REQUIREMENTS FOR THE MINOR IN RELIGIOUS STUDIES: 18 semester hours which must include:

1. RELS 101 or 105
2. One of RELS 223, 225, 230, 235, 240, 245, 248, 250, 260 or 270
3. One of RELS 201, 202, 205 or 310 (note: 310 cannot be used to satisfy both sacred text course requirements)
4. Two additional courses at the 300-level or above
5. Two additional courses in Religious Studies.

REQUIREMENTS FOR THE MAJOR IN RELIGIOUS STUDIES: 34 semester hours, that must include:

1. RELS 101 (Approaches to Religion) or 105 (Introduction to World Religions)
2. RELS 210: Theories in the Study of Religions (only taught in spring semester)
3. One of the Western Abrahamic religions: RELS 223 (Ancient Near East), 225 (Judaism), 230 (Christianity), or 235 (Islam)
4. One of the Asian religions: RELS 240 (Buddhism), 245 (Hinduism), or 248 (religions of China & Japan)
5. One of the American religions: RELS 250 (American Religions), 260 (Native American Religions), 270 (African American Religions)
6. One of the Sacred Texts: RELS 201 (Hebrew Bible/Old Testament), 202 (New Testament), 205 (Asian Sacred Texts) or 310* (Sacred Texts) --* if taken as a sacred text course, 2 more 300 level courses are needed
7. RELS 450: Senior Seminar (only taught in fall semester)
8. RELS 451: Capstone Colloquium (1 credit hour only taught in spring semester)
9. One additional course at the 200-level or above
10. Two additional courses at the 300-level or above
11. Additional elective: 1 additional course

With the approval of the Chair of Religious Studies, one course (200 level or above) in a related discipline may be substituted for one of the courses listed under 9 or 10 above.

COURSE OFFERINGS FOR FALL 2018

<table>
<thead>
<tr>
<th>Course</th>
<th>CRN</th>
<th>Title</th>
<th>Meeting Days</th>
<th>Begin Time</th>
<th>Instructor</th>
</tr>
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<tbody>
<tr>
<td>FYSE134.01</td>
<td></td>
<td>You Are What You Wear: Just Fashion</td>
<td>TR</td>
<td>2:00-3:15</td>
<td>Lowe</td>
</tr>
<tr>
<td>HONS381.01</td>
<td>11192</td>
<td>Sacred Sites and Sustainability</td>
<td>TR</td>
<td>12:15-1:30</td>
<td>LeVasseur</td>
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<tr>
<td>RELS101.01</td>
<td>10675</td>
<td>Approaches to Religion: The Sacred, the Strange, &amp; the Substance of Faith</td>
<td>TR</td>
<td>12:15-1:30</td>
<td>Bjerken</td>
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<tr>
<td>RELS101.02</td>
<td>10676</td>
<td>Approaches to Religion: The Sacred, the Strange, &amp; the Substance of Faith</td>
<td>TR</td>
<td>1:40-2:55</td>
<td>Bjerken</td>
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<tr>
<td>RELS101.03</td>
<td>10677</td>
<td>Approaches to Religion: Spirits</td>
<td>MWF</td>
<td>10:00-10:50</td>
<td>Lowe</td>
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<tr>
<td>RELS101.04</td>
<td>12542</td>
<td>Approaches to Religion: Spirits</td>
<td>MWF</td>
<td>11:00-11:50</td>
<td>Lowe</td>
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<tr>
<td>RELS101.05</td>
<td>12543</td>
<td>Approaches to Religion: Sacred &amp; Special Stuff</td>
<td>TR</td>
<td>9:25-10:40</td>
<td>Cressler</td>
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<td>RELS101.06</td>
<td>13230</td>
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<td>MWF</td>
<td>10:00-10:50</td>
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<td>RELS105.02</td>
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<td>RELS115.02</td>
<td>12485</td>
<td>Religion and Society in India &amp; Tibet</td>
<td>MW</td>
<td>2:00-3:15</td>
<td>Bjerken</td>
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<tr>
<td>RELS201.01</td>
<td>13232</td>
<td>Hebrew Bible: History &amp; Interpretation</td>
<td>TR</td>
<td>10:50-12:05</td>
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<td>RELS223.01</td>
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<td>Religions of the Ancient Near East</td>
<td>MW</td>
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<td>Native American Religions</td>
<td>MWF</td>
<td>11:00-11:50</td>
<td>Irwin</td>
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<td>RELS298.01</td>
<td>12540</td>
<td>Special Topic: Transpersonal Psychology: An Approach to Spirituality and Consciousness</td>
<td>MW</td>
<td>2:00-3:15</td>
<td>Irwin</td>
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<td>RELS298.02</td>
<td>13235</td>
<td>Special Topic: Black Atlantic Religions</td>
<td>MWF</td>
<td>1:00-1:50</td>
<td>Lowe</td>
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<tr>
<td>RELS298.03</td>
<td>13236</td>
<td>Special Topic: The Daoist Tradition</td>
<td>TR</td>
<td>12:15-1:30</td>
<td>Siegler</td>
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<tr>
<td>RELS348.01</td>
<td>13237</td>
<td>Asian Religions in America</td>
<td>TR</td>
<td>9:25-10:40</td>
<td>Siegler</td>
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<tr>
<td>RELS450.01</td>
<td>11136</td>
<td>Senior Seminar: Religion, Race and Empire</td>
<td>TR</td>
<td>1:40-2:55</td>
<td>Cressler</td>
</tr>
</tbody>
</table>
FYSE 134.01  You Are What You Wear: Just Fashion    Prof. Doire
MW  2:00-3:15 pm
In this first year seminar, we will study the history of clothing making and the just and unjust practices of global clothing manufacturing. We will examine the movements for sustainable production of cloth, organic fiber gardening, the use of natural dyes, and the history of cotton and indigo farming in the South, including Charleston. Other topics include the movement of "slow fashion," and the history of subversive embroidery. We will also study selected topics in the area of clothing and religion. These will include treatment of the Muslim hijab, Gandhi’s practice of cotton spinning, and priestly/ritual garments in a variety of religious traditions.

