

Term Information

Effective Term Autumn 2015

General Information

Course Bulletin Listing/Subject Area Religious Studies
Fiscal Unit/Academic Org Comparative Studies - D0518
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3680
Course Title Religion and Law in Comparative Perspective
Transcript Abbreviation Rel&Law Comp Persp
Course Description This course adopts a comparative, interdisciplinary approach to studying religion and law. Drawing on concrete cases, historical studies, and theoretical literature, it explores how the relationship between religion and law has been configured differently in different liberal democracies, such as the U.S., France, and Israel, and what this might mean for contemporary debates.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 7 Week, 4 Week (May Session)
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Recitation, Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions Not open to students with credit for History 3680

Cross-Listings

Cross-Listings Cross-listed in History

Subject/CIP Code

Subject/CIP Code 38.0201
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Global Studies (International Issues successors)

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- To equip students with tools for thinking about the relationship between law and religion in contemporary politics, philosophy and culture.
- To help students analyze this relationship with recourse to a rich comparative framework that will place key ideas in the context of historical change and geographical diversity.
- To provide students with a sophisticated understanding of key concepts that will inform their approach to the course, including secularism, religious freedom, neutrality, toleration, separation of church and state, and nationalism.
- To prepare students for the responsibilities of citizenship by bringing the resources of the course to bear on contemporary controversies and debates in nuanced ways.

Content Topic List

- Religion
- Law
- Democracy
- Freedom
- Secularism
- Christianity
- Islam
- Judaism
- History
- Politics
- Pluralism
- Courts
- Schools

Attachments

- ReligionandLawGERationaleandassessment (1).docx
(GEC Course Assessment Plan. Owner: Marsch,Elizabeth)
- ReligionandLawTeamTeachingDraft (1).docx
(Other Supporting Documentation. Owner: Marsch,Elizabeth)
- Kaye_Weiner_Teamteachingsyllabus.docx: Revised syllabus please review this one.
(Syllabus. Owner: Heysel,Garett Robert)
- Curriculum Maps for Religious Studies Major (March 2015).docx: Curriculum Maps
(Other Supporting Documentation. Owner: Marsch,Elizabeth)

Comments

- This course was originally developed as part of Dean Mandersheid's call for team teaching proposals, but will be taught, pending your approval, whether or not it is selected for funding via that call.

Update: The course was selected for funding. *(by Marsch,Elizabeth on 03/20/2015 11:04 AM)*

- - Please consult with Dept of History. Both courses should have same prereqs. CS course has no prereqs while the History version does have prereqs.

-If course can count in one of you majors (likely in the Religious Studies major), please attach updated curriculum map.

-Please remove first syllabus (since Garrett subsequently uploaded revised version). *(by Vankeerbergen,Bernadette Chantal on 01/28/2015 01:43 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Marsch,Elizabeth	01/09/2015 12:32 PM	Submitted for Approval
Approved	Shank,Barry	01/09/2015 12:52 PM	Unit Approval
Approved	Heysel,Garett Robert	01/14/2015 05:04 PM	College Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	01/28/2015 01:44 PM	ASCCAO Approval
Submitted	Marsch,Elizabeth	03/20/2015 11:05 AM	Submitted for Approval
Approved	Shank,Barry	03/20/2015 11:15 AM	Unit Approval
Approved	Heysel,Garett Robert	03/20/2015 07:47 PM	College Approval
Pending Approval	Nolen,Dawn Vankeerbergen,Bernadette Chantal Hanlin,Deborah Kay Jenkins,Mary Ellen Bigler Hogle,Danielle Nicole	03/20/2015 07:47 PM	ASCCAO Approval

Religion and Law in Comparative Perspective
History 3680/CS 3680

Prof. Alexander Kaye
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I. Course Description:

These days, it is almost impossible to go online or watch TV without learning about a conflict at the intersection of religion and law: Should yoga or creationism be taught in public schools? Should religious symbols be displayed in public? Should same sex marriage be legal? Should corporations be required to provide their employees with access to contraception? These conflicts raise critical questions about the meaning of secularism and religious freedom; about religion's proper place in American life; and about how we understand what it means to be an American.

Yet as contentious as these questions are in the contemporary United States, they have been addressed in different ways in other times and places. Recent scholarship across a range of academic disciplines has called into question long-held assumptions about the separation of religion and law in the modern world. It has revealed how religion and law intersect, interact, and influence each other in often surprising ways, which vary across different societies and cultures. This situation calls for new ways of describing and interpreting their vexed relationship.

In this course, we will develop tools for thinking critically about these issues by adopting a comparative, interdisciplinary approach. Drawing on concrete cases, historical studies, and theoretical literature, we will explore how the relationship between religion and law has been configured differently in different liberal democracies and what this might mean for contemporary debates. Throughout, our discussions will be guided by a few basic questions: What is "religion" under the rule of law, and how has it been regulated in different times and places? What capacity does law have for accommodating and managing religious and other forms of human difference? What does religious freedom mean today, and what are its conceptual and practical limits?

Readings will include case law and other legal materials, as well as academic writings by religion scholars, political scientists, historians, anthropologists, sociologists, philosophers, and others. Assignments will invite you to cultivate your own public voice by drawing on the tools you learn in this class to intervene in contemporary debates. The class is open to all students; no prior knowledge is assumed.

II. Expected Learning Outcomes

Upon successful completion of this course, students should be able to:

- Read, understand, and analyze literature from multiple disciplines.
- Understand the ways in which terms like "religion" and "law" have been used in different historical and national contexts and how this pertains to contemporary controversies.

- Place contemporary debates about the intersection of religion and law in the United States in the context of four centuries of geopolitics and philosophical discussion.
- Write a sustained and coherent piece of engaged public scholarship.

III. GE Goals and Expected Learning Outcomes

History 3680/CS 3680 counts toward the following GE requirements:

Historical Study

Goals: Students recognize how past events are studied and how they influence today's society and the human condition.

Expected Learning Outcomes:

1. Students construct an integrated perspective on history and the factors that shape human activity.
2. Students describe and analyze the origins and nature of contemporary issues.
3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

History 3680/CS3680 addresses these goals by offering students opportunities (1) to analyze particular historical, political, and social factors that shaped the development of religious freedom and secularism in different times and places; (2) to describe and analyze the origins and nature of contemporary issues, such as the place of religion in public school and the state's role in regulating marriage and sexuality; and (3) to analyze competing interpretations of key events in the historical development of religious freedom, such as the writing of the First Amendment to the U.S. Constitution.

Diversity: Global Studies

Goals: Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

Expected Learning Outcomes:

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, people and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

History 3680/CS3680 addresses these goals by (1) offering students opportunities to conduct cross-cultural comparative analysis, through which they will learn about the different ways that religion and law have interacted in countries such as France, Britain, and Israel, and about some of the political, cultural, social, and philosophical aspects of diverse religious communities, including Jewish, Christian, Muslim, and Hindu; and (2) preparing students for the responsibilities of global citizenship in an increasingly diverse and interconnected world by offering them tools for thinking historically and comparatively about contemporary issues related to religion and law and through assignments inviting them to cultivate their own public voices by bringing insights learned in this course to bear on contemporary issues and case studies.

IV. Assessment of GE Learning Outcomes

Student success in achieving the expected learning outcomes will be measured directly through: (1) analysis of semester-long discussion and blog contributions; and (2) analysis of semester-long paper assignment. Learning outcomes also will be measured indirectly through the use of questions embedded in student discursive course evaluations at the end of the semester. Finally, faculty reflection on the degree to which the course produced GE learning outcomes as well as peer teaching observations will be utilized to arrive at a comprehensive assessment of the GE learning outcomes.

V. Course Requirements/Grading:

Participation: 20%

As this is a seminar, prepared participation is essential.

Presentations: 15%

One or two students will make a brief presentation most weeks. This means that each student may be required to make two presentations per semester. Presentations should be 5-7 minutes long and include: 1) A brief biographical comment about the author and a contextualization of the publication, 2) a synopsis of the substance and/or arguments of the piece, 4) personal critique (did you find the argument convincing?), 5) questions for the group to consider in its discussion.

Collaborative blog: 20%

This course has a dedicated blog site, which is publicly accessible. Every week, one or two students will have the responsibility of “hosting” the class blog for the week. Their task will be to post an article/news story/video clip etc. that is related to the topic of the course. (E.g. an article about the Muslim Brotherhood in Israel, a video commercial from the French elections, a picture from a Greek museum exhibit on ancient religions, an editorial about gay marriage, a video of a congressional hearing on birth control, etc.) They will then add their comments about that content – not necessarily whether they agree or disagree, but how our historical and philosophical readings create a new lens through which to contextualize and critique arguments that appear in the media every day. The comments may also include questions to which others may respond. The comments should be around 250-350 words. Those posts must be made by Sunday midnight.

