

TEMPLE UNIVERSITY
DEPARTMENT OF RELIGION
GRADUATE STUDIES PROGRAM GUIDE

TABLE OF CONTENTS

I.	INTRODUCTION.....	2
II.	ADMISSIONS REQUIREMENTS.....	4
	a. Non-matriculated Students.....	6
	b. International Students.....	6
	c. Scholarships and Awards.....	6
III.	MASTER OF ARTS PROGRAM IN RELIGION.....	8
	a. Course Requirements.....	8
	b. Options for the Completion of the M.A. Degree.....	9
	i. Thesis Option.....	9
	ii. Portfolio Option.....	9
	c. Graduation Procedures.....	10
IV.	DOCTOR OF PHILOSOPHY PROGRAM IN RELIGION.....	10
	a. Special Requirements for Admission into the Ph.D. Program.....	10
	b. Course Requirements of the Doctoral Program.....	11
	c. Units of Academic Work (Units I, II, and III).....	11
	d. Advisors.....	11
	e. Academic Standards.....	12
	f. Transfer of Previous Graduate Study Credits.....	12
	g. Language Study.....	12
	h. Language Requirements and Examination.....	13
	i. Guidelines for the Use of Foreign Languages in Graduate Research Papers.....	13
	j. Leave of Absence.....	14
	k. Time Limitations and Extensions.....	14
	l. Incomplete Grades.....	14
	m. Auditing Courses.....	15
	n. Unit I Review.....	15
	o. Unit II: Preparation for Doctoral Examinations.....	17
	p. Courses Outside the Study of Religion.....	18
	q. Individual Tutorials.....	18
	r. Composition of Doctoral Advisory and Examination Committees.....	19
	s. Preparation for the Preliminary Doctoral Examination.....	20
	t. Petition for the Doctoral Examination.....	21
	u. Areas of Examination.....	21
	v. The Dissertation Proposal.....	22
	w. Administration of the Preliminary Doctoral Examination.....	23
	x. Unit III.....	25
	y. External Dissertation Examiner.....	25
	z. The Final Doctoral Examination and Oral Dissertation Defense.....	25
V.	GRADUATE COURSE DESCRIPTIONS.....	29
VI.	DEPARTMENT FACULTY.....	35
VII.	ASSOCIATIONS AND AFFILIATIONS.....	37
VIII.	DIRECTORY.....	38

TEMPLE UNIVERSITY

DEPARTMENT OF RELIGION

GRADUATE STUDIES PROGRAM GUIDE

I) INTRODUCTION

As a component of a large state-related university, the Graduate Program in Religion at Temple University treats religion in a scholarly manner without bias or favoritism for one religious or philosophical tradition over another, and without preference for any particular form of spirituality or secularism or any single methodological or theoretical approach. While part of the Graduate Program's purpose is to offer broad yet penetrating coverage of the phenomena of religion in the world in general, the Program also possesses certain thematic areas of greater strength rooted in the specializations and knowledge of its faculty, namely *Critical Investigation of Religion and Human Differences*; *Historical Texts and Traditions*; and *Religion and Society*:

Religion and Human Differences

This area builds upon and extends the Department's rich and engaged tradition of investigating the complexities and contours of religious pluralism and cultural diversity in our ever-globalizing world. It acknowledges and parlays our legacy of inter-religious and cross-religious dialogue and critical engagement—a legacy that began nearly 50 years ago with the inception of our program as a department of world religions in a large, urban, secular American research university. From that time forward we have continued to do work among and between religious traditions, while increasingly grafting onto this legacy a strong commitment to critical considerations of the intersections of religion, race, ethnicity, gender, sexualities, and disabilities, exploring in relation fault lines within, as well as points of contact among and between, various religious traditions. As such, Temple scholars engaged in the Religion and Human Differences emphasis area also work to challenge the east/west and mind/body divides through work across a full range of human differences as they impact, inform, and also challenge various religious traditions, just as they complicate our analyses of them.

Historical Texts and Traditions

Careful study of texts provides an important point of access into religious belief systems, traditions, rituals, and practices in their historical contexts, thereby also shedding light on their contemporary manifestations. This area aims to produce scholars who are sensitive yet critical readers of religious texts grounded in scholarly methodologies of interpretation. A sustained focus on a range of texts in primary languages concerning various traditions, areas, practices, and religions in historical contexts represents both the cornerstone and the taproot of Texts, Histories, and Traditions. Among the scriptural texts studied by scholars in this area are the Hebrew Bible, New Testament and Early Christian texts, Rabbinic texts, Muslim religious and jurisprudential texts, and Chinese (Buddhist, Taoist, Confucian) religious and philosophical texts. Students engaged in this area of study develop critical analytical skills through training in scholarly reading strategies and approaches, such as historical and literary analysis, hermeneutics, and the history of reception and interpretation.

Religion and Society

What is religion's influence on society? How do social forces influence religion? These questions have gripped intellectuals for centuries, and they remain central to the study of religion today. Their primary foci notwithstanding, all scholars of religion are on some level forced to consider certain fundamental social questions, recognizing now more than ever that, for example, religious rituals, whatever their spiritual motivations, are parts of larger social realities; that religious symbols signify social structures in addition to unseen divine entities or theological notions; and that religious scriptures, however divinely inspired, are physically written and subsequently interpreted by socially positioned human beings. Religion and Society incorporates a range of methodological and theoretical approaches, from sociology and anthropology, to social ethics and feminist theology, and offers a scholarly platform for the analysis of an even broader range of substantive issues, like, for example, Marian devotion in sixth century Byzantium or twentieth century Haiti; Islamic identity in medieval Iberia or contemporary New York; or the ethical and political dimensions of religion in the United States.

These areas are further complimented by the expertise of faculty members in a variety of religious traditions, such as African and African diasporic religions, Buddhism, Christianity, Daoism, Hinduism, Islam, and Judaism, and in various methodological and theoretical approaches to the study of religion, such as the anthropological, comparative, historical, philosophical, psychological, sociological, textual, and theological.

Students in the Program are offered two broad categories of graduate courses. First are general introductory courses, called **Foundations courses**, for specialists and non-specialists alike, which are further divided into two types. Foundations courses of the first type cover respectively the beliefs, practices, and histories of the following: African Religions, Chinese religions, Christianity, Hinduism, Indian Buddhism, Islam, Japanese Buddhism, or Judaism. Foundations courses of the second type, meanwhile, cover various theoretical and methodological approaches to the study of religion, including historical-textual, philosophical, and social scientific. Foundations courses are designed to provide a broad background both in discrete religious traditions and in theory and methodology for students in the M.A. program or in the first two years of the Ph.D. program. The second category of courses consists of **Advanced or Specialized seminars** in the areas of expertise of the religion faculty. These include, among other examples, courses dealing with the intersections of religion with race, class, ethnicity, gender, and/or sexualities, or with comparative or dialogical religious thought, in various traditions, time periods, and areas of the world. Occasionally, some specialized seminars may be counted on a case-by-case basis as Foundations courses at the discretion of the Director of Graduate Studies.

All applicants to the Graduate Program in Religion at Temple must apply for admission either to the M.A. or to the Ph.D. program, and a student's admission will be to one or the other of these. Students admitted to the Ph.D. program directly may pick up the M.A. degree on the way to their doctorates when they have fulfilled the M.A. requirements. Students admitted only to the M.A. program may apply for the Ph.D. program separately upon attainment of their Master's degrees; such applications are considered on the same basis as all other new applications to the doctoral program. Because applications for the M.A. and the Ph.D. programs are handled separately and

according to different criteria, as will be explained below, much of the rest of this program guide deals with these two programs separately.

Early in their graduate careers, students should gain familiarity with the information contained in this Graduate Studies Program Guide and with the Temple University Graduate Policies and Procedures, a Graduate School document that is available online at <http://www.temple.edu/grad/policies/gradpolicies.htm>. In addition, students should watch for notices, electronic or other, from the Graduate School, and for occasional email notices and postings on the Graduate Religion Studies bulletin board. Students are ultimately responsible for fulfillment of the requirements of the program. Finally, before commencing their graduate studies, and at intervals during a program as their interests develop, students should determine whether or not their intended areas of specialization resonate effectively with the resources and strengths of the department.

This Program Guide, which may be altered from time to time, outlines the structure of the current curriculum and the procedures for advancement in the graduate program. The provisions of this Program Guide do not constitute the offer of a contract that students may accept through admission and enrollment in the university. The university and the department reserve the right to change the provisions, offerings, or requirements at any time within the student's period of study at the university. We do not award a degree for the completion of a definite number of courses alone, but upon determination of the competence of the candidate in the chosen subjects of study. Students will find a spirit of healthy concern on the part of the faculty here to help them obtain the degree they are pursuing and employment in the field beyond, as desired. If necessary, however, that same faculty will be frank to recommend to them that they discontinue.

