

**423. Research Seminar****Petersik**

Four credits.

Reading, discussion, and experimental investigation of various topics in psychology at an advanced level. Each student prepares a research proposal and reviews the proposals of other students. The investigation is conducted independently and reported at a symposium held at the end of the semester. *Prerequisites: PSC 110, 211 and 212, and senior standing.*

**424. Senior Studies****Staff**

Four credits.

A consideration in some depth of one or more problem areas of psychology. This course typically requires the reading of several original works by major figures of the past, as well as by contemporary psychologists. *Prerequisites: PSC 110, 211 and 212 and senior standing.*

**430. Internship in Psychology****Staff**

Variable credit course, 1-3 credits.

Applications of psychology in the field. Together with an academic supervisor and the Director of Career Planning and Placement, the student arranges either a position observing and assisting a professional in the field of psychology or counseling or a volunteer position in a relevant office or agency. The internship culminates in a paper and presentation. Enrollment is limited to junior and senior psychology majors. Repeatable to a maximum total of four credits. Grading is S-U. *Prerequisites: PSC 110, 211 and 212.*

**435. Field Studies in Child Development****Kovack-Lesh**

Variable credit course, 1-2 credits.

Organization and execution of observational studies of children in a variety of non-laboratory settings, including day care centers. Focus will be on the use of field research methods to study principles of child development, including language, emotional, cognitive, social and moral development. Students will meet regularly with the instructor. *Prerequisites: PSC 110, 235 and consent of the instructor.*

**541, 542. Independent Study****Staff**

Variable credit course, 1-4 credits each semester.

Experimental investigations of an original nature performed in consultation with the instructor. The experiments are reported in formally prepared papers. No more than twelve credit hours of independent study or internship may be taken, and no more than eight credit hours may be in one department. A registration form is required. *Prerequisites: PSC 110, 211 and 212, junior or senior standing, consent of the department chair and a department project director, and 12 credits toward the major.*

**Religion***Professor Brian H. Smith (Chair);**Assistant Professor of Religion and Pieper Chair in Servant Leadership David William Scott;**Adjunct Professor David F. Brusin*

**Departmental Mission Statement:** Students in the Department of Religion engage some of the major religious and moral traditions of the world so that as educated adults they understand the origins and development of human spiritual heritages and as responsible citizens better relate to the multi-religious dimensions of the contemporary world.

**Communicating Plus - Religion:** Students completing a major in religion address the four Communicating Plus skills areas - written and oral communication, problem-solving, and critical thinking - in required and elective courses in the curriculum. Every 100- and 200-level course requires short critical analyses of texts and longer papers addressing topics related to a religious tradition. In 300- and 400-level courses, students research contemporary moral or religious problems and present their analyses of the capacities of a particular religious tradition to contribute to the solution of those problems in formal papers. All classes incorporate a variety of discussion and presentation activities to build oral communication skills. The capstone experience allows majors to demonstrate mastery of the Communicating Plus skills areas in an extended research project about a moral or religious problem. The project involves definition of the problem, research, writing and revision in response to peer and professorial critiques, and presentation of a substantial final essay.

**Requirements for a major in religion:** Thirty-two credits, including REL 121, 122, 221, 442, and 450, or 451 and 452. The remaining 12 credits may be constituted from any other religion courses and/or from the following courses in other departments: ANT 313, 314; CLA 100/310, 220/320; HIS 221, 334; PHL 202, 241, 281, 324, 326, 353.

**Requirements for a minor in religion:** Twenty credits, including 121 or 122, and 221, and 442. The other 8 credits may be constituted from any other religion courses and/or from the following courses in other departments: HIS 221 and 334; PHL 241 and 353.

### 115. Introduction to Ethical and Servant Leadership

Scott

Four credits.

This course will introduce students to the paradigms of ethical leadership and servant leadership, emphasizing the importance of considerations of ethics and service in prominent contemporary understandings of leadership. It will examine ethical and service-related questions about leadership such as the following: What is the purpose of leadership? How should leaders and followers relate? What does it mean to serve? What do various religious and secular traditions have to say about ethics and service to others? How does context shape leadership? What are the practices of ethical and servant leadership?

### 121. Introduction to the Hebrew Scriptures

Brusin

Four credits.

