

## ***Background on the Religious Studies Minor***

The Religious Studies Minor was created in 1997 by three faculty in the Department of Sociology and Anthropology in response to their research interests and to the growing interest students expressed in studying religion. Today the Religious Studies Minor is an undergraduate, interdisciplinary program administered by the Dept. of Anthropology with faculty in the Departments of Anthropology, Art, Dance, English, Government, History, The Honors Program, Philosophy, Sociology, and Women's Studies. The Minor has grown from offering 20 courses in 1997 to over 50 in 2009. This booklet contains information about the minor, including requirements for the Minor, a list of courses offered, and biographies of faculty teaching these courses.

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*Religious Studies Minor Courses*

## ***COURSES IN THE UNDERGRADUATE RELIGIOUS STUDIES MINOR***

### ***ANTHROPOLOGY***

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Native Peoples of North America (115), Contemporary Southwest Native Americans (304), Contemporary Native Americans (305)V, Anthropology of Art (334), History of Christianity (335), Archaeology of Religion (414), Anthropology of Religion (432), Federal Indian Policy (455), Special Topics (497\*)

**Anth. 115: Native Peoples of North America** examines the descendents of the original human inhabitants of the American continents from a regionalized culture area approach as embraced by Boas, Wissler, Mason, Kroeber and others. The course reviews the culture, culture areas, language, socio-political organization, economies, and worldview (beliefs) of the indigenous people of North America. In order to manage the breadth of the generalized survey approach only regionalized similarities and important differences are discussed. Depth in the subject matter is approached by examining specific groups of people within specified regions. (Offered once a year by Profs. Pepion and others.)

**ANTH 304: Contemporary Southwest Native Americans** is an introduction to the contemporary Native American peoples of the Southwest borderlands. The emphasis is on socio-cultural change and persistence including present day socio-economic status. The course briefly reviews the early peoples of the southwest and includes a brief historic overview of the peoples of the southwest. A case study, ethnographic sampling approach relative to individuals in the cultural groups are examined. A geographic method is used to. Survey indigenous groups in the plateau (canyons and mesas), dry upland mountains, and desert peoples. (Offered by Prof. Pepion)

**ANTH 305V: Contemporary Native Americans** This course is an introduction to contemporary Native peoples and cultures of North America. The course objective emphasis is on the following issues: a) socio-cultural and socio-economic history, b) socio-cultural change and persistence, c) present day reservation life, and current social and economic goals. The course takes a historical approach beginning with Native American activism in the late 1960s and early 1970s. Discussions follow a timeline as affected by federal Indian policy including the following: a) Land Allotment period b) Mission/boarding school era; c) Indian Reorganization Act of 1934; c) Indian termination period; d) Indian Relocation program; and c) Indian Self-Determination Act of 1975. Issues such as American Indian Movement, BIA relocation program, Indian Religious Freedom Act and amendments, and Native American Graves and Repatriation Act are discussed within framework of socio-cultural and Native worldview (including spirituality or religion) issues. The Pueblos and Indian tribes of New Mexico and Southwest receive more in-depth attention.

Each student researches one particular tribe within the context of the course objectives. (Offered once each academic year by Prof. Pepion)

**Anth. 330V: Introduction to Religious Studies** is an interdisciplinary approach to the study of religious beliefs and practices. Course readings explore religious traditions as constellations of beliefs, values and behaviors that deeply inform personal and public life. Readings will cover the major world religions as well as lesser known religions.

(Core course in the Religious Studies Minor, offered once a year on a rotating basis by faculty in Anthropology, Sociology and History. Cross-listed in Sociology and History.)

**Anth. 334: Anthropology of Art** is an introduction to expressive traditions and their historical roots and social and cultural contexts. The course treats relationships between art and spirituality and changing relationships between artists and cultural institutions. It also compares ideas that scholars and artists hold about art, artifacts and commodities and how these have changed from colonization to the current era of globalization.

**Anth. 335: History of Christianity** emphasizes perceptions about Jesus, the changing nature and role of the Bible, especially the new testament, interactions of religion and government, issues of faith and culture, and development of modern Christianity. Cross-listed with History 335 and Sociology 335.

**Anth. 414: Archaeology of Religion** provides an overview of the archaeology of religion that focuses on three case studies—Upper Paleolithic Europe, Pueblo Katsina Cult, and Andean Chavin. These religious traditions stem from egalitarian, ranked and complex societies. This course serves as an introduction to more advanced studies in the methods and theories, of anthropology, archaeology, religious studies and history. (Offered once every three semesters by Prof. Walker)

**Anth. 432: Anthropology of Religion** explores the significance and purposes of spiritual beliefs and practices to humankind. The course focuses on the creative ways in which groups of people use their spiritual traditions to bring order and meaning to their social and cosmic worlds. Subjects we will cover include: shamanism, soul beliefs, Day of the Dead, indigenous religions, new religious movements and the gendering of spiritual traditions. (Offered next in Fall 2010 by Prof. Eber)

**ANTH 455: Federal Indian Policy** is a course that provides a basic understanding of how federal Indian policy impacts almost all activities and situations with Native Americans. Course includes the Indian Religious Freedom Act and discussions of how federal Indian policy is impacted by colonization through hegemonic imposition of Euro-American concepts of civilization and religion. (Offered by Prof. Pepion)

## **ART**

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Medieval Art (305), Medieval Manuscript Illumination (306), Native American Art (310), Art of China (311), Art & Architecture of Pre-Columbian Mesoamerica (320), Pre-Columbian Art and Architecture of the Andes (321), Italian Renaissance Art (323), Northern Renaissance Art (325), Special Topics (478)

**ART 305: Medieval Art** This course looks at the architecture, sculpture, painting and manuscript illumination of Western Europe from the 4th to the 13th centuries, including the Early Christian, Carolingian, Ottonian, Byzantine, Islamic, Romanesque and Gothic periods. This class will look at how liturgical practice and theological debates influenced art and iconography, strategies of visual rhetoric in performing power and authority, as well considering the impact of pilgrimage, the growing emphasis on vision, and the rise

of private devotion. (Offered approximately every other year by Prof. Goehring)

**ART 306 Medieval Manuscript Illumination** Before the introduction of the printing press in the 1460s, most books were handwritten and those made for the wealthiest patrons could be sumptuously decorated. We will look at book decoration made in Western Europe from the 4<sup>th</sup> to the 16<sup>th</sup> centuries. We will discuss the materials and techniques of medieval illuminators, the principles of codicology (analysis of the physical structure of the book and what that can tell us about where and when a book was made), the patrons and artists, and finally, the usage and appreciation of these magnificent books. (Offered approximately every third year by Prof. Goehring)