HONS 381.01  Sacred Sites and Sustainability     Prof. LeVasseur
TR   12:15-1:30 pm
This Honors course provides an overview of how religious studies scholars understand the phenomena of “sacred sites”. Students will systematically explore case studies of sacred sites, including Native American, Hindu, Buddhist, neopagan, and bioregionalist conceptions of sacrality and sacred places. The course will then evaluate the role religious adherents may play in supporting efforts for sustainability via the protection and management of sacred sites. Students will journey to Earthaven ecovillage outside of Asheville, NC over fall break to learn how this place is sacred to residents, and how these residents therefore manage and interact with it. Course fees of approximately $525 will include transport and 4 days of camping, food, and learning modules at Earthaven.

RELS 101.01/02 Approaches to Religion: In Search of the Sacred, the Strange, Prof. Bjerken
and the Substance of Faith
TR   12:15-1:30 pm and 1:40-2:55 pm
This course introduces students to American Christianity, Indian Hinduism, and Tibetan Buddhism by focusing on their distinctive understandings of pilgrimage to sacred places. We begin by reading the studies of two “Road Scholars,” who seek to understand American religions while they undertake a common American ritual: the road trip. After visiting many odd and fascinating roadside religious attractions in the US, we travel to the ancient and living city of Varanasi in India. This sacred city will serve as a lens through which the worldview of Hindu pilgrims comes into focus. Finally, we journey to Mt. Kailash in the Himalayas, regarded by Tibetan Buddhists as the central axis of the universe and a very powerful pilgrimage site. The goal of the course is to see these strange and wondrous places as an expression of the religious imagination, where believers have sought to give outward form to their religious experiences. We will rely on texts that combine travel narrative and religious study, as well as documentary films to gain insight into the religious art, rituals, and sacred stories of the pilgrims.

