules regarding academic misconduct, particularly the rules regarding plagiarism, as stated in the University's Code of Student Conduct. Plagiarism is the representation of another's works or ideas as one's own: it includes the unacknowledged word for word use and/or paraphrasing of another's work, and/or the inappropriate unacknowledged use of another person's ideas. All cases of plagiarism will be treated very seriously according to the University's guidelines.

***Readings in Packet**

COURSE SCHEDULE:

Monday March 26: Introduction to the course

SECTION I: Understanding Religion and Violence

Wednesday March 28: Who Gets to be Human on the Evening News?

*Janet Jakobsen, "Is Secularism Less Violent than Religion?"

*Sally Bachner, "The Wrong Victims: Terrorism, Trauma, and Symbolic Violence"

*Alisa Solomon, "Who Gets to be Human on the Evening News?"

Monday April 2

Juergensmeyer, *Terror in the Mind of God*, pp. 1-15, 121-189

Film: *Paradise Now*

Wednesday April 4

Juergensmeyer, *Terror in the Mind of God*, pp.190-249

GROUP 1,2,3 PRESENTATIONS

SECTION II: Religion, Violence and Apocalypticism

Monday April 9: Prophecy and Foreign Policy

*Paul Boyer, "When U.S. Foreign Policy Meets Biblical Prophecy"

*Melani McAllister "Making Israel Matter: Hal Lindsey and the Politics of Prophecy Talk"

GROUP 4, 5, 6 PRESENTATIONS

Wednesday April 11: Just War Theory and Christian Perspectives on the Iraq War

CLASS DEBATE: *Readings on Carmen*

ANALYTIC PAPER 1 DUE

SECTION III: Religion, Genocide, and Ethnic Violence

Monday April 16: Defining Genocide

*Samantha Powers, "The Crime without a Name", "The Crime with a Name"

*Philip Gourevitch, "After the Genocide"

*Graham Bowley, "U.N. Court Issues Ruling on Bosnia Genocide," New York Times, Feb. 26, 2007

Tuesday, April 17, 4:00pm George Wells Knight House, 104 E. 15th venue.

Donald Miller, Professor of Religion and Director of the Center for Religion and Civic Culture at University of Southern California

"Global Pentecostalism and New Forms of Social Engagement in Rwanda.

Wednesday April 18: Religion and Genocide in Rwanda

*Tim Longman, "Christian Churches and Genocide in Rwanda"

*Charles de Lespinay, "The Churches and the Genocide in East African Region"

film: *Hutu* Rwanda

ANALYTIC PAPER 2 DUE

**** *** MIDTERM D TRIBUTED***** ***

Monday April 23: Reparations and Justice

*Philip Gourevitch, "The Return"

*Samantha Powers, "Rwanda: The Two Faces of Justice"

Film: Finish *Hotel Rwanda*

Wednesday April 25: Current Responses to Genocide: Darfur

*Samantha Powers, "Dying in Darfur"

*Samantha Powers, "It's Not Enough to Call it Genocide"

Read the history section at www.savedarfur.org

CLASS DEBATE ON DARFUR

*****MIDTERM DUE*****

SECTION IV: Religious Fundamentalisms and Globalization

Monday April 30: Defining Fundamentalism

*John S. Hawley, "Introduction" *Gender Fundamentalism*

*Ghazala Anwar, "Reclaiming the Religious Center from a Muslim Perspective: Theological Alternatives to Religious Fundamentalism"

Wednesday May 2: Case Study: The Taliban

Ahmed Rashid, *Taliban: Militant Islam, Oil and Fundamentalism in Central Asia*
PART 1

Chip Brown, "The Freshman," *New York Times*, Feb. 26, 2006 (*on Carmen*)

ANALYTIC PAPER 3 DUE

Monday May 7: Case Study: The Taliban continued

Ahmed Rashid, *Taliban*: PART 2

Peter Bergen, "The Taliban: Regrouped and Rearmed," *The Washington Post*, September 10, 2006 (*on Carmen*)

*Sima Wali, "Afghanistan: Truth and Mythology" in *Women for Afghan Women: Shattering Myths and Claiming the Future*

Wednesday May 9: Case Study: Osama Bin Laden and Al Qaeda

Readings on Carmen:

Raffi Khatchadourian, "Azzam the American: The Making of an Al Qaeda Homegrown," *The New Yorker*, January 2007

Benjamin Barber, "Jihad v. McWorld," from *Jihad Versus McWorld*

Osama Bin-Laden, "Crusader Wars," "Nineteen Students," "To the People of Afghanistan," and "To the Americans" from *Messages to the World* ed. Bruce Lawrence

ANALYTIC PAPER 4 DUE

Wednesday, May 9, 4:30 p.m. Room 090 Science & Engineering Library
Bruce Lawrence, Professor of Islamic Studies and Director of the Duke
Islamic Studies Center at Duke University
"OSAMA BIN LADEN: Situating Public Enemy No. 1 between the Media and the
Academy"

SECTION V: Why are Gender and Sexuality so Often the Focus of Politicized Religion?

