Department of Religious Studies

SCHEDULE OF COURSES
FALL 2015
101 P  Introduction to Religion [Pals/LC-110]
T/TH 11:00 a.m. – 12:15 p.m.
A survey of the major world religions and their perspectives concerning ultimate reality, humankind, and the world; contrasts between Asian and Abrahamic religions. An overview of religious perspectives concerning ultimate reality, humankind, and the world, with special attention to major Asian and Abrahamic religions.

101 Y  Introduction to Religion [Callender]
TBA
A survey of the major world religions and their perspectives concerning ultimate reality, humankind, and the world; contrasts between Asian and Abrahamic religions. An overview of religious perspectives concerning ultimate reality, humankind, and the world, with special attention to major Asian and Abrahamic religions.

105 R  One Goal: Transforming the Self in Asian Religions [Ritzinger/TBA]
T/TH 12:30-1:45 p.m.
A selective survey of some of the continent’s major religious traditions that attempts to provide a sense of their diversity, including a hint of their internal diversity. We will encounter major figures, doctrines, and ethical precepts, but special attention will be paid to one key element shared that distinguishes them from their Abrahamic counterparts (Judaism, Christianity, and Islam): the one goal of self-transformation and the techniques for achieving it. Here we will find the differences among traditions thrown into stark relief even as we encounter surprising parallels and continuities. Along the way students will be exposed to major concepts and approaches to the academic study of religion.

111 Q  Introduction to the Hebrew Bible [Callender/MM-116]
T/TH 2:00 -3:15 p.m.
An introduction to the content and background of the Hebrew Bible and to modern approaches to its study. The course will examine what some of these approaches have suggested about the origin and growth of the Hebrew Bible in its ancient Near Eastern context. The course will include a study of (a) the history of ancient Israel, including its religious and social institutions, (b) the literary forms and themes of the Hebrew Bible, and (c) some of the sociological forces involved in its formation.

131 N  Religion in American [Kling/MM-114]
T/TH 8:00- 9:15 a.m.
An introductory survey of the history of religion in America, including religions that have been most prominent (Protestantism, Catholicism, Judaism), native to the land (Native American), and non-traditional (“cults,” Buddhism, Islam).

171 C  Introduction to Islam [Devarajan/LC-140]
MWF 10:10 -11:00 a.m.
An introduction to the religion, culture, and history of Islam, examining the context in which Islam emerged, the Prophet Muhammad, the Qur’an, Muslim ritual and devotional practices, Islamicate aesthetics, law, and issues of gender. Readings and lectures will focus on Islam as a diverse, lived tradition. At certain key historical moments and give attention throughout to the issue of our own perspective and what it means to think across the porous borders of culture in an interrelated world.

231 O  Jewish Civilization [H. Green/LC-130]
T/TH 9:30-10:45 a.m.
Jewish Civilization: Society, Culture and Religion is an introduction to Jewish Civilization over the last 4,000 years, from Abraham to Zionism. The course will examine the many different forms of Judaism (the religion), Jewry (the people) and Jewishness (individual and institutional identification) throughout the centuries. The course is structured around three themes: holiness, life experience and seasons. The Torah, Talmud, Zohar, ritual practices, gender and various religious perspectives are among the topics discussed. As each period of Jewish Civilization is explored, these themes will be integrated into the cultural, social, religious, economic and political contexts of the era surveyed. The objective is to determine if there is a global Jewish experience and, if so, how that global Jewish experience is re-imagined over the 4,000 years. The course includes field trips, guest lecturers and innovative exercises.

T/TH 12:30-1:45 p.m.
Why do some people answer questions about their religion by saying, “I’m spiritual but not religious.” In “Spiritual, Not Religious” we will examine the spiritual outlets and the fabric of religious life in the 21st century, including the New Age movement, the
rise of yoga as a spiritual practice, the growth of the self-help phenomenon, the influence of spiritually-oriented figures like Oprah, and the adaptation of religious practice to spiritual seeking. In particular, we will filter this discussion through the experience of the growing percentage of relatively young Americans have no affiliation with religious institutions, many of whom feel attracted to an uncoordinated and decentralized spirituality directed by an individual’s life and practice, rather than a church or particular religion.

300 F Dance & Embodied Knowledge in India
[Devarajan/MM-211]
MWF 1:25-2:15 p.m.
This is an experimental interdisciplinary course in dance, religion, and Asian studies. In this course, we will experience and analyze the nature of embodied knowledge and the creative power of performance within the Indian context, and in transnational South Asian communities. We will be asking the question “how and what performance creates,” in both practice and theory. We will explore ways in which the body “knows” and participates in ritual and religious knowledge, specifically through the classical Indian dance style of Bharata Natyam. One class period per week will be spent learning basic movements of Bharata Natyam dance, culminating in performance of “Pushpanjali,” choreographed dance piece in praise of the Hindu deity Ganesha. Time permitting, we will learn excerpts of “Sarasijakshulu Shabdam,” an expressive item celebrating the Hindu deity Krishna. The other two class periods each week will frame dance movement with discussions of Sanskrit aesthetic theory (rasa), Hindu devotionalism (bhakti), Hindu mythology (from which Bharata Natyam choreography draws), yoga, and Western performance theories and theories of the body. We will pay particular attention to the differences in which the body and dance are perceived in myth, sculpture/image, aesthetic theories, and dance itself in literature, film, and our own studio experiences.