II) ADMISSION REQUIREMENTS COMMON TO THE M.A. AND PH.D. PROGRAMS

The determination of applicants' admissibility into the Graduate Program in Religion is made by the Graduate Studies Committee, who are concerned to review the following items (please note that there are additional special requirements for admission to the Ph.D. Program, which are outlined below in Section IV):

- ✓ A bachelor's degree from an accredited college or university with a strong academic record (a minimum 3.00 grade point average (GPA) on a 4-point scale). For three possible exceptions to the university's 3.00 requirement see Graduate School Policies and Procedures at <http://www.temple.edu/grad/policies/gradpolicies.htm> under [Section 02.23.11.03](#);
- ✓ If one has taken graduate studies, a graduate GPA of not less than 3.25;
- ✓ Official transcripts of all undergraduate and graduate studies;
- ✓ Graduate Record Examination (GRE) scores of a total of verbal and quantitative of at least 1000;

- ✓ Students whose native language is other than English must submit a Test of English as a Foreign Language (TOEFL) score of at least 575 PBT (Paper-Based Total) or 232 CBT (Computer-Based Total) or 90 IBT (Internet-Based Total);
- ✓ Three substantive letters of academic recommendation from current or recent former instructors. The student may substitute a letter from a non-academic for one of the academic letters, provided that the recommender is qualified and able to assess the applicant's academic potential. It is admissible to submit more than three letters of recommendation, but three is the minimum. These should be sent directly by the recommender to the department;
- ✓ A statement of purpose indicating the applicant's reason for pursuing an advanced degree in the study of religion and explaining how the Graduate Program in Religion at Temple is an appropriate venue for the applicant's studies; this statement should also identify relevant expertise among members of the Religion faculty;
- ✓ An undergraduate or graduate background in religion (religious studies) or a related field. Students who do not have preparation in this area should explain why they should be accepted into a graduate Religion program without such preparation. Such students may be asked to take additional methodology or content courses to make up for any deficiencies in their preparation. The concern is not solely the accumulation of specific courses but the assurance that the student is prepared to study in the field of religious studies at a graduate level;
- ✓ A completed application form, which must be submitted electronically through the Apply Yourself application system: <https://voyager.adminsvc.temple.edu/gradapp/Online.asp>.

Prospective applicants must meet all requirements and supply complete documents before being considered for admission to the University; in addition, the following fees apply:

- Application fee of \$65;
- Acceptance fee of \$10.

Prospective students are strongly encouraged, if possible, to visit Temple University for interviews with faculty, students, and the Director of Graduate Studies before the January preceding the fall semester of their anticipated enrollment in the program.

The Graduate Studies Committee meets each year after 15 January to consider admission applications for the following fall semester. Financial aid, which is limited, is only available for those presenting complete applications by 15 January. However, the committee may also consider applications for admission without aid at other times. In general, 15 May is the final cut-off date for acceptance of such applications for the following fall.

The Graduate Studies Committee of the Department of Religion only recommends applicants for admission to the Dean's Office of the College of Liberal Arts. That office, in conjunction with

the Graduate School of Temple University, makes the final decision on all applications for admission to graduate programs and issues the letters communicating said decisions.

II. a) Non-matriculated Students

Persons who are not enrolled in any Temple degree program may nonetheless be eligible to register for classes as non-matriculated students. The limit to non-matriculated course credits transferred toward a subsequent graduate degree at Temple is 9 s.h. All registrations of non-matriculated students must be approved in advance by the Director of Graduate Studies and the instructor of record for the course(s) in question.

II. b) International Students

The same requirements for all applications listed above also apply to international students with the following exceptions:

- International students should submit complete evidence of their higher educational experience, including certified translations and interpretations of transcripts where necessary. The Graduate School also requires originals of the documents themselves, not photocopies, even if the latter are certified.
- The Test of English as a Foreign Language (TOEFL) is required of all students who are not native English speakers. A TOEFL score of 575 PBT = 232 CBT = 90 IBT or above is required for admission. Applicants should plan to achieve this score before they leave their home countries.
- We require the Graduate Record Examination (GRE) of all students, including foreign students. No exceptions or waivers are possible.

Applicants may acquire information about requirements concerning visas, financial certification, and other matters from the Temple University Office of International Services, 201 Mitten Hall, 215-204-7225, website: <http://www.temple.edu/ois/>

II. c) Scholarships and Awards

Within the university, there are several sources of financial support for qualified graduate students. The University Financial Aid Office administers work-study employment and various loan programs based on financial need. The Graduate School administers University Fellowships (UFs) and Future Faculty Fellowships (FFFs), which are both assigned annually based on the recommendations of a university-wide committee. These are respective four-year awards that require two years of service as Teaching Assistants in the department during the third and fourth years of the award. The departmental Scholarship Awards Committee also awards to selected students such teaching and research assistantships as are assigned to it annually by the College. Decisions concerning these awards are based on students' academic promise and performance. Though not construed as aid *per se*, graduate students sometimes teach courses as adjuncts for a

fixed amount of monetary recompense. All appointments of adjunct faculty are made by the Department Chairperson.

Fellowships and assistantships require work, defined by the current contract with the Temple University Graduate Students' Association (TUGSA) as 20 hours of work per week. Most awardees are expected to assist professors in large courses, some as teaching assistants covering discussion or recitation sections that meet once a week or as readers, while other teaching assistants teach one course per semester as sole instructor, in addition to other duties making up the 20 hours of work, which usually takes the form of research assistance to a faculty member.

The basic purpose of university and departmental awards is to allow superior students to pursue a graduate program full-time. Certain implications follow:

- Exceptional potential and demonstrated performance are the predominant criteria for scholarship awards. It is to be expected that the greater benefits will go to the more capable students. There is a general but not a perfect correlation between academic performance and the value of awards.
- The factor of financial need enters only as a limiting element; if an award is not financially necessary, it is expected that a student will not apply.
- Because the intent of the awards with stipends is to free the student for undivided attention to endeavours directly related to her or his graduate studies, persons who choose substantial employment elsewhere should withdraw from competition or release awards already won. Acceptance of an assistantship assumes priority of commitment to one's graduate program and to teaching responsibilities over other obligations outside the department.
- If teaching assistants are selected to teach courses as the primary or sole instructor, the major qualification in such a case, within the guidelines of academic excellence, is teaching ability. Students who have served as teaching assistants who wish to apply for renewal of the position should ask their faculty advisors to observe their teaching and submit an evaluation of her or his performance.
- Apart from University Fellowships and Future Faculty Fellowships, some student awardees currently receive scholarship benefits for one year intervals. All students stand in competition for awards in each subsequent year. Failure to fulfill the specified duties of an assistantship, failure to complete adequate course work, or failure to perform well as a graduate student may result in discontinuation of support.
- No more than four years of full benefits (Fellowships and Teaching and Research Assistantships) are contemplated in any student's case. Partial subsequent benefits (dissertation completion grants, etc.), however, may go to certain qualified applicants, and adjunct teaching positions may be continued from semester to semester with no time limit.

- Professors assisted by teaching assistants are required to prepare for them and for the department's Scholarship Awards Committee a written evaluation of the teaching assistant's performance no later than the end of the semester of the student's teaching assignment.
- Awards made by the Scholarship Awards Committee are subject to available funds and the vicissitudes of annual competition. Generally, new students are only eligible for University Fellowships and Future Faculty Fellowships assigned by a university-wide committee of professors and not for other forms of financial aid from the department.

III) MASTER OF ARTS PROGRAM IN RELIGION

The Department of Religion at Temple University offers a 30-credit Master's degree program designed for the following students:

- For those seeking to qualify for a Ph.D. program in Religion or a related field. (Note: Admission to the Temple Ph.D. program requires a new, separate application. See below under "Requirements for Admission into the Ph.D. Program").
- For those who plan to teach Study of Religion subject matter in community colleges or high schools.
- For those in various forms of religious ministry who wish further, postgraduate training and exposure to the newest research methods and developments in the understanding of their own or other religious and cultural traditions.
- For those who wish to bring cultural and cross-cultural analytical tools to professions such as business, social work, medicine, government, and journalism.
- For qualified persons in the general public who would like the opportunity to acquire competence in the study of religions, values, and cultures broadly defined, and in areas of special interest to the student.

III. a) Course Requirements

The M.A. requires 30 credit hours of course work. Students take at least 12 credits of relevant Foundations courses, 12 credits of elective Seminars and/or Individual Study, and 6 additional credits. 3 or 6 credits of this work may be taken in graduate courses outside the department in a cognate field at Temple University. Up to 6 credits may be transferred from approved graduate study elsewhere if relevant to the student's program. Upon entry to the M.A. program, the new student should consult with the Director of Graduate Studies for advice on the best choice of courses to meet that student's needs.

No later than at the completion of their first 18 semester hours (s. h.) of course work the student should choose either the Thesis or Portfolio option as described below, as well as an advisor for the final project. This choice must be approved by the Graduate Studies Committee. The advisor

will have primary responsibility for supervising the student's work for the remainder of the program and will be the primary reader of the thesis or portfolio.

III. b) Options for Completion of the M.A. Degree

III. b. i) Thesis Option

This option is recommended for, but not limited to, students intending to seek admission to a doctoral program upon completion of the M.A. degree or planning to teach in the discipline at the college or community college level. For the thesis option the student must satisfy the following requirements, totaling 30 credit hours:

- 12 credits in Foundations courses. These should include the basic thought, practices, and history of at least three different religious traditions. Methodological courses are optional.
- 12 credits in Advanced or Specialized Seminars and/or Individual Study.
- 6 additional credits which may be taken either inside the Department of Religion or outside the department in a cognate field at Temple University.
- 6 of the above credits in the department must be in a 3 credit Individual Study (REL 9282 or 9382) that prepares the student to register the following term for a 3 credit M.A. thesis project (REL 9996) prepared under the direction of a thesis advisor. With the approval of the Director of Graduate Studies, the student may substitute a regular graduate seminar with that same professor for the first Individual Study provided that that seminar is relevant to and prepares the study for the writing of the thesis.
- Reading knowledge of a language or languages relevant to the thesis topic may be required at the discretion of the thesis advisor. In such a case, the student's reading knowledge would be tested as described below under the language requirements for the Ph.D. Such linguistic ability may be necessary to give the student's thesis academic credibility. Thus, while knowledge of a language is not necessarily required for the M.A., students should recognize that they will be tested in languages in any accredited Ph.D. program they apply for in the field and that early competence in languages is highly desirable for graduate studies. Indeed, there is no subfield of graduate studies in religion where foreign language knowledge lacks usefulness.
- Oral defense of the Master's thesis. This includes the setting up of a committee of two professors to examine the student, one of whom must be the student's thesis advisor. The student is also required to submit bound copies of the thesis to the department and to the Graduate School.

