Course information:
Copy and paste current course information from Class Search/Course Catalog.

<table>
<thead>
<tr>
<th>College/School</th>
<th>College of Liberal Arts and Sciences</th>
<th>Department/School</th>
<th>SHPRS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefix:</td>
<td>REL</td>
<td>Number: 307</td>
<td></td>
</tr>
<tr>
<td>Title:</td>
<td>Approaches to Religion</td>
<td>Units: 3</td>
<td></td>
</tr>
</tbody>
</table>

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): [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.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>☑</td>
<td></td>
<td>1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.</td>
</tr>
<tr>
<td>☑</td>
<td></td>
<td>2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.</td>
</tr>
<tr>
<td>☑</td>
<td></td>
<td>3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.</td>
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<tr>
<td></td>
<td></td>
<td>4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:</td>
</tr>
<tr>
<td>☑</td>
<td></td>
<td>a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.</td>
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<tr>
<td></td>
<td></td>
<td>b. Concerns aesthetic systems and values, especially in literature, arts, and design.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. Emphasizes aesthetic experience and creative process in literature, arts, and design.</td>
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</tbody>
</table>
d. Concerns the analysis of literature and the development of literary traditions.

<table>
<thead>
<tr>
<th>THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Courses devoted primarily to developing skill in the use of a language.</td>
</tr>
<tr>
<td>• Courses devoted primarily to the acquisition of quantitative or experimental methods.</td>
</tr>
<tr>
<td>• Courses devoted primarily to teaching skills.</td>
</tr>
</tbody>
</table>
### 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.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>2</td>
<td>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).</td>
<td>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.</td>
</tr>
<tr>
<td>3</td>
<td>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.</td>
<td>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,</td>
</tr>
<tr>
<td>4a</td>
<td>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.</td>
<td>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.</td>
</tr>
</tbody>
</table>
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.

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

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. LAUBOR 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: Eliade, 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. We’d be better off without religion? A Debate.
      - 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. Hajj: The Pilgrimage
      - 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. Young, Muslim and French, Islam in France
      - Video: 2004, 57 mins.
   23. Religion and Gender
      - Read: Boyarin 117-135
   24. Religious Pluralism
      - Read: Baumann, 101-121
   25. Religious Nationalism
      - Sahliyeh, 3-16
   26. FALL BREAK / No Class
SAMPLE SYLLABUS for GS Designation HU

<table>
<thead>
<tr>
<th>Week</th>
<th>Student Presentations</th>
<th>Due Final Essay</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>No Class</td>
<td></td>
</tr>
</tbody>
</table>

**Readings**

SAMPLE SYLLABUS for GS Designation HU


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 Centerhttps://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.