Why Study Religion at Tufts?

To study religion in an academic setting is to learn how to think about religion from a critical vantage point. As a critical and comparative discipline, the study of religion provides a powerful set of tools for exploring other cultures and thinking about the world we live in. Students learn to ask pressing questions about the role religion plays in personal experience and human society; about the nature and origin of religion; and about the dynamic interplay among religion and other dimensions of human culture, from biology, sociology, and economy to psychology, politics, and gender.

The study of religion is central to a liberal arts education and provides excellent preparation for a wide range of careers from education, medicine, law, and the arts to social work, ministry, and foreign service. Through the critical study of religion students develop the kinds of critical thinking skills essential for responsible engagement in their community and the larger world. The study of religion is an ideal preparation for entrance into graduate programs in religious studies, theological studies, or seminary training.

The study of religion provides a wonderful complement to other majors and programs at Tufts such as History, Philosophy, Sociology, English and International Relations.

The Department of Religion at Tufts is dedicated to the exploration and critical analysis of religion as a central aspect of human history and culture. Courses seek to promote:

- Awareness of the diversity of religious experience around the globe and throughout history
- Empathetic engagement with the beliefs, texts, and practices of the world’s religions
- Mastery of a range of methods for studying religion
- Reflection on the role religion plays in shaping human customs, values, beliefs, and institutions.

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### Spring 2016 Courses

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor</th>
<th>Schedule</th>
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<tbody>
<tr>
<td>REL 06</td>
<td>Philosophy of Religion</td>
<td>Lemons</td>
<td>F+ TTh   12:00-1:15 PM</td>
</tr>
<tr>
<td>REL 22</td>
<td>Introduction to New Testament</td>
<td>Eyl</td>
<td>K+ MW    4:30-5:45 PM</td>
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<tr>
<td>REL 37</td>
<td>Christianity &amp; Globalization</td>
<td>Curtis</td>
<td>E+ MW    10:30-11:45 AM</td>
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<tr>
<td>REL 53</td>
<td>Introduction to the Religions of China</td>
<td>Walser</td>
<td>10 M     6:30-9:00 PM</td>
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<tr>
<td>REL 56</td>
<td>Contemporary Catholicism</td>
<td>Hutauff</td>
<td>F+ TTh   12:00-1:15 PM</td>
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<tr>
<td>REL 104</td>
<td>Feminist Theologies</td>
<td>Hutauff</td>
<td>H+ TTh   1:30-2:45 PM</td>
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<tr>
<td>REL 106</td>
<td>Religion, Violence and Sexuality</td>
<td>Lemons</td>
<td>D+ TTh   10:30-11:45 AM</td>
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<tr>
<td>REL 144</td>
<td>A History of Yoga: From Slaughter to Sex to Spandex</td>
<td>Walser</td>
<td>1 T      9:00-11:30 AM</td>
</tr>
<tr>
<td>REL 154</td>
<td>Muhammad &amp; the Qur’an</td>
<td>Dhanani</td>
<td>I+ MW    3:00-4:15 PM</td>
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<tr>
<td>REL 194-02</td>
<td>Greek Religion</td>
<td>Eyl/Beaulieu</td>
<td>G+ MW   1:30-2:45 PM</td>
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<td>REL 192</td>
<td>Independent Study</td>
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<tr>
<td>REL 199</td>
<td>Senior Honors Thesis</td>
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#### Courses Co-Listed with Religion

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<tr>
<th>Course Code</th>
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<tr>
<td>REL 23/121</td>
<td>Early Islamic Art</td>
<td>FAH 21/121</td>
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<td>REL 78</td>
<td>Jewish Women</td>
<td>JS 78</td>
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<td>REL 113</td>
<td>The Religious and Spiritual</td>
<td>HIST 152</td>
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<td></td>
<td>Map of Europe, 300-1500</td>
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<tr>
<td>REL 120</td>
<td>Armenian Art, Arch &amp; Pol 14th-15th Cent.</td>
<td>FAH 120</td>
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<tr>
<td>REL 122</td>
<td>Iconoclasm &amp; Iconophobia</td>
<td>FAH 122</td>
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<tr>
<td>REL 134</td>
<td>Myth, Ritual, and Symbol</td>
<td>ANTH 132</td>
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<tr>
<td>REL 136</td>
<td>The Story of King David</td>
<td>JS 136</td>
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<tr>
<td>REL 142</td>
<td>Jewish Experience on Film</td>
<td>JS 142</td>
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<tr>
<td>REL 158</td>
<td>Music &amp; Prayer in the Jewish Tradition</td>
<td>JS 150</td>
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Faculty