**Art 310: Native American Art.** Cross-cultural introduction to art of the prehistoric and historic native people of the North, Central, and South Americas. Considers the artistic expression and the function of art in diverse cultural and environmental contexts. (Taught by Prof. Zarur)

**ART 311 Art of China** This is a survey of the art of China from the Prehistoric period to present day. Among the topics we will look at are: the function of ancient bronze vessels and jades within tombs; the religious and political roots of landscape painting; the introduction of Buddhism from India and its transformation in China, and the impact of the Cultural Revolution on contemporary art. At the end of the course students will be able to name the principal dynasties and cite their most significant artistic and intellectual achievements; trace basic changes in funerary practices and beliefs and how art reflects these changes; recognize some of the major monuments of Chinese painting and place them into their historical context, understand the basic tenants of Buddhism and Buddhist iconography, and describe the major ceramic wares. (Offered approximately every other year by Prof. Goehring)

**Art 320: Art and Architecture in Pre-Columbian Mesoamerica.** Analysis of the art and culture of the Mesoamerican peoples before the arrival of Columbus in the New World. Includes an in-depth formal and historical analysis of architecture, sculpture, painting, pottery, and metal works of Mixtec, Toltec, Aztec, Maya, and other cultures and civilizations. (Taught by Prof. Zarur)

**Art 321: Pre-Columbian Art and Architecture of the Andes.** Examines the arts and history of Pre-Columbian Andean cultures in a cultural context. Analysis of architecture, sculpture, pottery, jewelry, textiles, and feather work. (Taught by Prof. Zarur)

**ART 323: Italian Renaissance Art** This class focuses on the art of Italy from the late 13th century to the late 16th century, focusing on painting, sculpture and architecture. We shall take as our starting point Giorgio Vasari's *Lives of the Artists*, a first-hand account by one of the leading artists of the late 16<sup>th</sup> century, which presents the history of art as a series of biographies. We shall enrich that viewpoint by looking at these artists within their cultural, religious and social contexts, and will investigate the systems of art-making and patronage in Rome, Florence, Siena, Milan and Venice. Among the topics that shall also be explored will be the role of art as propaganda, the rise of mendicant

orders and the impact on religious art, and the role of women artists and patrons in Italian society. (Offered approximately every other year by Prof. Goehring)

**ART 325 Northern Renaissance Art** This course will look at painting, manuscript illumination, graphic design and sculpture in Northern Europe from the 14<sup>th</sup> to the 16<sup>th</sup> centuries, focusing on the social, religious and political contexts in which these works were made. Some of the themes that we will explore are: the role of art in the liturgy and late medieval devotional culture, the development of the art market and the rise of secular painting, the representation of gender and gender roles, and the impact of the Protestant Reformation and Humanism on art. You will learn to recognize the principal monuments and artists of this era as well as understand how contemporaries may have understood and used art. In the process, you will learn how the visual arts communicated important devotional and liturgical themes as well as understand how such art could function as political and religious propaganda. (Offered approximately every other year by Prof. Goehring)

**Note:** Students seeking additional courses in Art that are relevant to the Religious Studies Minor should check the following topical course: ART 478. Past and present topical courses have included:

**ART 478 The Bizarre World of Hieronymus Bosch** Most famous for the "Garden of Earthly Delights" Triptych in the Prado, Bosch is one of the most fascinating and enigmatic Netherlandish painters of the late middle ages. Active in 's-Hertogenbosch at the end of the 15th and early 16th century, this artist create some of the most fascinating images of the period. This class will look at the myriad of theories that have been proposed to explain his imagery, including the influence of contemporary heresy, alchemical practice, popular devotional practices, orthodox belief, puns and proverbs, the cabala, and more! This course will be run as a seminar, with a substantial reading load, lots of discussion accompanied by short response papers and mini-presentations. Students will also write and present a longer, substantial research paper. (Offered by Prof. Goehring)

## **DANCE**

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*Dance 451V, World Dance*

**Dance 451V: World Dance** examines dance forms from a cross-cultural perspective, focusing on the role of dance in different cultures as well as the relationship between religion and dance. (This course is rotated among the Dance Department faculty and is offered every semester.)

## **ENGLISH**

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The Bible as Literature (243), American Indian Literature (341V), Folklore (351), Southwest Folklore (361), The Arthurian Tradition (390V), Mythology (392V)

**English 243: The Bible as Literature** The goal of this course is to enable students to make a historically informed, careful reading of the Hebrew and Christian Scriptures as

literature. Various parts of the Bible use literary forms and techniques, some of which resemble current forms, others of which are no longer used. We will examine the Bible historically in terms of how its various sections came to be composed and their probable significance for their first audiences. (Offered at least once each academic year by Professors Burnham or Wiget.)

**English 341V: American Indian Literature** This course surveys both Native American oral traditions and Native American literature written in English. The course will focus on relationships between history, culture, ethnicity, and identity in the development of America's oldest literary traditions. By the end of the course students will have a broad general knowledge of the genres of American Indian literature and be able to frame accurate historical generalizations about the development of American Indian literature. Special attention will be paid to Native American literature from the Southwest. This course regularly focuses on American Indian rituals and belief systems. (Offered once each academic year by Prof. Wiget)

**English 351: Folklore** A survey of the folklore traditions of the United States, emphasizing the role of folklore in the development of ethnic, regional and occupational identities. Course regularly examines belief systems and their relation to customs. (Offered irregularly by Prof. Wiget)

**English 361: Southwest Folklore** A survey of the folklore traditions of the indigenous and immigrant peoples of the greater Southwest, with special attention to those fusions of tradition that lead to a distinctive southwestern regional identity. Students will understand the development of consciousness and expression of ethnicity as a response to others; the variety of verbal, material and behavioral folk genres and their presence in different ethnic folk traditions; and the function and value of folklore in contemporary society. This course regularly focuses on American Indian and Mexican American rituals and belief systems. (Offered irregularly by Prof. Wiget)

**English 390V: The Arthurian Tradition**, will investigate the various renditions of the legends of King Arthur and the Knights of the Round Table. As we witness the evolution of this great story through time, we see not only a historical evolution, but a psychological, social, cultural, religious, and mythic progression as well. We will study works such as Geoffrey of Monmouth, Thomas Malory, Chretien de Troyes, Robert de Boron, Alfred Lord Tennyson, T. H. White, John Steinbeck, and others. (Offered approximately once every two to three years by Prof. Lavender)

**English 392V: Mythology** is designed to help you to understand the various perspectives of mythology and its importance to our perception of our world. Successful completion of this course should enable you to know 1) the theories of mythology; 2) the principle myths of the Greeks from the creation of the gods to the events after the Trojan War; 3) an overview of other mythologies such as Egyptian, Middle Eastern, Indian, Chinese, Japanese, Celtic, African; 4) the archetypes in various mythologies; 5) how to read, write, and use critical thinking skills pertaining to mythology; and

6) how to research and present an argument pertaining to mythology. (Offered at least once each academic year by Prof. Lavender).