This course is an introduction to the collection of literature known as The Hebrew Bible, or by the acronym, TANACH, standing for its three main divisions - Torah, Prophets {Nevi'im}, and Writings [Ketuvim]. No prior knowledge and no particular religious commitment are presumed. Actually, we will put all religious preconceptions and beliefs aside as we try to confront the biblical text on its own. One issue we face is deciding to what extent this is possible. Our central concern is not to arrive at a definitive understanding of the texts we examine; our main purpose is to appreciate the genius and timelessness of the biblical writers and of biblical themes and ideas. There is a vast and growing body of scholarship focused on analyzing and interpreting the Hebrew Bible from several different points of view. We will familiarize ourselves with some of these trends, and we will consider the arguments of some of these biblical scholars. Still, our central objective will remain the same: to understand and appreciate the perspectives of the biblical writers, to do our best to grasp what they were trying to say, and to allow ourselves to respond to it, each in his or her own way. The Department of Religion thanks the Jewish Chautauqua Society for its support of this course.

**122. Introduction to the Christian Scriptures****Smith**

Four credits.

The main foci of the course will include the major themes in Jewish culture and religion in the centuries just before and after Jesus' life, the method and contributions of historical criticism to an understanding of the Bible, and the structure and theology of the Acts of the Apostles, the Synoptic Gospels (Matthew, Mark, and Luke), the Gospel of John, selected Pauline epistles (I Corinthians, Galatians and Romans), and Revelation.

**220. Discovering the Historical Jesus****Brusin**

Four credits.

It is impossible to understate the importance of the life and teaching of Jesus of Nazareth. But what do we really know about him? Do the sources (both the Gospels included in the New Testament and those not included) provide a consistent and clear picture of Jesus? What other sources can we turn to? What do we know about first century Judaism and how might that help us in describing the religion and religious experiences of Jesus? Who Jesus of Nazareth was and what he did is often inseparable from the theological convictions and literary conventions of those who write about him. Many New Testament scholars often fall back on their own theological predispositions when research allows for competing interpretations. One main objective of this course is to sort through the many issues related to discovering the historical Jesus and to stimulate critical thinking and meaningful dialogue about history, theology and faith as complementary ways of retelling and re-imagining the complicated and storied past of Jesus. Another main objective is to encourage and equip students to formulate, test, explore and defend their own historical reconstruction and understanding of Jesus.

**221. Comparative World Religions****Smith**

Four credits.

This course focuses on the origin and development of several world religions, including primal religions (in Africa and the United States), Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam. Basic texts of these religions will be analyzed as well as the historical evolution of the beliefs and practices of the respective adherents (and major sub-groups) over time. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

**222. Introduction to a Major Religious Tradition: Buddhism****Scott**

Four credits.

This course will investigate the history of Buddhism from the life of the Buddha through contemporary times. Students will encounter major themes, figures, texts, practices, and beliefs. The course will emphasize not only the textual, philosophical, and historical traditions of the religion but also how the religion is practiced by millions around the world today. In the process, the course will examine the three main branches of Buddhism: Mahayana, Theravada, and Vajrayana (Tibetan) as well as significant traditions within Mahayana such as Zen. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

**224. A Convenient Hatred: A Study of Anti-Semitism****Brusin**

Three credits.

How can we explain the persistent and relentless hatred of Jews for more than 2000 years? What is certain is that anti-Semitism is as ancient as the Jewish people. This course examines some fateful, and often tragic, turning points in history that help to explain the persistence of this "convenient hatred": the separation of Christianity from Judaism; the impact of early Islam on attitudes toward Jews; the impact of the Crusades on Jewish communities through-

out Europe; the effects of the Protestant Reformation and Catholic Counter-Reformation on Jews; the impact of the Enlightenment, the Industrial Revolution and other modernizing forces on attitudes toward and treatment of Jews; the anti-Semitic conspiracy theories during and immediately following World War I, culminating in Nazi policies toward Jews prior to World War II. All this, and more, must be addressed before we can begin to understand the murder of more than six million Jews in the Holocaust, the way the world responded to the attempted genocide, and the ways anti-Semitism continues to play a role in the world today

### **230. World Christianity**

**Scott**

Four credits.

