

Religions of the World

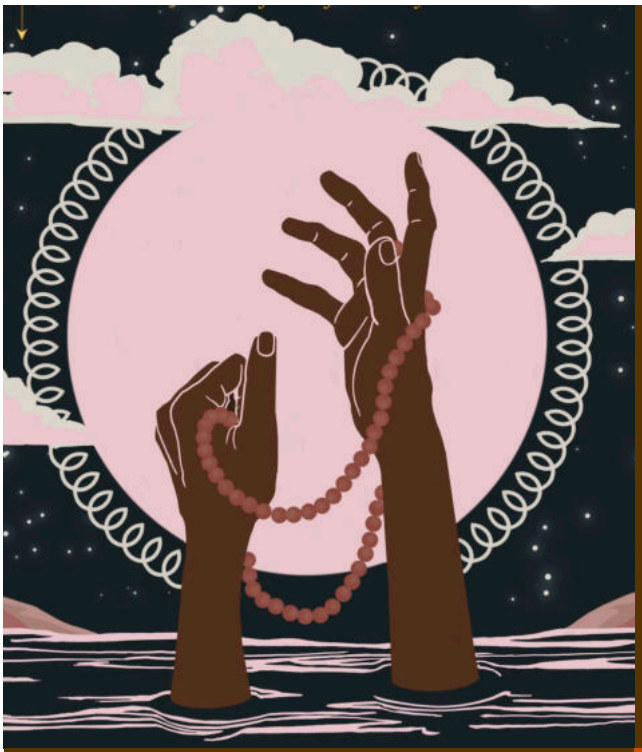


Image from cover of Vol. 9, Issue 2 of *The Arrow*

TRS 1070 - HYBRID

An introductory survey of the academic study of religion through the histories, intellectual and spiritual traditions, texts, rituals, and socio-political interactions of various religions of the world. Theories and methods in the study of religion are covered. Indigenous, Christian, Hindu, Buddhist, Jewish, and Islamic traditions are surveyed. Attention is given to their relationships with each other and the cultures in which they are located.

Prof: axel marc oaks takacs (dr takacs)

1070.01
T 1:50-3:15PM + ONLINE; **Loc**: Wilbur Arts Center, W118

1070.02
T 10:50AM - 12:05PN + ONLINE; **Loc**: Casey Center, C106

hybrid course

This course is a Hybrid course. What this means is that, in addition to meeting face-to-face on **Tuesdays**, we will engage each other, previous course material, and new course material online (via Canvas) on a weekly basis.

Even though Hybrid courses meet face-to-face once a week, we still cover all the material that a traditional, twice-a-week, face-to-face course covers. This allows students to commute less, permits more flexible time management, and offers creative opportunities for content delivery and assessments.

Below (in the rest of the syllabus), you will learn how the online/hybrid assessments will be graded and weighted with respect to the face-to-face portion of the class. Both parts of the class are integrated; that is, you cannot succeed in this class without actively engaging in both the face-to-face and online portions.



Mai, by Malvika Raj, a portrait of Savitribai Phule, one of the pioneers of modern education in India. Raj is a Dalit, Indian artist whose art is shaped by her experiences with caste-based discrimination in India. She employs traditional techniques to express themes relating to Dalit identity and the Buddhist religion

about this land

Molloy University is located on the ancestral lands of the Munsee Lenape, indigenous peoples of Turtle Island/North America)

about this instructor

dr takacs is a scholar of classical & post-classical islamic intellectual & poetic traditions, interreligious studies, and a catholic comparative theologian



by Owisokon Lahache,
a practicing Iroquois artist (Mohawk, Turtle Clan)

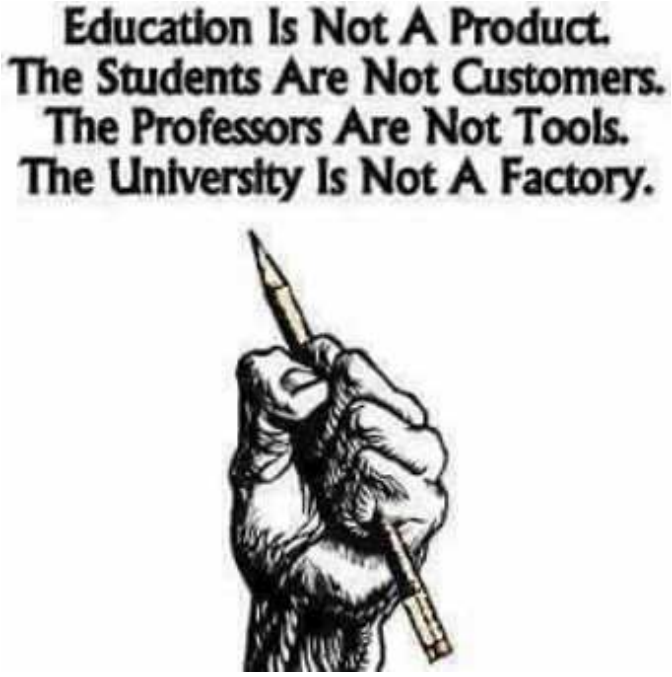
How do I contact dr takacs?

email
atakacs@molloy.edu

office
Siena 101 C

office hours
by appointment

via zoom
or
in-person





Literacy, Intelligence, and Proficiency

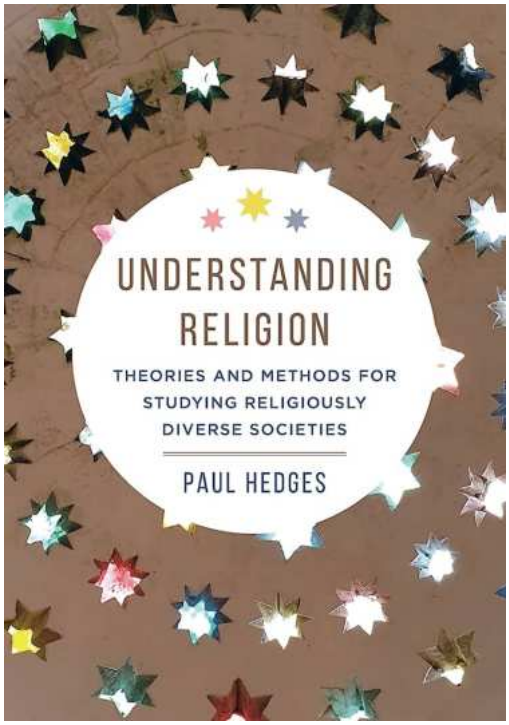
This class cultivates interreligious literacy, intelligence, and proficiency (see Christine Hong, *Decolonial Futures* [2021])

Interreligious Literacy provides students with the basic building blocks for understanding inter- and intra-religious **diversity**. It enables us to identify and explain various religious and interreligious histories, contexts, traditions, theologies, practices, ethics, and values. It **comprehends the present in light of the past**.