III. b. ii) Portfolio Option

This option does not require the preparation of a thesis. It is recommended for students intending to augment their primary area of expertise and professional training in fields such as business, social work, medicine, government, journalism, law, teaching K-12, counseling, social work, the ministry, and others. The student must satisfy the following requirements, totaling 30 credit hours:

- 12 credits in Foundations courses. These should include the basic thought, practices, and history of at least three different religious traditions. Methodology courses are optional.
- 12 credits in Seminars and/or Individual Study.
- 6 additional credits which may be taken either inside the Department of Religion or outside the department in a cognate field at Temple University.
- Reading knowledge of a language or languages relevant to the portfolio area of concentration may be required at the discretion of the student's advisor.
- Portfolio consisting of three papers: Normally portfolio papers will be research papers initially written for seminars—one from a Foundations seminar in the student's area of focus, one from an Advanced Seminar in the student's area of focus, and one from a graduate seminar taken in a cognate field at Temple University, in the Department of Religion or outside of it.
- Capstone experience to include a position paper (written synthesis of portfolio materials) and oral defense. This includes the setting up of a committee of two professors to examine the student, one of whom must be the student's advisor. Unlike the Thesis option, which requires a two-semester commitment to an advisor, the Portfolio option requires the selection of the advisor only for the defense, although this selection may be made earlier as well.

III. c) Graduation Procedures

At the beginning of the term in which students expect to complete the requirements for the M.A. degree, they should file an "Intent to Graduate" form available at the Graduate School. See the University Calendar for deadlines.

IV) DOCTOR OF PHILOSOPHY PROGRAM IN RELIGION

IV. a) Special Requirements for Admission into the Ph.D. Program

The following items are required for admission to the Ph.D. program, in addition to those listed above that are shared with the M.A. program:

- ✓ Applicants' statements of purpose must specifically address the area of intended Ph.D. dissertation study and indicate how the proposed program of study resonates with the expertise of the department faculty and resources available in the Department of Religion. In some cases, it may be helpful to also identify any additional appropriate Temple graduate faculty members outside of the Department of Religion whose expertise is relevant to the proposed project.
- ✓ The applicant must obtain the prior agreement of at least one member of the Graduate Faculty of the Department of Religion at Temple to supervise the applicant's proposed project. This can be obtained by electronic correspondence if a face-to-face visit cannot be arranged. The applicant should submit proof of the faculty member's willingness to

work with the applicant along with the application. After admission, it is possible for the student to change her or his project and advisor, provided that another departmental professor can be found to work with the student. The Department of Religion is not required to provide another advisor in the student's area if the student does not wish further to work with the original advisor. Rather, in such a case, the burden is entirely on the student to gain the voluntary agreement of another professor to serve as advisor.

- ✓ It should be noted that the number of admissions per year to the Ph.D. program is limited and admissions are competitive. Therefore, the general requirements listed above represent the minimum threshold of potential admissibility and do not actually guarantee acceptance of a candidate into the program. The actual admission requirements in a given year may thus be more stringent than the threshold described above. This includes in specific the numerical criteria, such as the threshold of GRE scores and undergraduate and graduate GPAs, which may be higher for Ph.D. applicants than the university-wide minima.

Course Requirements of the Doctoral Program:

Students will be expected to complete sixty (60) semester hours of graduate studies, generally including the following types of courses:

Foundation Courses	15
Advanced or Specialized Courses	33
Courses outside Religion Studies	6
Dissertation Research (after Preliminary Exams)	6

IV. c) Units of Academic Work

The Ph.D. program is divided into three sequential units of studies:

Unit I: The first 24 s.h. of courses, including all the required Foundation courses, and satisfying a first foreign language requirement. These courses are intended to provide a firm and broad academic base across the field of religious studies. The Foundation courses must include 12 s.h. of courses in the basic thought, practices, and history of three particular religious traditions and 3 s.h. in an introductory methodology course. The remaining 9 s.h. consist of Advanced or Specialized courses chosen by the student for the benefit of his or her program after consultation with the advisor.

Unit II: The remaining courses and second language competency to complete the required specialization in preparation for the preliminary examinations and the dissertation proposal. These include 24 s.h. of further Advanced or Specialized courses and 6 s.h. of courses taken outside of the department, for a total of 30 s.h.

Unit III: The writing and defending of the dissertation. The student registers for 6 s.h. of dissertation research, usually one s.h. per semester.

IV. d) Advisors

Upon entry into the Program, each student is assigned an official faculty advisor by the Graduate Studies Committee. The student and advisor are required to meet at least twice per semester to

discuss the student's course selection, progress in the Program, thesis or dissertation projects, and the like. This assignment may be changed if both the student and the advisor deem such a change to be beneficial to the student's program of study. After Unit I review, each student's advisor is to prepare an annual written evaluation of the student's program, which is to be added to the student's academic file, as required by the Graduate School. Students and their advisor commonly discuss program proposals at pre-registration or registration, and both parties are encouraged to engage in enduring conversation. The Director of Graduate Studies is always available for counsel and discussion and to review a student's program file.

IV. e) Academic Standards

Passing-level graduate work is reported with the grade B or B+; superior graduate work is reported with the grade of A or A-. Superior graduate performance is the standard for continued success in the Religion Graduate Program. A student may not continue into Unit II with three or more grades of B, B+, or below in the required foundations courses.

IV. f) Transfer of Previous Graduate Study Credits

When the student arrives at Temple to begin her or his studies, she or he should make an appointment with the Director of Graduate Studies to evaluate any graduate credits from previous study elsewhere that the student may wish to transfer. Such credits may include up to 24 s.h. of work (eight courses), must be not more than five years old at the time of the student's matriculation, and must show a grade of B or higher. These should also be in relevant subjects that contribute directly to the student's program of graduate study at Temple. These transfer credits are counted in Unit II, so that the student must complete 24 s.h. of work at Temple for Unit I. However, appropriate Foundations course equivalents from elsewhere may fulfill the Foundations requirements, in lieu of which the student may take electives. Any course must show a grade of A- or equivalent to be accepted as a Foundations course equivalent. Generally, professional courses in ministry are not appropriate for transfer credit, nor are courses taken for the purpose of learning foreign languages. Transferable courses do not need to correspond exactly to Temple Religion Department offerings but must be academically sound and of demonstrable curricular relevance.

Documentation accompanying a petition for transfer of credits should include official transcripts, published course descriptions, syllabi, or, when appropriate, instructors' attestations. Recommendations for transfer courses may come from the student's primary advisor and must be approved by the Graduate Director and ratified by the Graduate Studies Committee. According to the Graduate School Policies and Procedures (02.24.20.02), such transfers of credit must also be approved by the Dean of the College and the Graduate Council.

IV. g) Language Study

Students are strongly encouraged to begin their necessary language study before commencing their graduate programs and, if possible, to have prepared to satisfy at least their first language requirement before matriculation. Until language requirements are completed, a student should be enrolled in continuous language study approved by the Graduate Director. Introductory language-study courses do not count as graduate credit, nor may they be transferred in for credit.

Advanced language courses also do not usually count as graduate credit, though exceptions may be made by the Graduate Director after considering the course content.

IV. h) Language Requirements and Examinations

All students are required to pass an examination in at least reading competence in two languages other than English during their doctoral program in Religion at Temple. These languages must be relevant to the student's program of study. If no other languages can be shown to be relevant, the default languages are French and German, both of which are always acceptable. The languages offered by a foreign student may include that student's native language if that language is deemed relevant to the student's graduate work by the Director of Graduate Studies and the Graduate Studies Committee at the Unit I and Unit II reviews. Additional languages may also be required at the discretion of the student's primary advisor. Each student should propose a program of language study to the Director of Graduate Studies upon admission. This program may be revised subsequently as necessary.

Competence in at least one language other than English must be shown by examination prior to Unit I review. Language courses are not acceptable in lieu of a formal examination by which at least reading competence is established. These exams will be those given by the Temple language departments for all those languages having a specific department or professor, including Spanish, Portuguese, French, German, Italian, Russian, Latin, Greek, Hebrew, Chinese, and Japanese. A language other than these may be tested in the department if a faculty member with full competence in the language is available to oversee it; otherwise, the examination may be given in the Temple University Department of Critical Languages, if available, or outside of the university by a qualified entity. Each student must pass a competency examination in a second, different language than the first at Unit II review in order to pass into Unit III. Language study does not contribute to the credit hours required for graduate programs of study, or to the requirement of courses outside the Department of Religion. All requisite language competencies must be satisfied before the preliminary examinations for the doctorate are taken. Students are allowed three attempts to pass a language examination.

IV. i) Guidelines for the Use of Foreign Language Publications in Graduate Research Papers

A graduate research project should take into account the current state of research, including relevant research that exists in languages other than English. Accordingly, persons who have shown competence in a foreign language, or who are currently studying that language, should view their research projects as opportunities for practical applications of their developing skills. Where evidence from non-English sources is cited, the original text of the citation should appear in a footnote, followed by the student's own translation. Students who have not completed all their necessary language study should at least locate and include appropriate titles of foreign language publications in bibliographies and attempt to read them effectively in due course.

