

Key to Course Listings

Catalog numbers are part of a University-wide numbering system. Generally, courses numbered 100 to 199 are introductory, 200-299 are intermediate, and 300-499 are advanced (upper-level).

Reorganized or renumbered courses are denoted by a parenthetical number in boldface following the course number. When renumbering or reorganization has left the SUBJECT unchanged, only the previous catalog number is given; if the SUBJECT has also changed, the previous SUBJECT name and course number appear. A reorganized or renumbered course cannot be repeated for credit without special permission.

Cross-listed courses are sponsored by more than one department or program and may be elected in any of the participating units. Cross-listings appear in boldface and are denoted by a slash between the participating units.

Course titles appear in boldface after the catalog number.

Prerequisites appear in italics after the course title. Some prerequisites are advisory. They suggest the assumed background or level of academic experience, and students should be guided by these statements. Some prerequisites are mandatory and are enforced at the point of registration. The *Course Guide* and the *LS&A Bulletin* indicate the cases when prerequisites are enforced.

Prerequisites are of three types:

- *Courses*. Unless otherwise stated, the phrase "or equivalent" may be considered an implicit part of the prerequisite for any course. When a student has satisfactorily completed a course(s) at the required level of competency and when that course is believed to be substantially equivalent to one listed as a prerequisite, the student must consult the instructor or department. If equivalency is determined to have been satisfied, election may be approved by issuance of electronic permission.
- *Class standing* (first year, sophomore, junior, senior). A course might be appropriate for "first and second year students only," or for "juniors and seniors."
- *Permission of instructor*. The phrase "or permission of instructor" may be considered an implicit part of the statement of prerequisites for any course. When permission is a stated requirement, or when a student does not have the stated prerequisite for a course but can give evidence of sufficient background, the student should obtain approval from the instructor or department concerned and an electronic permission issued.

The Credit Symbol, an Arabic numeral in parentheses, denotes the credits earned for the course. Credit is granted in semester hours. Except for small seminars where the reading and/or writing requirements are intensive, one credit represents no less than one hour of class meeting time each week of the term, and usually represents two hours of work outside of class for each class hour.

Area distribution designation is approved by the LS&A Curriculum Committee on a yearly basis. A course may be approved with the designation natural science (*NS*), social science (*SS*), humanities (*HU*), mathematical and symbolic analysis (*MSA*), creative expression (*CE*), interdisciplinary (*ID*), or excluded from distribution (*Excl*).

Courses meeting certain college requirements are so listed. Language other than English (*LR*) courses may be used toward meeting the Language Requirement. The First-Year Writing Requirement may be met by courses designated (Introductory Composition). Courses approved with the designation "Language Requirement" or "Introductory Composition" may not be used as part of an area distribution plan. If an introductory language course is designated "Excluded" (*Excl*), it may not be used to satisfy the LS&A language requirement. (*BS*) means that the course may be used toward the 60 approved credits required for the B.S. degree. Courses meeting or partially meeting the Quantitative Reasoning

requirement are designated (*QR/1*) or (*QR/2*). Courses with standard approval for meeting the Race & Ethnicity (*R&E*) requirement are so indicated. Other courses may meet the R&E or QR requirements on a term-by-term basis and are listed on the LS&A website (<http://www.lsa.umich.edu/>).

Experiential, Independent Study, and Tutorial courses are so designated. (See Experiential and Directed Reading/Independent Study Courses in *Chapter IV*.)

Repetition of a course that varies in content from term to term is permitted only under certain conditions. When a department or program has a policy about the repetition of a course for credit, that policy is included in the course listing. The general statement "May be repeated for credit with permission" usually means "With permission of a concentration advisor." In all other instances, a student must get permission from both the department or program and the Academic Standards Board to repeat a course for credit. Generally, a course may be elected for credit once only.

Excluded combinations of course elections are designated in the listing of affected courses.

Special Grading pattern for a course is indicated in the course listing. Some LS&A courses are offered *mandatory credit/no credit*. (See Non-Graded Courses in *Chapter IV*.)