Brian Hatcher (on leave)
Professor | Packard Chair of Theology
Eaton Hall, Room 314 | brian.hatcher@tufts.edu
Hinduism and Religion in Modern South Asia

Joseph Walser
Associate Professor
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Buddhism and Religion in Ancient South Asia

Heather Curtis
Associate Professor | Interim Department Chair
Eaton Hall, Room 316A | heather.curtis@tufts.edu
History of Christianity and American Religions

Kenneth Garden (on leave)
Associate Professor
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Islam and Sufism

Jennifer Eyl
Assistant Professor
Eaton Hall, Room 312 | jennifer.eyl@tufts.edu
Ancient Christianity and Religions of the Ancient World

Peggy Hutaff
Senior Lecturer
Eaton Hall, Room 316B | peggy.hutaff@tufts.edu
Christian Studies

Elizabeth Lemons
Senior Lecturer
Eaton Hall, Room 316B | elizabeth.lemons@tufts.edu
Religion and Culture
Requirements

The Religion Major

Ten courses distributed as follows:

**Foundation Requirement**
After taking two courses in the department, students must take REL 99 Theory and Method in the Study of Religion.

**Diversity Requirement (four courses)**
Students should have exposure to at least four different religious traditions. This may be accomplished through classes in which four different traditions are taught, or through four courses, each focused on a different religious tradition, or through some combination thereof. Students are to take four classes within the department to achieve the diversity requirement. The advisor and the chair of the Department of Religion must approve the courses taken to fulfill this requirement.

**Depth Requirement (three courses)**
Students must choose a subfield in religious studies. This may be one religious tradition, the traditions of a geographical region, or a religious textual tradition. Students must demonstrate that they have taken at least three classes in that specialty. One of the three courses must be in the doctrinal (theological and philosophical) aspects of religion. In their chosen areas of specialization, students must take two above-100 level courses. These may include an independent study or a senior thesis. The departmental advisor and the chair must approve the student’s area of specialization. No course may count for both the diversity and depth requirements.

**Two Additional Courses**
The two courses can be listed or cross-listed within the department.

The Religion Minor

Five courses distributed as follows:

**Foundation Requirement**
After taking two courses in the department, students must take REL 99 Theory and Method in the Study of Religion.

**Diversity Requirement (three courses)**
Students should have exposure to at least three different religious traditions. This may be accomplished through classes in which three different traditions are taught, or through three courses, each focused on a different religious tradition, or through some combination thereof. The advisor and the chair of the Department of Religion must approve the courses taken to fulfill this requirement.

**Upper-division Requirement**
One other course numbered above 100. This course may not be counted as one of the three courses of the above requirement.
REL 06 Philosophy of Religion  
Elizabeth Lemons  F+  TR  12:00-1:15 PM  
CLST: PHIL 16

This course offers an introduction to the philosophical analysis of major religious issues. We will explore such topics as the nature of religion, religious experience, and ultimate reality, the problem of evil and/or suffering, and the relationship between faith and reason and the relationship between religion and science. By exploring different philosophical approaches to the study of religion—including existential, phenomenological, linguistic and comparative, students will develop constructive responses to the variety of ways in which philosophers analyze religious beliefs and practices in diverse world religions. This course counts toward the Humanities distribution requirement.