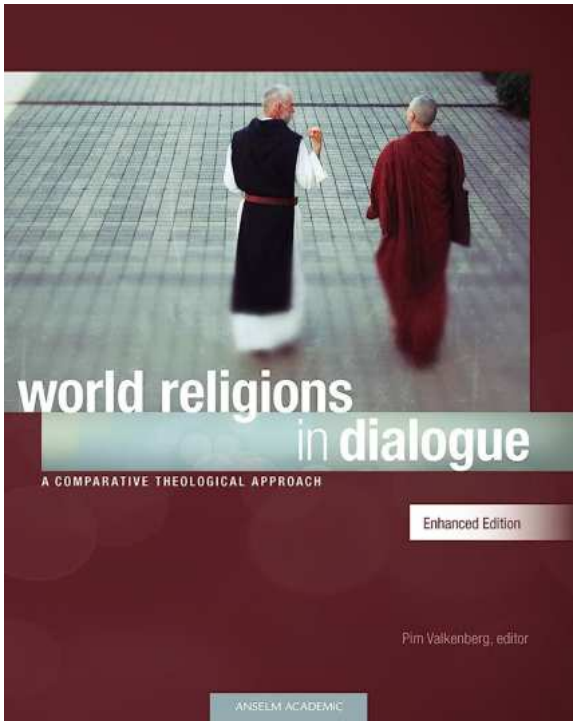
Interreligious intelligence is the intellectual, social, and imaginative capacity to apply interreligious literacy to various contexts in one's future. It enables us to employ interreligious knowledge in making judgments about the best course of action in any given diverse context. It is not neutral but grounded in **justice-oriented critical thinking** that seeks to construct a world in which religious pluralism and diversity is affirmed. It **imagines a future yet unknown**.

Interreligious proficiency is the practice of executing those judgments in the real world. Students develop **habits of mind**, **inquiry**, and **action** that shape how they relate to self and others in the context of a religiously diverse world. It is the **embodied practice** of interreligious intelligence and **constructs a future to be known.**

required books







There are two required textbooks. Not only will you have assigned readings from these books, but in-class discussion, online responses, and written assessments will be taken from questions and case studies in them. So it they are very **much required.**

Understanding Religion: Theories and Methods for Studying Religiously Diverse Societies, by Paul Hedges (University of California Press, 2021)

World Religions in Dialogue: A Comparative Theological Approach, Enhanced Edition, by Pim (Wilhelmus G. B. M) Valkenberg (Anselm Academic)

The rest of the readings will be available as PDFs on Canvas. If you are on a budget and absolutely cannot purchase these, email me asap.

other learning materials

keeping it 101
a killjoy's introduction to religion

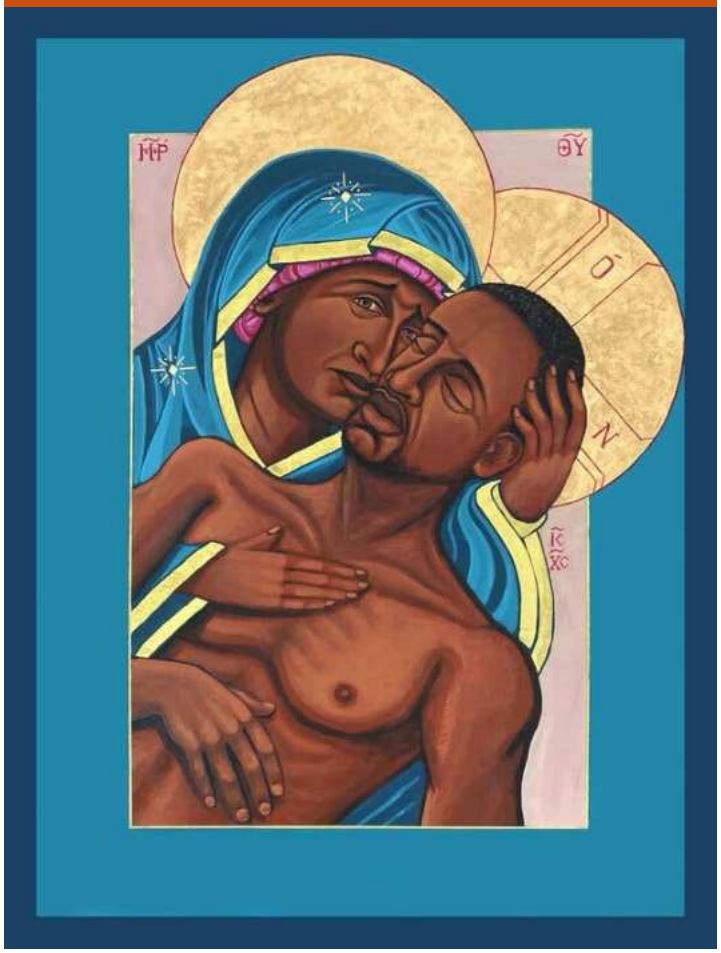




What are we doing?

- Tuesday Attendance, Participation, Engagement (15%)
- Hybrid Assignment (15%)
- Interview and Storytelling Project (20%)
- Post-Class Quizzes (15%)
- Creative Art Assignment (15%)
- Final Exam (20%)

"Mama" (2020),
a painting by iconographer Kelly Latimore,
based on one of George Floyd's last words.



What are the goals?

- express the various meanings and conceptualizations of the category, "religion," as an essentially contested term; apply them not only to religious traditions but to various systems in the world and modern ideologies (racism, capitalism) that function as religions
- understand and then critique the "World Religions Paradigm"
- survey and explain the intellectual (philosophical, theological, "spiritual/mystical," legal), sociological, and geopolitical histories of various religious traditions listed in the course description, and to compare how they function as religions and philosophical systems
- explore, comprehend and apply various theories and methods in the study of religion
- understand and express the history of the (Western) study of religion and its impact on how religions are understood today politically, legally, and socially
- identify and critique the Western, colonial foundations of the study of religion and learn from non-Western and indigenous approaches to "religion"
- identify and assess how religious traditions shape, and are shaped by, various "non-religious" systems, ideologies, and agents, and how the boundaries of religious traditions are porous: no religion is an unchangeable essence
- express and employ feminist, queer, and decolonial critique to the study of religion
- develop interreligious and intercultural literacy, intelligence, and proficiency



General Education Learning Outcomes - Students will demonstrate the ability to:

- Respect and critically consider diverse viewpoints;
- Integrate knowledge across disciplines;
- Use diverse sources of evidence to support an idea or argument.