All other students must then post a response of 50-100 words that engages with the host’s comments and questions. The responses may also include links or other content. The responses may engage with each other as well as with the host’s original comment. Responses must be posted by Wednesday midnight.

Final Paper: 45%

A final paper of 10-12 pages, topic to be determined in consultation with the instructor. Students will be expected to offer nuanced, critical analysis of a particular conflict at the intersection of religion and law.

What Do Grades Mean?

A (excellent) requires innovation, inspiration, and a superior execution of all the requirements of an assignment.

B (good) meets all the requirements of an assignment very well.

C (fair) fulfills the requirements of an assignment satisfactorily.

D (minimum passing) meets the bare minimum requirements of an assignment.

F (failed) indicates that one has not met the bare minimum requirements of an assignment.

The grading scale will be as follows: A (93-100), A- (90-92), B+ (87-89), B (83-86), B- (80-82), C+ (77-79), C (73-76), C- (70-73), D+ (67-69), D (60-66), below 60 is failing.

VI. Reading

All reading must be completed before the session to which it applies.

Hamburger, *Separation of Church and State*, Leiter, *Why Tolerate Religion?*, Kuru, *Secularism and State Policies Toward Religion*, and Sullivan, *Ministry of Presence* are available at the university bookstore.

Other readings are available on-line or will be posted to Carmen.

You are not required to read the titles under “Further Reading” but you may find it helpful for the course and/or for your final papers. Occasionally we may ask a student to make a presentation of one of those pieces.

VII. Plagiarism and Academic Misconduct

Plagiarism is the unauthorized use of the words or ideas of another person. It is a serious academic offense, and is described in detail in your student policies handbook. Please read this information carefully, and remember that at no point (including discussion) should words or ideas that are not your own be represented as such.

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (http://studentaffairs.osu.edu/info_for_students/csc.asp).

Please note: all papers submitted to Carmen will be automatically checked for plagiarism by the Turnitin software. You are encouraged to make use of this software on your own before final submission of your paper to ensure that you have not accidentally engaged in academic misconduct.

VIII. Writing Center

The **OSU Writing Center** is a free service that provides professional tutoring and consultation on writing. Visit <http://cstw.osu.edu> or call 688-4291 to make an appointment. They also offer drop-in consultations in Thompson Library and online consultations via the chat function on Carmen. I encourage you to use the university resources available to you to improve the quality of your writing, both for your papers and in preparation for your final exam. If you do decide to

use these services, please authorize that I be notified via a tutoring report because it helps me gauge your effort and track what advice has been given to you.

IX. Disability Services

Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office of Disability Services is located in 150 Pomerene Hall, 1760 Neil Ave; telephone 292-0901; <http://www.ods.ohio-state.edu/>.

X. Course Schedule

Week 1

Introduction

Burwell v. Hobby Lobby (2014)

Week 2

Secularization and Modernity

Tierney, "Religious Rights: A Historical Perspective" in Van Der Vyver ed., *Religious Human Rights in Global Perspective: Religious Perspectives*, Volume 1

Locke, *A Letter Concerning Toleration*

Available at:

http://oll.libertyfund.org/index.php?option=com_staticxt&staticfile=show.php%3Ftitle=764&layout=html#chapter_80887

Isaiah Berlin, "Two Concepts of Liberty"

Casanova, Jose. "The Secular, Secularizations, Secularisms." In *Varieties of Secularism in a Secular Age*. Edited by Michael Warner, Jonathan VanAntwerpen and Craig J Calhoun. Cambridge, Mass.: Harvard University Press, 2010. 54-73.

Further Reading:

Walzer, *On Toleration*

Week 3

What is "Religion"?

Sullivan, "Judging Religion," *Marquette Law Review* 81 (1997): 441-460

Reynolds V US (1878) (US Supreme Court)

Hugh Urban, *The Church of Scientology*, chapter 5

Further Reading:

Sullivan *The impossibility of religious freedom*, Part 1

Hugh Urban, *The Church of Scientology* (rest of the book)

Week 4

Religion and Law in the USA

Madison, Memorial and Remonstrance (1785)
Virginia Statute for Religious Freedom (1786)
Constitution of Massachusetts (1780)
Jefferson's Letter to the Danbury Baptists
Hamburger, *Separation of Church and State* (Introduction and chapters 4, 7, 8, 9, 10)

Further Reading:

Kuru, *Secularism and State Policies toward Religion*, Chapter 3
Sarah Barringer Gordon, *The Mormon Question*

Week 5

Religion and Law in France

“Dechristianizing France” in *Religion, Society and Politics in France Since 1789*, Frank Tallett ed.

Kuru, Chapter 5

Yolande Jansen, “*Laïcité*, or the Politics of Republican Secularism” in de Vries and Sullivan eds., *Political Theologies*

Further Reading:

Taylor, “Modes of Secularism”

Jean Bauberot “The Two Thresholds of Laïcization” in Bhargava ed., *Secularism and its Critics*

Week 6

Religion and Law in Britain

Andrew Lynch, “The constitutional significance of the Church of England” in Radan, Meyerson, Croucher eds. *Law and Religion*

Charlotte Smith, “A very English affair: establishment and human rights in an organic constitution” in: Cane, Evans, Robinson eds. *Law and Religion in Theoretical and Historical Context*

Laborde, “Political Liberalism and Religion: On Separation and Establishment”

Further Reading:

Augur Pearce, “England’s Law of Religion – The History of a Discipline” in Doe and Sandberg, eds., *Law and Religion: New Horizons*

Week 7

Religion and Law in Israel

Israel’s Declaration of Independence and Basic Laws

Likhovksi, “The Invention of 'Hebrew Law' in Mandatory Palestine” *American Journal of Comparative Law*, Vol. 46, No. 339, 1998

Englard, “Law and Religion in Israel”, *American Journal of Comparative Law* Vol. 35, No. 1 (Winter, 1987), pp. 185-208

Barak-Erez, *Outlawed Pigs* (Especially caps. 2, 5, 6, 7, 9)

Further Reading:

Yoram Shachar. "Jefferson Goes East: The American Origins of the Israeli Declaration of Independence," *Theoretical Inquiries in Law* 10 (2009): 581-594, 601-614, 616-618.

Week 8

Religious Symbols and the Law

Kuru Chapter 4

Weil, "Why the French Laicite is Liberal" *Cardozo Law Review* (2008-9)

Laborde, "Secular Philosophy and Muslim Headscarves in Schools" *Journal of Political Philosophy* 13:3, 305–329 (September 2005)

Latusi v Italy (European Court of Human Rights)

Lynch v Donnelly (US Supreme Court)

Further Reading:

John Bowen, *Why the French Don't Like Headscarves*

Laborde, *Civic Republicanism*

Week 9

Religion and Public Schools

Mozert v. Hawkins (1987)

Kitzmiller v. Dover (2005)

Sedlock. v. Baird (2013, San Diego Cty California) Complaint Petition; Sedlock v. Baird Minute Order

R(E) v Governing Body of JFS [2009] UKSC 15

Week 10

Same Sex Marriage

Esckridge, "A History of Same Sex Marriage" *Virginia Law Review* 79, 1419 (1993)

Reid, "Marriage: Its relationship to Religion, Law and the State" in Laycock et al eds *Same Sex Marriage and Religious Liberty*

Shifman, Pinhas. "Civil Marriage in Israel: The Case for Reform" in *Jewish Law Association Studies XIII*

Eliav Shochetman, "On the Introduction of Civil Marriage in the State of Israel" in *ibid.*

Further Reading:

Aeyal M. Gross, "Challenges to Compulsory Heterosexuality: Recognition and Non-Recognition of Same-Sex Couples in Israeli Law"

Week 11

Religion and Legal Pluralism

Rowan Williams (Archbishop of Canterbury), "Civil and Religious Law in England: a religious perspective"

[<http://rowanwilliams.archbishopofcanterbury.org/articles.php/1137/archbishops-lecture-civil-and-religious-law-in-england-a-religious-perspective#Lecture>]

Shachar and Hirshl, "The New Wall of Separation: Permitting Diversity, Restricting Competition" *Cardozo Law Review*, Vol. 30, pp. 2535-2560, 2009

Ruth Halperin-Kaddari, "Expressions of Legal Pluralism in Israel: The Interaction Between the High Court of Justice and Rabbinical Courts in Family Matters and Beyond" in *Jewish Law Association Studies XIII*

Further Reading:

Hirschl, *Constitutional Theocracy*

Shachar, "Privatizing Diversity: A Cautionary Tale from Religious Arbitration in Family Law" *Theoretical Inquiries in Law*, Vol. 9, No. 2, pp. 573-607, 2008.