**Note:** Students seeking additional courses in English that are relevant to the Religious Studies Minor should check the following topical courses: English 407, 421, 422, 423, 424, 425, 453, 454, 455, 456, 457, 458, 459, 463, 469, 481.

Past topical courses have included:

**English 407: Milton:** An in-depth study of Milton and his religious and political contexts and a detailed examination of his rewriting of the originary myth of Genesis in *Paradise Lost*. (Offered by Prof. Cunnar)

**English 421: Advanced Study in a Literary Period or Movement: Myth, Ritual, and Literature**

**English 423: Advanced Study in a Major Author: William Blake** In Blake's final epic poem Jerusalem, the character Los cries out "I must Create a System, or be enslav'd by another Mans / I will not Reason & Compare: my business is to Create." Los could be speaking for Blake himself, who spent his entire life creating poetry, painting, and a philosophic system that challenged the historical, religious, aesthetic, sexual, political and cultural expectations and assumptions of his time. This class offers a rare opportunity to study the systems Blake created (and disrupted) in an interconnected series of poems he illustrated via his own unique system, etching the poems and illustrations on copper plates, printing them, and coloring the prints by hand so that no two copies were alike. Blake called his illustrated poems "illuminations," inviting attention to the ways the images qualify, modify, and even subvert the words. I invite you to attend to the power and beauty of Blake's astonishing poetry with me as we study his greatest illuminations: The Songs of Innocence and of Experience, The Book of Thel, The Marriage of Heaven and Hell, Visions of the Daughters of Albion, American: A Prophecy, Europe: A Prophecy, The Book of Urizen, Milton, and Jerusalem. (Offered in past by Prof. Linkin)

**English 481: Women Reading the Bible, from Late Antiquity to Puritan America** Throughout the Middle Ages and the Early Modern period, the Bible remained *the* central text of an intensely bibliocentric Western Culture. This course asks how *women* (real and fictional) engaged with the bible: in late antiquity and the "high" Middle Ages; in late-medieval and Early Modern England; and in Puritan America. How and why do women read the bible in each of these periods? Do women's biblical reading models differ significantly from men's? What can these reading models teach us, both about the status and opportunity of women readers in each period, and about how women used biblical reading to achieve their own personal, religious, socio-political, and literary ends? The course will be run as a seminar, with a substantial reading load and lots of discussion, stimulated by short response papers, mini-presentations, and more substantial research presentations. In addition, each student will write one formal thesis essay, and one longer research paper. (Offered by Prof. Schirmer)



**Dying for Love: Sex and the Spirit in Early English Poetry** Late-medieval and Early Modern Christians shared an intense emotional awareness that Christ died for their love. In the same period, the verb “to die” came to be used as a euphemism for “to orgasm.” This course explores the intersections of sexual and religious feeling and modes of expression in English poetry, c.1300-c.1700. How does the language used by poets to speak of sexual love overlap with the language they use to speak of love for, and of, the divine? What is significant about the way these overlapping languages are gendered? What, finally, can these poems tell us about interrelations between the spirituality, sexuality, and textual production in late-Medieval and Early Modern English culture? After briefly considering some relevant pretexts (the Song of Songs and its Commentary tradition, a handful of Troubadour lyrics) we will address questions such as these through detailed close readings of early English poetry, both narrative and lyric. We will attend to literary-historical developments as well as generic differences, but our primary interest will always be in the language of the texts at hand. Some readings are Middle English, but no previous experience is expected. The course will culminate for each student in an individual research project, designed in consultation with the instructor. (Offered by Prof. Schirmer)

## **GOVERNMENT**

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Religion and Politics (387)

**GOVT 387: Religion and Politics** is designed to investigate the impact of major religious traditions upon the politics of the Western world. Approaching the subject from both historical and conceptual perspectives, we will study in broad outline the variety of political influences associated with Christian, Islamic, and secularist sources. In my survey of the material, a primary goal will be to equip students with the theoretical knowledge necessary to make sense out of a rapidly changing and often dramatic political landscape, one in which religion and spirituality are playing increasingly critical roles. I have structured the course to complement other department offerings in political theory (80-series). This means that it will not be primarily theological in nature (although certain basic theological ideas must be covered), and it will not focus upon issues of public policy. Rather, the central theme will be understanding the manner in which religious and spiritual phenomena affect our understanding of the sources of order and disorder in society." (Taught about every third semester by Prof. Butler)

## **HISTORY**

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Roots of Modern Europe (101G\*), East Asia to 1600 (211G), Intro. to Islamic Civilization (221G), Islamic Civilizations (222), History of Christianity (335), American Indian History I (365\*), Medieval History (373 & 374), Renaissance & Reformation (433), Colonial Mexico (451), China Through the Ming Dynasty (471), History of Japan (474)

**History 101G\*: Roots of Modern Europe** is a survey course of the European Middle Ages, Renaissance, and Reformation. This course traces the rise of both Islam and Christianity, the official Christian church hierarchy, the mendicants, heretics, and mystics who offered alternative spiritual models to this hierarchy, and the challenge of Martin Luther, whose complaints resulted in the permanent fracturing of Christendom. (Taught

every semester. When taught by Prof. Horodowich or Prof. Tollefson this course fills requirements in the Religious Studies Minor)

**History 111G: Global History to 1500.** Global economic, social, political, and cultural developments to 1500. Thematic approach. New Common Core Course.

**History 211G: East Asia to 1600.** History of China, Korea, Vietnam, and Japan from earliest times through the 16<sup>th</sup> century. Emphasis on cultural and political developments and their social and economic contexts, and the interaction between East Asian societies. (Taught each semester by Prof. Hammond)

**History 221G: Islamic Civilizations.** People at prayer, *The 1001 Nights*, and women in veils are all part of our popular images of the Islamic world. But how do they fit into the history of Muslim societies? This course is designed to introduce students to the rich civilizations and cultures of the Islamic world from its origins until 1800. We will explore the development of Islam from its beginnings as an Arab religion to a global religion stretching from the Atlantic Ocean to India. In particular, we will focus on the development of social and cultural institutions in the construction of a diverse yet unified Muslim world (Dar al-Islam). Key themes include the relationship between religion and politics, the art and architecture of empires, and the shifting relationships between Muslims, Christians and Jews in the pre-modern world. (Offered once a year by Prof. Malamud.)