Humanities courses are not merely about names, places, and dates, they are about **critical thinking and the conceptualization of ideas**. Most importantly, humanities courses train an individual to **entertain an idea other than one's own**. They exercise the **imagination** in an attempt to enter into the ways in which **various human cultures** from different times and places have understood **what it means to be human**. Additionally, humanities classes explore questions of **power, inequality, inequity, justice, truth, beauty, goodness, and human flourishing**.

late policy

if you want feedback, then assignments need to be submitted w/in 24 hours of due date. No penalty up to 10 days late, after which highest possible grade is 70%

be a luddite

cell phones prohibited
laptops prohibited
take notes by hand
hold a physical book
gaze into the eyes of your neighbor
technology will always be with us, let's take a break from it in this classroom (aside from digital images, video, podcasts, Online Modules, etc.)

DSS

Molloy University has a commitment to providing reasonable accommodations for any student with a documented disability or chronic illness. Students who may need accommodations in order to fully participate in this class are urged to contact The Center for Access and Disability at access@molloy.edu. You may also go to Casey 017 or call 516-323-3316.

just don't cheat

Cheating of any kind, but plagiarism in particular, destroys trust, disrespects the learning process, and mocks genuine intellectual engagement. The Theology and Religious Studies Department considers all cheating and plagiarism serious breaches of academic integrity, including use of ChatGPT and other AI text-generation systems.

If you cheat, you will be required to resubmit the work for 70% credit. In addition, you will write a 4-page reflective essay explaining why you cheated, what you could have done instead, and what strategies you will employ in the future to choose not to cheat.

Do you feel the need to cheat?



email me instead and let's work together to figure out why!

How many of you can't even? I am stressed, you are stressed. *The world doesn't have to be this way!* Think of this classroom as imagining a future free of anxiety while preparing you for the reality that the world remains colonized by a hyper-competitive work-work-work mentality.

AI

There has been a significant increase in the popularity and availability of a variety of generative artificial intelligence (AI). These tools are shaping the future of work, research, and technology. Used in the wrong way, they stand in conflict with academic integrity guidelines at Molloy University. To maintain a culture of integrity and respect, these generative AI tools should not be used in the completion of course assignments unless a faculty member for a given course specifically authorizes their use. Faculty use Turnitin.com to monitor unauthorized use of AI tools (Please refer to the Student Handbook for additional information.).

grading scale

A	93-100	C	< 78
A-	< 93	C-	< 73
B+	< 90	D+	< 70
B	< 88	D	< 67
B-	< 83	F	< 60
C+	< 80		

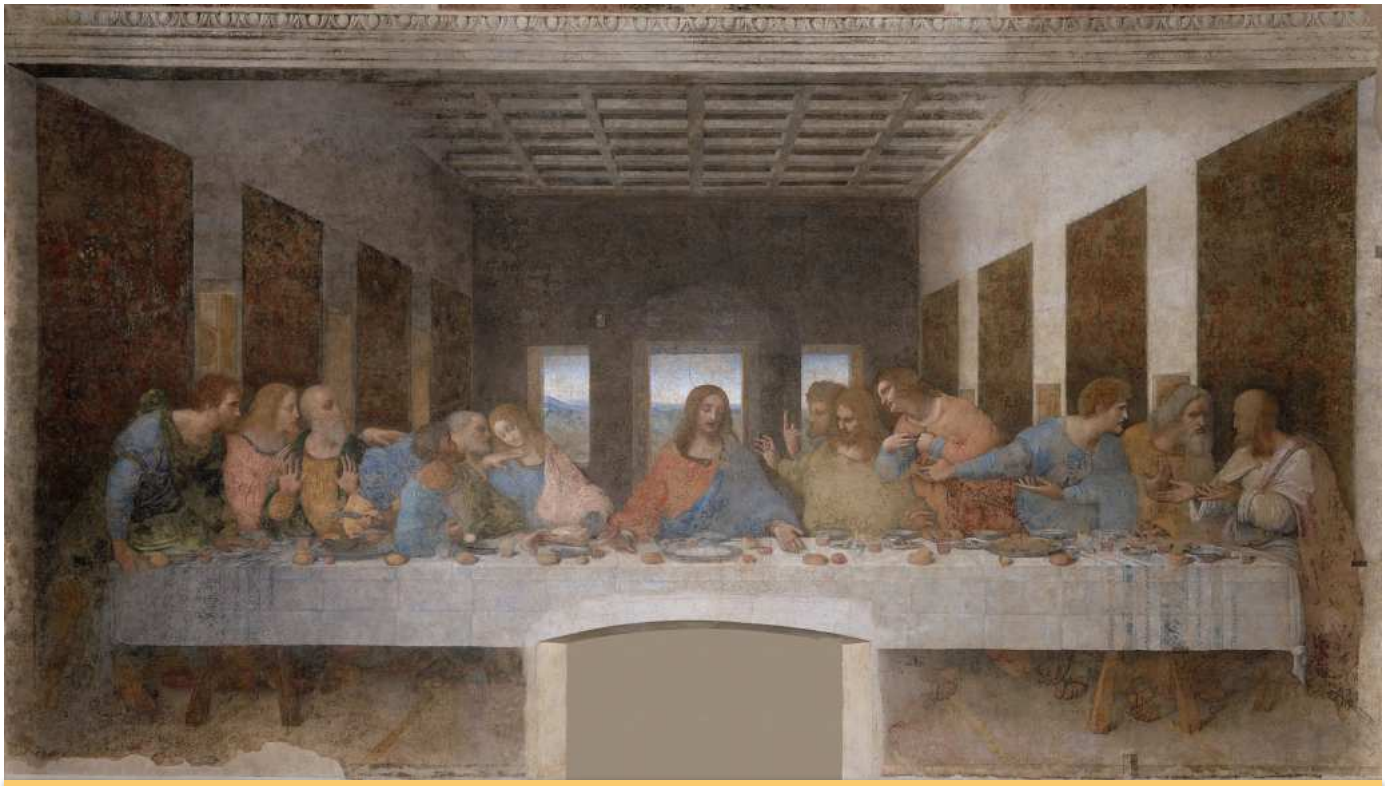
health & wellness

Molloy University is committed to maintaining a healthy environment. Therefore, students are urged to monitor the website and all health and safety updates for any health-related changes in campus procedures. If you suspect contracting a contagious disease you are encouraged to use good judgment, monitor your symptoms, consult a medical professional, and remain home if needed. At the present time, masks are not required while on campus. However, we respect individual preferences and encourage members of the community to support the individual right to determine their need to wear a face covering. If you have health questions or concerns the Student Health Services can be reached by email at healthservices@molloy.edu or by phone at 516-323-3467. The Student Personal Counseling Center (SPCC) is a confidential and free service available to all currently enrolled Molloy University students. If you are interested in scheduling an appointment, please call 516-323-3484 Monday-Friday, scan the adjacent QR code using the camera on your phone, or walk in to request a time and day to meet.