IV. j) Leave of Absence

Students are to be continuously registered each semester unless on an approved leave of absence. This includes the semester in which the degree is awarded. The names of persons not registered (excepting those on approved leaves of absence during the period in question) for three consecutive semesters will be removed from the roster of students in the department.

A leave of absence is intended to recognize a situation in which a student, for sufficient reason, temporarily can make no progress in her or his graduate program. During such a leave, the student has no access to university facilities and should not expect to have regular contacts with advisors or committee members. A leave, however, does not extend the overall time limitation on degree programs. Leaves of absence are granted, on successful petition to the Graduate Studies Committee, for periods of one semester or one academic year. A leave for a second year must be accompanied by a petition, supported by the advisor, that includes a statement of, and a plan for, progress in the program. After two consecutive years of an approved leave of absence, one must resume the program. A leave-of-absence form is available in the Graduate Religion Office.

If a student has been admitted to the program but has to delay commencing her or his studies, a request to roll over their admission to a subsequent term should be filed to avoid having to reapply. The Graduate School assesses a records-maintenance fee while students are on leaves of absence.

IV. k) Time Limitations and Extensions

The University has set limitations on degree programs of three years for the M.A. degree and seven years for the Ph.D. degree. An extension of up to three years beyond the limitation is granted in one-year increments only on successful petition to the Graduate Board of the University, to be made through the department's Graduate Studies Committee. The student must have passed her or his doctoral examinations to be eligible for an extension of time for the Ph.D. program. The student must present sufficient evidence that progress on the program has been substantial and that the program may reasonably be expected to be completed within the period of the extension according to a written, detailed time schedule. Usually, this means that the student must be in Unit III and must show that actual written work on the dissertation has been completed. Forms for submitting requests for extension of time, along with other Graduate School forms, can be found online at: <http://www.temple.edu/grad/forms/>

IV. l) Incomplete Grades

No incomplete grades can be assigned unless the student signs an agreement with the professor specifying the work that remains to be done and a deadline for its completion, which in no case is to exceed one year beyond the date of the agreement. The professor also must assign a default grade, which is the grade the student will receive if the work is not done within the time set. No graduate student in Religion may continue to register for courses with two or more incomplete grades on her or his record. For more on policies on incomplete grades, students should check the Graduate School website at www.temple.edu/grad/policies/gradpolicies.htm under Section

02.24.12; see also http://policies.temple.edu/getdoc.asp?policy_no=02.10.13 for the university-wide policy mandated by the President.

IV. m) Auditing Courses

Students may formally register to audit courses provided that they pay the regular tuition fees. Students may enroll for audits with varying degrees of involvement in a seminar. A memorandum describing the student's participation may be signed by the instructor and entered into the student's file. No credit is given for audited courses.

IV. n) Unit I Review

When a student has completed the first twenty-four (24) s.h. of graduate course work (Unit I) and has completed a first language requirement, her or his program will be reviewed by the Graduate Studies Committee. Students should petition the Graduate Studies Committee with the following information: a statement that they have completed 24 s.h. of graduate studies with the necessary diversity in Foundation courses, examination evidence that a first language requirement has been completed, a declaration of a specialization area, and the signature of a faculty member who has agreed to be the student's primary doctoral advisor. Those meeting the standards of graduate performance will be approved to continue with their programs of study and to register for further courses.

Unit I review is intended to be a rigorous measuring of a student's scholarly performance and potential for success. Unless a student has shown a record of distinguished graduate performance, she or he should not be advanced to studies preparing for the preliminary doctoral examinations (Unit II). The decision of the Graduate Studies Committee is not a mathematical computation of the accumulated grades and recommendations but rather a comprehensive judgment based on all the available data. Toward amassing such data, all instructors of Unit I students are required to submit an Evaluation Report upon completion of the student's work for each of their courses. These reports are placed in the student's file and thus are not confidential but may be read by the student. Students should review the contents of these evaluations and make sure that a complete complement of Unit I Evaluation Reports is in their file folders. Students are likewise responsible for seeing that all seminar reports, teaching evaluations, current transcripts, and other relevant data are included in their files.

Students should prepare a petition for Unit I Review that describes how they have completed the following requirements:

- Twenty-four credit hours, including:
 - Fifteen hours of Foundation courses;
 - Nine hours of Advanced or Specialization courses;
 - A successful first language examination;
 - A statement of the chosen general field of specialization with the signature of a faculty member who has agreed to become the program advisor.

Interpretation of the Data Available for Unit I Review

Evaluation Reports for Unit I provide a detailed evaluation of each student at the conclusion of each seminar. Each report on a student in a seminar contains one of the following recommendations from the instructor:

Certain Ph.D.: i.e., there is unambiguous evidence in favor of continued graduate work.

Potential Ph.D.: i.e., there is evidence that sufficient potential exists if other data prove positive.

Marginal Ph.D.: i.e., the potential for success is insufficient to warrant advancing the student to Ph.D. standing unless other positive data are forthcoming.

Terminal M.A.: i.e., the student's work is acceptable for the M.A. but does not have sufficient potential for the Ph.D.

Below M.A.: i.e., the student is not doing acceptable graduate work.

Connotation of Transcript Grades:

A, A- Levels of superior graduate performance

B+, B, B- Levels of satisfactory graduate performance

C+, C Levels of unacceptable graduate performance

Decision Alternatives for the Graduate Studies Committee

Admit to Ph.D. degree standing: This is the choice if a student has done sufficiently distinguished work in Unit I to give substantial assurance for success in completing a doctoral program of courses, in passing examinations, and in writing a creditable dissertation.

Admit to the M.A. degree: Students who have done acceptable work but not of a quality to augur success in the remaining Ph.D. program may take the M.A. degree if they satisfy the M.A. requirements above. The M.A. degree will end the student's academic career in the department.

Termination of Program: This is without the M.A. degree if a student has not done acceptable graduate level work.

Students may acquire the M.A. degree while in the doctoral program when they have completed these requirements:

- Thirty semester hours of study (10 courses), including: four Foundation seminars, distributed across the field of religion;
- No language study is required, except that demanded by special subjects of concentration as determined by the student's advisor;

- Students must have at least a 3.0 grade point average at graduation.

At the beginning of the term in which a student expects to complete the requirements for the M.A. degree, they should file an “Intent to Graduate” form available at the Graduate School. See the University Calendar for deadlines.

Appeals Procedure

Students may appeal unfavorable decisions by the Graduate Studies Committee by the following steps, which should only be taken in the following order:

1. An interview with the Director of Graduate Studies;
2. A request for reconsideration, with new evidence, by the Graduate Studies Committee;
3. An interview with the Chair of the Department;
4. An interview with the Associate Dean for Graduate Studies of the College;
5. An interview with the Dean of the Graduate School, or their representative;
6. An appeal to the Graduate Board of the University.

IV. o) Unit II: Preparation for Doctoral Examinations

Following a successful Unit I review, students advance to Unit II, where they prepare for their preliminary doctoral examinations and develop their dissertation proposals. Furthermore, students in Unit II establish working arrangements with their primary advisors and form a Doctoral Advisory Committee designed to cover several major areas of study. The committee and the student together develop a detailed program of study in the student’s projected areas of specialization to prepare for each examination. All remaining language competencies should be completed and demonstrated by examination. Students should use draft copies of the proposal as discussion documents in consultations with their Doctoral Advisory Committee.

The program of study at this level should include the remaining courses to fulfill the fifty-four credits required prior to Unit III. These courses may include, besides courses in the department:

- Relevant courses taken at Temple University outside of the Department of Religion;
- Relevant courses taken under our Graduate Student Reciprocity Agreements with the University of Pennsylvania Department of Religious Studies, the Lutheran Theological Seminary, or the Westminster Theological Seminary;
- Graduate religion study courses taken at other institutions;
- The requirement for two or more courses taken outside the discipline of religion study;

- Independent tutorials, known as Individual Study, which cannot, however, exceed half of the Unit II courses in number; that is, four courses, or twelve s.h. of credit.

Students should remember that the accumulation of a certain number of graduate credits does not in itself entitle them to be admitted to the preliminary doctoral examinations. This decision is based on the judgment of the Doctoral Advisory Committee that the student is fully prepared to be examined and to write a dissertation.

IV. p) Courses Outside the Study of Religion

During Unit II, two courses are to be taken outside the field of religious studies; this means outside Temple's Department of Religion, outside other institutions' religious studies departments, and outside theological seminaries. These courses may be taken any time after Unit I review. Certain courses in philosophy, anthropology, classics, psychology, sociology, and history, for example, may satisfy this requirement. As the intent is to give students exposure to different methodological perspectives, courses taught by our religion faculty, even if offered in another department or program, do not satisfy this requirement, nor do introductory language courses.

IV. q) Individual Tutorials

Tutorials or individual studies are intended to provide opportunities for individualized and intensive research in specific areas. They are normally available only to students in Unit II, as a broad-based classroom experience is part of the structure of Unit I. Tutorials should be within the student's area of specialization and be selected with care because of the extraordinary demand they place on the instructor's time.