**History 222: Islamic Civilizations** Modern era from 1800 to present. The course includes an introduction to the Islamic religion and analyzes modern Islamic movements such as Islamic Modernism, Pan-Islam, Wahhabism, and other types of Islamic fundamentalism, both Sunni and Shi'i kinds. (Offered each semester by Prof. Tollefson)

**History 330G: Introduction to Religious Studies** is an interdisciplinary approach to the study of religious beliefs and practices. Course readings explore religious traditions as constellations of beliefs, values and behaviors that deeply inform personal and public life. Readings will cover the major world religions as well as lesser known religions. (Core course in the Religious Studies Minor, offered once a year on a rotating basis by faculty in Anthropology, Sociology and History. Cross-listed in Anthropology and Sociology.)

**History 309\*:** **American Indian History I.** Cultural and social change from before contact with Europeans to 1840.

**History of Christianity (335):** Emphasizes perceptions about Jesus, the changing nature and role of the Bible, especially the new testament, interactions of religion and government, issues of faith and culture, and development of modern Christianity. Cross-listed with Anthropology 335 and Sociology 335.

**History 373: Medieval History (to the year 1000) & History 374: Medieval History (from 1000-1400)** is a two-semester sequence that begins with the later Roman Empire and ends in the fifteenth century. Once thought of as the “Dark Ages,” this period of

western European history should instead be seen as a fascinating time in which late Roman culture fused with that of the Germanic tribes, a mixture tempered by a new religion, Christianity. As we explore this process and the resulting synthesis (known as medieval), issues and themes of particular concern will include the relationship between politics and religion and the symbolic construction of political authority; cultural contact, exchange and conflict; and the relationship between violence and the sacred. (Offered approximately every other year by Prof. Malamud)

**History 333: Renaissance and Reformation.** Art, thought, and religious, political, and social conflicts in the age of Michelangelo, Machiavelli, and Martin Luther. This course explores the cultural, social, and political developments of early modern Europe between 1350-1650. This period witnessed a dramatic transformation between the medieval and modern worlds: a transition marked by innovations such as a new historical and artistic vision, the printing press, the discovery of the New World, the permanent fracturing of Christianity with the Protestant Reformation, the scientific revolution, and the rise of capitalism as a world system. This course considers these and other transformations in this time period both as they were understood by elite society as well as the impact of these innovations upon the daily lives of everyday people and women in particular. (Offered once every two years by either Prof. Eamon or Prof. Horodowich)

**History 451: Colonial Mexico** surveys the history of Mexico from the pre-Columbian era to the early nineteenth century. Special emphasis is placed on the transformation of labor systems, race and ethnicity, spirituality and religion. (Taught occasionally as funding permits.)

**History 471: China Through the Ming Dynasty.** History of China from origins to Ming Dynasty (1368-1644). This is an upper division course on China, which includes special emphasis on philosophy and intellectual culture, especially the development of Confucianism, Daoism and Buddhism in China through the 16th century. (Taught approximately once every two years by Prof. Hammond)

**History 473: History of Japan** This is an upper division course on Japan which includes extensive coverage of Shinto and shamanistic traditions in Japan, and of Buddhism and Confucian thought, especially Zen. (Taught approximately once every two years by Prof. Hammond)

### ***HONORS***

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The Renaissance: Birth of the Modern (220G), Seeking the Way: Spirit & Intellect in Early China (221G), God and Nature (224G), New Testament as Literature (229G), Religion and the State (228G), Archaeology and the Search for the Past (237G), Medieval Understandings: Literature and Culture in the Middle Ages (239G), The Worlds of Arthur (324G), Art and Mythology (326G), World Dance (347G), Comparative Mythology (348G), Sexuality and Gender in Mediterranean Societies (355G), Jewish Literature & Culture (364G), The Gothic Imagination (366G)

**HONORS 220G: The Renaissance: Birth of the Modern.** Renaissance Europe represents what had been the richest period for opening doors to the individual.

Humanism generated giants, unequalled since. Erasmus, Luther, Machiavelli, Montaigne, and More challenged every known societal barrier toward freedom. Honors 220G will explore these authors and others for their roles in creating freedoms, with emphasis on religion and government. The course will employ the history of the fifteenth and sixteenth centuries to frame the works of these leading authors in addressing such humanistic topics as slavery, ethics, justice, education, response to authority, and free access to the Bible for personal faith. (Taught by Prof. Denk)

**Honors 221G: Seeking the Way: Spirit and Intellect in Early China.** This is a survey of early Chinese thought, covering Confucianism, Daoism, the 100 Schools, Buddhism, and popular religion. (Taught by Prof. Hammond.)

**Honors 224G: God and Nature: Science and Christianity in Western Civilization.** The relationship between science and Christianity in western civilization has been a complex one. At times these two powerful systems of thought and belief have existed in close harmony, while at other times they have been in intense conflict. This course examines the historical relationship between science and Christianity from late antiquity until the twentieth century. Beginning with the rise of Christianity in the late Roman Empire, we will examine such issues as the role of science in the formation of medieval theology, the impact of the Reformation on science and the Scientific Revolution upon Christian thought, the trial of Galileo, and the controversy over Darwinism versus creationism. (Taught by Prof. Eamon)

**Honors 228G: Religion and the State** Moral and political questions that arise in connection with church-state relations, including religious toleration, separation of church and state, the individual's moral duty to ignore religious convictions when performing functions of democratic citizenship, and the extent to which these ideas are embodied in our nation's traditions. (Taught by Prof. Scoccia)

**HON 229G: New Testament as Literature** Literature of the New Testament examined from a literary perspective. Emphasis on translation history of the New Testament, generic features of gospel, epistle and apocalypse, precedent literary models, problems of authorship, classification of New Testament texts. (This course is offered on a regular basis by Prof. Denk)

**Honors 237G: Archaeology and the Search for the Past** Archaeologists reconstruct and explain the past by carefully studying the materials left behind by past peoples. Nowhere is this more challenging than in the archaeology of ritual and religion. In this class, we critically evaluate various archaeological approaches to understanding religious prehistory and history. By doing so, we come to appreciate our species' complex social systems and cognitive abilities. (When taught by Prof. Walker this course fulfills a requirement in Religious Studies).