Monday May 14: Case Study: The Promise Keepers

*Linda Kintz, "Tender Warriors"

Wednesday May 16: Case Study: Veiling

*Homa Hoodfar, "The Veil in their Minds and on our Heads: Veiling Practices and Muslim Women"

*Riffat Hassan, "Muslim Women's Rights"

Film: *A Veiled Revolution*

ANALYTIC PAPER 5 DUE

Monday May 21: Case Study: Women in Iran

Marjane Satrapi, *Persepolis*

SECTION VI: Responding to Religious Violence

Wednesday May 23: Hindu Nationalism

*Anupama Rao, "Testifying to Violence: Gujarat as a State of Exception"

Rajeev Bhargava, "Gujarat: shades of black" (*on Carmen*)

Arvind Rajagopal, "Gujarat's 'successful experiment'" (*on Carmen*)

Monday May 28- MEMORIAL DAY

Wednesday May 30: Violence, Mourning and Politics

*Judith Butler, "Violence, Mourning and Politics"

**FINAL EXAM OR PAPER DUE THURSDAY MAY 31 BY 3PM IN MY BOX IN
451 HAGERTY HALL**

(FOUNDATIONAL) APPROACHES TO THE STUDY OF RELIGION
COMPARATIVE STUDIES 620
WINTER 2008

T & R 3:30PM-5:18PM; HAGERTY HALL #50

Lindsay Jones
475 Hagerty Hall (1775 College Road)
247-6185 or 292-2559
jones.70@osu.edu

Office Hours: Wednesdays 9:30-11:30am
(or by appointment)

REQUIRED TEXTS: (*Books available at the SBX Bookstore on High St.*)

Mircea Eliade, *The Quest*
Sigmund Freud, *The Future of an Illusion*
Carl Jung, *Psychology and Religion*
Claude Lévi-Strauss, *Myth and Meaning*
Rudolf Otto, *The Idea of the Holy*
W.S.F. Pickering, ed. *Durkheim on Religion*
Victor Turner, *The Ritual Process*
Max Weber, *The Sociology of Religion*
Arvind Sharma, ed. *Methodology in Religious Studies: The Interface with Women's Studies*

Packet of Photocopied Course Readings (*Means of access to this packet will be discussed in class.*)

COURSE DESCRIPTION:

This course is designed as the first half of a two-quarter sequence dealing with various *academic* strategies for studying religion. The roughly chronological sequence explores basic methodological questions about how to study religion, why one might bother to do so, and what the possible ramifications might be.

This quarter we will concentrate on so-termed "classics" in the field, that is, seminal figures and works in several branches of religious studies, roughly from the late nineteenth century through the 1980s: e.g., the **evolutionary approaches** of Lewis Henry Morgan and E. B. Tylor; the **sociological approaches** of Emile Durkheim, Max Weber, and Karl Marx; the **psychological approaches** of Sigmund Freud and Carl Jung; the **phenomenological** (and *Religionswissenschaft*) **approaches** of Rudolf Otto, Joachim Wach, and Mircea Eliade; the **structuralist approach** of Claude Lévi-Strauss; and the **anthropological approaches** of Victor Turner and Clifford Geertz.

(The second course of this two-part sequence—"Contemporary Approaches to the Study of Religion", which will be offered as Comparative Studies 651, Spring 2008—will focus on more recent scholars and approaches to religious studies. Students are strongly encouraged but not required to take both classes.)

COURSE OBJECTIVES:

By surveying these foundational approaches, which continue to inform the ways in which the academic study of religion is presently conducted, this course aims:

- (1) to familiarize students with the history and diversity of religious studies as an academic field;
- (2) to hone students' methodological sophistication and self-awareness; and, thus,
- (3) to help students develop the critical skills necessary both:
 - (a) to ascertain the strengths and liabilities of other scholars' interpretations of religion, and
 - (b) to proceed responsibly with their own interpretations of historical religious phenomena.

COURSE STRUCTURE:

In the interest of fulfilling these objectives, for each of the twelve seminal figures under consideration we will, generally speaking, read:

- (1) a brief biographical review of his life and work;
- (2) a selected portion of his own writing on religion; and
- (3) a critical review of his continuing importance (or lack thereof) for contemporary religious studies.

COURSE REQUIREMENTS:

There are three types of requirements for this course.