To schedule an appointment with the Student Personal Counseling Center (SPCC) scan QR Code

attendance

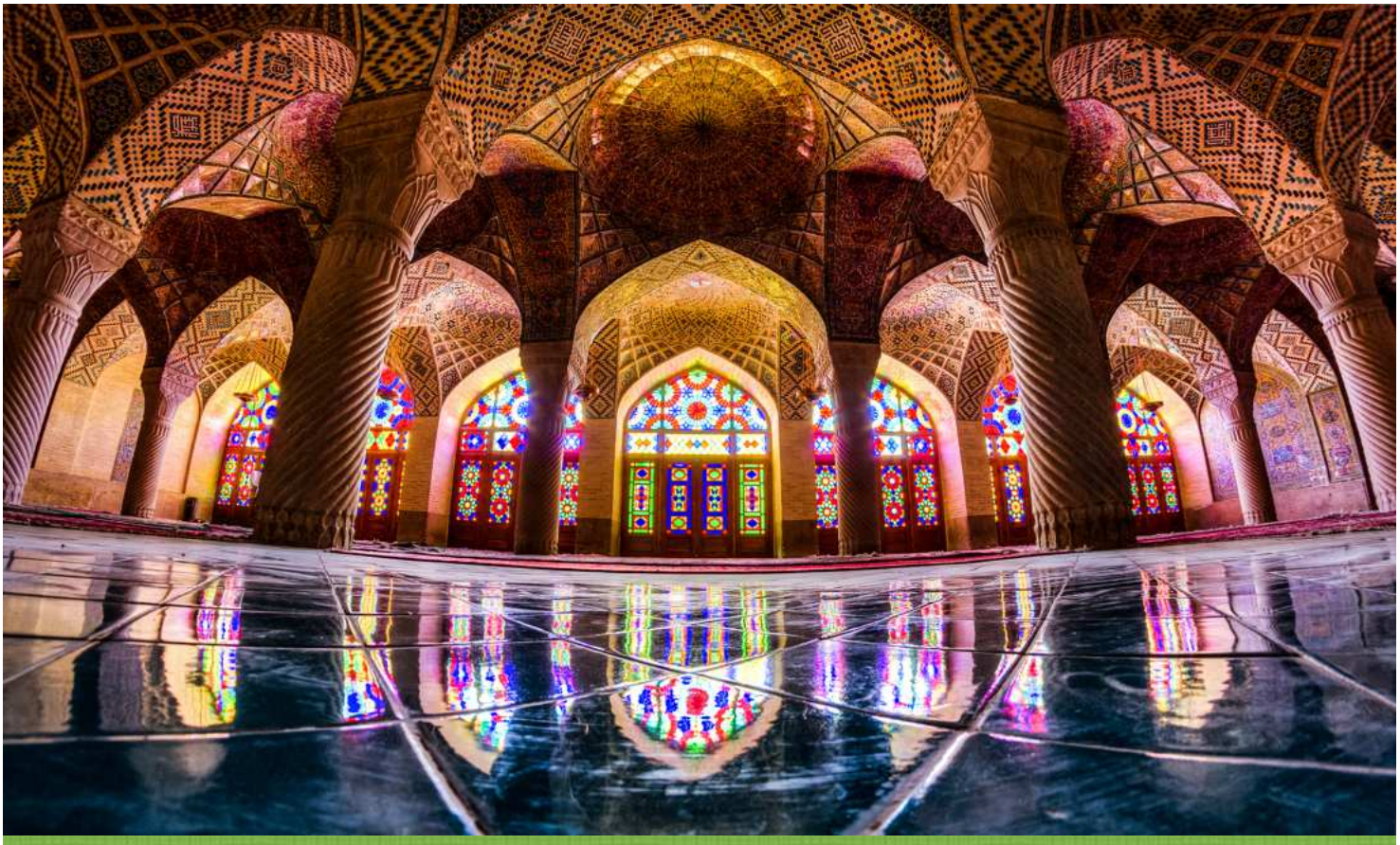
It is the accepted practice at Molloy University that faculty take attendance in all courses. Students should notify faculty if an absence is necessary as the result of a serious situation. **Failure to attend class for two (2) consecutive weeks at any point in the semester, without notification of extenuating circumstances, will result in an administrative withdrawal from the course.** In the case of an online or hybrid course, attendance is considered similarly important. Therefore, failure to participate in academic activities in any given week is considered an absence. Examples of participation in academic activities representing attendance would be participation in a class chat or discussion board on an academic topic, submissions of a required assignment, digital interaction with the professor on an academic topic, and completion of a quiz or exam. Administrative withdrawal results in removal from the course with a grade of "WA" or WF" determined by the point in the term and the academic performance. Students should consult the University catalog for complete details regarding withdrawals and the potential financial implications of a withdrawal.



"The Last Supper," by Leonardo da Vinci, late 1490s mural

recording

As a student enrolled in courses offered by Molloy University, Rockville Centre, New York, I understand that classes may sometimes be audio or digitally captured for instructional purposes. THESE RECORDINGS ARE INTENDED ONLY FOR EDUCATIONAL PURPOSES AND WILL BE USED ONLY BY THE FACULTY AND STUDENTS ENROLLED IN THE COURSE. PLEASE NOTIFY YOUR INSTRUCTOR BY EMAIL IF YOU DO NOT CONSENT TO PARTICIPATION IN A DIGITAL RECORDING OF YOUR COURSE. If no student elects to withhold his/her consent prior to **9/11/23**, digital recording of the class may begin on **9/11/23**. Any student who has not contacted the professor prior to that date will be deemed to have consented to the recording. You may notify your professor by email at any time if you choose to revoke your consent.



Nasir-i Mulk Mosque, Shiraz, Iran

netiquette

Netiquette is a set of rules for behaving properly online. Something about cyberspace makes it easy for people to forget that they are interacting with other real people. The following bullet points cover some basics to communicating online:

- Be sensitive to the fact that there will be cultural and linguistic backgrounds, as well as different political and religious beliefs, plus just differences in general.
- Use good taste when composing your responses in Discussion Forums. Swearing and profanity is also part of being sensitive to your classmates and should be avoided. Also consider that slang can be misunderstood or misinterpreted.
- Don't use all capital letters when composing your responses as this is considered "shouting" on the Internet and is regarded as impolite or aggressive. It can also be stressful on the eye when trying to read your message.
- Be respectful of your others' views and opinions. Avoid "flaming" (publicly attacking or insulting) them as this can cause hurt feelings and decrease the chances of getting all different types of points of view.
- Be careful when using acronyms. If you use an acronym it is best to spell out its meaning first, then put the acronym in parentheses afterward, for example: Frequently Asked Questions (FAQs). After that you can use the acronym freely throughout your message.
- Use good grammar and spelling, and avoid using text messaging shortcuts.

communication

My preferred communication method is via Canvas's messaging/email system. I will respond to students' messages sent M-F within 24 hours. I will respond to students' messages sent on the weekends within 48 hours. I will send weekly email updates regarding the upcoming face-to-face meeting and the online portions of the course.