RELS 101.03/04 Approaches to Religion: Spirits     Prof. Lowe
MWF   10:00-10:50 am and 11:00-11:50 am
What makes an action a “religious” action? What makes a thing a “religious” thing? What makes a cultural tradition a “religion”? This course explores these questions by looking at the way that different people in different places at different times have talked about a common theme – spirits. Examining “hungry ghosts” in Chinese Buddhist traditions, spirits and “the Spirit” in Protestantism, and spirits of the recently dead in Haiti, the course works toward identifying a set of common questions and concerns that are nearly universal to human “religious” life.

RELS 101.05/06 Approaches to Religion: Sacred & Special Stuff   Prof. Cressler
TR   0925-1040 am and 10:50-12:05 pm
When we hear the word “religion,” the first thing that probably comes to mind is belief. But when we actually encounter religion in the world, we soon find ourselves face to face with lots of stuff: rosary beads and hijabs, gongs and incense, prayer shawls and peace pipes, amulets and daggers and dolls. This course will introduce students to the academic study of religion through an exploration of some of the stuff – meaning, physical objects and material culture – that is significant for Christians in America, Muslims in Africa, and Buddhists in Asia. And, in the process, we will consider one of the most central questions for religious studies: what makes some stuff special, or “sacred,” in the first place?
A basic knowledge of the world's religions is the mark of an educated citizen in the 21st century. This course is an introduction to the study of religion and of the world's major religious traditions including Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity and Islam. Our study will include historical development, sacred text, ritual, concepts of the divine, and soteriology.

An introductory survey of the major religions of mankind, beginning with a treatment of tribal religions and including Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity and Islam.

This course is an introduction to two Asian religious traditions, Hinduism and Buddhism, and how they have shaped the societies of India and Tibet. The course will survey forms of social organization (e.g. the caste system, the status of women, monastic life), and the practices and beliefs of Hindus and Buddhists, including their origin myths, life cycle rituals, and their ethical norms. In particular we will examine the religious and political reforms of Mahatma Gandhi and the Dalai Lama, two of the most important leaders of the 20th century. The non-violent ideals of Gandhi and the Dalai Lama present us with an alternative to our modern consumer-oriented technological culture, where people seek what they are programmed to seek. This course will really encourage you to “Think Different,” as the Apple computer advertisements that once featured both Gandhi and the Dalai Lama put it.

In this course, the student is introduced to the academic study of the Hebrew Bible/Old Testament, examining issues of its composition, historical development, and interpretation, both ancient and modern. Particular genres of biblical literature (creation and cosmos, biblical laws, wisdom traditions), are interpreted within their wider ancient Near Eastern context. In reading and analyzing selected portions of the Hebrew scriptures, students will be exposed to various historical-critical, literary, and archaeological interpretations of the text. Topics covered include the covenant theme in Genesis and beyond, kingship in ancient Israel, the exodus event, the biblical legal tradition (e.g., Ten Commandments), the role of prophets, the Davidic king and messianic expectation, biblical wisdom literature (e.g. Job), and love poetry (e.g., Song of Songs). A primary goal of the course is to instill in the student an appreciation for the underlying ideologies that informed the composition of the biblical texts, as well as the cultures that produced them.

This course, spanning a period of nearly 3,000 years, introduces the religious beliefs and practices of those peoples of the ancient Near (or Middle) East, encompassing Mesopotamia, Egypt, Anatolia, Persia, and the Levant (Israel, Lebanon, Jordan). Topics will include the gods, their temples and temple cults, the priesthood, ancient Near Eastern creation mythologies, the role of mankind, divine kingship, prophecy and divination, magic and medicine, popular religion, death and afterlife, the origins of monotheism, responses to evil and misfortune, and holy war. Also, we will consider the impact of the ancient Near Eastern worldview on Judeo-Christian-Islamic traditions and the West.