- (1) **Class Participation:** This is a seminar rather than a lecture course. Attendance is mandatory, and the assigned reading must be completed prior to class. Twice during the quarter, each student (in cooperation with two or three other students) will be responsible for guiding the class discussion with respect to a particular seminal scholar. Also, students will be expected to participate actively in all the other sessions. The success of this course depends upon the students' thorough preparation and active involvement!
- (2) **Worksheets:** Each student will complete a set of five worksheets relevant to each of the twelve seminal scholars under consideration (that is, 60 worksheets total). Preliminary drafts of these worksheets will be turned in throughout the quarter. (Specific due dates are noted below.) Once we have discussed these preliminary worksheets in class and the instructor has returned them with comments, students will have an opportunity to refine the worksheets and hand all of them in again at the end of the quarter. Late worksheets will be penalized by 50%. In order to pass the course you must complete every worksheet. (The hope here is that you will leave this class with a collection of worksheets that will serve as a retrievable resource for your future religious studies.)
- (3) **Final Paper:** Each student will write a paper (at least 6 strong pages) that compares the ways in which three important scholars would approach one particular problem in religious studies. This is not a research paper per se. Instead, you are required to imagine a roundtable discussion between three of the seminal scholars that we have considered as each of them reflects upon a religious (or quasi-religious) phenomenon that he did not address in his writing. For instance, were Marx, Freud, and Otto able to come together and discuss '9-11', the incident at Waco, the men's movement, or Buckeye football, what would each of them have to say? Specific paper topics must be approved in advance by the instructor.

The breakdown for grades will be as follows:

- Class Participation:.....25%
 - Worksheets:
 - Preliminary drafts.....25%
 - Final drafts.....30%
 - Final Paper:.....20%
- 100%

CLASS SCHEDULE

Week One:

Thur. 1/3 INTRODUCTION TO THE COURSE: "JUST DO IT?"

Week Two:

Tue. 1/8 EVOLUTIONARY APPROACHES: E. B. TYLOR

read: Walker and Edwardsen, "Evolutionism" (packet pp. 1-5);
Sharpe, "E. B. Tylor" (packet pp. 6-7);
Excerpt from Tylor, *Primitive Culture* (packet pp. 8-20).

**due:* E. B. Tylor worksheets.

Thur. 1/10 SOCIOLOGICAL APPROACHES: KARL MARX

read: Dupre, "Karl Marx" (packet pp. 21-23);
Niebuhr, Introduction to Marx and Engels, *On Religion* (packet pp. 25-29);
Marx, excerpts from *On Religion* (packet pp. 29-40);
Pals, "Religion as Alienation, Karl Marx" (packet pp. 41-50.8).

**due:* Karl Marx worksheets.

Week Three:

Tue. 1/15 SOCIOLOGICAL APPROACHES: EMILE DURKHEIM

read: Lukes, "Emile Durkheim" (packet pp. 51-52);
Introduction to *Durkheim on Religion*, ed. Pickering, pp. 1-10;
Excerpts from Durkheim, *Elementary Forms of the Religious Life* in *Durkheim on Religion*,
ed. Pickering, pp. 102-166.

optional reading: Any other articles on or about Durkheim in *Durkheim on Religion*, ed. Pickering.

**due:* Emile Durkheim worksheets.

Thur. 1/17 SOCIOLOGICAL APPROACHES: MAX WEBER

read: Birnbaum, "Max Weber" (packet pp. 53-56);
Translator's Preface & Parsons, Introduction to Weber's *Sociology of Religion*, pp. xix-lxxvii;
Weber, *Sociology of Religion*, pp. 1-31; 46-59; 151-206;
Weber, "'Objectivity' in the Social Sciences..." (packet pp. 56.01-56.11).

**due:* Max Weber worksheets.

Week Four:

Tue. 1/22 SOCIOLOGICAL APPROACHES ASSESSED

read: West, "Religion and the Left" (packet pp. 56.20-56.23);
Pruess, "Sociogenic Theory: Emile Durkheim" (packet pp. 57-68);
Eisenstadt, "The Implications of Weber's Sociology of Religion..." (packet pp. 69-81);
Jones, "Feminist Research in the Sociology of Religion" in ed. Sharma, *Methodologies in Religious Studies*, pp. 67-96.

optional reading: Parsons, "Durkheim on Religion Revisited: Another Look at *Elementary Forms of the Religious Life*" (in *Beyond the Classics?*, ed. Glock and Hammond, pp. 156-180);
Stanner, "Reflections on Durkheim and Aboriginal Religion" (in *Durkheim on Religion*, ed. Pickering, pp. 277-303).

Thur. 1/24 PSYCHOLOGICAL APPROACHES: SIGMUND FREUD

read: Homans, "Sigmund Freud" (packet pp. 82-85);
Freud, "Obsessive Actions and Religious Practices (packet 85.1-85.5);"
Freud, *The Future of an Illusion* (entire book).

**due:* Sigmund Freud worksheets.

Week Five:

Tue. 1/29 PSYCHOLOGICAL APPROACHES: CARL JUNG

read: Homans, "C.G. Jung" (packet pp. 86-89);
Jung, *Psychology and Religion* (entire book).

