

**DEPARTMENT OF RELIGION GRADUATE COURSE OFFERINGS**  
**SPRING 2014**  
**As of: October 25, 2013**

Course	Course Description	Instructor
01:840:424:01 Index: 17436	<p><b>NOTE: THIS COURSE IS OPEN TO GRADUATE STUDENTS (SPECIAL PERMISSION NUMBER NEEDED TO REGISTER)</b></p> <p><b>RELIGION &amp; SCIENCE: NEUROSCIENCE AND CONTEMPLATIVE EXPERIENCE (3)</b></p> <p>The last decade has seen an explosion of neuro-scientific studies of meditative and contemplative practices and experiences. This course will introduce students to this research with a focus on its implications for understanding contemplative practices in particular and the relationship between religion and science in general. We will focus primarily on neuroscience in relation to practices in Christianity and Buddhism.</p> <p>We will begin by discussing some of the issues raised for religious studies by the encounter between contemplative practices and scientific research. Then we will look at some of these practices in Christianity and Buddhism, especially those that have been the subject of neuro-scientific investigation. We will then spend several weeks reading relevant and recent research articles on these topics. We will conclude with a discussion of the religious implications of this research. The course will be taught by Dr. James W. Jones who is a Professor in the Religion Department and a practicing clinical psychologist with training in psychophysiology and cognitive neuroscience as well as philosophy of religion and philosophy of science. This course is open to graduate students and to juniors and seniors.</p> <p>DISTRIBUTION: CONTEMPLATIVE STUDIES</p> <p>Monday 9:15 a.m. -12:15 p.m. (Double period 1/2)  <a href="#">Loree Building, Room 131, Douglass Campus</a></p>	<a href="#">James W. Jones</a>
16:840:527:01 Index: 17558	<p><b>RELIGIOUS PLURALISM IN AMERICA (3)</b></p> <p>Religious pluralism in North America and especially the United States, focusing on interpretive paradigms and methodologies employed by scholars assessing the role of pluralism throughout American religious history.</p> <p>DISTRIBUTION: RELIGIONS IN AMERICA</p> <p>Monday 10:55 a.m. – 1:55 p.m. (Double period 2/3)  <a href="#">Loree Building, Room 131, Douglass Campus</a></p>	<a href="#">Joseph W. Williams</a>
16:840:549:01 Index: 17417	<p><b>SANCIFYING VIOLENCE AND THE BIBLICAL TRADITION (3)</b></p> <p>The relationship between biblical traditions and sanctifying violence, through critical analysis of how violent acts may be justified by appeal to notions of the divine. Instances of ritual violence and sanctified combat from ancient Mesopotamian literature, iconography, and the Bible, as well as the use of biblical “scripture” to frame violence within early Jewish and Christian traditions. Current comparative and theoretical discussions of religious violence.</p> <p>DISTRIBUTION: JUDAIC AND CHRISTIAN STUDIES; RELIGION AND CONFLICT</p> <p>Thursday 12:35–3:35 p.m. (Double period 3/4)  <a href="#">Loree Building, Room 131, Douglass Campus</a></p>	<a href="#">Debra Scoggins-Ballentine</a>

<p>16:840:556:01 Index: 17427</p>	<p><b>ISLAMIC SPIRITUALITY (3)</b> The historical development of the mystical traditions, with a particular interest in their relationship to the dominant forms of scholastic Islam over the centuries. The most influential theories of mysticism in relation to Islamic theological dogmas, on the basis of English translations of Arabic and Persian primary sources. The diversity of Sufisms as well as the spiritual traditions outside of Sufism among Shi'i Muslims.</p> <p>DISTRIBUTION: ISLAM; CONTEMPLATIVE STUDIES</p> <p>Monday 5:35-8:35 p.m. (Double period 6/7) <a href="#">Loree Building, Room 131, Douglass Campus</a></p>	<p><a href="#">Jawid Mojaddedi</a></p>
<p>16:840:570:01 Index: 17429</p>	<p><b>BUDDHISM, SOCIETY, AND POLITICS IN SOUTHEAST ASIA (3)</b> This course examines the rich histories of Buddhist social and political culture in Southeast Asia. It begins with an exploration of premodern Buddhist social and political theory, literature, and practice, and then assesses their transformations and implications in colonial and postcolonial contexts. Particular thematic foci include law, gender, class, the state, the family, monastic institutions, colonialism, and economic life. The course aims to consider the degree to which Buddhism played, and continues to play, a central role in the construction of norms and habits of the sociopolitical domain. We read closely interdisciplinary secondary scholarship to position our inquiries within current academic debates in Buddhist and Southeast Asian Studies. Selected primary sources are drawn from Buddhist literary, historical, and legal texts; inscriptions and archaeology; ethnography; and art history.</p> <p>DISTRIBUTION: BUDDHIST STUDIES</p> <p>Wednesday 3:55—6:55 p.m. (Double period 6/7) <a href="#">Hickman Hall, Room 211, Douglass Campus</a></p>	<p><a href="#">D. Christian Lammerts</a></p>

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