David Harte, "Structure of Religious Pluralism in English Law" in Doe, Sandberg, eds, *Law and Religion: New Horizons*

Week 12

Religious Freedom and Foreign Policy

Section 2 [Findings; Policy] Skim the rest: U.S. International Religious Freedom Act (1998).

<http://www.state.gov/documents/organization/2297.pdf>

Hackett, R I J, M Silk, and D Hoover. "Religious Persecution As a US Policy Issue." *Center for the Study of Religion in Public Life. Hartford, CT: Trinity College* (2000). Pp. 1-17, 45-59.

Recommended Reading: Pp. 18-31.

Cozad, Laurie. "The United States' Imposition of Religious Freedom: The International Religious Freedom Act and India." *India Review* 4, no. 1 (2005). 59-83

Hurd, Elizabeth Shakman "What's Wrong with Promoting Religious Freedom?" *The Middle East Channel*, 6/12/13.

George, Robert and Katrina L. Swett. "Why Religious Freedom Matters" *CNN global public square* online blog. <http://globalpublicsquare.blogs.cnn.com/2014/01/16/why-religious-freedom-matters/>

Further Reading:

Castelli, E A. "Praying for the Persecuted Church: US Christian Activism in the Global Arena." *Journal of Human Rights* 4, no. 3 (2005): 321-351

Senate Testimony on I.R.F.A.

Week 13

Contemporary Debates over Secularism I

Leiter, *Why Tolerate Religion*

Week 14

Contemporary Debates over Secularism II

Sullivan, *A Ministry of Presence*

GE Rationale and Assessment Plan
Religion and Law in Comparative Perspective
History 4XXX/Comparative Studies 4XXX

This interdisciplinary team-taught course introduces students to the study of religion and law by adopting both a historical and cross-cultural comparative approach. The legal regulation and management of religious differences constitutes one of the most pressing challenges facing liberal democracies today. Yet our public discourse about such questions tends to be relatively unsophisticated and un-nuanced. By encouraging students to think historically and comparatively about these problems, this course will help to prepare them for the responsibilities of global citizenship in an increasingly diverse and interconnected world.

This course adopts an interdisciplinary approach, which draws together materials from a wide variety of sources including case law, literature, and other primary source material, as well as academic writings by religion scholars, political scientists, historians, anthropologists, sociologists, philosophers, and others. The course challenges students' presuppositions and preconceptions by introducing them to the diversity of ways that religion and law have intersected and interacted in different times and places. It seeks to broaden students' understandings of how particular historical and sociological factors have shaped the different ways that western democracies have approached these pressing questions. It encourages students to make connections between contemporary issues in the United States and around the globe. And it invites students to cultivate their own public voices by drawing on the tools they acquire in this course in order to participate in contemporary political debates.

The general goals and the expected learning outcomes of the "Historical Study" and "Diversity-Global Studies" GE categories are fulfilled through the reading, viewing, and writing assignments that the class requires. More specifically, the course helps students "recognize how past events are studied and how they influence today's society and the human condition." It teaches students to "describe and analyze the origins and nature of contemporary issues" and to "speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts." It also helps students "understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens." It teaches students to "understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.," and to "recognize the role of national and international diversity in shaping their own attitudes and values as global citizens."

This course addresses significant issues that arise within the study of religion and law, for example, how the relationship between "church and state" was configured historically in the United States and in other liberal democracies; how "religion" is defined under the rule of law; the capacity of law for accommodating and managing religious and other forms of human difference; the contested meanings of key terms such as secularism, toleration, neutrality, and nationalism; and the conceptual and practical limits of religious freedom today. Students will read a range of texts and articles that speak to these and other issues. Through class participation, weekly presentations, contributions to a collaborative course blog, and a final research paper, students will develop their critical analytical skills as well as their writing and oral presentation

skills, as is expected in a humanities class.

The course begins with several classes that introduce students to key concepts and categories in the study of religion and law, such as secularism and secularization, modernity, nationalism, and religion. The course then proceeds to trace the history and development of religion and law in four liberal democracies: the United States, France, Britain, and Israel. It explores how the particular political histories and social compositions of these countries shaped the disparate approaches they have adopted for configuring the relationship between religion and law. The course then shifts to a case study approach, where it applies the historical and comparative knowledge students will have acquired by considering how these different nation-states have addressed particular issues, such as the public display of religious symbols, the place of religion in public schools, the regulation of sexuality and marriage, legal pluralism and the potential for religious communities to govern themselves on matters of civil law, and religious freedom as an instrument of foreign policy. Finally, the course concludes by considering various contemporary philosophical and theoretical perspectives on the relationship between religion and law.

These units give students a general overview of the contemporary and historic configurations of religion and law in the United States and in other western liberal democracies. Students are challenged in their assumptions about American “exceptionalism,” and are exposed to the diversity of ways that other societies have addressed these issues. Students also learn about the different ways that diverse religious communities have thought about these questions. They will gain a deeper understanding not only for how law has shaped the practice of religion in the modern world but also for how religion has shaped the law, and will be introduced to an array of religious actors who in various ways have challenged, resisted, and accommodated the demands placed on them by modern states. They will thus have opportunities to reflect critically on the history of religious freedom and its meaning today. Students will complete the course with an understanding of the fundamental concepts, ideas and information necessary to commence or complement their participation in the Religious Studies major or minor, if they so choose, as well as the skills gained generally from an Arts and Sciences course at the Ohio State University.

A. History 4XXX/Comparative Studies 4XXX meets the goals and learning objectives of the Arts and Sciences General Education Curriculum for Semester Courses in History/Comparative Studies – Historical Study category in the following ways:

General goals of the GE Historical Study requirements:

Students recognize how past events are studied and how they influence today’s society and the human condition.

- **How past events are studied:** Students consider the historical development of key concepts such as secularism and religious freedom, drawing on varied approaches such as intellectual history, cultural history, and political history.
- **How they influence today’s society and the human condition:** Students study contemporary issues and case studies, such as religion in public schools or the public display of religious symbols, in light of historical frameworks and perspectives.

Expected Learning Outcomes for Historical Study:

Students construct an integrated perspective on history and the factors that shape human activity.

- Students analyze particular historical, political, and social factors that shaped the development of religious freedom and secularism in different times and places.

Students describe and analyze the origins and nature of contemporary issues.

- Students describe and analyze the origins and nature of contemporary issues, such as the place of religion in public school and the state's role in regulating marriage and sexuality.

Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

- Students analyze competing interpretations of key events in the historical development of religious freedom, such as the writing of the First Amendment to the U.S. Constitution.

B. History 4XXX/Comparative Studies 4XXX meets the goals and learning objectives of the Arts and Sciences General Education Curriculum for Semester Courses in History/Comparative Studies – Diversity: Global Studies category in the following ways:

General goals of the GE Arts and Humanities – Diversity: Global Studies requirements:

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

- Students learn about the different ways that religious and other forms of human difference have been conceptualized, managed, and regulated in different societies, and the different ways that diverse religious communities have thought about these issues.

Expected Learning Outcomes for Global Studies:

Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.

- Through cross-cultural comparative analysis, students learn about the different ways that religion and law have interacted in countries such as France, Britain, and Israel, and they learn about some of the political, cultural, social, and philosophical aspects of diverse religious communities, including Jewish, Christian, Muslim, and Hindu.

Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

- By offering students tools for thinking historically and comparatively about contemporary issues related to religion and law, and through assignments that invite students to cultivate their own public voices by bringing insights learned in this course to bear on contemporary issues and case studies, this course will help to prepare them for the responsibilities of global citizenship in an increasingly diverse and interconnected world.