**Honors 239G: Medieval Understandings: Literature and Culture in the Middle Ages** Intensive, interdisciplinary introduction to the thought and culture of medieval Europe. Core texts will include works by St. Augustine, Marie de France, and Dante, as

well as anonymous works such as *Sir Gawain and the Green Knight*, all supplemented by study of medieval art, architecture, philosophy, and social history. (Offered by Prof. Schirmer)

**Honors 324G: The Worlds of Arthur** The Arthurian tradition is as vast and varied as any in literature. King Arthur and his knights find their place in many different textual worlds, from Celtic folklore to contemporary novels, and in many different cultures, from twelfth-century France to twentieth-century America. We will read a variety of sources, such as Geoffrey of Monmouth, Robert de Boron, Thomas Malory, Chretien de Troyes, T.H. White, Alfred Lord Tennyson, and John Steinbeck. In the reading of these texts, we will pay close attention to matters of genre, style, historical and cultural context, religious and mythic dimensions, and literary reception. We will also consider Arthur in film, visual art, and popular culture. (This course is offered approximately once every 2 years by Prof. Lavender)

**Honors 326G: Art and Mythology** This course deals with the appearance of mythological figures in the visual arts, past and present, by tracing the development of representational traditions (attributes and symbols) that evolved from the literary sources of classical Mediterranean mythology. An ancient Greek vase, a 16th century painting, and a popular television series share a common theme – Hercules. However, each provides diverse information about the times and culture that produced it. (Taught by Prof. Fitzsimmons)

**Honors 387V: Feminisms in Arab-Muslim Cultures: Comparative Perspectives on Women**

The story of Arab feminism is a story of intersections between feminisms and nationalism...It is also a story of disjunctions between national feminisms of colonized Eastern countries and Western-dominated international feminism...Arab feminism was also, in part, born out of the limitations of international feminisms Badran, 1996, p. 223 Drawing on the works of Leila Ahmed, Margot Badran, and Fatima Mernissi, and other *arab-muslim* scholars this introductory course is designed to provide the participants with an opportunity to, 1) develop a historical understanding of women and gender in Islam and *arab-muslim* cultures, and 2) explore the discourses of *arab-muslim* feminists and Islamic feminists and their positions on gender, sexuality, class, colonialism, nationalism and religion. Additionally, drawing on a number of selected films, documentaries, and autobiographical and literary work of *Arab/Muslim* writers like Sahar Kalifah, Fadia Al Faqir, and Liana Badr and others, the participants will have the opportunity to, 1) re/view and re/read the multiple and fluid constructions of subjectivities in *arab-muslim* cultures, and 2) explore the possibilities scholars and artists who imagine/propose how *arab-muslim women/queers* are or could be practicing their agency and changing inequities. (Taught by Prof. Hamzeh)

**Honors 347G: World Dance** This course introduces participants to a variety of dance forms from a cross-cultural perspective focusing on the role of dance in different societies. The course is taught using a modified lecture format, the class will include

directed readings and classroom discussions, student research projects and group presentations. Guest lecturers, videos and an experiential component supplement classes.

**Honors 355G: Sexuality and Gender in Mediterranean Societies** This course investigates and compares the ways in which gender and sexuality are constructed in Mediterranean societies, and the sources and consequences of such cultural constructions. We begin with a comparison of how Christians and Muslims living around the Mediterranean have viewed the relationship between religion and appropriate sexual behavior and gender roles. Some of the topics we will address are: What are the similarities between Christianity and Islam (and Judaism) as practiced in the Mediterranean? How do religious belief and ideologies of honor and shame work together to inform and constrain the sexual practices and the social roles of women and men? We will compare a variety of Mediterranean social practices and customs, rituals and rites of passage, including harems, veiling, circumcision, and marriage and death rituals. Sources include documentaries and films, novels, anthropological studies, memoirs, readings from the religious literature of Islam and Christianity and a variety of visual images. (Offered once every 5 years by Prof. Malamud.)

**HON 364G: Jewish Literature and Culture** Prominent works of Jewish literature from Biblical through contemporary periods. The course addresses problems of language and culture translation.

**Honors 366G: The Gothic Imagination** Set in haunted castles, neglected ruins, wild landscapes, and graveyards, gothic literature explores the fantastic, supernatural, and macabre in external reality and human nature. This course focuses primarily on nineteenth-century gothic novels to examine the cultural, historical, and artistic frameworks that govern the emergence of the gothic, as well as the ways in which gothics question psychological, religious, social, and familial values. Readings will include definitive works such as Walpole's *The Castle of Otranto*; Radcliffe's *The Mysteries of Udolpho*; Lewis's perversely wonderful *The Monk*; parodic works such as Austen's *Northanger Abbey* and Peacock's *Nightmare Abbey*; and a host of other fine works such as Shelley's *Frankenstein*, Maturin's *Melmoth the Wanderer*, and Stoker's *Dracula*. (Course offered by Prof. Linkin about once every four semesters.)

## **PHILOSOPHY**

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The Quest for God (136G), Philosophy of Religion (331G), Medieval Philosophy (334)

**Phil. 136G: Quest for God** The goal of this course is to understand religious life by considering some of the traditional approaches to God and what it means to be religious. The first half of this course will focus on five major traditions -- Judaism, Indian Buddhism, Taoism, Islam, and Christianity -- exploring how these different traditions conceive of God and the religious life. The second half will consider some important interpretations of religion given by modern sociologists, anthropologists, psychologists, political theorists, and philosophers in order to raise the question of what role the major religions can play in defining or understanding the purpose of our lives today. (Course offered by Prof. Cleveland)

**Philosophy 331G: Philosophy of Religion** The nature, fundamental concepts, and problems of religion. Emphasis on the significance of religion for creative and practical value. (Offered about once every two years)

**Philosophy 334: Medieval Philosophy** Examination of the major figures in Medieval Philosophy, including Augustine, Anselm, Aquinas, Bonaventure, Duns Scotus and Ockham.

## **SOCIOLOGY**

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Introduction to Religious Studies (330G); Sociology of Religion (460)

**Soc. 330G: Introduction to Religious Studies** is an interdisciplinary approach to the study of religious beliefs and practices. Course readings explore religious traditions as constellations of beliefs, values and behaviors that deeply inform personal and public life. Readings will cover the major world religions as well as lesser known religions.

(Core course in the Religious Studies Minor, offered once a year on a rotating basis by faculty in Anthropology, Sociology and History. Cross-listed in Anthropology and History.)

**Soc. 335: History of Christianity.** Emphasizes perceptions about Jesus, the changing nature and role of the Bible, especially the new testament, interactions of religion and government, issues of faith and culture, and development of modern Christianity.

**Soc. 460: Sociology of Religion** Scholars predicted that religion would lose its importance in the modern context, pushed aside by processes of industrialization and increasing rationalization. However, even a relatively unobservant student of society will notice that religious life in the US and around the world is flourishing. What explains the persistent salience of religion and what is its effect on life in the U.S. and abroad? This course employs a sociological perspective to answer these questions. We explore, for example, the marketing of religion and the role of beliefs, rituals, and conversion. In addition, we examine how religion influences issues surrounding race, gender, and globalization. In all, we strive to develop an analytical mindset for the study of this

important and persistent element of social organization. (Offered every third semester on-line by Prof. Hoffman.)

