

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School College of Liberal Arts and Sciences Department/School SHPRS
 Prefix: REL Number: 307 Title: Approaches to Religion Units: 3

Course description: **Examines the intellectual history of academic study of religion through various theoretical approaches, major themes, and thinkers.**

Is this a cross-listed course? No If yes, please identify course(s):
 Is this a shared course? No If so, list all academic units offering this course:

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a permanent-numbered course with topics? No
 If yes, all topics under this permanent-numbered course must be taught in a manner that meets the criteria for the approved designation(s). It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines. Chair/Director Initials MD (Required)

Requested designation: Humanities, Arts and Design–HU **Mandatory Review:** Yes

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2018 Effective Date: October 1, 2017

For Spring 2019 Effective Date: March 10, 2018

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

- Complete and attach the appropriate checklist
- [Literacy and Critical Inquiry core courses \(L\)](#)
 - [Mathematics core courses \(MA\)](#)
 - [Computer/statistics/quantitative applications core courses \(CS\)](#)
 - [Humanities, Arts and Design core courses \(HU\)](#)
 - [Social-Behavioral Sciences core courses \(SB\)](#)
 - [Natural Sciences core courses \(SQ/SG\)](#)
 - [Cultural Diversity in the United States courses \(C\)](#)
 - [Global Awareness courses \(G\)](#)
 - [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name Marissa Timmerman E-mail Marissa.R.Timmerman@asu.edu Phone (480)727-0689

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Matthew Delmont Date: 3/5/18

Chair/Director (Signature): 

Arizona State University Criteria Checklist for
HUMANITIES, ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU - [HU] CRITERIA			
HUMANITIES, ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2 or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.	Course Description; Goals; Weekly Schedule
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.	Meaning, authority and contestation of texts see II, III, and V. Formation, performativity, and materiality of texts see IV and V.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.	Debates about belief and practice see III. Religious practice in ritual, language, media and materiality see IV. Concepts and practices in the context of modernity, nationalism and gender norms see V.
<input type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.	History of study of religion see II. Contemporary debates about the study of religion see III. Particular topics, modalities, and contexts of the study of religion see IV and V.
<input type="checkbox"/>	<input type="checkbox"/>	b. Concerns aesthetic systems and values, especially in literature, arts, and design.	
<input type="checkbox"/>	<input type="checkbox"/>	c. Emphasizes aesthetic experience and creative process in literature, arts, and design.	

ASU - [HU] CRITERIA			
<input type="checkbox"/>	<input type="checkbox"/>	<p>d. Concerns the analysis of literature and the development of literary traditions.</p>	
		<p>THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:</p>	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing skill in the use of a language. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to the acquisition of quantitative or experimental methods. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to teaching skills. 	

Course Prefix	Number	Title	General Studies Designation
REL	307		HU

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	The course explores the theoretical and conceptual constitution, as well as expressive and practical enactment of religion. It reflects the historical formation, contemporary discussion, and cultural diversity of the concept of religion and the study of religion.	The thematic focus and survey of the study of religion are presented in Course Description, Goals, and Section I. Classical theories and contemporary debates about religion are dealt with in section II and III. Specific topics of the study of religion are discussed in sections IV and V.
2	The course analyzes, interprets, and discusses how written oral, and visual texts directly and indirectly generate the knowledge, authority, language, performativity and materiality that constitute religion(s).	The meaning, normativity and contestation of texts are discussed in sections: II, III, and V. The practical formation, performativity, and materiality of texts are explored in section IV and V.
3	The course engages in-depth with theories and debates about and the analysis of the conceptualization and enactment of religious practices. It looks in particular into practices as part of ritualization, performative expression, and the inscription of authority and socio-cultural norms.	Contemporary debates contrasting belief and practice in the study of religion are discussed in section III. Section III introduces and analysis particular forms of religious practice enacted in ritual, language, media and various forms of significant materials. Section V discusses the interaction of religious concepts and practices in the context of modernity, nationalism and gender norms,
4a	Core of the course is to explore the historical development and contemporary debate of the study of religion as reflected in theories of concepts and the analysis of practices.	The historical dimension and development of the study of religion is discussed in particular in section II. Contemporary debates about the study of religion are reflected above all in section III. Sections IV and V elaborate particular topics, modalities, and contexts of the study of religion.

SAMPLE SYLLABUS for GS Designation HU

School of Historical, Philosophical and Religious Studies
REL 307

Religion: Theory and Practice



General Course Description

This course examines theoretical approaches to religion and analyzes the study of religion in practice.

Course Description

The study of theoretical approaches to religion looks at classical theories and contemporary discussions. Classical theories entail sociological and comparative approaches, contemporary discussions critically reflect the historical contexts and cultural conditions of the concept of religion. The study of religion in practice looks at fundamental forms of religious expression and action. It asks how religions constitute authority, communication, and knowledge and discusses how religion is involved in the formation of social norms and political power relations.