This course is designed to introduce you to Native American religions of North America and to discuss the consequences of invasion and the oppression of the native way of life. We will survey four representative native traditions: Mesoamerica (Maya and Aztec), Cherokee, Lakota, and Navajo. We will study these traditions in terms of the general history of discovery, settlement, warfare, federal control, land loss, and reservation life in the present. In each religious tradition, we will discuss cosmology, rituals, belief in spirits, life after death, sacred stories, symbols, the importance of place and land, with a brief review of the ethno-history of each community. We will also discuss several Pan-Indian traditions: peyote, ghost dance, spiritual ecology, native theology, and review some laws passed in the 20th century regarding Native American religious freedom.
RELS 298.01 Special Topic: Transpersonal Psychology: An Approach to Spirituality and Consciousness Prof. Irwin and Prof. Wright (PSYC) MW 2:00-3:15 pm
This course will be a survey of diverse theories in transpersonal psychology and spirituality. We will survey a variety of topics, such as transcendent experience, shadow aspects, paranormal encounter, altered states of consciousness, integral theory, holism, moral outcomes, shadow work, and forms of self-transformation. Authors will include Aurobindo, Jung, Maslow, Assagioli, Rowan, Washburn, Grof, Wilber, and Ferrer as well as others. Special attention will be given to the intersection of western and eastern approaches to consciousness, spirituality, and therapeutic techniques. The goal of the course is to explore various concepts of consciousness development and how those concepts support or challenge a robust model of human maturation. RELS: No prerequisites; PSYC prerequisite: PSYC 103 required.

RELS 298.02 Special Topic: Black Atlantic Religions Prof. Lowe MWF 1:00-1:50 pm
The cultures of the so-called Black Atlantic were formed out of elements of Western European Christianity and the music-and-dance centered religious practices of Western and Central Africa. They were, however, also forged in the fires of unspeakable violence and exploitation that accompanied the transatlantic slave trade. Come explore the spirits and specters of this violent almagam -- zombies, spirit possession, ancestral dead, spiritual warfare and cults of the Black Saints -- as we examine the histories and traditions of Haitian Vodou, Brazilian Candomblé, Cuban Santeria and Palo, Jamaican Rastafarianism, and more!

RELS 298.03 Special Topic: The Daoist Tradition Prof. Siegler TR 12:15-1:30 pm
“Dao called Dao is not Dao.” So begins the most famous Daoist scripture. So how do we begin to study Daoism? This ancient Chinese tradition may be the most misunderstood of the major world religions but it has struck a nerve with many Westerners. We begin with an overview of the history of Daoism and then study Daoist scriptures, communities, gender roles, rituals, and sacred sites. We will also consider the role Daoism plays in Chinese society today, including how it impacts such issues as medicine, martial arts, popular culture, the environment, and politics. We also examine its globalization.

RELS 348.01 Asian Religions in America Prof. Siegler TR 9:25-10:40 am
This seminar traces the history of various Asian traditions (especially Buddhism, Hinduism, and Daoism), as they become part of the American religious landscape. Modes of transmission to be examined include immigration, mission work, literature, and mass media. Students will learn about the history of specific Asian nationalities’ experience in the U.S. and about the assimilation and appropriation of their religions. We will read excerpts from primary works by missionaries, gurus, and monks, as well as by basketball coach Phil Jackson, martial artist Bruce Lee, and hip-hop pioneers the Beastie Boys. Along the way, students will be introduced to important concepts in the study of religion and will have the opportunity to research a local Asian religious group. Prerequisite(s): Three credit hours in religious studies or instructor permission.