### **WOMEN'S STUDIES**

Feminisms in Arab-Muslim Cultures (Honors 387V) and special topics course as appropriate

#### **Honors 387V - Feminisms in Arab-Muslim Cultures: Comparative Perspectives on Women**

The story of Arab feminism is a story of intersections between feminisms and nationalism...It is also a story of disjunctions between national feminisms of colonized Eastern countries and Western-dominated international feminism...Arab feminism was also, in part, born out of the limitations of international feminisms Badran, 1996, p. 223 Drawing on the works of Leila Ahmed, Margot Badran, and Fatima Mernissi, and other *arab-muslim* scholars this introductory course is designed to provide the participants with an opportunity to, 1) develop a historical understanding of women and gender in Islam and *arab-muslim* cultures, and 2) explore the discourses of *arab-muslim* feminists and Islamic feminists and their positions on gender, sexuality, class, colonialism, nationalism and religion. Additionally, drawing on a number of selected films, documentaries, and autobiographical and literary work of *Arab/Muslim* writers like Sahar Kalifah, Fadia Al Faqir, and Liana Badr and others, the participants will have the opportunity to, 1) re/view and re/read the multiple and fluid constructions of subjectivities in *arab-muslim* cultures, and 2) explore the possibilities scholars and artists who imagine/propose how *arab-muslim women/queers* are or could be practicing their agency and changing inequities.

- *Courses with an asterisk are appropriate for the Religious Studies Minor if religion is a key component or particular professors teach the course.*

### ***Religious Studies Minor Faculty***

#### **ANTHROPOLOGY**

**Christine Eber** is Professor of Anthropology in the Dept. of Anthropology with interests in addictions, art, gender, religion, Tzotzil-Maya and Mesoamerican culture and history, Women's Studies and writing in anthropology. She received her Ph.D. from the State University of New York at Buffalo in 1991. She is author of *Women and Alcohol in a Highland Maya Town: Water of Hope, Water of Sorrow* (U. of Texas, 1995), co-author of *The Journey of a Tzotzil-Maya Woman of Chiapas, Mexico* (in press) and co-editor of *Women of Chiapas: Making History in Times of Struggle and Hope* (Routledge, 2003). In 1997 Prof. Eber established the Religious Studies Minor with Profs. Bill Walker and Milagros Peña.

Planning to enter the Catholic priesthood, **Weldon Lamb** passed his high school and college years in the seminary, plus one year at the North American College and the



Pontifical Gregorian University in Rome. Changing course he entered academia, eventually earning a Ph.D. in Anthropology from Tulane University in New Orleans. His major interests are the epigraphy, astronomy, art and religion of the ancient Maya. He also finds archaeoastronomy alluring, as well as the early histories of China, Mesopotamia, Egypt, Greece and Rome. Since 1998 Dr. Lamb has taught several introductory and advanced courses in anthropology and sociology at NMSU & its branches. He has published several articles on Maya writing and ethnoastronomy. The University of Texas Press has just agreed to publish a revised edition of his dissertation on the month names in the numerous classic and ethnic traditions of the Maya.

**Father Gabriel (Jay) Rochelle** is priest at St Anthony Orthodox Mission, Las Cruces. His interests and expertise include Jewish-Christian relations, ritual studies, Biblical languages and literature. He obtained his B.A. at Concordia College, Ft Wayne (1961), his M. Div. Concordia Seminary, St Louis MO (1965), his Th. M. at Pittsburgh Theological Seminary (1968) and his Ph. D. at Chicago Theological Seminary (1998). He was adjunct professor at Yale University Divinity School, 1978-81; Associate Professor, Lutheran School of Theology at Chicago, 1981-1995; Adjunct Professor at Muhlenberg College, Allentown PA 2003-2007; and Professor, St Sophia Orthodox Seminary, So Bound Brook NJ 2005 to present.

**Donald D. Pepion**, Ed.D, is a College Associate Professor at New Mexico State University. He teaches classes and oversees the Native American Studies minor under the Department of Sociology and Anthropology. Dr. Pepion has several years of teaching Native American Studies at the community college and tribal college level. He has several years experience working with tribes in United States, Canada and Mexico in the areas of education, community development, and health. Pepion received his doctor and masters degrees at Montana State University in Adult, Community, and Higher Education with emphasis in Native American studies, community colleges, and occupational education.

**William H. Walker** is Associate Professor of Anthropology. He specializes in the archaeology of religion and has participated in excavations in North America (New York, Arizona, New Mexico, California) and South American (Argentina, Bolivia). He runs the NMSU Southwestern Archaeological Field School and is curator of Southwestern Archaeology at the University Museum in Kent Hall.

*Professor Walker coordinates the Religious Studies Minor. For information and advising, contact Prof. Walker (646-7006) or Dept. Head Miriam Chaiken (646-2826)*

## ***ART***

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**Julie Fitzsimmons.** Professor Fitzsimmons, associated with the Department of Art since 1973, has a broad area of current research interests, including her original specialty of 19th century art, issues pertinent to the 20th century, and classical studies.

**Margaret Goehring** received her Ph.D. in Art History from Case Western Reserve University, her M.A. in Art History from Williams College and her B.A. in Art History from Oberlin College. She is currently Assistant Professor of Art History in the Department of Art, and teaches courses in Medieval and Renaissance art as well as American Folk Art and the Art of Asia. Dr. Goehring's research focuses on Franco-Flemish manuscript illumination of the late Middle Ages and Renaissance, including consideration of the strategies of visual rhetoric that artists used to activate viewer participation and devotional ardor, and the margin as a communicative space. She is currently completing a book-length study on the function of landscape imagery in Franco-Flemish manuscript illumination.

**Elizabeth Zarur** offers a variety of courses analyzing the development of the arts in Latin America through the frameworks of native, popular, and academic expressions. Besides the classic introduction to the History of Western Art, she teaches an overview of the Native Arts of the Americas from pre-history to today's artistic manifestations of the peoples of North, Central and South Americas. Her upper-level courses concentrate on the Iberian Baroque influences in the American, European Baroque and Western History of Architecture. She also offer seminars on Contemporary Latin American Art, Women and Art, Franciscan and Jesuit Missions in the New World, Popular Sacred Art of Latin America, and Art Criticism.

## ***ENGLISH***

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**Christopher Burnham**, Head of the Department of English, received an MA in English at the University of Rhode Island in 1974 and a Ph.D. in English Literature and Language at The University of Rhode Island in 1980. He joined the English faculty at NMSU in 1981. His teaching emphases and research interests include composition pedagogy and contemporary rhetorical theory, especially social expressivist theory; writing program administration; evaluation and program assessment; faculty development and writing across the curriculum; the essay as a literary genre, journals and autobiography; Walt Whitman, Thomas Dewey, and Thomas Merton. After 15 years, Prof. Burnham is back to teaching the Bible as Literature.