The Term Symbol, a Roman numeral, denotes the term(s) some courses are offered. The University year is divided into three terms: Fall (I), Winter (II), and Spring-Summer (III). The Spring-Summer Term is further divided: Spring-Half (IIIa) and Summer-Half (IIIb).

Courses That Count Toward Graduate Programs

Courses Approved for Regular Rackham Graduate Credit. All courses taken in fulfillment of Rackham degree requirements must be approved for Rackham graduate credit. Be certain that any courses you plan to take--especially those numbered in the 400s--are approved for Rackham credit before you enroll in them. The Graduate School policy on courses is as follows: Courses at the 400 level and above are acceptable for graduate credit if they have been approved by the Graduate School.

If you are uncertain whether or not a course is approved for Rackham credit, check with the department offering the course or with the Rackham Course Approval Officer (764-8221).

If you elect a course that has not been approved for Rackham graduate credit, the course will appear on your university transcript with the notation "Not for Graduate Credit. The course grade will appear on the transcript, but it will not be averaged into your cumulative grade point average or your credit toward program (CTP) total.

Courses Not Approved for Graduate Credit. Courses at the 300 level and below are not acceptable for graduate credit, without exception. Undergraduate level foreign language courses may occasionally be used in fulfillment of some departmental foreign language requirements.

Under unusual circumstances you may petition to receive graduate credit for a course not normally approved for graduate credit (*e.g.*, such as an undergraduate course where you will be expected to perform more advanced work than the undergraduates). Because there is no guarantee of approval, you should submit your petition to the Graduate School's Office of Academic Records and Dissertations (OARD) before taking the course. Your petition must be endorsed by the course instructor and by the graduate chair of your department or program, and it must include an explanation for requesting the exception. You will be expected to perform graduate level work in the course, and the petition must show how this will be accomplished. You may obtain a petition form from your department, from OARD, or online.

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Program on Studies in Religion

Religion, Studies in

Religion RELIGION 457

LSA

Program on Studies in Religion

Religion, Studies in

<http://www.lsa.umich.edu/religion/>

Undergraduate Courses

121 RELIGION 121 / ACABS 121.

Introduction to the Tanakh / Old Testament.

(3,3) : May not be repeated for credit.

(HU).

This course is designed to introduce the student to the modern study of the Old Testament or Tanakh. This collection of texts is studied both as cultural vestige of the ancient Near East and as a foundational document to Western thought. Lectures and readings focus on the development of ancient Israel's literature, religion, and history, as well as on the roles of those central to the formation and maintenance of early Israelite traditions: the priest, king, prophet, and sage.

122 RELIGION 122 / ACABS 122.

Introduction to the New Testament.

(4,3) : May not be repeated for credit.

(HU).

This course introduces the student to the modern study of the new testament, the most widely read but, probably, least understood book in the world. The course places the New Testament in its historical setting and introduce students to the methods of interpretation of New Testament writings.

201 RELIGION 201 / ACABS 200 / AAPTIS 200 / HJCS 200.

Introduction to World Religions: Near Eastern.

(4,3) : May not be repeated for credit.

(HU).

Religions of the Book: Judaism, Christianity, and Islam. An introduction to those world religions with roots in the Near East. The traditions studied include Ancient Israel (including the Hebrew Bible/Old Testament) as well as its "offspring:" Judaism, Christianity, and Islam. Special attention is paid the origins and development of these traditions, what they share, and how they differ.

202 RELIGION 202 / ASIAN 220.

Introduction to the Study of Asian Religions.

(4,4) : May not be repeated for credit.

(HU).

An introduction to the study of Asian religions. We consider representative material drawn from some of the major Asian traditions (Hinduism, Buddhism, Confucianism, Taoism, Shinto, etc.) from ancient times to the present day.

204 RELIGION 204 / AAPTIS 262.

Introduction to Islam.

(4,4) : May not be repeated for credit.

(HU).