RELS 450.01 Senior Seminar: Religion, Race and Empire Prof. Cressler TR 1:40-2:55 pm
We tend to think of “religion” and “race” as natural categories, two words that innocently describe groups of people on the basis of what they believe and how they look. In reality, both of these terms were born in a particular time and for a particular purpose: in the context of enslavement and empire. This course will explore the simultaneous creation of “religion” and “race” as European Christians sought to categorize and conquer the peoples of Africa, Asia, and the Americas. We will focus our attention on the emergence of the modern study of religion in the context of colonial encounters in South Asia, southern Africa, and North America. We will also investigate the implications this history has for us in the twenty-first century. Prerequisite(s): RELS 210 and at least 9 more hours in RELS courses, or permission of instructor.
## RELIGIOUS STUDIES COURSE OFFERINGS FOR SUMMER 2018

<table>
<thead>
<tr>
<th>Course</th>
<th>CRN</th>
<th>Title</th>
<th>Meeting Days</th>
<th>Begin Time</th>
<th>Instructor</th>
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<tr>
<td>RELS105.03</td>
<td>30312</td>
<td>Introduction to World Religions</td>
<td>ONLINE</td>
<td>(Summer I)</td>
<td>LeVasseur</td>
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<td>(Summer II)</td>
<td>LeVasseur</td>
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<td>RELS250.01</td>
<td>30694</td>
<td>Religion in America</td>
<td>ONLINE</td>
<td>(Maymester)</td>
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<td>RELS280.01</td>
<td>30695</td>
<td>Religion &amp; Film; Saint Joan Goes to Hollywood</td>
<td>MTWRF 08:30-12:00</td>
<td>(Maymester)</td>
<td>Doire</td>
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### Maymester 2018 (May 14 - May 29)

**RELS 250.01 Religion in America**  
**Prof. Lowe**  
**ONLINE**  

From Puritans in New England and Spanish-Indian encounters in the borderlands to Civil Rights and the Religious Right, this course surveys the unfolding story of Religion in America. Designed especially for RELS majors and minors who are not in residence in Charleston during Maymester, but open to all students, this online-only course will offer exposure to texts and resources that explore the integral place of religion in the cultural and political lives of Americans. Students will engage important questions like: Was America founded as a “Christian Nation”? What was the role of religion in American slavery? What is “Evangelicalism” (and have they always been conservatives)? How long have Muslims been in America? Join us to discover the surprisingly diverse voices from the history of religion in America!

**RELS 280.01 Religion & Film: Saint Joan Goes to Hollywood**  
**Prof. Doire**  
**MTWRF 8:30-12:00**  

In this course students will explore the pervasive presence of religious themes in film including representations of female saints and sinners, and interpretations of redemption, God, self-sacrifice and the human condition. We will view and discuss films that are obvious in their portrayal of religious subjects such as *Joan of Arc*, *The Mission*, *The Last Temptation of Christ* and films that are not so obvious (*The Fisher King*). Other themes include Latin American Liberation Theology, Mary Magdalene in early Christianity and the medieval legend of Percival, the Green Knight and the quest for the Holy Grail.

### SUMMER I 2018 (June 1 - June 28)

**RELS 105.03 Introduction to World Religions**  
**Prof. LeVasseur**  
**ONLINE**  

This online course is designed to introduce students to the more popular religions of the globe in terms of adherents. Adopting an approach that is comparative and historical, the course investigates the origins and contemporary flourishing of Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam. Students will learn about these religions by focusing on charismatic founders; sacred texts and rituals; and how followers use their religious identities to navigate contemporary issues ranging from homosexuality to climate change, from health care to abortion. The class consists of online lectures, reading works of scholarship, watching videos, and actively participating in online discussion groups. These discussions will investigate how religion is a driving force behind so many contemporary social and political issues and why we need to cultivate religious literacy as global citizens.

### SUMMER II 2018 (July 5 - August 1)

**RELS 105.01 Introduction to World Religions**  
**Prof. LeVasseur**  
**ONLINE**  

This online course is designed to introduce students to the more popular religions of the globe in terms of adherents. Adopting an approach that is comparative and historical, the course investigates the origins and contemporary flourishing of Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam. Students will learn about these religions by focusing on charismatic founders; sacred texts and rituals; and how followers use their religious identities to navigate contemporary issues ranging from homosexuality to climate change, from health care to abortion. The class consists of online lectures, reading works of scholarship, watching videos, and actively participating in online discussion groups. These discussions will investigate how religion is a driving force behind so many contemporary social and political issues and why we need to cultivate religious literacy as global citizens.