Tutorials, in the first instance, should be conceived of as special projects within the structure of scheduled seminars, so that the student should preferably register for the scheduled seminars whenever possible. Because of the benefits to the student and to the seminar from interaction with the project, the student and the instructor should agree on an appropriate schedule of participation in the seminar beside private consultations. Depending upon circumstances, this may range from substantial involvement in the seminar to solely a final presentation of the project to the seminar for reaction and response. A proposal to the Graduate Studies Committee will not be necessary when a tutorial is thus in the context of a seminar, but the student must register for the seminar.

If, in unusual circumstances, the tutorial subject makes it inappropriate for the student to be a participant in the instructor's seminar, the student should register in Rel. 9994, "Preliminary Exam Preparation" (1 to 6 s.h.), REL 9998, "Pre-dissertation Research" (1 to 6 s.h.); REL 9182, "Individual Study" (1 s.h.); or REL 9282 or REL 9382, "Individual Study" (3 s.h. each). The student's project proposal must be approved by the instructor prior to registration and then by the Graduate Studies Committee either before the beginning of the term or during its first month.

Special tutorials may be arranged during the summer semesters, depending upon the availability of faculty members. Such a proposal should be submitted to the Graduate Studies Committee before the end of the spring term.

When a proposal for a tutorial is to be made to the Graduate Studies Committee, it should contain: (1) a statement of the problem or special subject of study, (2) the methodology involved, (3) a list of the bibliographic and other resources available, and (4) the format of the expected results. The proposal must have the signature of the instructor.

Individual tutorials may also be used for courses taken at the three other Philadelphia institutions under our reciprocity agreement (see above). Students should secure a letter of introduction and academic standing from the Graduate Religion Office before presenting themselves to the other institution.

IV. r) Composition of Doctoral Advisory and Examination Committees

Completing an acceptable number of courses in religion does not guarantee that the department will approve a particular dissertation topic, provide a dissertation director, or draft other departmental faculty members for committee service. If a student fails to satisfy any professor that she or he has envisioned a workable program of study, or a viable dissertation topic, or, having convinced one, fails to enlist two other faculty members, the student may, by that fact, have come to the end of her or his graduate program.

The Doctoral Advisory Committee is appointed by the Graduate Studies Committee, upon nomination by the student and the primary advisor. The Committee is composed of at least three Graduate Faculty members from Temple University, two of whom, including the chair or primary advisor, must be from the Department of Religion (see Graduate School Policies and Procedures, 02.28.11.01). The Doctoral Advisory Committee may include emeritus, full-time non-tenure-track, adjunct, or affiliated faculty members of the Religion Department or other Temple University departments, or faculty from other universities, all provided that they have Ph.D.s and subject to approval by the Dean of the Graduate School. Generally, such faculty members must have qualifications equivalent to the Graduate Faculty of Temple University. Full-time non-tenure-track faculty are usually not approved to serve on graduate student committees unless they have substantial records of scholarly publication and participation. The nomination petition should include a current curriculum vitae for each of proposed members who are not Graduate Faculty of Temple University. Doctorally-prepared expert advisors from outside university settings may also be asked to serve on Doctoral Advisory Committees, subject to the same approval process. To sustain a pass in either the preliminary doctoral examinations or the final dissertation defense, the Committee must have at least two affirmative votes from current Religion Department faculty. The Dissertation Examining Committee will also include an External Examiner who serves as final advisor to the Committee (see below).

Tentative arrangements for the participation of persons outside the department are to be negotiated by the primary advisor, and financial arrangements are to be discussed with and approved by the chair of the department. Formal invitations to committee members outside the department are to be offered by the chair of the department upon the recommendation of the Graduate Studies Committee. In general, students are strongly urged to draw all their faculty committee members from Temple. Exceptions are normally made only when specific linguistic or other expertise unavailable at Temple is required, in which case an outside faculty member

from an institution between New York City and Washington, DC may be sought. Only one member of a committee may be from outside of Temple.

Changes in the composition of the Doctoral Advisory Committee are made only by the Graduate Studies Committee. A member of a Doctoral Advisory Committee, once appointed by the Graduate Studies Committee, cannot be removed except by her or his own resignation or by a decision of the Graduate Studies Committee.

Each Doctoral Advisory Committee will meet at least once a year to review the candidate's progress and to make suggestions concerning future research. A written record of this meeting, including the findings of the committee and the suggestions made, must be placed in the student's file and a copy given to the student.

The status of a member from outside the department will be determined in each case. They may participate as:

- A fully involved member of the Doctoral Advisory Committee, participating in the writing and reading of examinations and in giving direction to the dissertation;
- a participant in the examinations but not in the dissertation, or in the dissertation but not the examinations;
- or, as a special consultant, who need not evaluate the completed dissertation or attend the final examination.

Note that the primary advisor can only be a member of the Graduate Faculty in the Department of Religion, and not someone else.

IV. s) Preparation for the Preliminary Doctoral Examinations

The preliminary doctoral examinations should raise two questions:

1. Does the student display sufficient competence in her or his chosen subjects of specialization to merit advancing to candidacy and to begin the research and writing of a dissertation?
2. Is the proposed topic of investigation sufficiently viable to be expected to ultimately take the form of an acceptable and defensible dissertation?

The criterion for admission to the preliminary doctoral examination is not the calculation of the required 54 credits (six credits remain to be taken during Unit III), but a determination by the Graduate Studies Committee of the adequacy of the student's preparation to be examined and to write a viable dissertation.

The preliminary doctoral examinations consist of two parts, the area examinations and the dissertation proposal, each of which has two segments, written and oral.

It is the responsibility of the primary advisor, the chair of the Doctoral Advisory Committee, to see that the student receives regular and continuing guidance in her or his research, including

timely responses from all committee members to work submitted to them by the student. It is also the responsibility of the chair to coordinate the responses of committee members, so that the candidate does not receive fundamentally-conflicting advice. In addition, each Doctoral Advisory Committee must meet at least once a year with the student to review the candidate's progress and to make suggestions concerning future research. Candidates who are not making reasonable academic progress should be so informed and should be told what they must do to avoid being dismissed for failure to make such progress. A written record of this meeting, including the finding of the committee and the suggestions made, must be placed in the student's file. A copy must also be given to the student. The Graduate Studies Committee will meet once each year after the advisory committees have met to consider reports from those committees and to discuss issues that arise from these reports. The Graduate Studies Committee has the authority to dismiss any student found not to be making satisfactory progress from the program.

IV. t) Petition for the Doctoral Examination

In consultation with the advisor and with the Doctoral Advisory Committee, the student will prepare a petition to the Graduate Studies Committee for the preliminary doctoral examinations. The petition will contain the following items:

- 1) The nomination of a Doctoral Advisory Committee;
- 2) A completed copy of the university form used to collect the signatures of the Doctoral Advisory Committee, which will serve as certification that the student is ready to sit for the Doctoral Examinations;
- 3) A description of the areas proposed for the preliminary doctoral examinations, including a list of courses taken in preparation for each area of examination;
- 4) The dissertation proposal (see below for details).

When the petition for preliminary doctoral examinations has been approved by the Graduate Studies Committee, copies of the petition, including the dissertation proposal, shall be added to the student's file, and a copy of the proposal shall be sent to the Graduate School.

IV. u) Areas of Examination

The subject areas of examination may vary from four to six and are defined as:

- 1) Major and minor subjects in which the student intends to claim competence;
- 2) Areas that comprise a coherent and workable group in religious studies and related fields in relation to each other and to the field of the dissertation topic;
- 3) Subjects in which the members of the Doctoral Advisory Committee themselves claim research and teaching expertise;
- 4) Subjects that, taken together, present the student appropriately for employment.

The subjects of examination should be conceived of broadly. They should also in some way reflect the cross-disciplinary and cross-tradition considerations for which the Department of Religion is renowned and at least one of the Department's three areas of thematic concentration, namely *Historical Texts and Traditions*; *Religion and Society*; and *Critical Investigation of Religion and Human Differences*. No more than one examination area should be tailored to the student's dissertation proposal. The examinations should serve as a measure of broad competency and knowledge in multiple subfields in the academic study of religion. If one professor has two exam areas, that professor must be the primary advisor. Preparation for each examination area should include at least one relevant course or individual study tutorials with the respective examining professor, as well as an appropriate bibliography agreed upon with the professor of books and other materials to be studied by the student in preparation for the exam. Documentation must be provided for each subject of specialization based on this program of study. While the subject area of an exam is thus defined in advance, the professor should not agree on any specific questions to be asked in the exam, as that would reduce the breadth of the area covered, and breadth is what is sought in these exams.

In the proposal to the Graduate Studies Committee, the names of the members of the Doctoral Advisory Committee submitted shall include an explanation of the appropriateness of each to the proposed subjects of examination. The Graduate Studies Committee, in approving the student for the preliminary doctoral examinations, should carefully scrutinize each of the exam areas and the student's preparation for them.

IV. v) The Dissertation Proposal

The dissertation proposal, which is part of the petition for the doctoral examinations, is expected to show the student's knowledge of and ability to conduct the proposed research. An approved proposal, signed by the Doctoral Advisory Committee, is a contract between the student and the Committee, provided that the proposed research is completed in a timely manner ensuring the continuing relevance of the research topic.

The dissertation proposal must have the approval of the Doctoral Advisory Committee and be submitted according to the following scheme:

- Dissertation title, student's name, signatures of the Doctoral Advisory Committee (indicating they approve of the viability of the topic), and dates of the doctoral examination;
- An abstract of the thesis of the proposed dissertation;
- A clear statement of the problem with which the dissertation proposes to deal;
- An explanation of the general significance of the problem;
- A summary of what research has already been done in this area and an explanation of the respects in which this approach to the problem will be different from those of others;

- An indication of how the student proposes to go about solving the problem and the reasons for thinking that this solution would constitute a contribution to knowledge;
- A bibliographic review of the available sources that will be consulted.