**due:* Carl Jung worksheets.

Thur. 1/31 PSYCHOLOGICAL APPROACHES ASSESSED

read: Preus, "Psychogenic Theory: Sigmund Freud" (packet pp. 90-104);
Clift, "Jung's Contribution to the Psychology of Religion" (packet pp. 105-127);
Segal, "Campbell as a Jungian" (packet pp. 128-134);
Jonte-Pace, "The Impact of Women's Studies on the Psychology of Religion: Feminist Critique, Gender Analysis, and the Inclusion of Women" in ed. Sharma, *Methodologies in Religious Studies*, pp. 97-146.

optional reading: Pruyser, "Sigmund Freud and his Legacy: Psychoanalytic Psychology of Religion" (in *Beyond the Classics?*, ed. Glock and Hammond, pp. 243-290).

Week Six:

Tue. 2/5 PHENOMENOLOGICAL APPROACHES: RUDOLF OTTO

read: Ludwig, "Rudolf Otto" (packet pp. 135-137);
Otto, *Idea of the Holy*, pp. 1-71.

**due:* Rudolph Otto worksheets.

Thur. 2/7 PHENOMENOLOGICAL APPROACHES ASSESSED

- read:* Allen, "Phenomenology of Religion" (packet pp. 138-149);
Streetman, "Some Later Thoughts of Otto on the Holy" (packet pp. 150-160);
Young, "From the Phenomenology of Religion to Feminism and Women's Studies" in ed. Sharma, *Methodologies in Religious Studies*, pp. 17-40.

Week Seven:

Tue. 2/12 RELIGIONSWISSENSCHAFT APPROACHES: JOACHIM WACH

- read:* Kitagawa, "Joachim Wach" (packet pp. 161-163);
Wach, "The Meaning and Task of the History of Religions" (packet pp. 164-178);
Wach, "Universals in Religion" (packet pp. 179-188).
- *due:* Joachim Wach worksheets.

Thur. 2/14 RELIGIONSWISSENSCHAFT APPROACHES: MIRCEA ELIADE

- read:* Kitagawa, "Mircea Eliade" (packet pp. 189-194);
Eliade, *The Quest*, pp. i-87;
Dudley, "Eliade's Interpretive Vision" (packet pp. 202-215.08).
- *due:* Mircea Eliade worksheets.

Week Eight:

Tue. 2/19 RELIGIONSWISSENSCHAFT APPROACHES ASSESSED

- read:* Kitagawa, "The Making of a Historian of Religions" (packet pp.195-201);
Leach, "Sermons by a Man on a Ladder" (packet pp. 216-217);
Strenski, "Eliade's Theory of Myth & the 'History of Religions'" (packet pp. 217.01-217.17);
Alles, "Wach, Eliade, and the Critique from Totality" (packet pp. 218-230.2);
Kinsley, "Women's Studies and the History of Religions" in ed. Sharma, *Methodologies in Religious Studies*, pp. 1-16.

Thur. 2/21 STRUCTURALIST APPROACHES: CLAUDE LÉVI-STRAUSS

- read:* Bohannon and Glazer, "Claude Lévi-Strauss" (packet pp. 231-232);
Leach, "Structuralism" (packet pp. 233-242);
Lévi-Strauss, *Myth and Meaning* (entire book);
Lévi-Strauss, "The Structural Study of Myth" (packet pp. 243-257);
Littleton, "Some Fundamental Differences between Dumezil & Lévi-Strauss" (packet pp. 258-62);
Geertz, "The Cerebral Savage" (packet pp. 263-270).
- *due:* Claude Lévi-Strauss worksheets.

Week Nine:

Tue. 2/26 ANTHROPOLOGICAL APPROACHES: VICTOR TURNER

read: Ray, "Victor Turner" (packet pp. 282-283.1);
Turner, *The Ritual Process*, pp. 1-43 & 94-203.

**due:* Victor Turner worksheets.

Thur. 2/29 ANTHROPOLOGICAL APPROACHES: CLIFFORD GEERTZ

read: Bohannan and Glazer, "Clifford Geertz" (packet pp. 284);
Geertz, "Thick Description: Toward an Interpretive Theory of Culture" (packet pp. 285-303);
Geertz, "Religion as a Cultural System" (packet pp. 304-332);
Micheelsen, "'I Don't Do Systems': An Interview With Clifford Geertz" (packet pp. 332.01-332.10);
Munson, "Geertz on Religion: The Theory and the Practice" (packet pp. 333-340).

**due:* Clifford Geertz worksheets.

Week Ten:

Tue. 3/4 ANTHROPOLOGICAL APPROACHES ASSESSED

read: Segal, "Victor Turner's Theory of Ritual" (packet pp. 341-346);
Bynum, "Women's Stories, Women's Symbols: A Critique of Victor Turner's Theory of Liminality"
(packet pp. 346.01-346.16);
Edith Turner, "The Reality of Spirits: A Tabooed or Permitted Field of Study?" (packet pp.
360.0-360.3);
Shankman, "The Thick and the Thin: On the Interpretive Theoretical Program of Clifford
Geertz" (packet pp. 361-379);
Gross, "Feminist Issues and Methods in the Anthropology of Religion" in ed. Sharma,
Methodologies in Religious Studies, pp. 41-66.

