

major component of this course with ample opportunity for students to practice their teaching skills. Offered intermittently.

### **324 Leadership II: Athletic and Outdoor Recreation Leadership and Instruction (3)**

Teaches students the successful leadership and teaching styles associated with the instruction of outdoor recreation and athletic activities. Students learn and practice a variety of leadership approaches as well as group process techniques, behavior management and teaching styles. Prerequisite: REC 204. Offered fall of even-numbered years.

### **327 Leisure Education (3)**

The study of leisure, its historical bases, the social/psychological pressures that influence how one uses leisure time and the strategies for changing one's leisure patterns through leisure education. This course may be of particular interest to students who are majoring in health and human services, psychology, sociology or recreation. Offered intermittently.

### **334 Practicum in Recreation and Leisure Studies (3)**

Serves as a structured experience that allows students to investigate the operation of selected sport, tourism, and recreation management areas. Through individual practicum assignments in an area related to a student's interest, a first-hand understanding will be gained of how principles of sport, tourism, and recreation management may be effectively utilized. Students combine field experience with traditional classroom instruction to maximize understanding and skill mastery. Prerequisites: REC 101, 204. Offered each semester.

### **336 Commercial Recreation (3)**

Analyzes the principles of organizing commercial recreation agencies and the factors affecting their success. Emphasis is placed upon actual agencies through field evaluation and case studies. Offered spring of odd-numbered years.

### **337 Travel and Tourism (3)**

Introduces the principles of travel and tourism as an element of leisure service delivery. Covers tourism development and promotion from both the public and private sectors. Along with investigating various socioeconomic factors of travel and tourism, students have the opportunity to visit various travel and tourism agencies. Offered each fall.

### **369 Group Facilitation Methods (3)**

Addresses the methods necessary to facilitate groups so that they may achieve their goals. Through coverage of the factors connected to initial group processes, conflict, goal deliberation, and the role of the facilitator, this course

provides hands-on activities enabling the student to experience the responsibilities necessary in becoming a useful group facilitator. Offered each spring.

### **401 Seminar in Recreation & Leisure Studies (3) (I)**

Exploration and discussion of current trends and innovations in recreation/leisure studies as identified by students. Seniors are provided the opportunity of determining course content in conjunction with the instructor. One scheduled topic is leisure education. Prerequisite: senior recreation major. Offered each spring, summer on request.

### **403 Internship in Recreation & Leisure Studies (12)**

Field placement in an approved recreation or therapeutic recreation setting. Students intern under a trained recreation professional participating in all phases of agency operation. Prerequisite: REC 303. Offered each spring, summer on request.

### **432 Management of Recreation & Leisure Studies II (3)**

Understanding of administrative practices including: legal aspects of recreation services; principles of planning and operation of recreation areas and facilities; financial and business procedures; public relations; principles of organization and coordination of services; personnel practices; evaluation. The purpose of this competency is to provide a foundation on which future depth of administrative competency can build. Offered each spring.

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## **RELIGIOUS STUDIES**

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DR. TERRENCE LINDVALL  
 DR. ERIC M. MAZUR  
 DR. PAUL B. RASOR  
 DR. CRAIG WANSINK, Program Coordinator

### **Religious Studies in the Curriculum**

Without a knowledge of religions, it is difficult to understand daily newspapers, modern history, and many of the behavior patterns in which we ourselves are regularly engaged. Within the College, the Department of Religious Studies represents a point of intersection, where methods and interests of the humanities, social sciences, and natural sciences converge. Religious studies examines the role of religion in history, literature, and science; in human experience and diversity; and in culture, politics, and society. The department provides students with (1) a basic understanding of one historical religious tradition (i.e., Christianity), (2) exposure to other traditions, and (3) familiarity with more than one approach to the study of religion. Because these courses involve analysis, comparison, and interpretation, because they require sensitivity to the perspectives and practices of others, the

study of religion is an important preparation for individuals pursuing careers in education, business, law, politics, diplomacy, counseling, public service, and ministry.

### Major Requirements

| COURSE NUMBER AND TITLE                                    | SEM. HRS.    |
|--|--------------|
| RELST 116<br>World Religions                               | 4            |
| RELST 217<br>The Old Testament World                       | 4            |
| RELST 218<br>The New Testament World                       | 4            |
| RELST 303<br>Saints and Heretics: Christian History I      | 4            |
| RELST 304<br>Damned and Saved: Christian History II        | 4            |
| RELST 361<br>Thinkers/Topic in Religion                    | 4            |
| RELST 340<br>Ritual Studies<br>RELST 345<br>Nothing Sacred | OR<br>4      |
| One other 300-level course in religious studies            | 3-4          |
| <b>TOTAL</b>   | <b>31-32</b> |