301 O Ancient Greece [Graf/MM-213]
MWF 1:25 – 2:15 p.m.
The innovative ancient Greeks made numerous contributions to western society. This survey emphasizes their major achievements from the Bronze Age to Alexander the Great. The focus is the enlarged Greek world from the Levant and Egypt in the East to Spain in the West, not just mainland Greece and the Aegean. Emphasis will be placed on Greek relations with the ancient Near East, recent archaeological discoveries and new critical methodologies.

307 R Religion and Culture in Pre-Islamic Arabia
[Graf/Merrick-204]
T/TH 2:00-3:15 p.m.
A survey of cultural developments in Arabia from the pre-historical period to the coming of Islam.

Although pre-Islamic Arabia is assumed to be a world dominated by bedouin culture, archaeology has revealed sophisticated and complex civilizations existed in Arabia millennia before Muhammad the prophet. The major themes will be the major cultural centers, the spread of writing in indigenous scripts, the development of international trade and commerce, religious and cultic activity, social organization, and the penetration of the peninsula by the Mediterranean world.

324 5H The bible and modern film. [Walsh/MM-213]
W 3:35-6:15 p.m.
The diverse ways in which contemporary cinematic arts interpret and depict narratives from the Bible and the ancient Mediterranean world.

330 Y Caribbean Religion [Maldonado/TBA]
TBA
Caribbean Religion with an emphasis on African Diaspora and Creole religions. The religious traditions we will cover include: Rastafarianism, Regla de Ocha (Santeria), Voodoo, Espiritismo, Regla de Palo, and Obeah.

343 4H Catholic Life and Thought [Nickoloff/Ashe-511]
W 3:35-6:15 p.m.
This course considers contemporary forms of Catholic piety, social ethics, political action, and theology. We will pay special attention to the lives of outstanding Catholics such as Dorothy Day, Thomas Merton, and Oscar Romero.

345 P Religion and Gender [Maldonado/MM-200]
T/TH 11:00 a.m. – 12:15 p.m.
The influence of Western religion on the status and role of women.

351 S Religious Issues in Death and Dying [Walsh/MPC-102]
T/TH 3:30 – 4:45 p.m.
Consideration of the teachings of major religious traditions about death and the nature of the dying process, with attention to the students’ personal experiences with and attitudes toward death.

352 S Religion and Science [Newell/MM-117]
W: T/TH 3:30 – 4:45 p.m.
This course is intended to facilitate a dialogue on the ways in which science and religion have, for the last 500 years, attempted to answer fundamental questions about our universe and humanities’ place in it. During the course of this semester, we will explore the respective search for answers to four key questions: Is the Earth a special or unique place? What unifies the Universe? What does it mean to be human? What is time? All four of these questions have been addressed directly by notable figures in the “science versus religion” debate, and have expanded over the centuries to encompass many variations on both question and answer. Together, we will examine and discuss the many permutations of these four questions, the scientific figures who brought them to society’s attention, and the cultural implications of the answers for both science and religion.

### 354 H1 Religion and the Problem of Evil [Swanson/Ashe-523]

**MW 3:35 – 4:50 p.m.**

How can religion be good if innocent people suffer and there is evil in the world? What do we say in the face of tragedy? Everyone will eventually deal with these questions. For thousands of years various religions have engaged these enduring issues. Come find out what they have learned.

### 370 H2 Islam in Modern Times [Rouhi/MPC-102]

**MW 3:35 – 4:50 p.m.**

Explorations in Film, Media and Music

In the current international political climate, the mass media is full of images, narratives and metaphors relating to Islam. The world at large is intrigued and interested to know more about a religion that offers conflicting views, either as terrorists or peace-loving builders of Mosques. This course will examine how film, music and the wider media present us with an accurate or inaccurate image of Islam. In what way have film, media and music been utilized by progressive/liberal/conservative/traditional elements in the Muslim and non-Muslim world to support their agenda? In what way do these agendas root back to Islamic theology? Conversely, we will use images, metaphors, and teachings found in religion to discuss the layers and elements visually and audibly portrayed on screen. Through the three critical approaches of theology, mythology, and ideology, this course will examine how religion, as variously defined, pervades the modern cinema and how one may engage in dialogue with this phenomenon in exploring modern images of Islam and Muslims.

### 375 Q Democracy and Religion in Israel and Palestine [H. Green/Ashe-511]

**T/TH 12:30-1:45 p.m.**

Religion and Democracy in Israel and Palestine is an insider’s view of the evolution of Palestine and Israel from the rise of the nation-state (mid-19th century) to today. The course examines the correlation between nationalism and religion, ethnicity and culture, democracy and citizenship.

The course is divided into two sections: the first charts the historical period from the collapsing of the Ottoman Empire to the end of British colonialism (1948); the second from the establishment of the State of Israel (1948) and the conquering of Palestinian territory (1967—Six Day War) to current peace negotiations. Among the topics discussed are the history of Zionism and the importance of the Holocaust as a mediating factor in the state’s creation; Palestinian nationalism pre-1948 and the role of Mufti Amin al-Husayni; the migration of Jews from Arab lands and Palestinian refugees; cleavages that divide Israeli society both ethnically (Arab and Jewish) and religiously (Islam, Christianity and Jewish); divisions between Christian and Moslem Palestinians and various religious groups (Armenian, Catholic, Greek Orthodox, Sunni and Shia); and the role of the PLO, PA and Hamas. Relations with the United States and the paradoxes of Israel’s current situation (a Jewish state and a state for Jews) as well as the Palestinian (secular or religious state) are also a prominent facet of the course.