This course provides a comprehensive introduction to Islam as a religious tradition. After examining the fundamental sources of Islam, particularly the Qur'an and the Reports about the activities and sayings of the Prophet Muhammad, we discuss how these foundations gave rise to the beliefs and practices of Muslims and to an Islamic civilization with spectacular achievements in such areas.

223 RELIGION 223 / ASIAN 223.

Bhagavad-Gita: The Activist View of Hinduism.

(3,3) : May not be repeated for credit.

(HU).

This class introduces Hinduism to students through an intensive study of this single most important scriptural text, the Bhagavad-Gita. We spend half the time going over the text-in-translation, chapter by chapter. The other half of the class time is devoted to critical issues relating to the text, *i.e.*, history of the text, its transmission, its location within the history of Hinduism, its connections with political/cultural history, its ancient and modern interpretations.

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- 225 **RELIGION 225 / ASIAN 225.**
Hinduism.
 (4,4) : May not be repeated for credit.
 (HU).
 Introduction to Hinduism, its general history over 3500 years. It studies Hindu religious literature, ritual, social system, *et cetera*. Also studies Hindu response to changing conditions.
- 230 **RELIGION 230 / ASIAN 230 / PHIL 230.**
Introduction to Buddhism.
 (4,4) : May not be repeated for credit.
 (HU).
 Introductory readings and lectures on the history and literature of Buddhism in India and Tibet followed by a discussion of the basic problems of Buddhist religion and philosophy in the light of selected Buddhist texts in translation.
- 246 **RELIGION 246 / ANTHRCUL 246.**
Anthropology of Religion.
 (4) : May not be repeated for credit.
 (Excl).
 An introduction to basic problems faced by religions and by the study of religion. Draws on case studies from around the world to examine how people confront questions of life, death, evil, misfortune, and power. Also asks how the study of religion wrestles with relations between tolerance and faith.
- 262 **RELIGION 262 / PHIL 262.**
Introduction to the Philosophy of Religion.
 (4,3) : May not be repeated for credit.
 (Excl).
 An introduction to the philosophy of religion. The course covers, among other topics: traditional arguments for the existence of the God of the world's major monotheistic religions; the problem of evil; the relation of religion and morality; and the question of religious tolerance.
- 267 **RELIGION 267 / AMCULT 262.**
Introductory Study of Native Religious Traditions.
 (3,3) : May not be repeated for credit.
 (HU).
 Addresses the many religious traditions of indigenous peoples. It introduces students to the issues and controversies surrounding the study of Native religious traditions and prepares students for further study of Native religions in a manner that is sensitive to the needs and concerns of Native communities.
- 270 **RELIGION 270 / HJCS 270 / ACABS 270 / JUDAIC 270.**
Introduction to Rabbinic Literature.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English. No credit granted to those who have completed or are enrolled in HJCS 470/JUDAIC 470 or HJCS 570/ACABS 570/JUDAIC 570.
 Explores the history and substance of these writings on three levels. First, we will situate the rabbinic literary enterprise within a broader cultural, historical and religious context. Second, we will examine the various genres that constitute rabbinic literature and get acquainted with the sages, an elite group of Jewish intellectual, who created this corpus during the Roman and Byzantine periods. Finally, we will trace the way subsequent generations gradually shaped these texts to their current format and endowed them with their exalted status.
- 277 **RELIGION 277 / HJCS 277 / ACABS 277 / AAPTIS 277 / JUDAIC 277 / HISTORY 277.**
The Land of Israel/Palestine through the Ages.
 (4,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A survey course on the history of the Land of Israel. It outlines the historical events that occurred in that territory, analyze the various factors (political, economic, cultural) that shaped its development, and introduce empires and nations that ruled the land as well as the people who inhabited its cities and villages.