### Minor Requirements

| COURSE NUMBER AND TITLE<br>(See p. 32 for general minor requirements)   | SEM. HRS.    |
|---|--------------|
| RELST 116<br>World Religions  | 4            |
| RELST 217<br>The Old Testament World<br>RELST 218<br>The New Testament World                                    | OR<br>4      |
| RELST 303<br>Saints and Heretics:<br>Christian History I<br>RELST 304<br>Damned and Saved: Christian History II | OR<br>4      |
| At least two other religious studies courses at the 300/400 level   | 6-8          |
| <b>TOTAL</b>  | <b>18-20</b> |

## RELIGIOUS STUDIES COURSES (RELST)

### I13 Introduction to Religious Studies (4) (V)

What is religion? Why should we study it? How should we study it? This course is an introduction to the academic study of religion. Students gain familiarity with: a wide range of religious traditions, ways in which religions shape society, culture and world affairs, and scholarly tools for coming to terms with the wide variety of sometimes strange, always interesting phenomena. Offered each fall.

### I16/316 World Religions (4) (V)\*

A survey of various religions of the world, their beliefs, practices, and ethical concerns. Focusing primarily on Judaism, Christianity, Islam, Hinduism, and Buddhism, students in this course examine the history, literature, structures, and manifestations of each of these religions. We examine how such disciplines as psychology, sociology, theology, art and ethics shape, and are shaped by, particular religious world views. The course ends with a specific examination of some of the key conflicts/disagreements between two of these religious traditions. Offered each semester. \*RELST 116 only.

### I30 Introducing Judaism (4) (V)

Examines what prominent Jewish thinkers have had to say about God and how those beliefs shape—and have shaped—Jewish teachings, rituals, ethics, and worship. Representative works of some of the most influential schools of Jewish thought are examined. An overview of the way in which Jews have imagined God from antiquity to the present is provided. A special concern is an examination of the way in which various images of God have shaped the way Jews worship. An important theme is the tension that exists in Judaism between the notion that God is incorporeal and cannot be represented, and numerous attempts to represent God, even in starkly anthropomorphic terms. Students also question the role that cataclysmic events, most importantly the European holocaust, have had in reshaping Jewish images of God. Offered each fall.

### I40 Religion in American Culture (4) (V)

Focuses on religion as practiced by both mainstream and minority groups in America. It examines how religion shapes, and is shaped by, such things as American views on ethnicity, ethics, literature, business, and politics.

### I57 Bible in American Culture/Life (4) (V)

Focuses not on the content of the Bible but on the function of the Bible in American culture, politics, and society. Students examine such persons as Elizabeth Cady Stanton and Thomas Jefferson and focus on distinctively

American types of biblical interpretation. Issues such as slavery, prohibition, and the Scopes trial are studied and highlight how the Bible has been used and abused in arguments on social policies. By examining issues related to publishing and translating the Bible, some of the most intense theological debates in American life are highlighted. Students also focus on how American laws shape the influence of the Bible in American life by highlighting contemporary public educational contexts. Offered each fall.

### **207/307 Love, Longing, and the German Romantics (3)**

Focuses on the history, society, religious beliefs, and the culture of Germany during the German Romantic Movement in the late 18th and early 19th centuries. In addition to showing links between these two fields, it will touch on the wider social/epistemological/political/artistic ramifications of this important movement. Identical to GER 207/307. Offered on demand.

### **217 The Old Testament World (4) (V)**

The ancient Israelites wrote stories of their past. They preserved laws. They wrote prophecies, biographies, common-sense advice, love poetry, and apocalypses. This course is an introduction to some of these writings; specifically, the writings preserved in the Old Testament (and in the Apocrypha). Thus, this course looks both at the history of the Hebrews and Israelites and—more specifically—at the literature which they used to express and communicate their faith. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies, general studies. Offered fall of odd-numbered years.

### **218 The New Testament World (4) (V)**

The first Christians wrote letters to each other, they wrote tales about Jesus, they wrote sermons and apocalypses. This course is an introduction to some of those writings preserved in the New Testament, but also those apocryphal and non-canonical works which shaped how the New Testament was remembered and how Christianity developed. Thus, this course looks both at the earliest Christians (from a historical perspective) and—more specifically—at the literature which they used to create communities and to express and communicate their faith. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered each spring.

### **251/351 Religion and Literature (3) (V)**

Works selected from the fiction, non-fiction, biography and mythology of the world's literature, both classic and modern, academic and popular, and discussed from the point of view of belief, unbelief, values and spiritual orientation. Prerequisite: 251, none; 351, junior/senior status or consent. Offered intermittently.