Guest lecturers (e.g., Israeli Consulate) are featured regularly.

### 404 O To Hell and Back with Dante: Women, Men, Poetry, and Politics [Park/ MM-106-T/TH 9:30-10:45 a.m.]

Students taking this course will follow Dante’s travels to Hell, Purgatory, and Paradise using John Ciardi’s translation of the Divine Comedy. They will also consider some of Dante’s prose works that shed light on his life, work, and times. The course will focus particularly on Dante’s treatment of men and women, on how his magnificent poetry delivers the messages he has for the audiences of his day and for us, and on how his work reflected and conflicted with the religious ideas and the power relationships of his times.

### 406 1J Special Topics in Religious Issues or Problems [Prof. Haack & Prof. W. Green MM-102]

**Monday 5-7:30PM**

Religious views of the relation of church and state; church and state in Colonial America; the Rhode Island experiment. The U.S. Constitution; the Bill of Rights. Constitutional interpretation. The First Amendment: Free Exercise Clause; Establishment Clause. Selected Free Exercise and Establishment Clause cases. Conscientious Objection. History of the theory of evolution (pre-Darwin; in Darwin; post-Darwin); the multiple lines of evidence supporting the “post-Darwinian synthesis.” Criteria proposed to

**408 01 Special Project in Religious Traditions:**
[Maldonado & W. Green/]
Independent Study

**408 1E Special Project in Religious Traditions:**
[Maldonado & W. Green/]
Independent Study

**408 1Q Special Project in Religious Traditions:**
[Maldonado & W. Green/]
Mondays 12:20-2:15 p.m.
Tuesdays 12:30 – 1:45 p.m.
Independent Study

**499 69 Method and Theory in the Study of Religion**
[Callender & W. Green/Merrick-119]
Tuesdays 5-7:40 p.m.
This is a required course for REL majors and is open to all REL minors. An examination of central issues and texts in the academic study of religion, with special focus on the rise of the discipline, its axioms, and its several schools of interpretation.

**335 5G American Religion in Modern Film**
[Kling/MM 104]
[Summer A] T/TH 6:00-9:35pm
This course is a study of the role of religion (primarily Christianity) in popular culture and the way in which religion becomes the vehicle for aesthetic, social, political, and other cultural purposes. In particular, this course explores contemporary American religious life with special attention given to groups and issues depicted through the medium of film. We focus on how film uses religion rather than on how religion uses film. That is, we analyze how mainstream movies (both directly religious and essentially secular) appropriate religious imagery and themes, rather than how religions use film to communicate their beliefs and practices.

### Summer A & B

**101 1G Introduction to Religion** [Callender/MM107]
[Summer A] MW 6:00-9:35pm

**101 5V Introduction to Religion** [Callender/MM 117]
[Summer B] T/TH 6:00-9:00 pm

**101 Y Religion in American Life** [Maldonado/TBA] [Summer A/B] TBA
A survey of the major world religions and their perspectives concerning ultimate reality, humankind, and the world; contrasts between Asian and Abrahamic religions.

**131 1V Religion in American Life** [Kling/MM 119]
[Summer B] MW 6:00-9:35 pm
The history of religion in the U.S. from the pre-colonial period to the present. Includes study of the religion of Native Americans, African Americans, Asian Americans, women, Protestants, Catholics, Jews, and cults.

**171 1Q Introduction to Islam** [De Sondy/MM 110]
[Summer B] T/TR 10:05am-1:40pm
History of Islam, the Qur'an, and the systematization of Islamic law. Emergence of the theological schools, the mystical and philosophical traditions, and the spread of Islamic civilization.

**330 Y Caribbean Religión** [Maldonado/ TBA]
[Summer A/B] TBA
Caribbean Religion with an emphasis on African Diaspora and Creole religions. The religious traditions we will cover include: Rastafarianism, Regla de Ocha (Santeria), Voodoo, Espiritismo, Regla de Palo, and Obeah.
About the Program

The University of Miami’s new URome program is unique in that it combines the breadth of the American University of Rome’s course offerings with two core courses taught by faculty members from the University of Miami. UM students pay regular UM tuition to participate in the program, plus the URome program fee, which covers housing. All financial aid, including scholarships and loans, is applicable as though students were studying in Coral Gables.

UM faculty will offer two three-credit courses in Rome. Students who participate in the URome program must take one of these courses and may take both. The courses are “All Roads Lead to Rome: A Multi-Disciplinary Approach to Religion and Rome” (REL 349) and “The Sanctity of Life: Selected Themes from the Ancient World to the Present” (REL 362). Each course carries three Religious Studies credits and is team-taught by faculty members from UM’s Department of Religious Studies and other UM departments.

In addition to taking one or both of the REL courses, UM students may take up to four courses from the curriculum offered by AUR, which emphasizes an interdisciplinary approach by drawing links among various fields of study. Students in International Relations, for instance, engage in the study of history, political theory, government, economics, law, and public administration as they focus on the regions of Europe, the Mediterranean, and the Middle East. The Business Studies program has an international focus with opportunities for students to explore the social and cultural ramifications of operating in a global economy. Archeology, Art History, Business Studies, and Italian Studies collaborate to offer programs in The Business of Art, Cultural Heritage Management, and The Italian Business Environment. As these examples illustrate, AUR has a holistic perspective that serves to integrate its course offerings and thus to afford students the opportunity to examine the same subject matter from a number of related perspectives.