UNDOCUALLY

DIVERSE
INCLUSIVE
ACCEPTING
WELCOMING
SAFE SPACE
FOR EVERYONE



"Another World IS Possible," by Ricardo Levins Morales

Whatever your race, (ir)religion, sexual orientation, ethnicity, gender identity or expression, trauma-informed knowledge and experience, neurology, country of origin, native language, immigration status, English-speaking capacities, socioeconomic status, dis/abilities—you, your views, your knowledge, and your experiences are valued and affirmed.

-alternative assignments and assessments are always possible-



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Assignment and Assessment Details

Tuesday Attendance, Participation, and Engagement

This is straightforward. This class meets 12 times. If you show up to all the classes, you get 13/15 points; that's a **80% or low B-** (weighted 15% of your total grade).

Every class you miss, you lose a point. Excused absences require documentation.

Excused absences:

- sickness or surgery
- mental health issues
- disability accommodation
- religious observances
- pregnancy-related events
- childcare responsibilities
- family emergencies (caregiving, funerals, etc.)
- volunteering to register voters or volunteering for a political campaign or ballot issue initiative (you are allowed one absence on this account)
- voting in local, state, or national elections, or volunteering to assist others to vote

This class also requires active engagement and participation. The more you participate, the closer to that 15/15 you will get.

How to do this?

1. **Come to class with three questions or comments from the readings/ podcast.** Just write down THREE points about the reading that intrigued you, puzzled you, illuminated you, confused you, etc. **DO THIS! I will ask you to share often.**
2. When we break into **small-group discussion**, **participate**.
3. Work on your **active listening skills** (eye contact and/or nodding and/or writing to take notes and/or doodling on a paper—NOT emailing, NOT social media-ing, etc.)
4. **IMPORTANT:** Students attending class **without the book** from which the assigned reading was taken will be considered **ABSENT**.
5. Raise your hand and ask a question whenever you want about anything. This is open season on "what the hell does this mean" and "I've always wondered why" type of questions.

Online Assignments

This is a Hybrid course, which means we only meet on Tuesdays. However, we still cover all the material a typical two-day-a-week course would cover.

Given this, you will have weekly at-home assignments and online assessments equivalent to a second-class meeting.

The Canvas assignments will vary in form and content. They may be short answer responses, a multiple-choice quiz, a discussion forum, or something else entirely.

These assessments will likely have required reading, podcast episodes, videos, or something else.

The assessments are weighted at 15% of your final grade.



Razaan Killawi | Detroit, MI | Humanity before Identity | Oil and and acrylic paint on canvas
In Surah Al Hujurat 49:13 of the Qur'an, Allah says that humans were created among different groups of people so that we may get to know one another. This artwork depicts the internal and external duality of two people, invoking the idea that one's outer appearance may be distinct from one's inner core. Our deeper humanity takes precedence over any perceptions of differences we may have.

Interview and Storytelling Project

This is a group project in which you will partner with one student and record an interview/conversation about your religious, spiritual, ethical, and/or values-based (RSEV) worldview.

Goals

- to engage in self-reflection about your own values—religious, spiritual, ethical, or otherwise
- to reflect narratively about experiences in the past that have shaped who you are today, and who you want to become in the future
- to imagine a future world and a future you
- to exercise your contemplative listening, speaking, and conversation skills

Details

A. Alone: you will reflect and jot down responses to the following questions. These responses can be bullet-pointed notes, journaling, or detailed paragraphs—whatever works for you. I suggest you set aside distraction-free time to do this. Do your best to disconnect from social media, the internet, and other distractions. Music might help some students, however. Reflect and write in a comfortable position—sitting, laying down, whatever.

1. List as many words as you can to describe who you are. Where did you learn these words about yourself?
2. Growing up, were you raised within a certain religious tradition? If so, what was your experience with that tradition? If not, any reflections as to why? Explain.
3. What other sources of knowledge have you encountered about religion, spirituality, ethics, and values? Do you consider them trustworthy? Explain.
4. What is an experience in your past that brought/brings you joy? Explain.
5. What is an experience in your past that brought/brings you grief? Explain.
6. What text (book, story, etc.) was significantly meaningful to you? Song? Explain.
7. Reflect on a major experience you had that shaped your RSEV worldview today? What is so memorable about that experience and why do you think it impacted you? What lessons do you take from it?
8. What makes you happy?
9. What makes you sad?
10. What are your hopes and dreams for the future?
11. What are your fears? What scares or concerns you about the future?

Interview and Storytelling Project (continued)

12. What is an experience in your life that helps us see what concerns you about the world and how we live in it or what you wish could be different? (If this is difficult, you may also just share what you consider to be the most pressing concern in the world)
13. What is an experience in your life that helps us see what has inspired you to believe that the world can be different or exemplified for you how the world should be? (If this is difficult, you may also just share what you consider to be attitudes, spiritual dispositions, or ethical values that are necessary to address the problems of the world)
14. How do you want *to be* in the world? Well into your future, after college and working for two or three decades, maybe you have a family, maybe you don't, etc. How do you want to be described by others? List as many words as you can.
15. How do you want the world *to be*? This is open-ended.

Submit these notes/journaling/responses to Canvas
Due Date: Friday 3/1

B. With your partner: You will meet with your partner to have a conversation about some of these questions. Once again, strive for a distraction-free environment, free of social media, ringing phones, etc. **Bring the notes from Part A above with you**. You are *each* to spend at least 15 minutes talking.

One partner begins to share a response to a question. The partner listens, without interrupting; they are encouraged to take notes about their partner's response. When their partner is done speaking, they may *non-judgmentally* react to their partner's response: affirm, ask followup questions, or briefly share an experience that might overlap with theirs, or is similar to it.

However, this is meant to be "**meaningful conversation**." In conversation, we are often so focused on projecting our opinions and defending our agenda that we fail to hear the voices of others. This tendency is why contemplative conversation and deep listening practices challenge the way we normally engage in conversation. These practices rely on a commitment to self-control and self-awareness, as well as a group-centered rather than self-centered approach. There is no right or wrong, better or worse response or experience.