### **265 Extreme Religion: The Body, Pain, Sex and Martyrdom in Religious Experience (3)**

(Winter Session)

For the sake of their soul and their faith, religious individuals engage in a variety of actions which—in other contexts—would be considered extreme: self-mutilation, snake-handling, fasting, celibacy, tantric sex, polygamy, suicide, martyrdom, etc. This course focuses on the role of religious experience; particularly on ecstatic or extreme religious expressions in world religions today. After examining the roles and functions of “experience” within religion, this course focuses on specific examples (or case studies) of “extreme” religious practices, seeking to understand their meaning and significance for the practitioners of the religions themselves. Prerequisite: three semester hours in one of the following: history, English, philosophy, or religious studies. Offered in selected Winter Sessions.

### **303 Saints and Heretics: Christian History I (4) (H)**

Through lecture and discussion of key primary texts, this course traces the “plot” of the development of Christian thought about questions of fundamental human importance from the formation of the medieval world to the Reformation. We examine the mutual dependence of theology and wider culture with special attention to developing strategies for reading the Bible. May be taken in conjunction with RELST 304 or independently. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered fall of even-numbered years.

### **304 Damned and Saved: Christian History II (4) (H)**

Through lecture and discussion of key primary texts, this course continues the “plot” of the development of Christian thought. We trace the creation of our own modern world view from the wake of the Reformation through the Enlightenment and into the 19th and 20th centuries. The focus is on the development of strategies for reading the Bible. As in RELST 303, we examine the interrelation of theology and its cultural context at each step of the way. May be taken in conjunction with RELST 303 or independently. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered spring of odd-numbered years.

### **305 Mysticism and Philosophy in Judaism (4) (V)**

Introduces the history and religious thought of Jewish Mysticism (Kabbalah) and Jewish philosophy. We consider such issues as esotericism, the role of visionary and prophetic experience, Jewish ethics, and the place of gendered accounts of the divine. A crucial goal of the course is to examine points of contact and contrast between Jewish mysticism and Jewish philosophy. Prerequisite: at least three semester hours in one of the following: English, history, philosophy, religious studies. Offered intermittently.

**319 Christian Ethics (4)**

Focuses both on the distinctiveness of “Christian ethics” over against other ethical theories (e.g., ethical egoism, utilitarianism, etc.) and on the different ways in which Christians themselves use biblical texts within theological ethics. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered spring of even-numbered years.

**320 Science and Religion (4) (V)**

Centers around two main questions: What has been the impact of science on theology, and are science and religion incompatible? The first question is primarily historical. We examine key advances in the history of science (the heliocentric theory of the universe and evolution, for example) and theological responses to them. The second question is primarily philosophical. In each case, discussions take their departure from the issues raised in important primary texts. Prerequisite: junior/senior status, or at least one course in the natural sciences or consent. Offered intermittently.

**326 Methodism (4) (H)**

An interdisciplinary exploration of the history of Methodism, with special foci upon the Wesleys, Asbury, other early itinerant preachers, and upon the religious and cultural development of the Methodist denomination and its Wesleyan offshoots (e.g. AME). Prerequisite: 4 semester hours of religious studies or history. Offered spring of even-numbered years.

**330 Christian Theology (4)**

After briefly examining the historical development of Christian theology from the first century to the present, this course presents and evaluates the sources used, and the methods by which they have been used, in the construction of various Christian theologies. The majority of the course then focuses on the main themes of systematic Christian theology (e.g., God, revelation, theodicy, eschatology, the trinity, salvation, sin, etc.). Prerequisite: junior status or consent.

**331 Rationalism and Mysticism in Religion (3)**

Rationalism and mysticism are radically different ways of comprehending the world, and yet many of the world’s major religions feature both rationalist and mystical forms. First, this course examines rationalism and mysticism as comprehensive and competing religious paradigms; second, surveys manifestations of religious rationalism and mysticism in the monotheistic religions, and third, examines in detail the oscillation of rationalism and mysticism in Judaism from Late Antiquity until the 20th century. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies.

**332 Jewish Ethics (3)**

Focuses on how Judaism helps people meet the challenges of contemporary life. What do classic sources and contemporary thinkers say about animal experimentation, child custody, duties to others, hazardous waste disposal, and medical ethics? These and other pressing concerns are treated in this course through careful attention to classic biblical and rabbinic texts. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered intermittently.

**335 Christian Theology and Film (4) (V)**

A seminar devoted to exploring how the fields of theology and film studies cross-fertilize each other, with special attention given to the ways in which film functions as religious discourse. Students seek to investigate the historical evolution of film as a means of communicating theological doctrines or themes through its narrative patterns and to analyze how religious and secular films have been and are considered as cultural texts that advise not only how one should live, but what one should believe. In particular, we explore the sermonic nature of film, various hermeneutics of film, and how audiences receive and appropriate both manifest and latent religious meanings. Identical to COMM 335. Prerequisites: three semester hours in either communications, English, history, philosophy, or religious studies. Offered spring of even-numbered years.