Classes at AUR are held Monday-Thursday, giving students a three-day weekend to study, explore the city of Rome, and travel throughout Italy.

AUR Courses: Spring 2015

349 01 All Roads Lead to Rome: A Multi-Disciplinary Approach to Religion and Rome
Rome has long been an axial city, inextricably linked to the rest of the world in multiple ways. Not only has Rome imported the religions of the world but it has also transformed and exported them, along with its own indigenous religions. This course examines Rome’s role as importer, exporter, cultivator, and transformer of religion and the religious life, giving attention to both the past and the present. By the end of the semester students will have increased their awareness of the important elements of the major religions discussed in class—their myths, symbols, rituals, doctrines, moral codes, and artistic expressions—and the ways in which Rome has influenced them.

362 01 The Sanctity of Life: Selected Themes from the Ancient World to the Present
This course examines the religious foundation of the idea that human life is “sacred” and considers a wide range of historical and ethical issues associated with this central concept of Western thought. We will explore the meaning of the multi-faceted phrase “sanctity of life,” including its implications for such ethical and legal concerns as conception, birth, and termination of life; human dignity and human rights; the quality of life; and social justice. Some of the issues considered will include bigotry and prejudice; economic and social injustice; euthanasia, infanticide, and suicide; genocide, holy war, jihad, terrorism, and violence; health care and health costs; human trafficking and slavery; martyrdom and self-martyrdom; social-stratification; aging, death, disposal of the body; and the afterlife, especially in Dante’s Inferno. We will consider how “life” is defined and described in different cultures at different times in history, and how religions have influenced these matters.
NEW REQUIREMENTS FOR A MAJOR OR MINOR
IN RELIGIOUS STUDIES

To ensure that students who major or minor in Religious Studies gain a well-rounded appreciation of the field of study, the Department requires that they take a specified number of credits in different subject areas. A major in Religious Studies leading toward the B.A. degree requires 24 credits in Religious Studies, passed with a grade of "C-" or higher. At least 12 credits must be earned in courses numbered 300 or above, and at least three credits must be taken in each of the three following subject areas: 1) Religious Texts; 2) Historical Traditions; 3) Contemporary Issues. A major must earn writing credit (W) in at least one course in the department and must take REL 499, Method and Theory in the Study of Religion. An undergraduate minor requires 12 credits, passed with a grade of "C-" or higher. At least six credits must be earned in courses numbered 300 or above, and at least three credits must be taken in each of two of the three subject areas. Religious Studies 101 or 102 or 103 is required of all majors and minors.

Transfer students who major in Religious Studies must complete at least 12 credits in departmental courses numbered 300 or above in residence at the Coral Gables Campus. Transfers who wish to minor in the department must complete at least 6 credits in the same manner.

COURSES

Religious Studies courses are grouped within the following areas: (1) Religious Literatures or Texts; (2) Religious Traditions or Historical Traditions; (3) Religious Issues and Problems. In some cases, courses may count in more than one area. Such courses are so indicated with the area number following the listed course.

1) RELIGIOUS LITERATURE OR TEXTS

111 INTRO TO THE HEBREW BIBLE (OLD TESTAMENT)
121 INTRO TO THE NEW TESTAMENT
305 RELIGION AND CULTURE IN THE ANCIENT NEAR EAST (2)
311 PROPHECY AND PROPHETIC LITERATURE
312 FIVE BOOKS OF MOSES
321 JESUS AND THE GOSPELS
322 ST PAUL: LETTERS AND CONTROVERSIES
324 THE BIBLE AND MODERN FILM (2)
325 JESUS IN MYTH AND HISTORY (2)
326 THE BIBLE IN HISTORY
401 SUPERVISED READING IN RELIGIOUS LITERATURE OR TEXTS
404 SPECIAL TOPICS IN RELIGIOUS LITERATURE OR TEXTS
407 SPECIAL PROJECTS IN RELIGIOUS LITERATURE OR TEXTS
501 SUPERVISED READING IN RELIGIOUS LITERATURE OR TEXTS
510 SEMINAR IN HEBREW BIBLE