In the past two decades, there has been significant attention paid to the transformation of Christianity from a primarily Western religion to a truly global religion. In this course, students will learn about the diversity of ways in which people have believed and practiced Christianity around the world. This course will pay particular attention to Christianity in Africa, Asia, and Latin America. Students will explore what Christianity has meant and continues to mean to people around the globe through the disciplines of history, theology, biography, and the social sciences. Counts toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

### **231. History of Christian Theology and Ethics**

**Smith**

Four credits.

An historical survey of the major themes in Christian religious and moral teachings from biblical times to the mid-20th century. Special attention will be given to how changes in Christian teaching have occurred in response to new intellectual developments in the Church and to new cultural and political challenges in secular society.

### **232. The Dead Sea Scrolls and the Bible**

**Brusin**

Four credits.

This course will explore a new (old) world revealed by the ancient Jewish literature discovered at Qumran, Israel in 1947 - known as the Dead Sea Scrolls. We will examine the contribution of these documents to our understanding of the theological motifs emerging in Second Temple times and the diversity in Judaism from the third century BCE to the first century CE. We will also attempt to understand the culture and religious climate in which Rabbinic Judaism and early Christianity arose and the relationship between the Dead Sea Scrolls, the Hebrew Bible, and the Christian Scriptures.

### **235. Religious Models of Servant Leadership:**

**Scott**

#### **Mohandas K. Gandhi & Martin Luther King Jr.**

Four credits.

Mohandas K. Gandhi and Martin Luther King, Jr. have both served as inspiring models of servant leadership for many, effectively working for the betterment of their communities through nonviolent social action, even at great personal cost. This course will examine their lives, work, and thought, as well as the connections and contrasts between the two of them, since King was explicit about his indebtedness to Gandhi. The course will consider the social, religious, and political aspects of their leadership. It will also examine other nonviolent social movements they inspired. Students will thus come to a greater appreciation of how both Gandhi and King can continue to serve as models of servant leadership in our present context. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

**240. Introduction Eastern Religions****Scott**

Four credits

This course will introduce students to the religious traditions originating in southern and eastern Asia. The course will be split into four portions: Hinduism, Sikhism, and Jainism; Buddhism; Confucianism, Taoism, and Chinese Traditional Religion; and Shintoism, Shamanism, and New Religious Movements. The course presumes no prior knowledge of any of these traditions. Students will learn about the history, beliefs, sacred texts, and practices of individual religions as well as exploring connections and influences between religions. The course aims to give students the sense of these traditions as living traditions which shape the lives and actions of billions of people around the world. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

**300. Departmental Studies****Staff**

Variable credit course, 2-4 credits.

Special subjects in religion not covered sufficiently by regular courses. This course may be repeated for credit when topics change. Please see the pertinent Schedule of Courses for the listing of topics courses. Some topics may count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

**321. Ethics and International Affairs****Smith**

Four credits.

The central question addressed in this course is whether or not ethically motivated action in international affairs is possible. Do the absence of global consensus on moral values and the lack of a world government to impose sanctions mean that nations and trans-national organizations will engage in pursuit of political and economic interests without ethical restraints? The first part of the course will deal with contrasting arguments by political theorists on the role of morality in international relations. The second part focuses on specific issues in contemporary international relations that have moral implications - 1) new forms of international warfare; 2) international intervention inside nation states to stop genocide; 3) the protection of human rights; 4) the legitimacy of international tribunals to punish crimes against humanity; and 5) economic justice for developing countries. Same as IDS 321 and POL 383. *Prerequisites: junior or senior standing, and POL 111 or 112 or 280.*

**322. Religion and Politics in Comparative Perspective****Smith**

Four credits. Offered in spring 2014 and alternate years.

An analysis of the interaction between religious beliefs and practices (Christian, Jewish, Islamic, Hindu, and Buddhist), with political dynamics in various countries in the 20th century. Regional areas will include Central and South America, Sub-Saharan Africa, the Middle East, Southern Asia, and the United States. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information. Same as IDS 322 and POL 375. *Prerequisite: POL 111 or 112 or 280, or REL 221.*

**330. Religion in American History****Scott**

Four credits.