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Goals of the Course. Students will learn

To discuss classical theoretical approaches to religion
To reflect on contemporary discussions about the concept of religion
To study the expressive and performative practice of religion
To scrutinize religion in modern and global contexts
To write and speak about religion in a scholarly way

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Assignments and Grades

- *Class Participation* will count for 10% of your grade. Class participation is not the same as class attendance. You are expected to take an active role in this class by carefully studying the weekly readings and contributing meaningfully to in-class discussions. For each day, who contributes to the discussion will get one or more points, who does not contribute will get zero point, who does not attend class will get negative points.
- The *Summary Paper: Classical Theory* will count for 15 % of your grade. It should have 750 words. Based on the readings of section II, it should summarize and discuss how and to what extent the theories put forward by Durkheim, Eliade and the Social Anthropologists of the 20th century have helped in the establishment of the modern discipline of Religious Studies.
- The *Discussion Paper* will count for 25% of your grade. It should have 1000 words. It will be based on the readings and the video of section III and should discuss and assess discussing the question debated in the video whether or not: "We'd Be Better Off Without Religion" today. Both the video

SAMPLE SYLLABUS for GS Designation HU

and your papers will be discussed in class and you will receive an assessment and critique of your written and oral presentation.

- The *Final Essay Draft: Religion in Practice* will count for 10% of your grade. It should have 500 words presenting a working title, a conceptual draft, and a preliminary bibliography of your *Final Essay "Religion in Practice"*. Based on the readings in section IV, the topic of the Final Essay may be selected by you, but needs to be approved by the instructor. You will receive your draft back in due time with detailed comments and critique by your instructor, based upon which you should elaborate your Final Essay.
- The *Oral Presentation* of your Final Essay in class will count for 10% of your grade. It should be based on your Final Essay Draft including the comments and critique of your instructor. It is meant to help you exercise your oral skills in the presentation and discussion of scholarly subjects.
- The *Final Essay: Religion in Practice* will count for 30 % of your grade. It shall have 2000 words in length. Based on the readings of section IV you should elaborate how practical aspects such as ritual, language, materiality, and modern media enhance or challenge the religious constitution of authority, social norms, and cultural identity.

Technically, the final paper needs to have an introduction, elaboration, and conclusion of arguments. It should be formatted as a word document with fonts not larger than 12pts. All significant facts and arguments borrowed from bibliographic or electronic sources need to be referenced in the text by author name and year of the source. All figures and verbatim quotations need to be referenced in the text by author name, year and page number(s). All sources used in the text need to be evidenced in a bibliography at the end of the paper. The bibliography needs to follow an acknowledged academic style, for instance the Chicago Style. www.chicagomanualofstyle.org/tools_citationguide

Grading Scale

less than 55 = failing; 56-66=D; 67-73=C; 74-76=C+; 77-79=B-; 80-86=B; 87-89=B+; 90-92=A-; 93-96=A; 98-100=A+

Note: All written assignments are to be submitted on *blackboard assignments*.

Blackboard

This course has an electronic website or *blackboard* which you can access through your *myASU* link. The *blackboard* contains announcements, syllabus, assignments and course readings. *Blackboard* literacy is required for all students and you are responsible for keeping up-to-date on announcements and assignments.

SAMPLE SYLLABUS for GS Designation HU

Weekly Schedule

1		Technical Introduction	
I) Introduction			
2		Religion Here and There	Read: Winzeler, 21-35
3		LABOUR DAY – No Class	
4		How to Study Religion Today?	Read: Knott, 494-510
II) Classical Theories of Religion			
5		Introduction: Discussing the Classics	Read: Bowen, 9-29
6		Society and Religion: Durkheim	Read: Durkheim, 34-47
7		Myth and History: Eliade	Read: <i>Eliade</i> , 4-48
8		Classical Anthropological Theories of Religion	Styers, 315-326
III) Current Debates			
9		Religion as a Cultural System	Read: Geertz, 87-125 Due Summary Paper
10		Religion and Power	Read: Asad, 237-259
11		Debating the Notion of Belief	Read: Bell, 100-117
12		Religion and Violence	Read: Reader, 474-491
13		<i>We'd be better off without religion? A Debate.</i>	Video: 2007, 45 mins.
14		In-Class discussion of Video and Discussion Papers	Due Discussion Paper
IV) Religion in Practice			
15		Basic Genres of Ritual	Read: Bell, 102-137
16		Rites of Passage	Read: Bell, 94-102
17		<i>Hajj: The Pilgrimage</i>	Video 1999, 52 mins
18		Religion and Media	Read: Grimes, 219-234
19		Religion and Language	Read: Keane, 431-448
20		Religion and Materiality	Read: Cort 613-632
V) Modernity, Globalization, Gender			
21		Islam in the Modern Age	Read: Tayoub, 1-15 Due Final Essay -DRAFT
22		<i>Young, Muslim and French</i> , Islam in France	Video: 2004, 57 mins.
23		Religion and Gender	Read: Boyarin 117-135
24		Religious Pluralism	Read: Baumann, 101-121
26		Religious Nationalism	Sahliyeh, 3-16
26		FALL BREAK / No Class	