The preliminary examination petition, including the subjects of examination and the dissertation proposal, with nominations of a Doctoral Advisory Committee, must be submitted to the Graduate Studies Committee with the appropriate university form in time for the Graduate Studies Committee to act upon it prior at a regularly-scheduled meeting. It is the responsibility of the student to assure that the necessary documents and procedures have been executed properly and in a timely manner.

A cover sheet should contain the following: the student's name; the dates of the written examinations; the date, and time, and place of the oral parts of the examination; the names of the members of the Doctoral Advisory Committee; the subjects of examination; and a brief abstract of the dissertation proposal. Copies of this sheet should be distributed by the student to the entire department faculty as the formal announcement of the examination.

Once the proposal has been approved, and provided the proposal remains current, the Doctoral Advisory Committee may not unilaterally require significant theoretical or methodological changes in the substantive direction of the project. The Committee and the student may, however, jointly agree on such changes. Changes in the membership of the Doctoral Advisory Committee after the acceptance of the proposal do not require re-approval of the proposal itself. A candidate whose dissertation fulfills the commitments made in the proposal and any modifications made to it as specified above is entitled to an oral defense of that dissertation.

The doctoral dissertation is the culminating step of the Ph.D. program. The dissertation should make a significant contribution to the body of knowledge it addresses and demonstrate that the author understands its subject thoroughly and is capable of further original and impactful research, and the proposal should clearly reflect the project's potential for as much.

IV. w) Administration of the Preliminary Doctoral Examinations

The written portion of the examinations may extend over a period of three weeks to a month and is scheduled and administered by the Graduate Religion Office with materials supplied by the student's Doctoral Advisory Committee, to whom the exams are returned for evaluation. Usually, one area exam is given each week.

Because the criterion for entrance into Unit II is distinguished academic performance, the quality of the preliminary examinations must be superior. If a student passes more than half the exams with satisfaction or half with distinction, she or he may be re-examined once on the exams not passed. If less than this minimum has been passed, and if the student has the recommendation of the Doctoral Advisory Committee, she or he may petition the Graduate Studies Committee to retake once all the written exams.

Between two weeks and one month after the completion of the written exams, the oral examination will be scheduled with the Religion Graduate Studies office. This is done by the student in consultation with the primary advisor. The student should assure that a time block of three hours can be scheduled with each member of the Doctoral Advisory Committee and with a faculty representative of the Graduate Studies Committee, who may be the Graduate Director or the Director's designee. The student's Doctoral Advisory Committee plus the representative of the Graduate Studies Committee constitute the oral Doctoral Examination Committee. No member of this examining committee can be constrained to be available at a given time simply to accommodate the needs of the student; rather, the professors must freely give their consent to the time proposed.

During the oral examination, the student will respond to questions raised by the written examination. It is not appropriate to open new topics for questioning beyond those related to the written questions. The examination will be open to other faculty members and graduate students. Other faculty members may participate in the examination of a candidate, but may not vote on the outcome of the exam.

Each part of the preliminary examination will result in one of three decisions:

- Pass with no more than minor reservations.
- Fail with the recommendation that one opportunity to repeat be offered.
- Fail with recommendation that the student's program be ended.

Should the student fail either the written or oral portion of the examination, the doctoral examination will end at this point, in which case the student should arrange a meeting with the examining committee to review the examination. If the decisions on the doctoral examinations, both written and oral, are favorable, however, the examination will continue with a consideration of the dissertation proposal. Should all parts of the doctoral examination be sustained, the student will be recommended to the Graduate Board for Ph.D. candidacy by means of the properly-signed relevant university form.

If a dissertation topic substantially different from the one already approved is proposed after successful preliminary examinations, a request for new examinations and, when necessary, a new Doctoral Advisory Committee is to be submitted.

Students who do not receive their doctoral degree within five years of passing their preliminary doctoral examinations must retake and pass the examinations to remain in good academic standing. Requests from such students for extensions of time will not be considered until they have successfully retaken their preliminary doctoral examinations.

Students who have completed all of their course work and have not passed the doctoral examinations should register for REL 799, "Preliminary Examination Preparation."

IV. x) Unit III

In Unit III (Ph.D. Candidacy) the student will register for a total of six credits of REL 999, "Dissertation Research" (included in the total credits required), and secure from the Graduate School office (Carnell Hall, 5th Floor [x1380]), a packet of materials for doctoral candidates, including the *Dissertation Handbook*. This handbook is also available online at <http://astro.temple.edu/~pip/handbook/>. The Department of Religion employs the formatting and citation guidelines of *The University of Chicago Manual of Style*. At the beginning of the final semester, the student should file with the Graduate School the form "Intent to Graduate."

When writing the dissertation, the student should maintain regular contact with all members of the Doctoral Advisory Committee. It is generally good practice to submit the text of the dissertation in units to each member of the Doctoral Advisory Committee, whose members should each ultimately be in possession of a copy of the entire dissertation. Each member of the committee should present to the student a written critique of the student's work, which could be in the form of notes written on the copy of the dissertation.

IV. y) External Dissertation Examiner

It is required that an External Examiner from outside the Department of Religion participate in the final examination process. This person may be either a member of the Graduate Faculty from another Temple department or from outside the university, preferably the former. Examiners from outside Temple University will normally not be approved by the Graduate Studies Committee unless there is a compelling reason for their approval. This examiner reads the completed dissertation, attends and fully participates in the Final Examination, and provides a written evaluation of the dissertation. The External Examiner may not serve as a member of the student's Doctoral Advisory Committee, participate in the Preliminary Examination or in direction of the dissertation. The primary advisor should secure a curriculum vitae and the Social Security number of the proposed External Examiner and give them to the Graduate Religion Office. The External Examiner does not need to have any special expertise in the topic of the dissertation. If the External Examiner is from outside Temple, the matter of an honorarium, travel costs, and housing must be arranged with the Department Chair before an invitation is offered or the examination is scheduled. The Chair of the department will then issue the formal invitation to the External Examiner on behalf of the department.

IV. z) The Final Examination and Oral Defense of the Dissertation

The Final Examination (Oral Defense of the Dissertation) is an examination of the candidate by the faculty of the Department of Religion. If the examination is passed, it is the faculty of the Department of Religion that recommends that the University award the candidate the degree.

The Doctoral Examining Committee consists of the Doctoral Advisory Committee plus the External Examiner and, pursuant to Graduate School Procedures and Policies 02.28.15.03, the Chairperson of the Department of Religion or the Chair's representative

The purpose of the oral defense is to show:

- That the dissertation meets acceptable standards of academic quality and rigor;

- That the dissertation is an original and soundly researched contribution to knowledge;
- That the ethics and standards governing research in the field have been followed;
- The candidate's mastery of the research and the appropriate methodology;
- The candidate's understanding of the relationship of this work to the broader fields in which it is situated.

The student should submit the relevant signed forms to the Graduate Secretary in the Religion Graduate Studies Office. The Secretary will formally schedule and announce the Final Examination on the Official Calendar of the Graduate School. The Final Examination cannot be held unless it has been scheduled at least two weeks in advance with the Graduate School. The Graduate School will send the advisor two title pages with a cover letter giving deadlines for the submission of the final copies of the dissertation and abstract. The advisor should give these completed title pages to the Graduate Secretary for safekeeping in the student's file until the day of the examination.

All members of the Doctoral Examining Committee must be present for the defense unless exceptions are approved in writing by the Dean of the Graduate School. According to Graduate School Policies and Procedures 02.28.16.05, such exceptions may only be granted in case of an emergency or similarly grave circumstances. An absent member of the Doctoral Examining Committee must still participate in the defense through, for example, the use of teleconferencing, videoconferencing, or, where necessary, the submission of written comments and questions. No more than one member of the Examining Committee can be physically absent from the defense in any case. If two or more members of the committee are physically absent, the defense cannot be held. In all cases the student and the dissertation advisor both must be physically present for the defense.

Affirmative votes of a majority of the Doctoral Examination Committee, including affirmative votes from at least two members who are current faculty members of the Department of Religion with Graduate Faculty standing, will be necessary to sustain the examination or to approve the dissertation. Other members of the faculty and student body may attend and participate in the questioning but not the voting.

Decision Options for the Examining Faculty at the Final Examination

1. **Pass**, with no changes, or only cosmetic changes: The Committee members sign the lower section of University Form III and the three dissertation title pages. They have now completed their obligations to the examination. The Chair of the Dissertation Committee (the primary advisor) holds the Dissertation Completion form until the dissertation is ready to be carried to the Graduate School.
2. **Pass**, with significant changes:

- a) If Committee members do not need to see the revisions to be made and entrust the monitoring of these changes to the Chair of the Doctoral Advisory Committee, they may sign the examination Form III, and the dissertation title pages. They have now completed their participation in the examination;
 - b) If Committee members need to see the revisions to be made, they should sign the examination form, but should withhold their signature from the dissertation title pages. They will have the opportunity to give a final judgment on the dissertation later, after the student has made the final changes and submitted a revised copy.
- 3. Fail:** all members sign the examination form with their vote, but do not sign the dissertation titlepages. If another opportunity to take the Final Examination is provided, the scheduling process must be repeated in its entirety.
- 4. Pass with Distinction:** This is an accolade that the Department awards to a distinguished minority of its graduates. It is intended to recognize a few outstanding dissertations. Distinction may be proposed by any member of the Doctoral Advisory Committee other than the primary advisor. A vote for distinction is often based on the following criteria: (1) the dissertation unambiguously merits consideration by experts as an outstanding work in its field; (2) the dissertation is thought to be immediately publishable in a refereed scholarly venue; and (3) the candidate's oral defense of the dissertation is deemed to be outstanding. The vote for distinction must be unanimous; any question of its appropriateness usually suggests it should not be given. The candidate may include the accolade of "dissertation passed with distinction" on her or his résumé.