Proceed to go back and forth until you have each talked for at least 15 minutes. Hopefully, the conversation becomes organic as you smoothly transition to other questions. Again, be sure to take notes. As you converse, you may notice aspects of your RSEV worldview emerging, giving form and structure to something you may have thought was confused, fuzzy, foggy, irrelevant, formless, or even "silly" and "dumb". Take notice of these!

Submit a written or oral reflection on this experience
Due Date: Friday 4/5

Interview and Storytelling Project (continued)

C. Preparing and Recording the 7-to-8-minute (max 10 min!) **Conversation/ Storytelling with your partner**: You are now ready to meet with your partner a second time and record a conversation about your RSEV worldview based on the questions above but in narrative form.

Beforehand, however, **you and your partner need to plan some basic outline (or even script) for the conversation**. From your experiences in Part A and Part B, each of you needs to craft a narrative about your RSEV worldview, a sort of "spiritual autobiography."

Remember, an autobiography is not merely a recollection of memories that are then transposed into words on a page, or responses to all of the above questions. Rather, an autobiography is the *present self writing the past self*. Do your best to give a narrative to your script, tracing the encounters that you think shaped your RSEV worldview based on the responses you gave. You can "authentically fabricate" beyond your memories.

Look back at your relevant past experiences, and make meaning, find value, and discover T/truth in them, even if in the past moment you surely did not reflect on them in this way.

Script: General Outline

I. Introduce Yourselves ("Hi, my name is…I'm a sophomore…etc.")

II. One student gives their RSEV worldview in a loosely narrative form and based on any aspect of the questions above (no matter how you do this, be sure it is obvious who is speaking)

III. The other student can make one or two follow-up inquiries.

IV. The next student gives their RSEV worldview in a loosely narrative form…

V. The other student can make one or two follow-up inquries.

VI. Conclude with any closing thoughts

Submit the recording to Canvas,
along with script or notes you prepared

Due by Friday 4/26

Each of these Parts (A, B, C) will be assignments on Canvas. I will provide any additional details for each part in the assignment and in class.

Post-Class Quizzes

There is no midterm in this class.

Instead, you will be completing Post-Class Quizzes. These are quizzes that you complete immediately after our Tuesday face-to-face session.

They are all due at the end of the day on the next day (Wednesday).

The guidelines will require you to engage the required readings, videos, podcasts, and in-class material in some way that synthesizes it. "Engage" means **cite** from the required readings, using **quotation marks**, and parenthesis that indicate the **author, title, and page number,** or **reference something** from a **podcast, video, or handout**.

These quizzes are not meant to trick you. If you do the readings, take notes, pay attention, and so on—you will perform well. I will often tell you in class that "this is important to remember for the quiz"—pay attention!

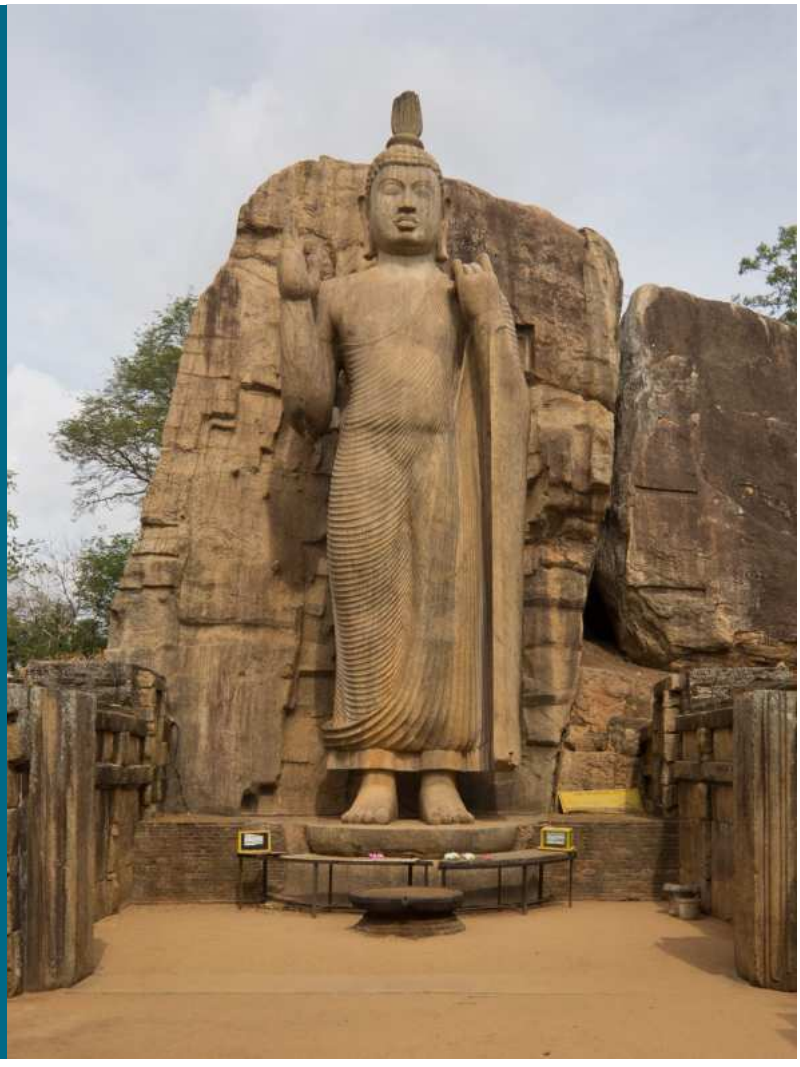
If you pay attention, you will perform to your capacity.

Responses Submitted via Canvas

The Avukana statue is a standing statue of the Buddha near Kekirawa in North Central Sri Lanka. The statue, which has a height of more than 14 m (46 ft), depicts the Buddha with a hand raised in reassurance, a variation of the Abhaya mudra.

A mudra is a symbolic or ritual gesture or pose in Hinduism, Jainism and Buddhism. While some mudras involve the entire body, most are performed with the hands and fingers.

The Abhaya mudra, or "gesture of fearlessness," represents protection, peace, benevolence and the dispelling of fear.



Creative Art Assignment: Thematic Reflection

You are to select a reading, podcast, or video from class—anything—and respond, reflect, and/or express it in a creative way and using any media.

Anything?

Yes, anything: from one of the chapters from *Understanding Religion* to an episode of *keeping it 101* to a reading about one of the religious traditions we are covering.

You also have an option to creatively express aspects of your own storytelling project.

Any media?

Yes, any media: photography, drawing, AI-generated images, poem, comic strip, abstract art, Instagram Reel/TikTok video, short story, collage, and so forth.