2) RELIGIOUS TRADITIONS OR HISTORICAL TRADITIONS

102 THE PROBLEM OF GOD (3)
131 RELIGION IN AMERICAN LIFE
171 INTRODUCTION TO ISLAM
231 JEWISH CIVILIZATION: SOCIETY, CULTURE, AND RELIGION
232 HISTORY OF CHRISTIANITY
236 CULTS AND NEW RELIGIOUS MOVEMENTS IN AMERICA
238 HOLY WAR AND TOLERATION IN WESTERN RELIGIOUS TRADITIONS
268 RELIGION IN MODERN ISRAEL
301 ANCIENT GREECE
302 HELLENISTIC AGE
303 THE ROMAN REPUBLIC
304 THE ROMAN EMPIRE
305 RELIGION AND CULTURE IN THE ANCIENT NEAR EAST (1)
306 RELIGION AND CULTURE IN ANCIENT EGYPT
307 RELIGION AND CULTURE IN PRE-ISLAMIC ARABIA
308 THE GRECO-ROMAN CONTEXT OF EARLY CHRISTIANITY
314 RISE OF JUDAISM
315 JEWISH MYSTICISM
324 THE BIBLE AND MODERN FILM (1)
325 JESUS IN MYTH AND HISTORY (1)
330 CARIBBEAN RELIGION
331 RELIGIONS OF ASIA
332 JUDAISM, CHRISTIANITY, AND ISLAM
334 THE AMERICAN JEWISH EXPERIENCE: HOLLYWOOD & POPULAR CULTURE (3)
335 AMERICAN RELIGION IN MODERN FILM
336 THE AMERICAN ENCOUNTER WITH ASIAN RELIGIONS
338 LATIN AMERICAN LATINO/A RELIGION (3)
343 CATHOLIC LIFE AND THOUGHT (3)
345 RELIGION AND GENDER (3)
348 REFORMATION EUROPE
353 ALL ROADS LEAD TO ROME
355 RELIGION AND ITS INTERPRETERS (3)
356 MYTH AND RELIGION (3)
357 SEX, GENDER, AND POLITICS (3)
361 RELIGION AND YOUTH IN CONTEMPORARY AMERICA (3)
370 ISLAM IN MODERN TIMES (3)
371 ISLAM AND GENDER (3)
375 RELIGION AND DEMOCRACY IN ISRAEL (3)
377 SUFISM: ISLAMIC MYSTICISM (3)
380 ARCHEOLOGY OF PALESTINE FROM PRE-HISTORY TO ISLAM
401 SUPERVISED READING IN RELIGIOUS OR HISTORICAL TRADITIONS
402 SPECIAL TOPICS IN RELIGIOUS OR HISTORICAL TRADITIONS
405
408  SPECIAL PROJECTS IN RELIGIOUS OR
HISTORICAL TRADITIONS

2) RELIGIOUS TRADITIONS OR HISTORICAL 
TRADITIONS (continued)

502  SUPERVISED READING IN RELIGIOUS OR 
HISTORICAL TRADITIONS
505  SEMINAR IN ANCIENT STUDIES
530  SEMINAR IN RELIGIOUS OR HISTORICAL 
TRADITIONS

3) RELIGIOUS ISSUES AND PROBLEMS

102  THE PROBLEM OF GOD (2)
151  RELIGION AND MORAL CHOICES
252  RELIGION AND HUMAN SEXUALITY
334  THE AMERICAN JEWISH EXPERIENCE:
HOLLYWOOD & POPULAR CULTURE (2)
338  LATIN AMERICAN LATINO/A RELIGION (2)
343  CATHOLIC LIFE AND THOUGHT (2)
345  RELIGION AND GENDER (2)
347  EXPERIENCING RELIGION: CONVERSION
350  CURRENT ISSUES IN RELIGION
351  RELIGIOUS ISSUES IN DEATH AND DYING
352  RELIGION AND SCIENCE
353  RELIGION AND AMERICAN POLITICS (2)
354  RELIGION AND THE PROBLEM OF EVIL
355  RELIGION AND ITS INTERPRETERS (2)
356  MYTH AND RELIGION (2)
357  SEX, GENDER, AND POLITICS (2)
358  RACE AND RELIGION
360  RELIGION AND BIOETHICS
361  RELIGION AND YOUTH IN CONTEMPORARY
AMERICA (2)
362  THE SANCTITY OF LIFE
370  ISLAM IN MODERN TIMES (2)
371  ISLAM AND GENDER (2)
375  RELIGION AND DEMOCRACY IN ISRAEL (2)
376  SHI’ISM: RELIGION, CULTURE, AND HISTORY
377  SUFISM: ISLAMIC MYSTICISM (2)
378  RELIGION AND CIVIC ENGAGEMENT
403  SUPERVISED READING IN RELIGIOUS ISSUES 
OR PROBLEMS
406  SPECIAL TOPICS IN RELIGIOUS ISSUES OR 
PROBLEMS
409  SPECIAL PROJECTS IN RELIGIOUS ISSUES OR 
PROBLEMS
450  PSYCHOLOGY OF RELIGION
451  ETHICS AND GENETICS
503  SUPERVISED READING IN RELIGIOUS ISSUES 
OR PROBLEMS
550  SEMINAR IN RELIGIOUS ETHICS
560  SEMINAR IN CONTEMPORARY RELIGIOUS 
ISSUES

GENERAL AREA COURSES:

101  INTRODUCTION TO RELIGION
102  THE PROBLEM OF GOD

103  ONE GOD: JUDAISM, CHRISTIANITY, AND 
ISLAM
491  SENIOR HONORS THESIS I (1,2, or 3)
492  SENIOR HONORS THESIS II (1, 2, or 3)
499  METHOD AND THEORY IN THE STUDY OF 
RELIGION

RELIGION AND HEALTH CARE TRACK COURSES:

151  RELIGION AND MORAL CHOICES
1XX  RELIGION AND HEALTH CARE
252  RELIGION AND HUMAN SEXUALITY
351  RELIGIOUS ISSUES IN DEATH AND DYING
352  RELIGION AND SCIENCE
354  RELIGION AND THE PROBLEM OF EVIL
360  RELIGION AND BIOETHICS
451  ETHICS AND GENETICS
CLA233 ANCIENT MEDICINE

* These courses address specific topics or projects (appearing as 
a sub-titles) offered by different faculty.