**Eugene R. Cunnar** received his Ph.D. from the University of Wisconsin-Madison and publishes on early modern writers such as Donne, Herbert, Milton, Marvell, Crashaw, and early modern women writers.

**Gail Lavender**, College Associate Professor in the English Department, has taught at New Mexico State University since 1987. Her teaching and research focus on the Theory of Mythology, Greek Mythology, Comparative Mythology, and Arthurian Studies. She also specializes in the teaching of Creative Non-Fiction and is the Essay Editor of *Puerto del Sol*. Professor Lavender teaches the support course for the Honors Thesis (Honors 313). In 1997 she received the Donald C. Roush Award for Teaching Excellence for the College of Arts & Sciences.

**Harriet Linkin** received her Ph.D. from the University of Michigan-Ann Arbor in 1985 and has been at NMSU since 1986. She is a Professor of English and regularly teaches courses in nineteenth-century British literature, women's literature, and gender and language studies for the English department, Honors, and Women's Studies. Her research focuses on the British Romantic period, with special attention to women poets.

**Elizabeth Schirmer** received her PhD in English from the University of California at Berkeley and her BA in English and French Literatures from Stanford University. She is currently Assistant Professor of Medieval Literature in the English Department, a position she has held since 2001. She also serves on the Women's Studies Steering Committee and enjoys teaching courses in the Women's Studies and Honors Programs. Dr. Schirmer's research centers on late-medieval English literary and religious writing, including the Pearl-poet, Margery Kempe, and the vernacular heresy known as Lollardy. She is especially interested in medieval models of reading: In her research and in the classroom, she investigates the role of readers and reading in the development of textual and religious cultures.

**Andrew Wiget** (Ph.D., Utah, 1977). Professor of English and Director of The New Mexico Heritage Center. He has been involved in folklore and cultural conservation work with American Indian tribes for twenty years, and with Siberian native people for the last ten. He has been teaching The Bible as Literature regularly since he came to NMSU in 1983. He is particularly interested in the ways in which communities adapt deep cultural values and beliefs to a changing world.

## ***GOVERNMENT***

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**Gregory S. Butler** received his MA and PhD in Political Philosophy from the Catholic University of America, Washington, DC. His primary area of research interest is American political thought, particular as it has been shaped by religiously-inspired movements for social and political reform. His book, *In Search of the American Spirit: The Political Thought of Orestes Brownson*, was published in 1992 (Southern Illinois University Press). He is also the series editor for an ongoing multi-volume project entitled *Orestes Brownson: Works in Political Philosophy* (ISI Press), and is now completing a book-length study of religious movements and their impact on the American constitutional tradition. Professor Butler's scholarly articles have appeared in such outlets as *The Journal of Church and State*, *The Intercollegiate Review*, *Humanitas*, and *Crisis*.

## ***HISTORY***

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**Margaret Malamud** is a specialist in the history of religions (Islam and Christianity) and in the cultures and civilizations of the Mediterranean. Dr. Malamud received her MA and PhD from UC Berkeley in Near Eastern Studies and Islamic History and Medieval European History, respectively. She has published several articles on Sufism and medieval Islamic History and is editor of *Imperial Projections: Ancient Rome and Modern Popular Culture*, Johns Hopkins UP. Dr. Malamud teaches in the History

Department and Honors Department. In 2002 she received an NEH grant entitled, "Infusing Islamic Studies into the Curriculum." The grant brings NMSU faculty together with notable scholars of Islam to explore sources and methods for integrating studies of Islam into their courses.

**Harold Tollefson** received his PhD in history at the University of California, Santa Barbara. His history fields were the modern Middle East, modern Europe, and the comparative history of the Middle East and South Asia. He did research for his dissertation in Egypt and England on police reforms in Egypt during the British occupation. His book based on the topic was published by Greenwood Press in 2000 and is entitled *Policing Islam: The British Occupation of Egypt and the Anglo-Egyptian Struggle over the Control of the Police, 1882-1914*. Prof. Tollefson teaches courses on Western Imperialism and on the Modern Middle East. He was the Greek Community's 2000 Professor of the Year.

**Ken Hammond** is Associate Professor and Department Head in History. He holds a PhD in History and East Asian Languages from Harvard University. He has been at NMSU since 1994. His research interests are in late imperial Chinese intellectual and political culture, globalization in the early modern world, and the revival of Confucianism in contemporary China. He edited *The Human Tradition in Premodern China* and has published several articles on Chinese history and culture. He is past president of the Society for Ming Studies

**Liz Horodowich** finished her PhD in European History at the University of Michigan, Ann Arbor, in 2000 and after a year-long postdoc came to NMSU in the fall of 2002. Her book manuscript in progress, "The Unmannered Tongue: Blasphemy, Insults and Gossip in Renaissance Venice," is based on research she conducted during the six years that she lived in Italy. Her overlapping teaching and research interests include Renaissance Europe, the history of women and gender, the New World discoveries and religious culture.

## **HONORS**

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**Joseph R. Denk** has been on the NMSU faculty since 1980, having taught in the graduate program of EMD (College of Education), Computer Science, English, and in the Honors Program. In 1994, he retired as Director of the Computer Center. Since then, he has taught literature and writing courses on a part-time basis, as College Professor of English. His Ph.D. is in chemistry from Notre Dame, a program in which he also concentrated on Computer Science. Other advanced degrees include Sacred Theology, English, and History from NMSU. In addition he has a degree in chemical engineering and has worked at majors in sociology and theatre arts. Once an ordained Benedictine Monk, Dr. Denk also spent some years in industry. However, he has been teaching in universities and working at degree programs continuously for the last forty years.

**William Eamon**, Director of the University Honors Program, is a specialist in the history of science and technology in early modern Europe. He is a professor of history. He is currently writing "The Charlatan's Tale: A Renaissance Surgeon's World," a book about

the life and times of the Italian Renaissance surgeon Leonardo Fioravanti.

### ***PHILOSOPHY***

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**Timothy Cleveland** is Professor and Head of the Department of Philosophy. His research includes topics in the philosophy of mind, philosophy of science, and the philosophy of logic. He also teaches philosophy courses on religion and on literature. He received his PhD in Philosophy from Johns Hopkins University in 1986.

**Danny Scoccia** is Associate Professor of Philosophy. His research interests include ethical theory, applied ethics, social and political philosophy and the philosophy of law. He received his Ph.D. in Philosophy from The University of California at San Diego in 1985.

### ***SOCIOLOGY***

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**Patricia Hoffman** received her Ph.D. from the University of Nebraska in 2002. Her research interests are parenting, the family, research methods and environmental sociology. She is currently the coordinator of the online degree in Sociology. Prof. Hoffman teaches the Sociology of Religion on line.