Thur. 3/6 SOME CURRENT PROBLEMS IN RELIGIOUS STUDIES

read: Jonathan Z. Smith, Introduction to *Imagining Religion* (packet pp. 380-383).

**due:* All revised worksheets.

Finals Week:

Mon. 3/10 **due:* Final paper. (*The final paper is due in L. Jones' mailbox in the Comparative Studies office, Hagerty Hall 451, by 4:00pm.*)

**The Ohio State University
Colleges of the Arts and Sciences New Course Request**

Department of Comparative Studies

Academic Unit

Comparative Studies

Book 3 Listing (e.g., Portuguese)

520 Theory and Method in the Study of Religion

Number Title

Theor/Meth:ReligSt

U G

05

18-Character Title Abbreviation

Level

Credit Hours

Summer SU Autumn Winter Spring Year 2008

Proposed effective date, choose one quarter and put an "X" after it; and fill in the year. See the OAA curriculum manual for deadlines.

A. Course Offerings Bulletin Information

Follow the instructions in the OAA curriculum manual. If this is a course with decimal subdivisions, then use one New Course Request form for the generic information that will apply to all subdivisions; and use separate forms for each new decimal subdivision, including on each form the information that is unique to that subdivision. If the course offered is less than a quarter or a term, please complete the Flexibly Scheduled/Off Campus/Workshop Request form.

Description (*not to exceed 25 words*): Survey of contemporary theories and methods used in the academic study of religion.

Quarter offered: SP Distribution of class time/contact hours: 2 2-hr cl

Quarter and contact/class time hours information should be omitted from Book 3 publication (yes or no):

Prerequisite(s): Comparative Studies or Religious Studies 270 or equiv.

Exclusion or limiting clause:

Repeatable to a maximum of _____ credit hours.

Cross-listed with:

Grade Option (Please check): Letter S/U Progress What course is last in the series? _____

Honors Statement: Yes No GEC: Yes No Admission Condition

Off-Campus: Yes No EM: Yes No Course: Yes No

Embedded Honors Statement: Yes No

Service Learning Course*: Yes No *To learn more about this option, please visit

<http://artsandsciences.osu.edu/currofc/>

Other General Course Information:

(e.g. "Taught in English." "Credit does not count toward BSBA degree.")

B. General Information

Subject Code 380299 Subsidy Level (V, G, T, B, M, D, or P) B

If you have questions, please email Jed Dickhaut at dickhaut.1@osu.edu.

1. Provide the rationale for proposing this course:
See attached.

2. Please list Majors/Minors affected by the creation of this new course. Attach revisions of all affected programs. This course is (check one): Required on major(s)/minor(s) A choice on major(s)/minors(s) (Either 520 or 620 is required.) An elective within major(s)/minor(s) A general elective:

3. Indicate the nature of the program adjustments, new funding, and/or withdrawals that make possible the implementation of this new course.
 No adjustments are required.

4. Is the approval of this request contingent upon the approval of other course requests or curricular requests?
 Yes No List:

5. If this course is part of a sequence, list the number of the other course(s) in the sequence: n/a

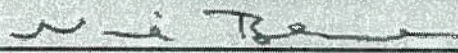

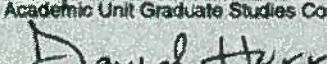


6. Expected section size: 25 Proposed number of sections per year: one

7. Do you want prerequisites enforced electronically (see OAA manual for what can be enforced)? Yes No

8. This course has been discussed with _____ has the concurrence of the following academic units needing thi
 with academic units having directly related interests (List units and attach letters and/or forms):
 Not Applicable X

9. Attach a course syllabus that includes a topical outline of the course, student learning outcomes and objectives, off-campus field experience, methods of evaluation, and other items as stated in the OAA curriculum manual and e-mail to ascurofc@osu.edu.

Approval Process The signatures on the lines in ALL CAPS (e.g. ACADEMIC UNIT) are required.