PLEASE NOTE: Only one course co-listed under the rubric of 
another department may count towards the Religious Studies 
major or minor.
Honors Courses and General Honors

The Department of Religious Studies participates in the University of Miami’s Honors Program and each semester offers at least one course for Honors credit. These Honors courses, which may be taken by all students who are enrolled in the Honors Program, count toward the fulfillment of the requirements for graduation with “General Honors.” With the permission of departmental faculty, Honors students may also transform a regular course (at the 300-level or above) into an Honors course by doing specified additional work. This additional work is detailed on a so-called “pink sheet” that must be signed by the faculty member and submitted to the Honors Program Office by the student before the indicated deadline. For more precise information on the requirements for graduating with “General Honors” and on the regulations regarding “pink sheets,” please contact the Honors Program Office.

Religious Studies majors and minors may enroll in any course offered by the Department of Religious Studies, including Honors courses, provided that they have the necessary prerequisites or permission of the instructor.

Departmental Honors in Religious Studies

The Department of Religious Studies encourages its majors and minors to intensify and deepen their knowledge of religious texts, traditions, and issues through its Departmental Honors Program. The program is designed to give our students the opportunity to explore various topics and problems in religion that are of particular interest to them, to work more closely with faculty in the department, to develop skills in research and thesis preparation, and in some cases to prepare for graduate work in religious studies.

Minimal requirements for the program are as follows: 1) a cumulative grade point average of at least 3.30; 2) a cumulative grade point average in religious studies of at least 3.50; and 3) a thesis that is approved by departmental faculty.

For the determination of honors, cumulative grade point average means either the average of all grades earned at the University of Miami or the combined average of all graded work taken at the University of Miami and elsewhere (whether or not the transfer work is accepted toward a degree at the University of Miami), whichever is lower.

Students have three options for writing the thesis. First, they may take six credit hours of senior thesis (REL 491 and 492: Senior Honors Thesis I and II) with one or more departmental faculty. Second, they may take a three-credit course offered at the 300-level or above and three credits of senior thesis (REL 492). Third, in exceptional circumstances, a student’s thesis may be written as part of the requirements for earning six credits in religious studies courses at the 300-level or above.

In all three cases, the thesis must be a single, coherent work of scholarship through which the student earns six credit hours in religious studies.

In addition to completing the written thesis, students must orally present the results of their work to faculty and students at a special honors colloquium to be held during the reading days at the end of the semester.

Graduation Honors: Magna cum Laude and Summa cum Laude

Please check the Honors website: http://www6.miami.edu/UMH/CDA/UMH_Main/0,1770,2619-1;2659-2,00.html#Summa_Magna_Cum_Laude

Awards for Graduating Seniors

Because every significant field of study intersects at crucial points with aspects of religion, the discipline of religious studies is extremely broad. The Department of Religious Studies attempts to offer course work in as many areas as its faculty have expertise. To facilitate the goal of majors acquiring both breadth and depth in their knowledge of religion, the Department divides its courses into three areas: Religious Texts, Historical Traditions, and Current Issues.

Each spring semester the Department of Religious Studies bestows up to five awards on graduating seniors. The two highest awards are presented at both the Honors Convocation and the TAK induction ceremony. The first is the Theta Alpha Kappa Award, typically given to the student who has excelled in all three areas of study offered by the Department. The second is the Honors Day Award, bestowed on the outstanding Religious Studies major, who usually will have excelled in at least two of the three areas of study.

Three additional awards are typically presented at the Theta Alpha Kappa induction ceremony that recognizes excellence in each of the three areas of study offered by the Department.
Since 1995 the Department of Religious Studies has been proud to house the Alpha Beta Upsilon chapter of Theta Alpha Kappa (TAK), the national honor society for religious studies and theology. Each spring the chapter inducts eligible faculty, students, and members of the community who have distinguished themselves in the academic study of religion. The chapter presents all student inductees with an honors cord that they may wear at the University’s Honors Convocation and Commencement.

To be eligible for induction into TAK as an undergraduate, students must have a cumulative grade point average in all academic subjects of at least 3.30 and earn an overall grade point average of 3.50 or higher in at least 12 academic credits in Religious Studies. Graduating seniors who are in the process of fulfilling the requisite 12 academic credits in Religious Studies will be considered for induction into the Society, provided that they meet the other criteria. Eligible students are reviewed by the faculty each spring. Those who are approved by the faculty are offered induction into TAK, which is one of the highest honors that the faculty can bestow on majors and minors.

TAK publishes the Journal of Theta Alpha Kappa, which each year features undergraduate papers in all fields of religious studies and theology. The best undergraduate paper is awarded a prize worth $200. For additional information on TAK and the paper competition, please contact Dr. David Kling.

Majors and minors who have achieved academic excellence and have completed 90 credits (12 credits in Religious Studies) are eligible to join TAK. Each spring the chapter inducts eligible faculty, students, and members of the community who have distinguished themselves in the academic study of religion. The chapter presents all student inductees with an honors cord that they may wear at the University’s Honors Convocation and Commencement.

http://thetaalphakappa.net/
Professor Dexter Callender holds a Ph.D. in Near Eastern languages from Harvard University, where he studied Hebrew Bible, ancient Near Eastern history and literature, and myth and myth theory. Professor Callender is the recipient of the 2000 Provost’s Excellence in Teaching Award and was the 2001 Panhellenic Association Professor of the Year. He is the author of *Adam in Myth and History: Ancient Israelite Perspectives on the Primal Human* (Harvard Semitic Museum/Eisenbrauns, 2000). The courses he teaches include “Introduction to the Hebrew Bible (Old Testament),” “Prophecy and Prophetic Literature,” ”Myth and Religion,” and “Religion and Culture in the Ancient Near East.”