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- 280 **RELIGION 280 / ACABS 221.**
Jesus and the Gospels.
 (4,3) : May not be repeated for credit.
 (HU).
 An examination of the life and teaching of Jesus of Nazareth and of the form, purpose, and content of the gospels.
- 286 **RELIGION 286 / HISTORY 286.**
A History of Eastern Christianity from the 4th to the 18th Century.
 (3,3) : May not be repeated for credit.
 (HU).
 A church history course for undergraduates that surveys the histories of the Greek, Bulgarian, Serbian, and Russian churches in detail, from their respective conversions into the eighteenth century.
- 296 **RELIGION 296 / HJCS 296 / JUDAIC 296.**
Perspectives on the Holocaust.
 (4,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A study of the Holocaust as an historical event and its impact on Jewish thought and culture.
- 303 **RELIGION 303 / ASIAN 303.**
Sikhism.
 (3,3) : May not be repeated for credit.
 (HU).
 Sikh religious beliefs, practices, and institutions. Emphasizes the techniques of the founder, Guru Nanak, and major doctrinal developments under subsequent Gurus. Particular attention is paid to the scripture, the Adi Granth, and other Sikh texts to understand the evolution of the Sikh community.
- 304 **RELIGION 304 / ASIAN 304.**
Sikhism II.
 (3,3) : May not be repeated for credit.
 (HU).
RELIGION 303.
 The course aims to study a series of socio-religious movements of late 19th and early 20th centuries that gave rise to a modern Sikh identity. A particular attention is paid to the role of diaspora Sikh community to establishing Sikhism as one of the great world traditions.
- 310 **RELIGION 310 / AAPTIS 335 / CAAS 335.**
African-American Religion Between Christianity and Islam.
 (4,4) : May not be repeated for credit.
 (HU).
 A study of African-American Religion, as a phenomenon that develops out of the experience of enslaved Africans in the Americas, and its dialectical relationship with the supertradition of Christianity, on the one hand, and Islam, on the other, studied diachronically from the 18th through the 20th centuries.
- 323 **RELIGION 323 / ASIAN 325.**
Buddhism in Zen Perspective.
 (3,3) : May not be repeated for credit.
 (HU).
 An introduction to the Buddhism of the Far East, as viewed through the perspective of Zen (Ch'an) thought and institutions in China, Korea and Japan.

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- 325 **RELIGION 325 / HISTORY 325 / ASIAN 324.**
The History of Islam in South Asia.
 (4) : May not be repeated for credit.
 (HU).
 Examines the history of Muslim communities and institutions in South Asia. It considers Muslim political expansion and sovereignty, conversion, the interaction between religious communities, Islamic aesthetics, the impact of colonial rule, India's partition and the creation of Pakistan, and the contemporary concerns of South Asia's Muslims.
- 346 **RELIGION 346 / POLSCI 346.**
Comparative Studies in Religion and Politics.
 (3,3) : May not be repeated for credit.
 (Excl).
 Comparative analysis of patterns of change in religion, in politics, and in the relations between them. Particular emphasis to third world cases, including Latin American Catholicism, Islam, and to Africa and Asia, reference as well to the United States.
- 350 **RELIGION 350 / ACABS 323.**
Christianity after the New Testament: The First Six Centuries.
 (4,3) : May not be repeated for credit.
 (Excl).
 An introduction to the writings of the Church Fathers, east and west, from the 1st through the 5th centuries CE. The course is organized around certain recurring themes and problems in the history of Christianity, including: the unity of God, the inspiration of scripture, the place of the Church in society, etc.
- 359 **RELIGION 359 / ACABS 322 / HISTORY 307.**
History and Religion of Ancient Judaism.
 (4,3) : May not be repeated for credit.
 (HU).
May be elected independently of RELIGION 358.
 Covers the history and religion of Ancient Judaism from the Babylonian exile (6th century BCE) to the emergence of Rabbinic Judaism (3rd century CE).
- 365 **RELIGION 365 / PHIL 365.**
Problems of Religion.
 (4,2) : May not be repeated for credit.
 (HU).
 A philosophic examination of basic religious problems such as the nature of religion, the existence and nature of God, methods of attaining religious knowledge, the problem of evil, and immortality.
- 376 **RELIGION 376 / WOMENSTD 376.**
Women and the Bible.
 (3,3) : May not be repeated for credit.
 (HU).
 In this course, we study some of the most important women in the Bible, beginning with the matriarchs and continuing with some of the major women in the Old Testament; then on to the Apocrypha, where we find such women as Judith and Salome who beguined military leaders and heads of state. We conclude with the New Testament, the women there who theologically defined Jesus' messiahship, supported him financially, and understood his ministry not as rule and kingly glory, but as one of service.
- 381 **RELIGION 381 / CLCIV 381.**
Witchcraft: An Introduction to the History and Literature of Witchcraft.
 (4,4) : May not be repeated for credit.
 (HU).
 This course explores witchcraft as a cultural phenomenon. We examine witchcraft from several cross-cultural perspectives, then trace the development of witchcraft and the witch stereotype in history, literature, and art from classical antiquity, through the middle ages, to the early modern period in Europe and America.