When the dissertation is completed, the advisor should fill out the "Certificate of Acceptability" that must accompany the completed dissertation a when it is submitted to the Graduate School.

Following the Final Examination

All changes to the dissertation, whether major or minor, must be made and the final version of the dissertation submitted to the Graduate School with the "Certificate of Acceptability" form within four weeks of the examination. If the dissertation is not received by the Graduate School within that time, the final doctoral examination is nullified and a new oral defense must be scheduled. When major revisions are required that cannot be completed within four weeks, the defense should be suspended until the dissertation has been revised and is then defendable. At this point the oral defense should be reconvened. All defenses, including reconvened defenses, must be announced in writing at least ten days in advance.

Each member of the Doctoral Advisory Committee will record a vote by signing the report section (lower section) of Form III.

Two copies of the dissertation must be submitted to the Graduate School, each with a signed flyleaf, and with the "Certificate of Acceptability" by the deadline for submitting final copies of doctoral dissertation, as announced in the University Calendar. A copy of the dissertation in electronic form (CD) will be provided for the department library. It is a common courtesy to members of the Examination Committee to provide a copy of the dissertation to each of them,

either printed or electronic. Normally the copy given to the primary advisor should be hardbound.

Dissent at the Examinations

If there is dissent before or at the Preliminary or Final Examination, a dissenting member of the Doctoral Advisory Committee may resign, but need not, and, indeed, *cannot*, be removed. Whether or not the dissenting member resigns, the primary advisor should petition the Graduate Studies Committee to appoint an additional member to the Doctoral Advisory Committee.

V) GRADUTE COURSE DESCRIPTIONS

5001 (0460). **Foundations in Philosophy of Religion** (3 s.h.). Hull

Considers a selection of classical and modern European and American philosophers and the implications of their views for religious thought. Some of those whose writings are considered may include Hume, Kant, Schleiermacher, Hegel, Kierkegaard, James, Whitehead, Rosenzweig, Gadamer, Ricoeur, Derrida, Irigaray, Habermas, and Foucault. Also may consider non-Western philosophies of religion, for example, those deriving from India or Japan.

5002 (0470). **Foundations in Religion and the Social Sciences** (3 s.h.). Raines, Rey

Introduces students to the discourse of Western social sciences on religion. Examines both modern and postmodern thinkers. Offers extensive readings in Durkheim, Marx and Weber. Then puts these modern theorists into conversation with postmodern critical theory as exemplified by Foucault and Bourdieu.

5003 (0480). **Foundations in Textual and Historical Studies in Religion** (3 s.h.). Limberis

Teaches the issues, methods, and trends emerging in the turbulent world of historical studies. Explores the problems, ideological constraints, and new venues that occur when “religion” is introduced to historical studies. Deals with New Historicism, Cultural Materialism, postcolonial theory, various feminisms, the crisis of narrative history, and various approaches now in vogue for reading ancient texts, 1st through 6th century CE and dealing with Graeco-Roman religions, Judaism, and Christianity.

5004 (0583). **Foundations in Religion and Psychology** (3 s.h.). Bregman.

Introduces psychological theorizing about the origins, motivations, and aims of religion. Psychological thought will be contextualized, showing how it has been shaped by and in turn reshapes more traditional Western reflection on the nature of persons, symbols, and faith. Simultaneously, psychological perspectives assist Western people to appreciate, interpret, and adapt non-Western forms of religion and practices. In this course, we will read classic theorists, modern revisers, and some recent rethinking and responses to these theorists.

5005 (0590). **Foundations in Religion and Public Life** (3 s.h.). Abdullah, Alpert

Introduces some of the key issues for religion in American public life today: religion and the First Amendment, ethical debates concerning sexuality, religion in popular culture, the relationship between religion and public policy on welfare and education, how religion is portrayed in the media, and American religious pluralism in a global context.

5006. **Foundations in Religion, Race, and Ethnicity** (3 s. h.). Rey, Abdullah

Critically engages leading theoretical discussions about the intersection of religion, race, and ethnicity.

5101 (0411). **Foundations in Hinduism** (3 s. h.). Allen

Both a historical and thematic survey of Hinduism. Attempts to make clear the structures of Hinduism and to explain its internal coherence as well as its apparent inconsistencies. While recognizing that it is impossible to include everything in the study of a religion which covers a time span of 5,000 years and which has existed over a vast geographical area, this course aims at giving comprehensive coverage of the history, traditions, rituals and theologies of Hinduism.

5102 (0412). **Foundations in Indian Buddhism** (3 s.h.). Allen

Examines the biographical data (not Buddhology) and philosophical themes in the Majjhima Nikaya and the Digha Nikaya. Studies philosophical themes in early Theravada traditions and selected suttas.

5201 (0410). **Foundations in Chinese Religions** (3 s.h.). Hull

Basic studies of (1) the classical texts and essential teachings of early Confucianism and Taoism, and (2) the ideological continuity from early Confucianism and Taoism to Neo-Confucianism and Neo-Taoism. Focuses on the major religious and philosophical traditions of China. Special consideration is given to the ethical, religious, and social thought of Confucianism and Daoism. Topics of discussion include: 1) the pre-Han concepts of spirits and gods, 2) classical Confucianism (the “Kung-Meng tradition”), 3) philosophical Daoism (the “Lao-Zhuang tradition”), 4) religious Daoism (including the popular cult of immortality), 5) ideological continuities and transformations in Neo-Confucianism and Neo-Daoism, and 6) religious practices in contemporary China. The approach is both historical and comparative. No knowledge of Chinese is required, as the readings are in translation.

5301 (0413). **Foundations in Japanese Buddhism** (3 s.h.). Nagatomo

Prepares students to do an in-depth study of Japanese Buddhism, covering several major Buddhist thinkers, such as Kukai, Dogen, Shinran, Myoe, Hakuin, Takuan, and Nishida. In order to understand how Japanese Buddhism accepted Indian and Chinese Mahayana Buddhism, the course traces some of the prominent conceptual frameworks of these two. The methodological orientation of the course is philosophical.

5401 (0440). **Foundations in Judaism** (3 s.h.). Levitt.

This course offers students a critical introduction to issues within Jewish studies and the study of Jews, Judaism and Jewishness. Who are Jews and how have these designations shifted and changed over time? What is Judaism? How and in what ways is it a religion? What role do texts and practices play in defining Judaism? How are these works Jewish cultural and/or Jewish religious expressions? What are some of the other forms in which Jewishness has been and continues to be expressed? The course asks these questions in order to both build on the legacy of how Judaism has been studied within the academic field of religious studies and to challenge some of these long held assumptions. In other words, the course both appreciates and challenges this scholarly legacy by offering students Religious studies, Jewish studies and literary critical tools to better appreciate Jewish texts and practices. And, by looking at Jews, Judaism and Jewishness in the plural, the course offers students a broad historical vision of Jewish culture. The course is organized, more or less, chronologically offering students a critical overview of Jewish history moving from the biblical period to the present with attention to specific Jewish texts and artifacts from specific periods and geographical locations within this history.

5501 (0420). **Foundations in Christianity** (3 s.h.). Bregman, Swidler.

Focuses on both thought (doctrine, theology) and patterns of spiritual life, especially as revealed in Christian devotional “classics.” What has been believed, taught and confessed by Christians since the Church’s earliest era? How have individuals lived out these teachings, helped to reshape them, and discerned a spiritual life focused on God as known through Jesus Christ? As contemporary persons, how can we read and interrogate as well as appropriate these texts within a religious and cultural world so different from those of the authors? The continuing importance and vitality of these “classics” — or their rediscovery after long periods of obscurity — is part of the milieu for Christianity in its world context today.

5601 (0430). **Foundations in Islam** (3 s.h.). Blankinship, Abdullah

Provides a basic survey of Islam for non-specialists. Includes a historical overview focusing on the relationship of Islam to the world and to other religions and ideologies of ancient, medieval, and modern times. Also considers the major modalities of Islam as a religion, including the legal, spiritual, philosophical, and social aspects. Finally, current issues in Islam will be considered, including modern changes in social organization and present-day politics. No prerequisites or language requirements.

5701 (0450). **Foundations in African Religions** (3 s.h.). Rey

8001. **Religious History of the United States in the 20th Century** (3 s. h.). Watt. Levitt

Explores the scholarly literature on the history of religion in the United States in the 20th century. Focuses on members of New Religious Movements; on Muslims, Protestants, and Catholics; on race and ethnicity; on diasporas; on gender; and on changing concepts of the nature of “religion.”

8002 (0666). **American Religious History I** (3 s.h.). Watt

Discusses and analyzes a selected topic in American religious history.

8003 (0667). **American Religious History II** (3 s.h.). Watt.

Discusses and analyzes a selected topic in American religious history.

8004 (0770). **The History of Ethics** (3 s.h.). Raines

A general survey of the development of human ethics in history. While all of the most prominent religions and civilizations will be looked at, the course may concentrate more on some than others in accord with the expertise of the instructor, including especially contemporary themes in the study and application of ethical standards.