Assessment plan for the course:

GE Historical Study and GE Diversity: Global Studies Assessment Plan

a) **Specific Methods used to demonstrate student achievement of the GE expected learning outcomes**

GE Expected Learning Outcomes for Historical Study GE	Direct Methods (<i>assess student performance related to the expected learning outcomes. Examples of direct assessments are: pre/post test; course-embedded questions; standardized exams; portfolio evaluation; videotape/audiotape of performance</i>)	Indirect Methods (<i>assess opinions or thoughts about student knowledge, skills, attitudes, learning experiences, and perceptions. Examples of indirect measures are: student surveys about instruction; focus groups; student self-evaluations</i>)
1. Students construct an integrated perspective on history and the factors that shape human activity.	Analysis of semester-long discussion and blog contributions ¹ Analysis of semester-long paper ²	Opinion survey ³
2. Students describe and analyze the origins and nature of contemporary issues.	Analysis of semester-long discussion and blog contributions Analysis of semester-long paper	Opinion survey
3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.	Analysis of semester-long discussion and blog contributions Analysis of semester-long paper	

GE Expected Learning Outcomes for Diversity: Global Studies	Direct Methods (<i>assess student performance related to the expected learning outcomes. Examples of direct assessments are: pre/post test; course-embedded questions; standardized exams; portfolio evaluation; videotape/audiotape of</i>	Indirect Methods (<i>assess opinions or thoughts about student knowledge, skills, attitudes, learning experiences, and perceptions. Examples of indirect measures are: student surveys about instruction; focus groups; student self-evaluations</i>)

	<i>performance)</i>	
1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.	Analysis of semester-long discussion and blog contributions Analysis of semester-long paper	Opinion survey
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.	Analysis of semester-long discussion and blog contributions Analysis of semester-long paper	Opinion survey

¹Throughout the semester, each student has the opportunity to demonstrate mastery of GE expected learning outcomes by participating in classroom discussions as well as contributing to the course blog. Elements that reprise the GE expected learning outcomes have been written into the assessments for each of these graded elements.

²In the semester-long paper, each student has the opportunity to demonstrate mastery of GE expected learning outcomes on a project of his or her own choosing. Elements that reprise the GE expected learning outcomes have been written into the rubric for the semester-long paper.

³At the end of the semester, each student will be asked to fill out an evaluation of the course, the professor's guidance toward expected outcomes, and their performance regarding these outcomes.

b) Explanation of level of student achievement expected:

For discussions, blog contributions, and research paper, success will mean that at least 75% of the students will reflect undergraduate-level mastery of 75% of the GE ELO's for the two GE categories.

c) Description of follow-up/feedback processes:

At the end of the course, we will use an analysis of the discussion, blog, and paper outcomes to identify problem spots and how we might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes. We will also analyze the self-evaluation questions carefully to judge how students evaluated their own progress and to determine whether student perception meshed with performance. If there is a conflict, we will adjust the presentation and assessment of material as warranted. We will archive these end-of-semester analyses in the instructors' offices so that we can gauge whether any changes made were effective. These evaluations will be discussed with the curriculum committee when required. We will also use these data to write a GE report when the ASCC Assessment Panel asks for a report.

Course Proposal:
Religion and Law in Comparative Perspective

Instructors: Alexander Kaye (.74), Department of History, and Isaac Weiner (.141),
Department of Comparative Studies

We are delighted to answer the call of the College of Arts and Sciences for new interdisciplinary team-taught courses. The proposal below contains the following:

- 1) General information: A description of the course, its goals and its expected learning outcomes.
- 2) Team-Teaching: The interdisciplinary nature of the course, the value of team teaching and the form that the team teaching will take.
- 3) Value of the Course: The ways in which the course benefits students, advances the goals of our departments, and maps onto their curricula.
- 4) A full syllabus.

General Information: *Religion and Law in Comparative Perspective*

Description of the Course

These days, it is almost impossible to go online or watch TV without learning about a conflict at the intersection of religion and law: Should yoga or creationism be taught in public schools? Should religious symbols be displayed in public? Should same sex marriage be legal? Should corporations be required to provide their employees with access to contraception? These conflicts raise critical questions about the meaning of secularism and religious freedom; about religion's proper place in American life; and about how we understand what it means to be an American.

Yet as contentious as these questions are in the contemporary United States, they have been addressed in different ways in other times and places. Recent scholarship across a range of academic disciplines has called into question long-held assumptions about the separation of religion and law in the modern world. It has revealed how religion and law intersect, interact, and influence each other in often surprising ways, which vary across different societies and cultures. This situation calls for new ways of describing and interpreting their vexed relationship.

In this course, we will develop tools for thinking critically about these issues by adopting a comparative, interdisciplinary approach. Drawing on concrete cases, historical studies, and theoretical literature, we will explore how the relationship between religion and law has been configured differently in different liberal democracies and what this might mean for contemporary debates. Throughout, our discussions will be guided by a few basic questions: What is "religion" under the rule of law, and how has it been regulated in different times and places? What capacity does law have for accommodating and managing religious and other forms of human difference? What does religious freedom mean today, and what are its conceptual and practical limits?

Readings will include case law and other legal materials, as well as academic writings by religion scholars, political scientists, historians, anthropologists, sociologists, philosophers, and others. Assignments will invite you to cultivate your own public voice by drawing on the tools you learn in this class to intervene in contemporary debates. The class is open to all students; no prior knowledge is assumed.

Course Goals

- To equip students with tools for thinking about the relationship between law and religion in contemporary politics, philosophy and culture.
- To help students analyze this relationship with recourse to a rich comparative framework that will place key ideas in the context of historical change and geographical diversity.
- To provide students with a sophisticated understanding of key concepts that will inform their approach to the course, including secularism, religious freedom, neutrality, toleration, separation of church and state, and nationalism.
- To prepare students for the responsibilities of citizenship by bringing the resources of the course to bear on contemporary controversies and debates in nuanced ways.

Expected Learning Outcomes

Upon successful completion of the course, students should be able to:

- Read, understand, and analyze literature from multiple disciplines.
- Understand the ways in which terms like “religion” and “law” have been used in different historical and national contexts and how this pertains to contemporary controversies.
- Place contemporary debates about the intersection of religion and law in the United States in the context of four centuries of geopolitics and philosophical discussion.
- Write a sustained and coherent piece of engaged public scholarship.

Team-Teaching

Interdisciplinary Nature of the Course

The course is by its nature interdisciplinary because it approaches its subject matter comparatively, through the lens of different religious traditions, geographical regions, political models, and historical periods. It will draw on readings from law, religious studies, philosophy, anthropology, sociology, history and political science. The course will also focus on an interdisciplinary pedagogy, providing students with theoretical frameworks and also with the opportunity to work through concrete case studies.

How Team Teaching Adds Value to the Course

The interdisciplinary nature of the course material demands instructors from different disciplinary backgrounds and areas of academic expertise. Each instructor brings a variety of research and pedagogical experiences to the course.

Alexander Kaye, an assistant professor in the Department of History, researches the intellectual history of the Jews and has a special focus on the study of religion and law in the State of Israel. In addition to his historical training, Kaye has also spent years researching Jewish law and training in the philosophy of law through a fellowship at Cardozo Law School. This makes him ideally placed to bring a historical methodology to the comparative study of law and religion.

Isaac Weiner, an assistant professor in the Department of Comparative Studies, has training in religious studies, critical theory, and ethnographic methods. His research and teaching concentrate on the implications of religious diversity for American public life, with particular interests in pluralism and law. His recently published book, *Religion Out Loud: Religious Sound, Public Space, and American Pluralism*, adopted a case study approach that included attention to Christian and Muslim communities in the U.S. He also has written and taught about Asian religious experience in the United States, and he is a member of the steering committee for the Law, Religion, and Culture section of the American Academy of Religion.

As we hope is clear, the two instructors have chosen to work together because of the ways in which they complement each other. Weiner works mainly on the USA; Kaye mainly on the Middle East. Weiner is trained in the critical theory of religion; Kaye in intellectual history. Weiner specializes in Islamic, Asian and Christian religion; Kaye in Judaism.

Team teaching, then, will be critical to the success of the course in terms of its syllabus and substance. But we believe that there is another crucial aspect of the course that will be enhanced by team teaching. On the controversial and urgent issues with which the course grapples, it is crucial to model a civil dialogue in which people who may have different opinions can talk in a measured and sophisticated way and to demonstrate how to be open to new perspectives even as they are also able to preserve their own beliefs. The continuous presence of two instructors in every session of the course will bring this indispensable dynamic to the classroom.

The Form the Team Teaching Will Take

Both instructors will attend all meetings of the course and share equally in all aspects of the course. Each week has its own topic, and the instructors will each serve as the lead instructor for one of the two weekly sessions. Even while one instructor is leading a particular session, the other will also be an active participant in the discussion. This aspect of the team-teaching will model the kinds of civic discourse that the course is designed to teach. Kaye and Weiner are each experienced in integrating traditional lecturing with interactive modes of instruction to encourage student participation and active learning. Thus in-class exercises, small group work, and discussion will be common features.

The Value of the Course

How the course will benefit students

- Students who successfully complete this course will acquire a set of historical and critical tools to address some of the most pressing contemporary questions. They will learn to evaluate their own assumptions about religion and law by checking them against assumptions that emerge from different cultural, political and historical contexts.
- The course will prepare the students for a lifetime of engaged public citizenship by cultivating their ability to assess current events with a sophistication, even-handedness and nuance and training them to present their responses in a persuasive and coherent fashion.
- The course will prepare students for a variety of future careers in various fields, including journalism, politics, academia, law, education, media and the military.