Professor Amanullah De Sondy earned his Ph.D. in theology and religious studies at the University of Glasgow, Scotland, with a focus on Islamic Studies. His dissertation was on “Constructions of Masculinities in India and Pakistan between the 18th and 21st Centuries.” While he was at Glasgow, he was the lead researcher on a project on “Philanthropy for Social Justice in the British Muslim Societies” that was funded by the Ford Foundation ($160,000). He has been active in interfaith dialogue events and has twice served as an umpire at the Wimbledon Tennis Championships. His interest in presenting Islam and Muslims in the media has led to him making regular contributions to BBC Radio Scotland and to writing a blog on “Progressive Scottish Muslims.”

Professor Arthi Devarajan is a Visiting Assistant Professor of Religious Studies at the University of Miami. She received her Ph.D. in West and South Asian Religions from Emory University in 2010. Her research focuses on the physical body as a site of religious activity; she explores the ways that the body is a sentient, intellectual faculty that participates in the construction of religious identity, ethics, and social categories. Prof. Devarajan’s first book project examines the body through the practices of traditional classical dance forms of India as sites of religious and ethical pedagogy. Her teaching interests include ethnography of religion and the study of religious performance in Hinduism and other religions of South Asia. In the fall 2014, she will teach REL 100: Introduction to Hinduism and REL 350: Current Issues in Religion: The Ethics of Life.

Professor David Graf received his Ph.D. from the University of Michigan. He is an ancient historian and archeologist specializing of the Greco-Roman world in the Levant and Arabia, Co-editor of the multi-volume Anchor Bible Dictionary (1992), he is the author of Rome and Its Arabian Frontier from the Nabataeans to the Saracens (1997) and more than 100 scholarly articles. He is currently directing excavations in the ancient Nabataean-Roman city center of Petra in Jordan and leading a consortium of universities is the first joint American-Saudi project at Jurash (Khamis Mushayt) in the SW 'Asir province of Saudi Arabia. This past year he was a NEH fellow in Amman, Jordan, where he was preparing 700 new Greek, Aramaic and North Arabian inscriptions for publication. His research includes the study of the aromatics trade in South Arabia, and the Silk Route between Syria and China. He is a Member of the Institute of Advanced Study in Princeton and a recent recipient of the Provost's Award for Scholarly Activity.

Professor Henry A. Green received his Ph.D. from St. Andrews University (Britain) after postgraduate work at the Sorbonne (France) and the Hebrew University of Jerusalem (Israel). He is the author of four books, including *Research in Action* (education of at-risk populations in Israel); *The Economic and Social Origins of Gnosticism; Mosaic: Jewish Life in Florida;* and *Gesher Vakesher, Bridges and Bonds: The Life of Leon Kronish* (The Israelization of American Jewry and the story of Jewish Miami). Professor Green is the former Director of the Judaic Studies Program (1984-2001). He has served as a Visiting Fellow at the Hebrew University of Jerusalem, Oxford University, and the University of Toronto. Among his awards are the Canada Council, the Israel Fellowship, and the Skirball Fellowship (England). Professor Green recently served as the national chair of a literacy and school readiness program (Home Instruction for Parents of Preschool Youngsters, HIPPY) and conducts social policy research in the areas of education and health. His research interests and courses include modern Israel, American Jewry, and spirituality and education.
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**Professor William S. Green** received his Ph.D. in religion from Brown University. He is a historian of religion with interests in ancient Judaism, biblical studies, and the theory of religion. He edited the *Journal of the American Academy of Religion* for a decade and also is associate editor of the *HarperCollins Dictionary of Religion* (Harper San Francisco, 1995), editor of *The Dictionary of Judaism in the Biblical Period* (MacMillan, 1996), and co-editor of *The Encyclopedia of Judaism* (E.J. Brill, 2005). He has written widely on ancient Judaism, the study of religion, and higher education, and he has served as educational director for archeological excavations at multiple sites in Israel and Italy. He is currently UM’s Senior Vice Provost and Dean of Undergraduate Education.

**Professor David W. Kling** is currently chair of the department. He received his Ph.D. in the history of Christianity from the University of Chicago. He is the author of the award-winning *A Field of Divine Wonders: Village Revivals and the New Divinity in Northwestern Connecticut, 1792-1822* and co-editor of *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons*. His latest book, *The Bible in History: How the Texts Have Shaped the Times*, was selected as the “Editor’s Pick” for History Book Club. He is an area editor for *The Encyclopedia of the Bible and Its Reception*, 30 vols. (de Gruyter, 2009—), and is currently writing a book on the history of Christian conversion for Oxford University Press. He teaches “Religion in American Life,” “Cults and New Religious Movements in America,” “History of Christianity,” “Fundamentalisms in the Modern World,” and “American Religion in Modern Film.”

**Professor Michelle Gonzalez Maldonado** earned her Ph.D. in Systematic Theology from the Graduate Theological Union in Berkeley. Her teaching and research interests include Latin American, Latino/a, African-American religiosity, feminist theology, and theological anthropology. She is the author of *Sor Juana: Beauty and Justice in the Americas* (Orbis Books, 2003); *Afro-Cuban Theology: Religion, Race, Culture, and Identity* (University Press of Florida, 2006); *Created in God’s Image: An Introduction to Feminist Theological Anthropology* (Orbis Books, 2007); and *Shopping* (Fortress, 2010). The courses she teaches include “Religion and Gender,” “Catholic Life and Thought,” “Latino and Latin American Religion,” “Current Issues in Religion,” “Caribbean Religion,” and “Religion and the Problem of Evil.”