**336 Sociology of Religion (3)**

Identical to SOC 336.

**340 Ritual Studies (4)**

Examines one of the most common aspects of religious systems and human behavior in general. What are rituals, and why do we do them? Through observation of rituals and reading leading theorists of ritual, both classic and more recent, students develop sophistication in understanding how ritual operates, the functions it fulfills, how and why it has meaning, and why people do it. Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies.

**345 Nothing Sacred (4)**

Traces the development of a tradition in the study of religions that attempts to account for religion not on theological, but on “naturalistic” grounds. It poses the question whether a scientific explanation of religion is possible. In addressing this question, we consider the criteria of good definition, classification, and theoretical reduction. In other words, what is a science, and does the tradition examined constitute one? Prerequisite: at least three semester hours in one or more of the following: English, history, philosophy, religious studies. Offered in the spring of even-numbered years.

**350 Gender and Judaism (4) (M)**

Presents a broad survey of the construction of gender in Jewish tradition from the rabbinic to the modern periods. Through a close reading of primary sources, students study both the nexus between gender construction and social organization, and the nexus between gender construction and intellectual production. How did views of gender serve to create a hierarchal system that favored Jewish males over Jewish females? To what extent were these views stable over time? Can we identify counter views and trends in the available literature that challenge the dominant positions? Students employ gender as a category of analysis in reading kabbalistic, philosophic, literary, and other religious texts. To what extent do views of gender shape Jewish thought, and to what extent are views of gender shaped by Jewish thought? Throughout the course students compare Jewish conceptions of gender to the conceptions of non-Jews in the surrounding cultures. Students discover ways in which an appreciation of gender construction is crucial to an understanding of the Jewish experience. Prerequisite: at least three semester hours in one of more of the following: English, history, philosophy, religious studies, or consent. Offered fall of even-numbered years.

**352/452 Seminar in C. S. Lewis (4) (M)**

Investigates the literary, historical, and theological contributions of British author C. S. Lewis, exploring key literary and philosophical influences upon his life and literature and examining how his thought and imagination have effected contemporary religious discourse and practice. This course may be taught either as an on-campus course or as a travel course. Prerequisites: 4 semester hours of religious studies or English. Offered spring of even-numbered years.

**361/461 Thinkers/Topics in Religion (4) (M) (I)\***

Offers the opportunity for focused, in-depth study of one important religious thinker (or thinker about religion), or a narrowly defined topic of current importance in religious studies. May be repeated for credit with the instructor's permission. Prerequisite: junior/senior status, or consent. Offered every year. \*RELST 361(V); 461(I).

**483, 484 Senior Thesis I, II (3, 3)**

Independent research under the direction of a member of the department leading to the preparation and writing of a senior essay or thesis. Open to religious studies majors and to humanities divisional majors with a religious studies concentration. Prerequisite: consent. Offered on demand.

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**SCIENCE**

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(See Earth and Environmental Sciences)

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**SPANISH**

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(See Foreign Languages and Literatures)

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**SOCIAL SCIENCES**

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DR. CLAYTON J. DREES, Program Coordinator

In the context of the liberal arts tradition, social scientists study behavior and social institutions, both past and present. From the individual to the global levels, we apply a scientific approach to knowledge about ourselves and our world to improve life for all humankind.

The requirements for a major in the social sciences are listed under Major Programs.

**SOCIAL SCIENCES COURSES (SOSCI)****351 Research Methods for the Social Sciences (3) (E)**

Offers the student an overview of data collection methods as well as basic analysis procedures within the context of the social sciences. Both positivistic and naturalistic paradigms are examined, and the ethical framework as well as the methodological procedures involved in designing and conducting research with human subjects are explored. Prerequisite: sophomore status. Offered fall of odd-numbered years.

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**SOCIAL STUDIES**

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DR. CLAYTON J. DREES, Program Coordinator

The social studies major is a broadly-based liberal arts program focusing on the history and structure of diverse peoples, regions and institutions. Areas of study include history, government, civics, international studies, geography, and economics. While many social studies majors pursue careers in law, government, foreign service, or museum work, others choose the major to acquire the core competencies required by the Commonwealth of Virginia for secondary education certification in social studies.

**Major Requirements**

| COURSE NUMBER AND TITLE  | SEM. HRS. |
|--|-----------|
| Four of the following:<br>HIST 111<br>World History to A.D. 1600<br>HIST 112<br>World History: The Modern Era<br>HIST 113<br>History of U.S. to 1877<br>HIST 114<br>History of U.S. Since 1877<br>HIST 115<br>History of U.S. Since 1945 | 12        |

*See continuation of choices next page*