How the course will advance the participating departments' academic goals and will fit into each department's curriculum map

History:

The History Department strives to teach students to understand and interpret the past. Historians draw on many other disciplines to reconstruct and explain the past. Thus a team-taught course like this one is a natural fit for History's inclusive approach.

This course also fits neatly with the History Department's recently created constellations. The eight constellations are cross-cutting thematic fields that were explicitly designed to enhance the department's connections with scholars and students across the university. This course fits solidly within the Religion in History This team-taught course complements the kinds of lectures, seminars, and graduate training that the constellation does.

Comparative Studies

This interdisciplinary team-taught course advances several academic goals of the Comparative Studies department, which strives to help students develop the capacity to analyze differences in culture and politics over time, develop interdisciplinary thinking and writing skills, and develop the ability to read critically and interpret a diverse range of texts. More specifically, the course fits neatly as an advanced level interdisciplinary/thematic/comparative course in the curriculum map for the Religions and Cultures subplan of the recently established Religious Studies major, which aims to help students develop the capacity to understand, compare, and critically analyze religious phenomena and their role in history, culture, and politics from a variety of theoretical perspectives and to develop an understanding of religion and how to study it comparatively and critically in a range of cultural contexts. It also fits as a thematic/cross-cultural comparative course in the Study of Religions subplan, which aims to help students demonstrate differences among religions with critical and methodological sophistication and to acquire the multi-

disciplinary skills needed to appreciate the historical and present-day roles religion plays in relation to the pursuit of meaning and the direction of social and cultural change.

Finally, the course also advances the goals of OSU's Center for the Study of Religion. Although primarily a research center, the CSR aims to foster interdisciplinary cross-departmental collaboration among scholars of religion at OSU in ways that benefit, support, and engage student learning.

CURRICULUM MAP FOR RELIGIOUS STUDIES MAJOR

Religions and Cultures Specialization 2

The Study of Religions Specialization 9

Curriculum Map for Religious Studies Major: Religions and Cultures Subplan (Transcriptable Specialization)

Program Learning Goals for the Religious Studies Major*:

- Students attain a broad knowledge of the world’s religions and a basic acquaintance with the methodological challenges facing any scholar of religion.

Subplan-Specific Learning Goals*:

- Goal 1 Students develop the capacity to understand, compare and critically analyze religious phenomena and their role in history, culture and politics from a variety of theoretical perspectives.
- Goal 2 Students develop an understanding of religion and how to study it comparatively and critically in a range of cultural contexts.

*Beg=Beginning; Int=Intermediate; Adv=Advanced

CURRICULUM MAP FOR RELIGIOUS STUDIES MAJOR SUBPLAN A: RELIGIONS AND CULTURES			
	Major Learning Goal	Subplan-specific Learning Goals	
	Students attain a broad knowledge of the world’s religions and a basic acquaintance with the methodological challenges facing any scholar of religion.	Goal #1 Students develop the capacity to understand, compare and critically analyze religious phenomena and their role in history, culture and politics from a variety of theoretical perspectives.	Goal #2 Students develop an understanding of religion and how to study it comparatively and critically in a range of cultural contexts.
FOUNDATION COURSES (6 CREDITS)			
Required CS 2370 Intro to Comparative Religion	Beg/Int	Beg	Beg
Required CS 4972 Theory and Method in the Study of Religion	Int	Int	Int
INTERDISCIPLINARY/THEMATIC/COMPARATIVE COURSES (18-21 CREDITS): CS 3990, CS 4990, and FOUR to FIVE additional courses, at least two in Comparative Studies, no more than one at the 2000-level, are required. (Courses in this list not used to fulfill this requirement may be used as elective credit to fulfill the Distribution requirement.)			
Required CS 3990 Approaches to Comparative Studies	Int	Int	Int
Required CS 4990 Senior Seminar	Adv	Adv	Adv
Comp St 2677 Religion and Environmentalism	Beg	Beg	Beg
CS 3678 Religion and American Culture	Int	Int	Int
CS 3680 Religion and Law in Comparative Perspective	Adv	Adv	Adv
CS 4871 Religion and American Politics	Adv	Adv	Adv
CS 4873 Contemporary Religious Movements in Global Context	Adv	Adv	Adv
CS 4874 New Age and New Religious Movements	Adv	Adv	Adv
CS 4875 Gender, Sexuality, and Religion	Adv	Adv	Adv

CS 4876 Comparative Sacred Architecture	Adv	Adv	Adv
CS 4877 Myth and Ritual	Adv	Adv	Adv
CS 4878 Ritual, Rites, and Ceremony	Adv	Adv	Adv
CS 5691 Topics in CS (with approved topic)	Adv	Adv	Adv
CS 5970 Foundational Approaches to the Study of Religion	Adv	Adv	Adv
CS 5971 Contemporary Approaches to the Study of Religion	Adv	Adv	Adv
Philos 2850 Intro to Philosophy of Religion	Beg	Beg	Beg
Philos 5850 Philosophy of Religion	Adv	Adv	Adv
Anthro 5621 Anthropology of Religion	Adv	Adv	Adv
Sociology 3467 Sociology of Religion	Int	Int	Int
<p>DISTRIBUTION COURSES (9-12 CREDITS): These are to be selected from courses in both Comparative Studies and other departments (listed below), at least one in Comparative Studies (CS 3671, 3672, 3673, 3674, 3675, 3676, H4872, 4822, 5871, or 5691) and no more than one at the 2000-level. Courses must focus on at least two specific religious traditions (Judaism, Christianity, Islam, Buddhism, Hinduism, indigenous or ancient traditions), including at least one ancient, indigenous, or nonwestern tradition. Additional courses from the Interdisciplinary/Thematic/Comparative list above may be used to fulfill this requirement.</p>			
	Major Learning Goal	Subplan-specific Learning Goals	
	Students attain a broad knowledge of the world's religions and a basic acquaintance with the methodological challenges facing any scholar of religion.	Goal #1 Students develop the capacity to understand, compare and critically analyze religious phenomena and their role in history, culture and politics from a variety of theoretical perspectives	Goal #2 Students develop an understanding of religion and how to study it comparatively and critically in a range of cultural contexts.
COMPARATIVE STUDIES			
3377 Contemporary Folklore in the Arab World	Int	Int	Int
3671 The Religions of India	Int	Int	Int
3672 Native American Religions	Int	Int	Int
3673 The Buddhist Traditions	Int	Int	Int
3674 African Religions	Int	Int	Int
3675 Religions of Mesoamerica	Int	Int	Int
3676 The Jewish Mystical Tradition	Int	Int	Int
3677 South Asian American Religion & Culture	Int	Int	Int
4655 Studies in Ethnography	Adv	Adv	Adv
4658 Folklore of the Americas	Adv	Adv	Adv
4822 Native American Identity	Adv	Adv	Adv
H4872 Varieties of Christianity	Adv	Adv	Adv
5871 The Japanese Religious Tradition	Adv	Adv	Adv

DISTRIBUTION COURSES IN OTHER DEPARTMENTS (Elective courses to represent at least two different traditions, at least one ancient, indigenous, or nonwestern.)			
	Major Learning Goal	Subplan-specific Learning Goals	
	Students attain a broad knowledge of the world's religions and a basic acquaintance with the methodological challenges facing any scholar of religion.	Goal #1 Students develop the capacity to understand, compare and critically analyze religious phenomena and their role in history, culture and politics from a variety of theoretical perspectives	Goal #2 Students develop an understanding of religion and how to study it comparatively and critically in a range of cultural contexts.
AFRICAN AMERICAN AND AFRICAN STUDIES			
3674 African Religious Traditions	Int	Int	Int
ANTHROPOLOGY			
5621 Anthropology of Religion	Adv	Adv	Adv
ARABIC			
5162 Origin and Development of Arabic-Islamic Concepts	Adv	Adv	Adv
*5626 Intro to the Arabic Qur'an	Adv	Adv	Adv
5701 The Qur'an in Translation	Adv	Adv	Adv
CLASSICS			
2220 Classical Mythology	Beg	Beg	Beg
2203 Byzantine Civilization: Constantinople and the Empire of New Rome	Beg	Beg	Beg
3401 Religion in the Graeco-Roman World	Int	Int	Int
3402 Ancient Gods, Changing Identities	Int	Int	Int
3403 The Hero in Classical Mythology	Int	Int	Int
3404 Magic in the Ancient World	Int	Int	Int
3405 Christians in the Graeco-Roman World	Int	Int	Int
ENGLISH			
2280 The English Bible	Beg	Beg	Beg
HEBREW			
2216 The Medieval Jewish Experience	Beg	Beg	Beg
2241 Culture of Contemporary Israel	Beg	Beg	Beg
2700 Biblical & Post-Biblical Hebrew Lit in Translation	Beg	Beg	Beg
2701 Medieval Hebrew Literature in Translation	Beg	Beg	Beg
2702 Modern Hebrew Lit in Translation	Beg	Beg	Beg
3275 The Holocaust in Literature	Int	Int	Int