Assessment ("but, I'm not artistic")

You will not be graded on your artistic ability (aside from an assessment as to whether you actually spent some time *trying*—that is, don't submit a circle, or a square, or a scribble).

Rather, you will be graded on the 250-to-500-word reflection/analysis of your creative work of art. You must include what reading/podcast/video/etc. you are responding to, and then draw from it to explain your work of art. You must cite, with quotation marks, **from the reading** and **from one other reading** and the **content of the class**—lectures, discussion, other readings, etc.

You need to demonstrate proficiency and intelligence with the material.

Submit image of art and reflection/analysis via Canvas

Due Date:
Friday 4/12



Ascent of Muhammad to Heaven (c. 1539-1543), from the Khamseh of Nizami

Final Exam

The final exam will be a series of short answer questions that require you to engage the course material and cite from the readings. The exam will be on Canvas, and therefore an "at-home" exam that is open notes and open books.

"The Finding of Moses" from the Golden Haggadah, an illuminated Hebrew manuscript originating around c. 1320–1330 in Catalonia



Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Pre-Class Online Module: Theories and Methods in the Study of Religion (TMST)	**To do:** • **Review syllabus;** • **Listen to E101 of *keeping it 101*: "What the Heck Is Religion, and What the Heck Is This Podcast?"** • **Canvas Assignment**
In-Class Day 1: TMST **T 1/16**	**Before Class:** • **Read "To the Student," *Understanding Religion*, pp. 1-2** **In Class:** • **"This Is Water," David Foster Wallace Commencement Speech (2005, Kenyon College): https://www.youtube.com/watch?v=DCbGM4mqEVw** • **Case Study: "Before and After the Legalization of Christianity in the Roman Empire"**
Online Module 1: TMST	**To do:** • **Read Chapter 1, "Religion: Language, Law, and Legacies," *Understanding Religion*, pp. 19-35** • **Listen to E102 of *keeping it 101*: "Who Gets Left Out of 'Religion?'"** • **Canvas Assignment**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
In-Class Day 2: TMST **T 1/23**	**Before Class:** • **Read Chapter 7, "Colonialism: Postcolonialism, Orientalism, and Decolonization" in *Understanding Religion*, pp. 163-179** • **Listen to E103 of *keeping it 101*: "Major religions? Minor religions? Must we?"**
Online Module 2: Christianity	**To Do:** • **Read Chapter 1 of Part I (Christianity), "An Insider's Perspective," of *World Religions in Dialogue*, pp. 17-31** • **Read pp. 47-50 of *World Religions in Dialogue* (this is the section entitled "Introduction: Forming the Canon" in Chapter 3 of Part I.** • **Watch "When Did Christianity and Judaism Part Ways?" (ReligionForBreakfast)** • **Listen to E306 of *keeping it 101*: "Early Christianity Is Actually Kind Of Interesting"** • **Canvas Assignment**
In-Class Day 3: Christianity **T 1/30**	**Before Class:** • **Read Chapter 1 and 4 of *Introducing Liberation Theology*, by Leonardo Boff and Clodovis Boff (Canvas)** • **Excerpts of *Fratelli Tutti* (Canvas)** **In Class:** • **Reading and Interpreting the Parable of the Good Samaritan: Luke 10:25-37 + Gustavo Gutièrrez + *Fratelli Tutti*** •

Schedule of Classes and Assigned Readings

In-Person Meeting	Hybrid Assignment	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
Online Module 3: Christianity	**To Do:** • **Read "Disastrous doctrine had papal roots," in *National Catholic Reporter* (4 September 2015), by Vinnie Rotondaro (Canvas)** • **Read "Doctrine of Discovery: A scandal in plain sight," in *National Catholic Reporter* (5 September 2015), by Vinnie Rotondaro (Canvas)** • **Read "Chapter 14: White Supremacy and Christian Theology ," by Karen Teel, in *Enfleshing Theology: Embodiment, Discipleship, and Politics in the Work of M. Shawn Copeland*, edited by Robert J. Rivera and Michele Saracino (Canvas)** • **Listen to E304 of *keeping it 101*: "White American Evangelicalism + Racism = BFF"** • **Canvas Assignment**
In-Class Day 4: TMST **T 2/6**	**Before Class:** • **Read Chapter 18, "Politics: Governance, the Colonial Wound, and the Sacred" in *Understanding Religion*, pp. 163-179** • **Listen to E104 of *keeping it 101*: "World religions, shall we not?"** **In Class:** • **What is Civil Religion? Is all religion political and all politics religious?**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Online Module 4: Native American Lifeways (Northeastern Woodlands)	**To Do:** • **Listen to E404 of *keeping it 101*: "What are Indigenous Religions? (Part 2)"** • **Read "Religious Studies – The Final Colonization Of American Indians, Part 1 and Part 2," by Tink Tinker, wazhazhe udsethe (Canvas)** • **Read Chapter 4, "Thinking in Time and Space" in *God is Red*, by Vine Deloria (Canvas)** • **Watch "Intro to Indigenous Traditions" (ReligionForBreakfast)** • **Read summary comments by prof takacs** • **Canvas Assignment**
In-Class Day 5: Native American Lifeways (Northeast Woodlands) **T 2/13**	**Before Class:** • **Watch lecture by Leanne Betasamosake Simpson (https://www.youtube.com/watch?v=duidxcdBqw0, further details on Canvas)** • **Listen to "The Serviceberry: An Economy of Abundance," by Robin Wall Kimmerer (Canvas)** **In Class:** • **How Stories Shape Us: Skywoman Falling, Lenape Creation, and the Genesis Creation Stories: Humans-Animals-Land;** • **Comparing Images: The "Fall" of Adam, Skywoman "Falling," and "American Progress"**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Online Module 5: TMST	**To Do:** • **Read Chapter 3 "Life: Lived Religion, Syncretism, and Hybridity," in *Understanding Religion*, pp. 67-81** • **Watch "Religious Practice Precedes Religious Belief? (ReligionForBreakfast)** • **Canvas Assignments**
In-Class Day 6: Hindu Traditions **T 2/20**	**Before Class:** • **Read Chapter 14 of Part 4 (Hinduism) "An Insider's Perspective," by Madhuri M. Yadlapati in *World Religions in Dialogue: A Comparative Theological Approach*, pp. 206-216** • **Listen to E406 of *keeping it 101*: "What is Hinduism? Part 1"**
Online Module 6: Hindu Traditions	**To Do:** • **Read Chapter 15 of Part 4 (Hinduism): "Text and Commentary," by Madhuri M. Yadlapati in *World Religions in Dialogue: A Comparative Theological Approach*, pp. 217-235** • **Canvas Assignment**