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- 387 **RELIGION 387.**
Independent Study.
 (1-3,1-3) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor (Prerequisites enforced at registration). Concentration in Religion. Only one course from RELIGION 380, 387 and 487 may be elected in the same term. I, II, and III.
 Designed to accommodate students who are unable to take listed offerings and have special reasons for undertaking directed reading.
- 393 **RELIGION 393 / AAPTIS 393 / ACABS 393.**
The Religion of Zoroaster.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A comprehensive introduction to the dualistic religion of Zoroaster, his view of creation and salvation, and ethics.
- 497 **RELIGION 497.**
Senior Honors Thesis.
 (1-6,1-6) : May be repeated for credit for a maximum of 6 credits.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). Open only to seniors admitted to the Honors concentration program. Continuing Course. Y grade can be reported at end of the first-term to indicate work in progress. At the end of the second term of RELIGION 497, the final grade is posted for both term's elections. I, II, IIIa.
 Each student prepares a substantial paper under the direction of a staff member.

Undergraduate Courses; Graduate credit with Additional Work

- 421 **RELIGION 421 / CAAS 421 / HISTORY 421 / LACS 421.**
Religions of the African Diaspora.
 (3;3) : May not be repeated for credit.
 (Excl).
Rackham credit requires additional work.
 Conceptualizes "diaspora" and introduces Brazilian Candomblé, Cuban Santería and Palo Monte, Haitian Vodou, Jamaican and globalized Rastafari, the ancestor religion of the Garifuna of Central America, and Afro-Indian practices in Trinidad. Studies of historical development as well as contemporary practice will be used.
- 490 **RELIGION 490 / CAAS 499 / HISTORY 499 / LACS 430.**
Race, Religion, and Popular Culture in Modern Brazil.
 (3;3) : May not be repeated for credit.
 (Excl).
Some Portuguese helpful. Rackham credit requires additional work.
 Students read, view, and interpret Afro-Brazilian cultural forms as they have shifted in status from the margins to the center of the nation over the last century.

Undergraduate and Graduate Courses

- 442 **RELIGION 442 / ACABS 414.**
Mythology and Literature of Ancient Mesopotamia.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 This course provides a broad introduction to the two and a half millennia of Sumerian and Akkadian writing including myth and literature. It is studied from a variety of perspectives, concentrating on the historical and social contexts of writing. Genre theory, semiotics, hermeneutics and reader response is studied in conjunction with the unique problems of ancient myths.