and Film			
3373 Prophecy in the Bible and Post-Biblical Literature	Int	Int	Int
3374 Women in the Bible and Beyond	Int	Int	Int
3405 Art and Ancient Judaism	Int	Int	Int
3676 The Jewish Mystical Tradition	Int	Int	Int
3708 Biblical and Post-Biblical Wisdom Literature	Int	Int	Int
3709 The World of the Rabbis	Int	Int	Int
*4705 Readings in the Mishnah	Adv	Adv	Adv
*5601 Intro to Hebrew Literary and Cultural Texts	Adv	Adv	Adv
*5702 The Bible as Literature: Selected Readings	Adv	Adv	Adv
*5703 Readings in Rabbinic Literature	Adv	Adv	Adv
5801 Biblio & Ref Tools: Hebraica, Judaica, & Semitics	Adv	Adv	Adv
5802 Problem of Evil: Biblical & Post-Biblical Lit	Adv	Adv	Adv
5806 Studies in Biblical Law	Adv	Adv	Adv
HISTORY			
2045 History of American Religion to the Civil War	Beg	Beg	Beg
2070 Intro to Native American History	Beg	Beg	Beg
2071 Intro to Native American Peoples of the Andes	Beg	Beg	Beg
2230 Decoding the Middle Ages	Beg	Beg	Beg
2350 Islam, Politics, and Society in History	Beg	Beg	Beg
2351 Early Islamic Society, 610-1258	Beg	Beg	Beg
2352 Ottoman Empire, 1300-1800	Beg	Beg	Beg
2390 Ancient India	Beg	Beg	Beg
2391 Islamic India	Beg	Beg	Beg
2392 Colonial India	Beg	Beg	Beg
2450 Ancient and Medieval Jewish History, 300 BCE-1100 CE	Beg	Beg	Beg
2451 Medieval and Early Modern Jewish History, 700-1700 CE	Beg	Beg	Beg
2452 Modern Jewish History, 1700 to Present	Beg	Beg	Beg
2454 History of Antisemitism	Beg	Beg	Beg
2455 Jews in American Film	Beg	Beg	Beg
2475 History of the Holocaust	Beg	Beg	Beg
3045 American Religious History	Int	Int	Int
3070 Native American History from European Contact to Removal, 1560-1820	Int	Int	Int
3071 Native American History Removal to Present	Int	Int	Int
3100 Colonial Latin America	Int	Int	Int
3110 The Jewish Experience in Latin America	Int	Int	Int
3228 Religion and Society in Late Antiquity	Int	Int	Int
3229 History of Early Christianity	Int	Int	Int
3230 History of Medieval Christianity	Int	Int	Int
3235 Medieval Europe I: 300-1100	Int	Int	Int
3236 Medieval Europe II: 1100-1450	Int	Int	Int

3242 The Holy Roman Empire (1495-1806)	Int	Int	Int
3245 The Reformation	Int	Int	Int
3247 Magic and Witchcraft in Early Modern Europe	Int	Int	Int
3275 Religion and its Critics in Modern Thought	Int	Int	Int
3304 History of Islam in Africa	Int	Int	Int
3305 History of African Christianity	Int	Int	Int
3350 Middle East in 19 th Century	Int	Int	Int
3351 Intellectual and Social Movements in the Muslim World	Int	Int	Int
3353 Jewish Communities under Islamic Rule	Int	Int	Int
3354 Islamic Spain & No. Africa	Int	Int	Int
3360 History of Iran	Int	Int	Int
3450 History of Ancient Israel to 300 BCE	Int	Int	Int
3460 European Jewish History, 1789-1989	Int	Int	Int
3465 The American Jewish History	Int	Int	Int
3470 Messiahs and Messianism in Jewish History	Int	Int	Int
3640 Medieval Women—Power, Piety, and Production	Int	Int	Int
HISTORY OF ART			
2001 History of Western Art I: The Ancient and Medieval Periods	Beg	Beg	Beg
2003 Asian Art	Beg	Beg	Beg
2101 Intro to African Art and Archeology	Beg	Beg	Beg
3005 Christian Art	Int	Int	Int
3101 Philosophy of African Art	Int	Int	Int
3211 Art and Civilization in the Near East	Int	Int	Int
3521 Renaissance Art in Italy	Int	Int	Int
4121 Contemporary African Art, 1920-Present	Adv	Adv	Adv
4212 Egyptian Art and Archeology	Adv	Adv	Adv
4401 Architecture of the Middle Ages	Adv	Adv	Adv
4411 Early Christian and Byzantine Art	Adv	Adv	Adv
4421 Medieval Art	Adv	Adv	Adv
4510 Northern Renaissance Art	Adv	Adv	Adv
4521 Early Renaissance Art in Italy	Adv	Adv	Adv
4701 Intro to Buddhist Art and Iconography	Adv	Adv	Adv
4810 The Arts of China	Adv	Adv	Adv
4820 Arts of Japan	Adv	Adv	Adv
5111 African Art and Archeology	Adv	Adv	Adv
5112 African Art and Archeology II	Adv	Adv	Adv
5221 Early Islamic Art	Adv	Adv	Adv
5222 Later Islamic Art	Adv	Adv	Adv
5420 Romanesque and Gothic Art	Adv	Adv	Adv
5421 Romanesque and Gothic Sculpture	Adv	Adv	Adv
5430 Gothic Towards Renaissance: 14 th Century	Adv	Adv	Adv
5701 Buddhist Art: Theory and History	Adv	Adv	Adv
5702 Hindu Iconography	Adv	Adv	Adv

5711 Art of India I	Adv	Adv	Adv
5712 Art of India II	Adv	Adv	Adv
5720 Art of Central Asia	Adv	Adv	Adv
5723 Art of Nepal and Tibet	Adv	Adv	Adv
5727 The Art of Newar Buddhism	Adv	Adv	Adv
5811 Chinese Art: Pre-Buddhist	Adv	Adv	Adv
5816 Chinese Art: Buddhist	Adv	Adv	Adv
5821 Japanese Art: Proto-Historic and Buddhist	Adv	Adv	Adv
JAPANESE			
5871 The Japanese Religious Tradition	Adv	Adv	Adv
MEDIEVAL AND RENAISSANCE STUDIES			
2211 Medieval Kyoto: Portraits and Landscapes	Beg	Beg	Beg
2212 Culture of a City-State in the Renaissance	Beg	Beg	Beg
2213 Medieval Moscow	Beg	Beg	Beg
2215 Gothic Paris	Beg	Beg	Beg
2217 Shakespeare's London	Beg	Beg	Beg
2510 Court of Charlemagne	Beg	Beg	Beg
2514 Golden Age of Islamic Civilization	Beg	Beg	Beg
2516 The Medieval Jewish Experience	Beg	Beg	Beg
2520 Christians, Muslims and Jews in the Mediterranean	Beg	Beg	Beg
2526 Byzantine Civilization: Constantinople and the Empire of New Rome	Beg	Beg	Beg
2618 Colonial Mexico: Med & Renaiss Legacy	Beg	Beg	Beg
2666 Magic & Witchcraft in the Middle Ages & Renaissance	Beg	Beg	Beg
NEAR EASTERN LANGUAGES AND CULTURES			
2701 Sacred Texts of the Middle East	Beg	Beg	Beg
3201 Islam in the U.S.	Int	Int	Int
3501 Introduction to Islam	Int	Int	Int
3508 Sufism	Int	Int	Int
3700 Mythology of Ancient Egypt and Mesopotamia	Int	Int	Int
3702 Literatures and Cultures of the Islamic World	Int	Int	Int
5571 Canons and Communities in the Near East	Adv	Adv	Adv
5678 Islamic Law and Society	Adv	Adv	Adv
PERSIAN			
2301 Persian Mythology and Folklore	Beg	Beg	Beg
PHILOSOPHY			
2120 Asian Philosophies	Beg	Beg	Beg

2850 Introduction to the Philosophy of Religion	Beg	Beg	Beg
2660 Metaphysics, Religion, and Magic in the Scientific Revolution	Beg	Beg	Beg
3220 History of Medieval Philosophy	Int	Int	Int
3111 Introduction to Jewish Philosophy	Int	Int	Int
3351 Judaism and Ethics	Int	Int	Int
5870 Topics in Jewish Philosophy	Adv	Adv	Adv
5220 Studies in Medieval Philosophy	Adv	Adv	Adv
5850 Philosophy of Religion	Adv	Adv	Adv
RURAL SOCIOLOGY			
5520 Amish Society	Adv	Adv	Adv
SCANDINAVIAN			
2350 Nordic Mythology and Medieval Culture	Beg	Beg	Beg
SOCIOLOGY			
3467 Sociology of Religion	Int	Int	Int
TURKISH			
3371 Turkish Sufism	Int	Int	Int

Curriculum Map for The Study of Religions Subplan (Transcriptable Specialization)

Program Learning Goals for the Religious Studies Major*:

- Students attain a broad knowledge of the world’s religions and a basic acquaintance with the methodological challenges facing any scholar of religion.