1. Academic Unit Undergraduate Studies Committee Chair	 Nina Berman	10/24/07
	Printed Name	Date
2. Academic Unit Graduate Studies Committee Chair	 MARILEE STEVENS	10/24/07
	Printed Name	Date
3. ACADEMIC UNIT CHAIR/DIRECTOR	 DAVID HORN	10/23/07
	Printed Name	Date
4. After the Academic Unit Chair/Director signs the request, forward the form to the ASC Curriculum Office, 4132 Smith Lab, 14 West 18 th Ave. or fax it to 688-5678. Attach the syllabus and any supporting documentation in an e-mail to ascurofc@osu.edu . The ASC Curriculum Office will forward the request to the appropriate committee.		
5. COLLEGE CURRICULUM COMMITTEE	 CHRIS HIGHLEY	April 11 '08
	Printed Name	Date
6. ARTS AND SCIENCES EXECUTIVE DEAN	 Edward Adelson	5/30/08
	Printed Name	Date
7. Graduate School (if appropriate)		
	Printed Name	Date
8. University Honors Center (if appropriate)		
	Printed Name	Date
9. Office of International Education (if appropriate)		
	Printed Name	Date
10. ACADEMIC AFFAIRS		
	Printed Name	Date

Rationale for New Course Proposal: Comparative Studies 520

We are proposing an undergraduate-only version of Comparative Studies 620, Approaches to the Study of Religion. The number of students in both the Comparative Studies graduate program (25) and the Religious Studies track of the Comparative Studies major (35) has grown over the past several years. Comparative Studies 620 also attracts a very wide range of students (e.g., Ph.D. students in Women's Studies, History, and other fields, and undergraduates—particularly honors students—also majoring in other fields, including Sociology, History of Art, Anthropology, and others). The course (limited to 25 students) also typically generates a waitlist of 1-10 students. Thus, this class is in heavy demand, and is also enrolling students at quite disparate levels of knowledge.

Religious studies faculty in Comparative Studies believe it is necessary to provide an additional option for undergraduate students majoring in Comparative Studies. Rather than offer Comparative Studies 620 more frequently, we are proposing to add Comparative Studies 520, which is similar in content to Comparative Studies 620, but will be limited to undergraduates. This will alleviate enrollment pressures on CS 620 and will allow more graduate students the opportunity to take the class at a slightly more advanced level. Students majoring in Comparative Studies/Religion may take Comp St 620 if they so choose, but CS 520 is designed for undergraduate major and will be better able to accommodate undergraduates who are non-majors than is the current version of Comp St 620, which, again, will be primarily for graduate students..

Historically, in the 1980s a similar course had been offered as Religious Studies 520; that course was changed to accommodate interested graduate students in the 1990s. The department now has a sufficient number of interested students at both the graduate and undergraduate level to be able to offer both options. Offering the course at both levels will better serve both undergraduate and graduate students.

October 23, 2007

Sample Syllabus
Comparative Studies 520
THEORY AND METHOD IN THE STUDY OF RELIGION

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Purpose and Outline of the Course

What is religion? Is it a psychological projection? A social construction? A political maneuver? Or a genuine encounter with the Sacred? Is religion common to and similar among all human beings everywhere in all historical periods? Or is it radically different in different cultures and different historical contexts? Why is religion so often tied to violence, political conflict and bloodshed? And what is the role of religion in our own increasingly globalized, interconnected but often violent world at the dawn of the new millennium?

This course will engage in a critical examination of all of these questions through close readings of the most important methods and theories for the contemporary study of religion. We will begin by asking the basic questions of "what is (and isn't) religion?" and "how do we go about studying it?" using as our test case the controversial Aum Shinrikyo movement. We will then examine a series of different approaches to religion, including Marxism, psychoanalysis, sociology, anthropology, feminism, post-colonial theory and cognitive science. Finally, we will conclude with the question of what role religion has to play today in the context of transnationalism, globalization and the war on terrorism.

REQUIREMENTS AND EVALUATIONS

Evaluations will be based on four things:

1. **Attendance and Participation** (30% of final grade). This means:
 - a) attendance to **all** classes and vigorous participation in class discussions. More than two unexcused absences will result in a lower grade
 - b) posting at least **one** comment per week on our Carmen web-site based on the week's readings and discussions
2. **One in-class presentation** (10% of final grade): Each student will sign up to do a short (10 minute) in-class presentation in which he or she gives a concrete example of a religious text, myth, ritual or person and how it could be interpreted using the theory discussed that day. These may be done individually or in small groups.
3. **Three Short Written Papers** (4-6 pages) on assigned topics (45% of final grade)
4. **One field observation paper** (4- 6 pages) based on a visit to a religious community in the Columbus area and an analysis of that community using at least two theories discussed in class (15% of final grade).

Extra Credit options:

- a) Students may either write a short paper on or orally present another approach or theorist not covered in the syllabus
- b) Students may do an extra field-observation paper
- c) students may do an additional in-class presentation

READINGS

*Required Texts,
available at SBX Bookstore and on reserve at Sullivant library*

Mircea Eliade, *The Myth of the Eternal Return: Cosmos and History*.

Bruce Lincoln, *Holy Terrors: Thinking about Religion after September 11*.

Richard King, *Orientalism and Religion: Postcolonial Theory, India and the Mystic East*

Readings on our Carmen web-site:

There are also a number of short articles and chapters on the contents section of our Carmen site. Log-in at: www.carmen.osu.edu

STUDENT RIGHTS AND CONDUCT

Any student with a documented disability who may require special accommodations should identify him or herself to the instructor as early in the quarter as possible to receive effective and timely accommodations. You may also wish to contact the Office for Disability Services (150 Pomerene Hall, 292-3307).