REL 22 Introduction to New Testament  
Jennifer Eyl  K+  MW  4:30-5:45 PM

We will study the origins of Christianity and the evolution of its earliest beliefs and practices, as reflected in the writings ultimately selected for its canon. Topics will include: Jesus and his interpreters, Paul and his letters, beginnings of the church, interaction between Christians and their Jewish and GrecoRoman environments, and women’s participation in the shaping of early Christian history. Occasional readings from non-canonical literature will add perspective. This course counts toward the Humanities distribution requirement.
This course explores the development of Christianity as a world movement from the early modern period to the present. We will study major historical events such as the Protestant Reformations; expansions of Catholicism and Protestantism through exploration, trade, conquest and mission; the growing diversity and transformations of Christian traditions in colonial and post-colonial societies; the rise of indigenous expressions of Christian faith and practice in Asia, Africa, and Latin America; the global spread of evangelicalism and pentecostalism; and development of Christian ‘internationalism’ in an era of increasing globalization. This course counts toward the Humanities or Social Sciences distribution requirement.

This course will cover the major religious traditions of China. We will trace the development of and interactions between Buddhism, Confucianism, and Daoism from the Shang dynasty to the present. Emphasis will be placed on the mutual influence between the philosophical, political, literary and economic aspects of each religion. This course counts toward the Humanities distribution requirement, the World Civilization requirement, and the East Asian Culture and Diasporas option.
A study of the complex landscape of contemporary Catholicism, emerging from the mandates for reform and renewal set forth by Vatican Council II (1962-65). We will study basic Catholic beliefs and practices; evolving models of church, ministry, and vocation; contemporary interpretations of ancient traditions and dogmas; the impact of critical scholarship in religion and greater access to theological education; dialogues around ethical issues such as contraception, abortion, diverse sexual identities, and lifestyles; controversies over women’s ordination, optional priestly celibacy, and divorce; calls for change from feminist and other liberation-theological and social justice initiatives; parish closings; disclosures of clergy sexual abuse; the aesthetics and religious imagination of Catholic culture in its multiple locations and diverse expressions. Major focus on how Catholics in the U.S. have “lived their religion” amidst the push and pull of unity and diversity, continuity and change, gain and loss, in the wake of Vatican II. This course counts toward the Humanities distribution requirement.
REL 106 Religion, Violence and Sexuality
Elizabeth Lemons       D+   TTh   10:30-11:45 AM
CLST: AMER 194-18

This course will analyze representative ethical and theological positions on current issues related to violence/ nonviolence and sexuality in the U.S. We will look at the treatment of these issues in a variety of contemporary religious and secular traditions. Topics include responses to war, terrorism, structural oppressions (such as racism, sexism, classism, heterosexism), and sexual violence, as well as controversies around reproductive rights and same-sex marriage. This course counts towards the Humanities distribution requirement.
The history and practice of yoga in global perspective, tracing the roots of the modern Yoga studio backwards through a variety of adventures and misadventures in the modern and premodern eras to its most ancient roots in the world of Vedic India. Examination of the international bodybuilding movement and Indian Nationalist movement (late 19th and early 20th centuries), ascetic practices associated with the mass yogic militias of the 17th and 18th centuries, various alchemical and sexual yogas of the 8th-16th centuries, contemplative and philosophical yogas of the 1st century, and the sacrificial and political significance of meditation in the context of animal sacrifice in the late Vedic period (ca. 500 BCE and afterwards). Discussion of the role of memory and forgetting – as yogic traditions reinvent themselves multiple times over the course of two millennia. Discussion of the purpose and early social/political context for blood sacrifice and vegetarianism, public ritual sex, rituals of coronation and installation and how each of these contribute to the modern practice of yoga. Particular attention paid to the rise and fall of blood sacrifice, of yogic alchemy, the rise and persistence of late yogic philosophy of Kashmiri Shaivism, and the pivotal role of yogic practices in the spread of Islam in pre-colonial India and of yogis in the defeat of the Marathas and the Mughals in the 17th century. This course counts toward the Humanities distribution requirement, the World Civilization requirement, and the South/Southeast Asian Culture option.
This course explores Greek religion at the confluence of ancient polytheism and early Christianity. We will reflect on elements of convergence and divergence between the two religions and think about the fundamental belief systems that sustained these sets of practices. We will look at religion and culture as integrated and evolving wholly through the lens of religious practice. We will pay particular attention to the use of Greek, as recurring or evolving patterns in the use of words and phrases reflects change or continuity in cultural concepts. The course does not assume any knowledge of Greek, Classics, or Christianity and is appropriate for students at all levels in their curriculum. This course counts toward the Humanities distribution requirement.