Subplan-Specific Learning Goals*:

- Goal 1 Students acquire knowledge and understanding of a minimum of three religions, from differing time periods and differing parts of the world, in their historical, geographical, and cultural contexts.
- Goal 2 Students demonstrate differences among religions with critical and methodological sophistication.
- Goal 3 Students acquire multi-disciplinary skills needed to appreciate historical and present-day roles religion plays in relation to the pursuit of meaning, production of literary and artistic phenomena, and the direction of social and cultural change.

*Beg=Beginning; Int=Intermediate; Adv=Advanced

CURRICULUM MAP FOR RELIGIOUS STUDIES MAJOR SUBPLAN B: THE STUDY OF RELIGIONS					
Course, Department, and Cross-Cultural Designation	Interdisciplinary Distribution (for electives)	Major Learning Goal	Subplan-specific Learning Goals		
	<p><u>history</u>=religions as historical phenomena</p> <p><u>texts</u>=religions as textual, literary, or philosophical phenomena</p> <p><u>arts</u>=religions as artistic phenomena</p> <p><u>social/inst</u>=religions as social and institutional phenomena</p>	Students attain a broad knowledge of the world’s religions and a basic acquaintance with the methodological challenges facing any scholar of religion.	Goal #1 Students acquire knowledge and understanding of a minimum of three religions, from differing time periods and differing parts of the world, in their historical, geographical, and cultural contexts.	Goal #2 Students demonstrate differences among religions with critical and methodological sophistication.	Goal #3 Students acquire multi-disciplinary skills needed to appreciate historical and present-day roles religion plays in relation to the pursuit of meaning, production of literary and artistic phenomena, and the direction of social and cultural change.
CORE COURSES (12 Credits)					
<u>Required</u> CS 2370 Intro to Comparative Religion		Beg/Int Int	Beg/Int	Beg/Int	Beg/Int
<u>Required</u> CS 4970 Capstone course in Religious Studies		Adv	Adv	Adv	Adv
<u>Required</u> CS 5970 Foundational Approaches to the Study of Religion		Adv	Adv	Adv	Adv
<u>Required</u> CS 5971 Contemporary		Adv	Adv	Adv	Adv

Approaches to the Study of Religion					
<p>ELECTIVE COURSES (24 credits): STUDENTS CHOOSE EIGHT FROM THE FOLLOWING, NO MORE THAN FOUR AT THE 2000-LEVEL, INCLUDING AT LEAST ONE COURSE IN EACH OF THE FOLLOWING “CROSS-CULTURAL” CATEGORIES:</p> <ul style="list-style-type: none"> i. Judaism, Christianity, Islam ii. Religions of South and East Asia iii. Indigenous, local, and newly emergent religions iv. Thematic and cross-culturally comparative courses <p>IN ADDITION, EACH OF THE FOLLOWING FOUR “INTERDISCIPLINARY” CATEGORIES MUST BE REPRESENTED BY AT LEAST ONE OF THE ELECTIVES CHOSEN TO FULFILL THE CROSS-CULTURAL REQUIREMENT (ABOVE). THIS REQUIREMENT WILL OVERLAP THE CROSS-CULTURAL REQUIREMENT. THESE CATEGORIES ARE:</p> <ul style="list-style-type: none"> i. Religions as historical phenomena (history) ii. Religions as textual, literary or philosophical phenomena (texts) iii. Religions as artistic phenomena (arts) iv. Religions as social and institutional phenomena (social/inst) <p><i>(For example, History 3229, History of Early Christianity, fulfills the requirement for at least one course in “Judaism, Christianity, and Islam” and <u>also</u> fulfills the requirement for one course in “Religions as historical phenomena.” Another example: Classics 3404, Magic in the Ancient World, fulfills the requirement for at least one course in “Indigenous, Local, and Newly Emergent Religions,” and <u>also</u> fulfills the requirement for one course in <u>either</u> “Religions as historical phenomena” or “Religions as social and institutional phenomena.”)</i></p>					
Course, Department, and Cross-Cultural Designation	Interdisciplinary Distribution	Major Learning Goal	Subplan-specific Learning Goals		
	<u>history</u> =religions as historical phenomena <u>texts</u> =religions as textual, literary, or philosophical phenomena <u>arts</u> =religions as artistic phenomena <u>social/inst</u> =religions as social and institutional phenomena	Students attain a broad knowledge of the world’s religions and a basic acquaintance with the methodological challenges facing any scholar of religion.	Goal #1 Students acquire knowledge of a minimum of three religions from differing time periods and parts of the world, in historical, geographical, and cultural context.	Goal #2 Students demonstrate differences among religions with critical and methodological sophistication.	Goal #3 Students acquire multi-disciplinary skills to appreciate historical and present-day roles religion plays in relation to individual and collective pursuits of meaning, production of literary and artistic phenomena, and directions of social and cultural change.

Judaism, Christianity, and Islam (Judaism)					
HEBREW 2374 Women in Biblical and Post-Biblical Literature	ii.texts iv.social/inst	beg	beg	beg	beg
HEBREW 2745 Art and Ancient Judaism	iii.arts	beg	beg	beg	beg
HEBREW 2773 Prophecy in the Bible and Post-Biblical Literature	ii.texts	beg	beg	beg	beg
HEBREW 2776 The Jewish Mystical Tradition	ii.texts	beg	beg	beg	beg
HEBREW 2778 Biblical and Post-Biblical Wisdom Literature in Translation	ii.texts	beg	beg	beg	beg
HEBREW 2779 The World of the Rabbis	i.history	beg	beg	beg	beg
HEBREW 4605 Introduction to Mishnah	ii.texts	adv	adv	adv	adv
HEBREW 5601 The Problem of Evil in Biblical and Post-Biblical Literature	ii.texts	adv	adv	adv	adv
HEBREW 5602 The Bible as Literature: Selected Readings	ii.texts	adv	adv	adv	adv
HEBREW 5603 Readings in Rabbinic Literature	ii.texts	adv	adv	adv	adv
HISTORY 2450 Ancient and Medieval Jewish History, 300 BCE to 1100 CE	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2451 Medieval and Early Modern Jewish History 700-1700	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2452 Modern Jewish History, 1700 to present	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2453 History of Zionism and Modern Israel	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 3110 The Jewish Experience in Latin America	i.history iv.social/inst	int	int	int	int
HISTORY 3353 Jewish Communities Under Muslim Rule	i.history iv.social/inst	int	int	int	int
HISTORY 3450 History of Ancient Israel	i.history iv.social/inst	int	int	int	int
HISTORY 3455 Jews from the Renaissance to the Early Enlightenment	i.history iv.social/inst	int	int	int	int
HISTORY 3460 European Jewish Experience	i.history iv.social/inst	int	int	int	int
HISTORY 3465 American Jewish History	i.history iv.social/inst	int	int	int	int
HISTORY 3470 Messianism and Change in Jewish History	i.history iv.social/inst	int	int	int	int
HISTORY 4450 Readings in Jewish History	i.history	adv	adv	adv	adv
MRS 216 The Medieval Jewish Experience (successor)	i.history iv.social/inst	beg	beg	beg	beg