Religion has played an important role in the social, cultural, and political development of America as a nation. The American context has, in turn, tended to shape religious traditions in particular ways. This course will examine the role of religion in the social and cultural history of the United States from the colonial period through the present. The course will

treat material from a variety of religious traditions. It will give special attention to the role of religion in such topics as the founding of the country, slavery, social reform movements, immigration, civil rights, political involvement, and racial, cultural, and ethnic diversity. Same as HIS 300. *Prerequisite: REL 221 or 231, or one 200-level history course.*

### 332. Comparative Religious Ethics

Smith

Four credits.

An outline of various moral theories and what religious faith adds to ethical reflection. The religious traditions covered are: Judaism, Christianity, Hinduism, Buddhism, and Islam. The current problems facing religious ethical reflection covered in the course include human sexuality, abortion, euthanasia, gender and racial justice, protection of the environment, and capital punishment. May count toward the global and cultural studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information.

### 334. Topics in Western Spirituality

Mockridge

Four credits.

Focusing on Christianity from its early days through the early modern era, this course will explore various topics in western spirituality. Topics include various beliefs and practices, including Gnosticism, mysticism, asceticism, monasticism, pilgrimage, and eucharistic devotion. The lives of various men and women will also be explored, including saints, anchorites and mendicants. Also central to the course is an examination of the use of material objects and artistic images in religious devotion. The course has no prerequisites, but students will find it helpful to have had some background in medieval history and/or Christianity. Same as HIS 334 and ART 334.

### 340. The Book of Genesis: Where It All Begins

Brusin

Four credits.

The Hebrew Bible is ancient literature that has greatly influenced the development of Western civilization and its most important writers and thinkers for more than two millennia. It gave rise to three monotheistic religions: Judaism, Christianity, and Islam. This course will study Genesis, the first book of the Hebrew Bible, in depth. The approach will be primarily literary, but we will also consider some classical and medieval commentaries. Despite the fact that modern scholars hear the voices of many different authors in the text, there is a distinctly unified theme throughout Genesis: the birth of a people and a nation with a unique understanding of its role in history and its relationship with God. Our central concern is to appreciate the genius and majesty of the writer(s) and the major biblical themes and ideas.

### 344. Religious Responses to Globalization

Scott

Four credits.

"Globalization" has been hailed in the popular press as one of the most significant transformative processes of our times and often dismissed in the academy for being a vague and worthless term. It has also been lauded by its supporters as a new opportunity for spreading wealth and prosperity and decried by its opponents as the source of a whole host of social, economic, political, and environmental problems. Since good leaders must understand the world in which they lead, a careful examination of this much-debated topic can promote effective servant leadership. This course will examine globalization from a variety of religious perspectives (Christian, Islamic, Buddhist, African religious) for the sake of promoting informed servant leadership. It will discuss what globalization is, explore various aspects of globalization, analyze the ways in which globalization and religion shape each other, and critique aspects of globalization from a number of religious traditions. May count toward the global and cultural

studies requirement; refer to the Academic Policies: Global and Cultural Studies Requirement section for more information. Same as GLB 344 and POL 384.

### **362. The Arab-Israeli Conflict: Moral and Political Dimensions** **Brusin**

Four credits.

How can we explain the persistent and relentless antagonism between Jews/Israelis and Arabs, both in Palestine and in neighboring Arab countries, whose roots go back to medieval times—if not before? Though we will begin our study in ancient times, the focus of this course will be the 20th century and our own. In addition to trying to understand the ongoing conflict from both the Arab/Palestinian and Jewish/Israeli perspectives, we will frame our discussions around a few interconnected central questions or issues:

- Is it a religious conflict between Islam and Judaism in which both sides are motivated by deep-seated suspicions and hatreds that ultimately rest on divine mandates or revelations?
- Is the conflict in essence the collision of two sets of historic and moral rights to the same land? And, if so, does this mean the conflict will never be resolved?
- Is it an ethnic conflict between competing groups reflecting constantly changing demographic patterns?
- Is it a war of self-defense in which a new state is defending itself against its neighbors whose objective is to destroy it?
- Is it a war of territorial expansion in which one state seeks to expand its borders at the expense of its neighbors?