**Professor Catherine Newell** earned both her M.A. and Ph.D. in Religious Studies at the University of California, Santa Barbara. Her M.A. thesis was on “Infinite Space and the Popular Imagination,” which examined the process by which a scientific or religious concept can be assimilated into popular culture through science fiction. In her Ph.D. dissertation on “The Wheels of Titan: Faith, the Future, and the American Frontier,” Dr. Newell examined the process by which the myth of the American frontier shaped Cold War religion and culture, and how “the American Way of Life” influenced both the science and the spirit of space boosterism throughout the 1950s. At UC Santa Barbara she helped teach “Origins: A Dialogue between Scientists and Humanists,” and at UM she will be offering “Religion and Science” (REL 352) this fall semester.

**Professor James Nickoloff** earned his Ph.D. in Systematic Theology from the Graduate Theological Union in Berkeley, CA, and taught at the College of the Holy Cross in Worcester, MA (1996-2009) before moving to South Florida in 2009. His areas of research and expertise include human sexuality, liberation theology, and Roman Catholic life and thought. He is the editor of *Gustavo Gutiérrez: Essential Writings* (1996), *An Introductory Dictionary of Theology and Religious Studies* (2007), and *In, Out and About on the Hill: Lesbian and Gay Alums Reflect on Life at Holy Cross* (2010). This fall semester he will be teaching “Latin American and U.S. Latino/a Religion” (REL 338), with a focus on liberation theology and the “underside” of history.
Professor Daniel Pals is Senior Associate Dean of the College of Arts and Sciences, having previously served as Interim Dean. He holds a Ph.D. from the University of Chicago and a joint appointment in the Department of History. His main interests are modern intellectual history, modern religion and society, and theories of religion. He is the author of The Victorian “Lives” of Jesus and Eight Theories of Religion, and he is the editor of Introducing Religion: Readings from the Classic Theorists. He has also written journal articles on approaches to explaining religion. He teaches “Introduction to Religion,” “Religion and Science,” and “Senior Seminar.” He has also taught “Human Beliefs and Values,” a course that compares such belief systems as Marxism, Humanism, and Fascism with more traditional religious philosophies. Dr. Pals has received the Apple Polishing and the Interfraternity Council Professor of the Year Awards.

Professor Justin Ritzinger earned his Ph.D. at Harvard with a focus on Chinese Buddhism. His research explores the reimagining of values and ethics in modern Chinese Buddhism inspired by engagement with new ideas and ideologies, especially from the West. He is currently working on a manuscript, entitled “Anarchy in the Pure Land: Tradition, Modernity and the Reinvention of the Cult of Maitreya in Twentieth-Century China,” that investigates the incorporation of novel values derived from Western radicalism into Chinese Buddhist moral frameworks. Over the last few years, he has also written on a cluster of related issues in modern Chinese Buddhism, including eschatology and views of time, conceptions of social contingency, and responses to Darwinism. Professor Ritzinger teaches on a range of topics in Asian religions, including modernity, social engagement, narrative, ethics, and religious texts.

Professor Stephen Sapp received his Ph.D. in religious ethics from Duke University. He teaches “Religion and Human Sexuality,” “Religious Issues in Death and Dying,” “Religion and Bioethics,” and “Ethics and Genetics.” Dr. Sapp has received several teaching awards, including Arts and Sciences Distinguished Professor twice, a University Freshman Teaching Award, and the University Excellence in Teaching Award. He is the author of Sexuality, the Bible, and Science; Full of Years: Aging and the Elderly in the Bible and Today; and Light on a Gray Area: American Public Policy on Aging; and numerous articles and book chapters. He is former chairperson of the Bioethics Committee at Miami Children’s Hospital (1990-2007) and of the University of Miami Social and Behavioral Sciences Institutional Review Board for the Protection of Human Subjects in Research (2002-2006). He also chaired the Faculty Senate at UM from 2006 to 2009 and the Department of Religious Studies from 1997 to 2010.

Professor Jonathan Swanson was an economics major in college and worked as a fiscal analyst at the Federal Reserve before earning his Ph.D. in theological ethics at Baylor University. Combining his skills as an ethicist and economist, he wrote his dissertation on “The Future of Medicare.” He will be teaching “Religion and Moral Choices” (REL 151) this fall semester.

Professor Robyn Walsh earned her Ph.D. in Religions of the Ancient Mediterranean, with a focus on early Christianity, ancient Judaism and Roman archaeology, from Brown University. Her research interests include the letters of Paul, the history of the interpretation of the Synoptic problem, theory and method, cognitive science, and intersections between Roman archaeology and twentieth-century Fascist Europe (particularly in Spain and Italy). Most recently she has been working on the influence of Romanticism on the field of early Christian studies. Prof. Walsh has taught at Wheaton College (Mass.), The College of the Holy Cross, and received teaching certificates and pedagogical training at Brown University and Harvard University. She teaches courses on the New Testament, Greco-Roman literature and material culture. In 2014-2015, she will teach Introduction to the New Testament, Jesus in Myth and History, Paul: Letters and Controversies, and The Greco-Roman Context of Early Christianity.