NELC 5571 Canon and Communities in the Near East	ii.texts	adv	adv	adv	adv
NELC 6** Common Heritage: Biblical Figures in the Qur'an	ii.texts	adv	adv	adv	adv
PHILOS 3111 Jewish Philosophy	ii.texts	int	int	int	int
PHILOS 5870 Topics in Jewish Philosophy	ii.texts	adv	adv	adv	adv
Judaism, Christianity, and Islam (Christianity)					
CLASSICS 3405 Christians in the Greco-Roman World	i.history iv.social/inst	int	int	int	int
CLASSICS 326: Byzantine Saints; now transitioning into an MRS course (successor)	i.history	int	int	int	int
COMP STUD 4872 Varieties of Christianity	i.history	adv	adv	adv	adv
GREEK 2110 The Greek New Testament	ii.texts	beg	beg	beg	beg
ENGLISH 2280 The English Bible	ii.texts	beg	beg	beg	beg
HIST ART 3005 Christian Art	iii.arts	int	int	int	int
HIST ART 3521 Princes and Painters: Intro. to Arts of the Italian Renaiss.	iii.arts	int	int	int	int
HIST ART 4411 Early Byzantine and Christian Art	iii.arts	adv	adv	adv	adv
HIST ART 4421 Medieval Art	iii.arts	adv	adv	adv	adv
HIST ART 4521 Early Renaissance Art in Italy	iii.arts	adv	adv	adv	adv
HIST ART 4522 High Renaissance and Mannerism in Italy	iii.arts	adv	adv	adv	adv
HIST ART 4531 17 th Century Art in the Netherlands	iii.arts	adv	adv	adv	adv
HIST ART 4541 17 th Century Art in Italy and Spain	iii.arts	adv	adv	adv	adv
HIST ART 5001 Medieval and Renaissance Illuminated Manuscripts	iii.arts	adv	adv	adv	adv
HISTORY 2045 History of American Religion to the Civil War	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2231 The Crusades	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 3045 American Religious History	i.history iv.social/inst	int	int	int	int
HISTORY 3228 Religion and Society in Late Antiquity	i.history iv.social/inst	int	int	int	int
HISTORY 3229 History of Early Christianity	i.history iv.social/inst	int	int	int	int
HISTORY 3230 History of Medieval Christianity	i.history iv.social/inst	int	int	int	int
HISTORY 3245 The	i.history	int	int	int	int

Reformation	iv.social/inst				
HISTORY 3247 Magic and Witchcraft in Early Modern Europe (1450-1750)	i.history iv.social/inst	int	int	int	int
HISTORY 3305 History of African Christianity	i.history iv.social/inst	int	int	int	int
MRS 215 Gothic Paris (successor)	iv.social/inst	beg	beg	beg	beg
MRS 240: Witchcraft and Magic in the Middle Ages and Renaissance (successor)	i.history	beg	beg	beg	beg
Judaism, Christianity, and Islam (Islam)					
ARABIC 5626 Introduction to the Arabic Qur'an	ii.texts	adv	adv	adv	adv
ARABIC 5701 The Qur'an in Translation	ii.texts	adv	adv	adv	adv
HISTORY 2350 Islam, Politics, and Society in History	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2351 Islamic Society, 610-1258	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2375 Islamic Central Asia	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 2391 Islamic India	i.history iv.social/inst	beg	beg	beg	beg
HISTORY 3304 History of Islam in Africa	i.history iv.social/inst	int	int	int	int
HISTORY 3351 Intellectual and Social Movements in the Muslim World	i.history iv.social/inst	int	int	int	int
HISTORY 3354 Islamic Spain and North Africa	i.history iv.social/inst	int	int	int	int
MRS 214: The Golden Age of Islamic Civilization (successor)	i.history iv.social/inst	beg	beg	beg	beg
NELC 3201 Islam in the United States	iv.social/inst	int	int	int	int
NELC 3501 Introduction to Islam	i.history	int	int	int	int
NELC 3508 Sufism	i.history iv.social/inst	int	int	int	int
NELC 5197 Islamic Revival & Social Justice: Utopian Ideals & Lived Realities	iv.social/inst	adv	adv	adv	adv
NELC 5578 Islamic Law and Society	iv.social/inst	adv	adv	adv	adv
Religions of South Asia and East Asia					
COMP STUD 3671 The Religions of India	i.history ii.texts iv.social/inst	int	int	int	int
COMP STUD 3673 The Buddhist Tradition	i.history ii.texts	int	int	int	int
COMP STUD 3677 South Asian American Religion and Culture	i.history ii.texts iv.social/inst	int	int	int	int
COMP STUD 5871 The Japanese Religions	i.history	adv	adv	adv	adv

Tradition					
EALL 3223 The Buddhist Tradition	i.history ii.texts	int	int	int	int
HISTORY 2375 Islamic Central Asia	i.history	beg	beg	beg	beg
HISTORY 2391 Islamic India	i.history	beg	beg	beg	beg
HIST ART 4701 Introduction to Buddhist Art	iii.arts	adv	adv	adv	adv
HIST ART 5701 Advanced Introduction to Buddhist Art	iii.arts	adv	adv	adv	adv
HIST ART 5702 Hindu Iconography	iii.arts	adv	adv	adv	adv
HIST ART 5711 Art of India 1 (Buddhism and some Hinduism)	iii.arts	adv	adv	adv	adv
HIST ART 5712 Art of India 2 (Hinduism and Buddhism)	iii.arts	adv	adv	adv	adv
HIST ART 5723 Buddhist Art of Tibet	iii.arts	adv	adv	adv	adv
HIST ART 5812 Buddhist Art of China	iii.arts	adv	adv	adv	adv
HIST ART 5821 Proto-Historic and Buddhist Art of Japan	iii.arts	adv	adv	adv	adv
JAPANESE 5271 The Japanese Religious Tradition	i.history ii.social/inst	adv	adv	adv	adv
PHILOS 2120 Asian Philosophy	ii.texts	beg	beg	beg	beg
Indigenous, Local and Newly Emergent Religions					
AFAM&AST 3674 African Religions	i.history iv.social/inst	int	int	int	int
CLASSICS 3401 Ancient Greek Religion	iv.social/inst	int	int	int	int
CLASSICS 3402 Ancient Gods, Changing Identities	i.history	int	int	int	int
CLASSICS 3404 Magic in the Ancient World	i.history iv.social/inst	int	int	int	int
CLASSICS 4031 Sacred Narratives in Greece and Rome	i.history iv.social/inst	adv	adv	adv	adv
COMP STUD 3672 Native American Religions	i.history iv.social/inst	int	int	int	int
COMP STUD 3674 African Religions	iv.social/inst	int	int	int	int
COMP STUD 3675 Religions of Mesoamerica	i.history iv.social/inst	int	int	int	int
COMP STUD 4874 New Age and New Religious Movements	i.history iv.social/inst	adv	adv	adv	adv
NELC 3700 Mythology of Ancient Egypt and Mesopotamia	ii.texts	int	int	int	int
PERSIAN 2301 Persian Mythology and Folklore	ii.texts	beg	beg	beg	beg
SCANDINAVIAN 2350	ii.texts	beg	beg	beg	beg

Norse Mythology and Medieval Culture					
CLASSICS 3401 Religion in the Greco-Roman World	i.history	int	int	int	int
CLASSICS 3402 Ancient Gods, Changing Identities	i.texts	int	int	int	int
Thematic and Cross-culturally Comparative Courses					
CLASSICS 5401 Methodologies for the Study of Ancient Religions	iv.social/inst	adv	adv	adv	adv
COMP STUD 2102.02 Comparative Sacred Texts	i.texts	beg	beg	beg	beg
COMP STUD 2677 Religion and Environmentalism	iv.social/inst	beg	beg	beg	beg
COMP STUD 3678 Religion and American Culture	iv.social/inst	int	int	int	int
COMP STUD 3680 Religion and Law in Comparative Perspective	i.history ii.texts iv.social/inst	adv	adv	adv	adv
COMP STUD 4871 Religion and American Politics	iv.social/inst	adv	adv	adv	adv
COMP STUD 4873 Contemporary Religious Movements in Global Context	iv.social/inst	adv	adv	adv	adv
COMP STUD 4875 Gender, Sexuality and Religion	iv.social/inst	adv	adv	adv	adv
COMP STUD 4876 Comparative Sacred Architecture	iii.artistic	adv	adv	adv	adv
COMP STUD 4877 Myth and Ritual	ii.texts iv.social/inst	adv	adv	adv	adv
COMP STUD 4878 Ritual, Rites and Ceremony	i.history iv.social/inst	adv	adv	adv	adv
HISTORY 3275 Religion and its Critics in the Modern World	iv.social/inst	int	int	int	int
MRS 240: Witchcraft and Magic in the Middle Ages and Renaissance (successor)	iv.social/inst	beg	beg	beg	beg
NELC 2701 Sacred Texts of the Middle East	ii.texts	beg	beg	beg	beg
NELC 5571 Canon and Communities in the Near East	iv.social/inst	adv	adv	adv	adv
PHILOS 2860 Science and Religion	iv.social/inst	beg	beg	beg	beg
PHILOS 2660 Metaphysics, Religion and Magic in the Scientific Revolution	iv.social/inst	beg	beg	beg	beg
POLITICAL SCI 4262 The	iv.social/inst	adv	adv	adv	adv

New Religious Politics					
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