Not all these questions can be answered. But understanding their role in events unfolding in the Middle East is crucial if we are to find a way to bring some measure of peace and stability to the region and to the Israelis and Palestinians in particular. Counts toward the Global and Cultural Study Requirement. Same as HIS 200 and POL 362.

### **442. The Problem of God in Comparative Perspective** **Smith**

Four credits. Offered in spring 2015 and alternate years.

This course will explore the meaning of transcendence/God in various religious traditions, including primal religion, Christianity, Hinduism, Buddhism, and Taoism. It will also examine the challenges to religious belief articulated by classic proponents of atheism in the modern Western world - including Hume, Feuerbach, Marx, Freud, and Darwin. It will also assess the grounds for religious faith presented by some modern Western religious scholars, such as Wiesel, Gutierrez and Bonhoeffer, and explore through film some contemporary problems of religious faith. *Prerequisites: junior or senior standing and PHL 120 or REL 221.*

### **450, 451, 452. Senior Seminar** **Smith**

Four credits (450), or two credits per semester (451, 452).

Preparation of a research paper by religion majors on a theme or author(s) that synthesizes what the student has learned over the two or three years of concentration in religion.

### **541, 542. Independent Study** **Staff**

Variable credit course, 2-4 credits.

Supervised reading course with regular meetings with the professor that normally results in one substantial research paper or several short essays. No more than twelve credit hours of independent study or internship may be taken, and no more than eight credit hours may be in one department. A registration form is required. *Prerequisites: junior or senior standing, consent of the department chair and a department project director, and 12 credits toward the major.*

**551, 552. Independent Study: Internship****Smith**

Variable credit course, 2-4 credits.

Supervised field work, normally involving part-time employment or volunteering in local church organizations (for those interested in some form of ministry), or in local professional establishments or meetings, e.g., law, business, medicine, government (for those interested in contemporary ethical challenges in these professions). No more than twelve credit hours of independent study or internship may be taken, and no more than eight credit hours may be in one department. A registration form is required. *Prerequisites: junior or senior standing, consent of the department chair and a department project director, and 12 credits toward the major.*

**Romance and Classical Languages**

*Professors* Linda M. Clemente (French); Eddie R. Lowry, Jr., (Classics),

Dominique Poncelet (French, *Chair of the Department*);

*Associate Professors* Geoff Guevara-Geer (Spanish), Timothy P. Reed (Spanish);

*Assistant Professor* Jean-Blaise Samou;

*Visiting Assistant Professor* Vincent E. Tomasso (Classics);

*Language Assistants* Sarah Tchepelov (French), Michelle Valencia Lopez (Spanish)

**Departmental Mission Statement - Romance Languages:** The romance languages programs develop students' understanding of and appreciation for the world through the study of foreign languages and literatures, linguistics and cultural phenomena. Students gain skills that allow them to communicate with native speakers; they learn critical and theoretical approaches to texts and build cross-cultural perspectives from which to evaluate global issues.

**Departmental Mission Statement - Classical Languages:** The classical languages program develops students' understanding of and appreciation for the world and engages them in study of cultures and languages some two or three millennia earlier than their own. Students enter the earlier cultures with sensitivity and sympathy and interact with them. Students gain skills in critical reading, artistic and artful language, the development and analysis of argumentation, and the evaluation of unstated assumptions.

Placement in language courses (French, Spanish) is determined by an online evaluation which may be taken at any time, preferably before registration. Contact the Department of Romance Languages or the Office of the Registrar for information. Placement in Latin and Greek is determined by high school language experience. College credit will be granted on the basis of a score of four or better on the CEEB Advanced Placement Examinations in a second language. A score of 630 or higher on the reading test in any foreign language offered by SAT II (currently French, German, Hebrew, Italian, Japanese, Latin, and Spanish) will fulfill the Global and Cultural Studies requirement.

The student who prefers an orientation toward language and linguistic study rather than an emphasis on literary history and analysis should refer to the descriptions under Foreign Languages and Linguistics.

**Foreign Language Retroactive Credit:** Students whose high school or other background permits them to enroll in a language course above 111 will, after completing the course with a grade of B or above, receive credit for previous courses in the sequence. The maximum credit granted retroactively shall be 12 credits for any one language; credit may be earned for more than one language. The credits will