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- 448 **RELIGION 448 / PSYCH 418.**
Psychology and Spiritual Development.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
One of the following: PSYCH 111, 112, 114, or 115; permission of instructor.
 This course explores the contributions of transpersonal psychology in examining direct spiritual experience, the decision to work within a spiritual discipline, and the diversity of lives led in search of life's highest goals.
- 455 **RELIGION 455 / SOC 455.**
Religion and Society.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 Ultimate Reality (the focus of religion) becomes understood quite differently as people pursue religious quests within different social contexts. This course uses sociological methods of inquiry to explore the emergence of new religious movements, the ways that organizations respond to extraordinary experiences like mysticism and the ecstatic, the kinds of impact social forces have on organized religion, and the ways that religion, in turn, affects other areas of social life.
- 465 **RELIGION 465 / AAPTIS 465.**
Islamic Mysticism.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 Beginning with the Qur'anic origins of Islamic mysticism and its early Christian and ascetic influences, this course explores the central themes and institutional forms of Sufism, a stream of Islam which stresses the esoteric (mystical) dimensions of religious faith. It reflects upon the inward quest and devotions of Muslim mystics as these have been lived and expressed in art, theology, literature, and fellowship since the 8th century CE.
- 467 **RELIGION 467 / AAPTIS 467 / HISTORY 541.**
Shi'ism: The History of Messianism and the Pursuit of Justice in Islamdom.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Junior standing.
 The course surveys the history of diverse Alid movements from the assassination of Ali (d.661) to the crystallization of Shi'ism into distinct political, legal and theological schools (Twelver, Isma'ili, Zaydi), and ends with the establishment of Twelver Shi'ism as an imperial religion in Safavi Iran (1501-1722). Emphasis on the debate over authority in Islam.
- 469 **RELIGION 469 / HJCS 478 / JUDAIC 468.**
Jewish Mysticism.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 A critical study of the historical development of Jewish mysticism, its symbolic universe and its social ramifications. The focus is on the variegated medieval stream known as Kabbalah. The issues to be explored are: the nature of mystical experience; images of God and the Person; symbols of the male and female; the problems of evil; mysticism and language; kabbalistic myth and ritual innovation; and kabbalistic interpretations of history.
- 471 **RELIGION 471 / HJCS 577 / JUDAIC 467.**
Seminar: Topics in the Study of Judaism.
 (3,3;3,3) : May be repeated for credit for a maximum of 9 credits.
 (Excl).
 Topics within history of Judaism such as reform and tradition in modern Judaism, theological responses to the Holocaust, the Sabbath and sacred time, Hasidism, and the emotions and senses in Judaism.

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- 476 **RELIGION 476 / CLCIV 476 / HISTORY 405.**
Pagans and Christians in the Roman World.
 (4,3;4,3) : May not be repeated for credit.
 (Excl).
 This course traces the formation of Christian ideas and modes of conduct in the Roman empire, examines religion both as a form of cultural and political expression and as a method of establishing a variety of contacts with a supernatural world. We begin with an analysis of what was meant by culture and politics, while also looking at different ways of constructing a supernatural world.
- 478 **RELIGION 478 / HJCS 477 / JUDAIC 478.**
Modern Jewish Thought.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 Topics within history of modern Judaism, such as reform and tradition in modern Judaism, theological responses to the Holocaust, modern Jewish philosophy.
- 481 **RELIGION 481 / ENGLISH 401.**
The English Bible: Its Literary Aspects and Influences, I.
 (4,3;4,3) : May not be repeated for credit.
 (Excl).
 This course studies meaning and the literary genres and histories of the Old and New Testaments.
- 487 **RELIGION 487.**
Independent Study.
 (1-3,1-3;1-3,1-3) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor (Prerequisites enforced at registration). Concentration in Religion. Only one course from RELIGION 380, 387 and 487 may be elected in the same term. I, II, and III.
 Designed to accommodate advanced students who are unable to elect a listed offering and who have special reasons and/or interests in directed readings and research.
- 488 **RELIGION 488 / ACABS 421 / CLCIV 483.**
Christianity and Hellenistic Civilizations.
 (4,4;4,4) : May not be repeated for credit.
 (Excl).
 Selected themes in the study of early Christianity against the background of Hellenistic culture: the sources and analogues of the gospels, common themes in early Christian and Greco-Roman thought and the intellectual matrix of Christian doctrine are examined.
- 496 **RELIGION 496 / AAPTIS 495 / HISTORY 546 / WOMENSTD 471.**
Gender and Sexuality in Pre-Modern Islam.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Students should preferably have had one course in Islamic Studies. Taught in English.
 Explores Muslim constructions of gender and sexuality in the pre-modern era (600-1700 CE). It integrates issues of sexuality and gender, bringing to bear on each other the ways in which masculinity and femininity were intimately constructed within the project of Islam.