Students are expected to know and understand the rules regarding academic misconduct, particularly the rules regarding plagiarism, as stated in the University's Code of Student Conduct. All cases of plagiarism will be treated very seriously according to the University's guidelines.

SYLLABUS

WEEK I. WHAT IS THE COMPARATIVE STUDY OF RELIGION? And why bother?

March 27. Introduction: "Imagining Religion"

Read in class: Smith, Introduction to *Imagining Religion*

"Aum Shrinkyo," on-line at:

<http://religiousmovements.lib.virginia.edu/nrms/aums.html>

March 29 Mircea Eliade and the Chicago School of History of Religions

Read: Eliade, *The Myth of the Eternal Return*, pp. 3-92

WEEK II. THE ELIADE CONTROVERSY and the Chicago School after Eliade

April 3. Eliade and his Critics

Read: Eliade, *The Myth of the Eternal Return*, pp. 95-162

Strenski, "Eliade and Myth in Twentieth Century Romania" (on Carmen)

Recommended: Rennie, "Eliade's Political Involvement" (on Carmen)

April 5. The Chicago School today: Doniger and Smith

Read: Doniger, *Other People's Myths* (on Carmen)

Braverman, "The Interpretation of the Gods" (on Carmen)

Smith, "The Devil in Mr. Jones" (on Carmen)

WEEK III. MARXISM AND RELIGION

April 10 Marxism and Neo-Marxism

Read: Marx, "Contribution to the Critique of Hegel's Philosophy of Right" (on Carmen)

Lincoln, "Theses on History" (on Carmen)

Lincoln, *Holy Terrors*, pp. 9-50

April 12 Neo-Marxism, cont.

Read: Lincoln, *Holy Terrors*, pp.51-92

Recommended: Lincoln, "Religion, Oil and a Bit of Politics" (on Carmen)

* * * * * NOTE: First Paper Due April 17 * * * * *

WEEK IV. PSYCHOLOGY AND RELIGION

April 17 Freud and the Psychoanalytic Approach to Religion

Read: Freud, "The Future of an Illusion" (on Carmen)
Bell, *Holy Anorexia* (on Carmen)

April 19 Vishnu on Freud's Desk: Psychological Approaches to Hinduism

Read: Doniger, "When a Lingam is Just a Good Cigar" (on Carmen)
Courtright, "Fathers and Sons" (on Carmen)

WEEK V. SOCIOLOGY OF RELIGION

April 24. Emile Durkheim and the Sociology of Religion

Read: Durkheim, *Elementary forms of the Religious Life* (on Carmen)
Pals, "Emile Durkheim" (on Carmen)

April 26. Civil Religion in the United States

Read: Marvin and Ingle, *Blood Sacrifice and the Nation* (on Carmen)

WEEK VI. ANTHROPOLOGY OF RELIGION

May 1. Cultural Anthropology: Clifford Geertz and Talal Assad

Read: Geertz, "Religion as a Cultural System" (on Carmen)
Assad, *Genealogies of Religion* (on Carmen)

May 3. Victor Turner and Ritual Studies

Read: Turner, *The Ritual Process* (on Carmen)
Pike, "Driving into Faerie" (on Carmen)
Marriott, "The Feast of Love" (on Carmen)

******* NOTE: Second Paper Due May 8 *******

WEEK VII. FEMINISM AND RELIGION

May 8. Gender and Women's Power in Medieval Christianity

Read: Gross, *Feminism and Religion* (on Carmen)
Bynum, *Holy Feast and Holy Fast* (on Carmen)

May 10. Is the Goddess a Feminist?

Read: Erndl, "Is Shakti Empowering for Women?"
Gross, "Is the Goddess a Feminist?"
Menon and Shweder, "Power in its Place"

WEEK VIII. FOUCAULT AND RELIGION

May 15 The Body, Sexuality and Religion

Read: Deal and Beal, *Theory for Religious Studies* (on Carmen)
Foucault, "Sexuality and Power" (on Carmen)
Foucault, "Technologies of the Self" (on Carmen)

May 17 A Foucaultian Approach to Hindu Tantra

Read: Urban, "The Extreme Orient" (on Carmen)
Urban, "The Path of Power" (on Carmen)

WEEK IX. POSTCOLONIAL THEORY AND RELIGION

May 22. Orientalism, Colonialism and the Study of Religion

Read: King, *Orientalism and Religion*, pp. 1-60, 82-95

May 24. Religion, Mysticism and the "Invention" of Hinduism

Read: King, *Orientalism and Religion*, pp.96-142, 187-218

WEEK X. COGNITIVE SCIENCE OF RELIGION

May 29. Cognitive Science: The Next Wave in Religious Studies?