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Commented [AH6]: 2, 3, 4a

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27			Student Presentations
28			Student Presentations
29		No Class	<i>Due Final Essay</i>

Readings

- Abdulkader I. Tayob, Defining Islam in the Throes of Modernity. *Studies in Contemporary Islam* 1/2 (1999): 1-15.
- Asad, Talal: Anthropological Conceptions of Religion: Reflections on Geertz, in: *Man* 1983/18:237-259
- Baumann, Gerd: 'The Lamps Are Many but the Light is One?' Processes of Sycretization in a Multi-ethnic Suburb of London, in: G. Aijmer, (ed.): *Syncretism and the Commerce of Symbol* Göteborg 1995: Institute for Advanced Studies in Social Anthropology, 104-121
- Bell, C. Chinese Believes in Spirits: Belief and Believing in the Study of Religion, Frankenberry, N. (ed). *Radical Interpretation in Religion*, New York 2002: Cambridge University Press, 100-117; 102-137
- Bell, C.: *Ritual. Perspectives and Dimensions*, New York / Oxford 1997: Oxford University Press, 94-102;
- Bowen, J. The Twin Transformation of Religion, in: *Religions in Practice: An Approach to the Anthropology of Religion*. Boston 2010: Prentice Hall, 9-29
- Boyarin, D. Gender, in: Taylor, M. (ed): *Critical terms for religious Studies*, Chicago 1998: University of Chicago Press, 117-135
- Cort, J. E. Art, Religion, and Material Culture: Some Reflections on Method, *JAAR* Vol. 64, No. 3 (1996): 613-632.
- Durkheim, E. The Elementary Forms of Religion, in: Lambek, Michael (ed). *A Reader in the Anthropology of Religion*. London 2008: Blackwell, 34-47
- Eliade, M. *The Myth of the Eternal Return. Cosmos and History*, Princeton [1954] 2005: Princeton University Press, 3-48
- Geertz, C. Religion as a Cultural System, in: Banton, M. (ed): *Anthropological Approaches to the Study of Religion*, London 1966: Tavistock, 87-125
- Grimes, Ronald. *Ritual and the Media*. In: Hoover, Stewart M. & Lynn Schofield Clark (Eds.): *Practicing Religion in the Age of the Media. Explorations in Media, Religion and Culture*. New York et al.: Columbia University Press, 219-234.
- Keane, W. Language and Religion, Duranti, A. (ed). *A Companion to Linguistic Anthropology*, Malden 2004: Blackwell, 431-48
- Knott, K. How to Study Religion, in: Linda Woodhead et al (eds). *Religions in the Modern World: Traditions and Transformations*, Routledge 2016, 494-510
- Reader, I. Religion and Violence, in: Linda Woodhead et al (eds). *Religions in the Modern World: Traditions and Transformations*, Routledge 2016, 473-491

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- Sahliyah, Emile (1990) Religious Resurgence and Political Modernization, in: Sahliyah, Emile (ed): Religious Resurgence and Politics in the Contemporary World, New York 1990: State University of New York Press, pgs. 3-16
- Styers, Randall. Classical Anthropological Theories of Religion, King, Richard. Religion, Theory, Critique: Classic and Contemporary Approaches and Methodologies, New York 2017: Columbia University Press, 15-326
- Winzeler, Robert. Religion Here and there. Western Notions in Comparative Perspective Anthropology and Religion. What we know, think, and question, New York 2012: Altamira, 21-35

Videos:

- We'd Be Better Off Without Religion: A Debate, 115 min, 2007
- Hajj: The Pilgrimage. 52 mins. 1999
- Young, Muslim and French: Stories of Assimilation and Defiance, 47 mins, 2006

Plagiarism

Plagiarism is stealing. Whenever you borrow a phrase, sentence, paragraph—even an idea stated in your own words—from any outside source (news writing, magazine, TV show, book) without giving credit to that source, you have plagiarized. Plagiarism is cheating yourself and someone else. The consequences are severe including failure for the assignment, probable failure for the course, disciplinary referral to the Dean and possible expulsion from the University. Academic integrity is expected of every individual: <https://provost.asu.edu/academicintegrity>

Disability Accommodations

Qualified students who will require disability accommodations in this class are encouraged to make their requests either to me at the beginning of the semester or to the ASU Disability Resource Center <https://eoss.asu.edu/drc>. Disability information is treated as confidential.

Classroom Recording

To ensure the free and open discussion of ideas, students may not record classroom lectures, discussion and/or activities without the advance written permission of the instructor, and any such recording properly approved in advance can be used solely for the student's own private use.