Schedule of Classes and Assigned Readings

In-Person Meeting	Hybrid Assignment	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
In-Class Day 7: Hindu Traditions **T 2/27**	**Before Class:** • **Read "Is Yoga Hindu? On the Fuzziness of Religious Boundaries," by Andrew J. Nicholson, in *Common Knowledge* 19, no. 3 (2013): 490-505.** • **Listen to E407 of *keeping it 101*: "What is Hinduism? Part 2"** **In Class:** • **The Yoga Case: Is practicing Yoga in public schools a violation of the First Amendment? How, why, when?**
Online Module 7: TMST	**To Do:** • **Read CH 5 "Power: Social Constructionism, Habitus, & Authority," in *Understanding Religion*, pp. 117-132** • **Listen to E201 of *keeping it 101*: "Race, Gender, & Sexuality: What's Religion Got to Do with 'Em?"** • **Canvas Assignment**
Fri 3/1 **Interview and Storytelling Project: PART A**	**Submit your journaling responses via Canvas**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
In-Class Day 8: Buddhist Traditions **T 3/5**	**Before Class:** • **Read CH 17 of Part 5 (Buddhism): "An Outsider's Perspective," by Peter Feldmeier, in *World Religions in Dialogue*, pp. 251-261** • **Listen to E413 of *keeping it 101*: "Episode 413: Buddha's Delight #1"** **In Class:** • **Reading some primary texts from CH 19 of Pt 5, "Texts & Commentary," 278-296**
Online Module 8: Buddhist Traditions	**To Do:** • **Read Chapter 4 "The Four Noble Truths," and Chapter 5 "The Mahāyāna" in *Buddhism: A Very Short Introduction*** • **Watch "What is Buddhism" and "Who was the Buddha" (ReligionForBreakfast)** • **Listen to E414 of *keeping it 101*: "Buddha's Delight #2"** • **Canvas Assignment**
NO CLASS **T 3/12**	**March 11-15 — Monday-Friday** **Spring Break—No classes. Offices closed.**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
In-Class Day 9: Buddhist Traditions **T 3/19**	**Before Class** • **Chapter 4 "Mainstreaming Mindfulness: How Is Mindfulness Adapted to Middle-Class Needs?" in *Mindful America* by Jeff Wilson (Canvas)** • **"Racism and Anatta: Black Buddhists, Embodiment, and Interpretations of Non-Self," by Rima Vesely-Flad in *Buddhism and Whiteness: Critical Reflections* (Canvas)** • **Watch *Radical Dharma – Interview with angel Kyodo williams*: https://youtu.be/1ac_bHwOWyw?t=1394 (Begin the video at 23:15 and watch to end)** **In Class** • **Western Buddhism vs. Radical Dharma (Black Buddhist Thought)**
Online Module 9: TMST	**To Do:** • **Read Chapter 6 "Identity: Social Identity Theory, In-Groups, Out-Groups," in *Understanding Religion*** • **Listen to E202 of *keeping it 101*: "Intersectionality"** • **Canvas Assignment**
NO In-Person CLASS **T 3/26**	**See below**
Online Module 10: Jewish Traditions **NOTE: This class will not meet in-person on Tuesday 3/26 (Tuesday of Holy Week). Instead, you will complete this online module.**	**To Do:** • **Read Chapter 6 of Part 2 (Judaism), "An Insiders' Perspective", in *World Religions in Dialogue: A Comparative Theological Approach*, pp. 90-107** • **Listen to E412 of keeping it 101: "Making Mel Brooks Proud: Judaism"** • **Canvas Assignments**

Schedule of Classes and Assigned Readings

In-Person Meeting | **Hybrid Assignment** | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
In-Class Day 10: Jewish Traditions **T 4/2**	**Before Class** • **Read Chapter 1 "What Manner of Man is the Prophet" and Chapter 2 "Amos" in *The Prophets*, by Abraham Joshua Heschel (Canvas)** • **Read "Theological Affinities in the Writings of Abraham Joshua Heschel and Martin Luther King, Jr.," by Susannah Heschel, in *Conservative Judaism*, Vol. 50 No. 2-3: 126-143 (Canvas)** **In Class** • **Prophetic Justice from Amos to MLK**
Online Module 11: Jewish Traditions	**To Do:** • **Read Chapter 2 "Creating Judaism" in *Creating Judaism: History, Tradition, Practice*, by Michael L. Satlow (Canvas)** • **Watch lecture on Rabbinic Judaism, dr takacs (Canvas)** • **Watch *Lo Bashamayim Hi: The Oven of Achnai* (Babylonian Talmud, Bava Metzia 59): https://www.youtube.com/watch?v=al4FgjbUztI** • **For further details, read the summary: https://www.sefaria.org/sheets/9485?lang=bi** • **Canvas Assignment**
Fri 4/5 **Interview and Storytelling Project: PART B**	**Submit your reflection about your initial conversation with your partner via Canvas.**

Schedule of Classes and Assigned Readings

In-Person Meeting	Hybrid Assignment	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
In-Class Day 11: TMST **T 4/9**	**Before Class:** • **Read Chapter 10 "Gender: Feminism, Sexuality, and Religion," in *Understanding Religion*** • **Listen to E205 of *keeping it 101*: "Gender, Sexuality, & Religion in what's now the U.S."**
Online Module 12: Islamic Traditions	**To Do:** • **Read Chapter 9 of Part 3 (Islam), "An Outsider's' Perspective", in *World Religions in Dialogue: A Comparative Theological Approach*, pp. 139-152** • **Watch "Intro to Islam (feat. Dr. Hussein Rashid)" (ReligionForBreakfast)** • **Listen E409 of *keeping it 101*: "You Still Don't Know about Islam, Part 1"** • **Canvas Assignment**
Fri 4/12 **Creative Art Assignment**	**Submit your Creative Art Assignment as well as analysis via Canvas**
T 4/16 **NO CLASS**	**Founders' Day - No Classes. Offices Closed.**

Schedule of Classes and Assigned Readings

In-Person Meeting	Hybrid Assignment	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
In-Class Day 12: Islamic Traditions **T 4/23**	**Before Class** • **Read "12 The Sufi Path to God: Spiritual Dimensions of Islam," in *Introducing Islam* by William E. Shepard** **In Class** • **Qur'an: Listening, Reading, Interpreting**
Online Module 13: Islamic Traditions	**To Do** • **Read Chapter 1, "Who's Who in the Shari'ah," in *An Introduction to Islamic Law*, by Wael Hallaq (Canvas)** • **Watch takacs Lecture** • **Canvas Assignments**
Fri 4/26 **Interview and Storytelling Project: PART C**	**Submit your recording to Canvas, along with script or notes you prepared**