Read: Robin Henig, "Darwin's God" on-line at:
<http://www.nytimes.com/pages/magazine/index.html>
Boyer, "Why is Religion Natural?" on-line at:
<http://www.csicop.org/si/2004-03/religion.html>
Boyer, *Religion Explained* (on Carmen)

May 31. Conclusion: Which Approaches Work in which Contexts?

******* NOTE: Third Paper and Field Observation Paper Due June 6 *******

**Additional Recommended Readings
on Religion and Religious Studies Theory**

- Anderson, Pamela Sue and Beverly Clack, eds.. *Feminist Philosophy of Religion: Critical Readings*. New York, 2003.
- Barnhill, David Landis and Roger S. Gottlieb. *Deep Ecology and World Religions: New Essays on Sacred Ground*. Albany: SUNY, 2001.
- Bataille, Georges, *Theory of Religion*. New York: Zone, 1989.
- Bell, Catherine, *Ritual Theory, Ritual Practice*. New York: Oxford University Press, 1992.
- Bourdieu, Pierre. *The Logic of Practice*. Stanford: Stanford University Press, 1980.
- Boyer, Pascal. *Religion Explained: The Evolutionary Origins of Religions Thought*. New York, 2001.
- Bryden, Mary, ed. *Deleuze and Religion*. New York: Routledge, 2001.
- Carrette, Jeremy R. *Foucault and Religion*. New York: Routledge, 2000.
- Castelli, Elizabeth A. *Women, Gender, Religion*. London: Palgrave, 2001.
- Dawson, Lorne, ed. *Religion Online: Finding Faith on the Internet*. New York: Routledge, 2004.
- Deal, William and Timothy J. Beal, *Theory for Religious Studies*. New York: Routledge, 2004.
- Doniger, Wendy. *The Implied Spider: Politics and Theology in Myth*. New York, 1998.
- Foucault, Michel. *Religion and Culture*. New York: Routledge, 1999.
- Gross, Rita M. and Rosemary Radford Ruether. *Religious Feminism and the Future of the Planet: A Buddhist-Christian Dialogue*. New York: Continuum, 2001.
- Heelas, Paul, ed. *Religion, Modernity and Postmodernity*. Oxford: Blackwell, 1998.
- Jantzen, Grace. *Power, Gender and Christian Mysticism*. Cambridge University Press, 1995.
- Jones, Lindsay, ed. *Encyclopedia of Religion*. New York: MacMillan, 2005.
- Juschka, Darlene, ed. *Feminism in the Study of Religion*. New York, 2001.
- King, Ursula, ed. *Religion and Gender*. Oxford, 1995.
- Kripal, Jeffrey J. *Roads of Excess, Palaces of Wisdom: Eroticism and Reflexivity in the Study of Mysticism*. Chicago: University of Chicago Press, 2001.
- Kunin, Seth, ed. *Theories of Religion: A Reader*. New York: Routledge, 2006.
- Lincoln, Bruce, *Theorizing Myth*. Chicago: University of Chicago Press, 1999.
- _____, *Discourse and the Construction of Society: Comparative Studies in Myth, Ritual and Classification*. Oxford University Press, 1989.

- Masuzawa, Tomoko. *The Invention of World Religions, or How European Universalism was Preserved in the Language of Pluralism*. University of Chicago Press, 2005.
- McCutcheon, Russell T. *Manufacturing Religion: The Discourse of Sui Generis Religion and the Politics of Nostalgia*. New York: Oxford University Press, 1997.
- Pals, Daniel, *Eight Theories of Religion*. New York: Oxford, 2006.
- Pyysianinen, Ikka and Veikko Anttonen, eds. *Current Approaches in the Cognitive Science of Religion*. New York: Continuum, 2002.
- Rennie, Bryan, ed. *Changing Religious Worlds: The Meaning and End of Mircea Eliade*. Albany: SUNY, 2001.
- Sharpe, Eric. *Comparative Religion, A History*. London: Duckworth, 1979.
- Slone, D. Jason. *Religion and Cognition: A Reader*. Equinox, 2006.
- Smith, Jonathan Z. *Relating Religion: Essays in the Study of Religion*. Chicago: University of Chicago Press, 2004.
- Simmel, Georg. *Sociology of Religion*. New York, 1959.
- Strenski, Ivan. *Four Theories of Myth in the Twentieth Century: Cassirer, Eliade, Levi-Strauss and Malinowski*. New York: MacMillan, 1987.
- Urban, Hugh B. *Tantra: Sex, Secrecy, Politics and Power in the Study of Religion*. University of California Press, 2003.
- Wasserstrom, Steven M. *Religion after Religion: Gershom Scholem, Mircea Eliade and Henry Corbin at Eranos*. Princeton: Princeton University Press, 1999.
- Wilson, David Slone. *Darwin's Cathedral: Evolution, Religion and the Nature of Society*. Chicago: University of Chicago Press, 2002.