### ***WOMEN'S STUDIES***

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**Manal Hamzeh** is an assistant professor at NMSU's Department of Sociology and Women's Studies. Dr. Hamzeh earned a Ph.D. in Curriculum and Instruction from NMSU. In March 2007, Dr. Hamzeh received the Lawrence F. Locke Outstanding Dissertation Award for her dissertation, "A *De-Veiling* Narrative Inquiry: Entry and Agency in Body Stories of Muslim Girls." Dr. Hamzeh teaches courses in gender studies, feminist research methods, and feminist postcolonial theories. Her research focuses on normative discourses shaping girls' experiences of their bodies. Her specific area of emphasis is on/with *Muslim* girls' negotiating the *hijab* discourse, or the many veils in their lives. Her empirical research is guided by a commitment to access the lives of *Muslim* girls, work with them to challenge and interrupt the *hijab* discourse in their lives, and find ways to widen their opportunities of learning. Dr. Hamzeh approaches this research as an *arabyyah/muslimah* feminist working in the diaspora while being guided by feminist postcolonial theories.

## REQUIREMENTS FOR THE UNDERGRADUATE MINOR IN RELIGIOUS STUDIES

Department of Anthropology

The minor in Religious Studies (RS) is administered by the Department of Anthropology in the College of Arts and Sciences, located in Breland Hall, Room 329. To obtain a minor in Religious Studies a student must complete a total of 18 credits, including the required core course (3 credits). At least 9 credits must be upper division credits and no more than 9 credits, upper or lower division, can come from any one department. Independent studies or special readings courses are restricted to 3 credits. (Updated Fall 2009).

Name: \_\_\_\_\_ Banner #: \_\_\_\_\_  
 Major: \_\_\_\_\_ College: \_\_\_\_\_

<u>Courses in Minor</u>	<u>Credit</u>	<u>Semester</u>	<u>Grade</u>
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**REQUIRED CORE COURSE**

Anth 330V, Soc. 330V, and History 330V, Introduction to Religious Studies	3	_____	_____
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**OTHER CREDITS**

**Anthropology**

Ant. 115, Native Peoples of North America	3	_____	_____
Anth. 304 Contemporary Southwest Native Americans	3	_____	_____
Anth. 395V, Contemporary Native Americans	3	_____	_____
Anth. 334, Anthropology of Art	3	_____	_____
Anth. 414, Archaeology of Religion	3	_____	_____
Anth 432, Anthropology of Religion	3	_____	_____
Anth 455 Federal Indian Policy (455)	3	_____	_____

**Art**

Art 305, Medieval Art	3	_____	_____
Art 306, Medieval Manuscript Illumination	3	_____	_____
Art 310, Native American Art	3	_____	_____
Art 311, Art of China	3	_____	_____
Art 320, Art & Arch. Pre-Columbian Mesoamerica	3	_____	_____
Art 321, Pre-Columbian Art & Architecture of the Andes	3	_____	_____
Art 323, Italian Renaissance Art	3	_____	_____
Art 325, Northern Renaissance Art	3	_____	_____
Art 478, Special Topics	3	_____	_____

**Dance**

Dance 451V, World Dance	3	_____	_____
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**English**

Engl 243, The Bible as Literature	3	_____	_____
Engl. 331G, World Folklore Traditions	3	_____	_____
Engl. 341V, American Indian Literature	3	_____	_____
Engl. 351G, Folklore	3	_____	_____
Engl. 361, Southwest Folklore	3	_____	_____
Engl 390V, The Arthurian Tradition	3	_____	_____
Engl 392V, Mythology	3	_____	_____

**Government**

GOVT 387, Religion and Politics 3 \_\_\_\_\_

**History**

Hist. 101G\*, Roots of Modern Europe 3 \_\_\_\_\_  
Hist. 111G, Global History to 1500 3 \_\_\_\_\_  
Hist. 211G, East Asia to 1600 3 \_\_\_\_\_  
Hist 221G, Islamic Civilizations 3 \_\_\_\_\_  
Hist 222G, Islamic Civilizations 3 \_\_\_\_\_  
Hist. 335, History of Christianity 3 \_\_\_\_\_  
Hist. 309, American Indian History I 3 \_\_\_\_\_  
Hist. 373, Medieval History 3 \_\_\_\_\_  
Hist 374 , Medieval History 3 \_\_\_\_\_  
Hist. 433, Renaissance & Reformation 3 \_\_\_\_\_  
Hist. 451, Colonial Mexico 3 \_\_\_\_\_  
Hist. 471, China Through the Ming Dynasty 3 \_\_\_\_\_  
Hist. 473, History of Japan 3 \_\_\_\_\_

**Honors**

Hon 220G, World of the Renaissance:  
Discovery of the Modern 3 \_\_\_\_\_  
Hon 221G, Seeking the Way: Spirit & Intellect in  
Pre-modern China 3 \_\_\_\_\_  
Hon 224G, God and Nature 3 \_\_\_\_\_  
Hon. 228G, Religion and the State 3 \_\_\_\_\_  
Hon 229G, The New Testament as Literature 3 \_\_\_\_\_  
Hon 237G, Archaeology & the Search for the Past 3 \_\_\_\_\_  
Hon 239G, Medieval Understanding: Literature &  
Culture in the Middle Ages 3 \_\_\_\_\_  
Hon 324V, The Worlds of Arthur 3 \_\_\_\_\_  
Hon 326V, Art and Mythology 3 \_\_\_\_\_  
Hon 347V, World Dance 3 \_\_\_\_\_  
Hon 348V, Comparative Mythology:  
Myth, Ritual and the Life Cycle 3 \_\_\_\_\_  
Hon 355V, Sexuality in Christianity and Islam  
Societies 3 \_\_\_\_\_  
Hon 364V, Jewish Literature & Culture 3 \_\_\_\_\_  
Hon 370V, The Gothic Imagination 3 \_\_\_\_\_

**Philosophy**

Phil 136, The Quest for God 3 \_\_\_\_\_  
Phil 331, Philosophy of Religion 3 \_\_\_\_\_  
Phil 342, Medieval Philosophy 3 \_\_\_\_\_

**Sociology**

Soc. 330G, Intro. To Religious Studies  
Soc, 335, History of Christianity  
Soc. 460, Sociology of Religion 3 \_\_\_\_\_

**Special Readings or Topics (must be approved)** 3 \_\_\_\_\_

\* Appropriate if religious studies content is substantial

\*\* Other courses not listed above may be appropriate for the minor. Consult with Dr. Chaiken (646-2826) or Dr. Walker (6-7006) in the Dept. of Anthropology about these courses prior to registration.

**TOTAL CREDITS EARNED** \_\_\_\_\_

The student named above has completed the requirements for a minor in Religious Studies.

\_\_\_\_\_  
Head, Department of Anthropology

\_\_\_\_\_  
Date