8005 (0790). **Interreligious Dialogue** (3 s.h.). Swidler

Investigates the theoretical issues that underlie all interreligious dialogue as well as examples of actual dialogue in progress, the latter partly according to student interest in those dialogues. The former will include analyses of what precisely is meant by dialogue and of the philosophical, theological, religious, psychological, “spirituality,” and “praxis” aspects of interreligious dialogue, in other words, the presuppositions and implications of such dialogue.

8006 (0803). **Methodological Options in the Study of Religion** (3 s. h.). Levitt, Rey

Focuses on currently available methodologies used in academic discourses on religion, enabling the students to evaluate these methodologies comparatively and gain competency in their applications.

8007. **The Body East and West** (3 s. h.). Nagatomo.

This course assumes a comparative approach to investigate how we understand our body, how we live our body, and how our body changes through the practice of self-cultivation. It will first examine some of the traditional Western concepts of the body (e.g. Plato, Aristotle, Descartes, and Merleau-Ponty). Then it will turn to the study of the body as it has been articulated in the Eastern intellectual tradition (e.g. *Samkhya Karika*, Patanjali’s *Yogasutra*, and Yuasa Yasuo’s *The Body, Self-Cultivation and Ki-Energy*).

8008. **Jung and the East** (3 s. h.). Nagatomo.

This comparative course delves into the similarities and differences between Jung’s major theories developed after 1928 (e.g., archetypes, collective unconscious, synchronicity) and the representative Eastern theories of Taoist, Buddhist, and Kundalini Yoga traditions.

8009. **The Body and Meditation** (3. s. h.) Nagatomo

Religious Experience: East and West (3 s. h.). Nagatomo.

This course examines the nature, the variety, the depths, and the meanings of religious experiences with the view to advancing a third alternative position to the two prominent contemporary philosophical positions which W. T. Stace and Steven Katz offered on this topic. As a preparation for this task, the course will first review some of the major classical texts, both Western and Eastern (e.g., Plotinus, Pseudo-Dionysius, St. Teresa, St. John of the Cross, Meister Eckhart, Early Buddhism, Kundalini Yoga, and Shintoism), so that the student will become familiar with the scope and the depth of the subject.

8100 (0614). **Topics in Buddhist Thought** (3 s. h.). Nagatomo.

Various topics in the Buddhist thought of Japan, China, or India. May treat one, two, or all three of these traditions on a given topic and also compare them with parallel Western thought.

8201 (0611). **Chinese Philosophy and Religion** (3 s.h.).

Introduces Chinese philosophical and religious traditions. Chinese philosophy and religion have a long history, but this course focuses on Pre-Qin moral philosophy (Confucianism and Mohism), Neo-Confucian moral philosophy, the religious aspect of Confucianism, and philosophical and religious Daoism.

8300 (0621). **Topics in Japanese Buddhism** (3 s.h.). Nagatomo.

Provides an in-depth study of one or more topics in Japanese Buddhism. May cover any of the major Japanese Buddhist thinkers such as Kukai, Dogen, Shinran, Myoe, Hakuin, Takuan, and Nishida. Methodological orientation is philosophical.

8301. **The Kyoto School** (3 s. h.). Nagatomo.

We will be reading for the course some of the major thinkers belonging to the Kyoto School, such as Nishida Keiji, Miki Kiyoshi, and Abe Masao. The thematic focus of the course falls on the understanding of the meaning of nothingness (both relative and absolute) from a philosophical as well as a depth-psychological viewpoint, while questioning the traditional formulation of ontology from an East Asian perspective.

8400 (0702). **Topics in Biblical Studies** (3 s.h.). Schipper, Leuchter

Research and discussion on a selected topic or topics in the biblical studies, including either the Hebrew Bible, the New Testament, or both, as well as a consideration of the relationship of that literature to other writings, including the apocryphal and pseudepigraphic.

8401 (0708). **Race, Gender, Class and Ethnicity in Ancient Near East** (3 s. h.). Schipper, Leuchter.

Against the background of the substantial work done in recent years in biblical racial and gender studies, this course explores the ancient Near Eastern, and specifically biblical, origins of diversity and religious nationalism in terms of race, gender, class, and ethnicity. The focus will be on how these apply to particular biblical texts that involve gender, ethnic, and class confrontations.

8402. **Violence in Ancient Religion: Pagan, Christian, and Jewish, 50 CE-500 CE** (3 s. h.). Limberis.

Explores examples of coercion, violence, and war resulting primarily from religious motivations within the political framework of the Roman Empire. The rubrics of violence in the cause of freedom, violence due to intolerance, and violence in the cause of ideology will organize the work. The questions of how religious ideas serve the cause of power and how the victims respond in each religion will dominate the seminar. In addition, discovering whether racial or ethnic biases skewed perceptions and inspired conflicts will be important throughout. In order to do this, we must look at the new studies of contemporary scholars who explore definitions of self-identity in antiquity. Who is a "Jew," a "Greek," a "Roman," and a "barbarian"? Finally, analyzing the range of acts, from ignorant prejudice to violence sanctioned by the state through legislation, will aid in the task of situating the phenomena in antiquity within the context of contemporary theories on the problem.

8403 (0876). **Holocaust and Representation** (3 s. h.) Levitt

Building on works by Saul Friedlander, Sidra Ezrahi, James Young, and others, this course raises questions about what it means to represent and re-member the Holocaust, focusing on issues of the aesthetic, memory, and the labor of representation. What do art, film, and literature enable in relation to legacies of communal destruction and trauma, and what do they foreclose? Other topics will include: the construction of historical narratives (whose stories? whose texts?), the art of fascism, Nazi culture, and questions about the ongoing labor of memory, testimony, and artistic production.

8405. **Women in Ancient Christianity** (3 s. h.) Limberis.

Explores the wide variety of women's participation in and experiences of early Christianity, from the first century to the fifth. Pays close attention to extant primary evidence and the varieties of ways that this body of evidence is used and interpreted in both theological and historical contexts. Hence the course will combine historical and hermeneutical issues in contemporary scholarship.

8501 (0670). **Modern Catholicism** (3 s.h.). Swidler

Focuses on reform movements within the Catholic Church from the 18th-century Enlightenment forward, concentrating particularly on the most recent times. These reform movements, climaxing in Vatican Council II (1962-1965), constitute a Copernican turn in Catholic history and involve at least five dimensions: 1) the turn toward the historical, 2) the turn toward the world, 3) the turn toward freedom/democracy, 4) the turn toward reform, and 5) the turn toward dialogue. Key thinkers include De Chardin, Küng, Schillebeeckx, Haring, and Ruether.

8502 (0671). **History of Christian Ethics** (3 s. h.). Raines.

Focuses on the four main figures of Christian tradition in the West: Augustine, Aquinas, Luther, and Calvin. Includes reading of original texts in English translation. Also includes modern works by Troeltsch and Weber.

8503 (0857). **Issues in Theology** (3 s. h.).

Deals with one or more issues in modern and/or contemporary religious theology.

8504 (0922). **Christology in the Ancient Church** (3 s.h.). Limberis.

Explores the emergent ambiguities with regard to the identity of Jesus Christ during the 2nd through the 4th centuries. In order to understand the common person's view of Christ, we shall read apocryphal acts, lives of saints, sayings of the desert mothers, sayings of the desert fathers, and martyrologies. In addition, we shall examine primary texts of authors known as the Fathers, such as Tertullian, Irenaeus of Lyon, Melito of Sardis, Origen, Eusebius, Basil of Caesarea, Macrina, Gregory of Nyssa, and Gregory of Nazianus. One of the goals is to understand the debates and differences with the context of institutional monastic and ecclesiastical growth.

8600 (0680). Topics in Islamic History (3 s. h.). Blankinship

Offers one of several topics in classical or modern Muslim history, including the life of the Prophet Muhammad, the early development of the political system and Muslim law, Muslim theories of history, and selected trends in modern Muslim history.

8601 (0673). Islamic Jurisprudence (3 s. h.). Blankinship.

Examines the Muslim legal prescriptions regarding women and war, the two issues for which Islam is most attacked today both in academia and the media. It will consider both the classical law and recent developments. Special attention will be given to the question of flexibility versus rigidity in the law, as well as to the type of society envisioned by the proponents of different interpretations. Current trends and possible future outcomes will be considered. The changing status and role of the religious responsum or fatwa will be probed as well, leading to a discussion of the development of religious authority in Islam.

8602 (0685). Islamic Mysticism (3 s.h.). Blankinship, Abdullah

Examines the sources, rise and development of Muslim spirituality. The ideal of life and worship in Islam will be studied as the framework for Muslim mysticism. Then the development of spiritual life and thought will be examined, and especially the contribution of noted individuals. Finally, Sufi orders and their role in the life of Muslim society will be considered.

8603. Islam in Global Perspective (3 s. h.). Abdullah.

This course focuses on contemporary Islam in a global context. It will consider the development of Islamic networks and the emergence of transnational identities among Muslims from places like Africa, Asia, Europe, and the United States. West African Muslim migrants among other groups will be examined for how they respond to the political, economic, and cultural processes of globalization.

8604. African American Islam (3 s. h.). Abdullah.

This graduate seminar is designed to introduce students to the growing scholarly literature on African American Islam. It will explore the intersection of race, religion, and ethnicity in light of the various ways African American Muslims negotiate their identities and religious practices.

8700 (0510, 0696). Topics in African Religions (3 s. h.). Rey.

Covers a selected topic or topics in the study of African religions, including some or all of the following: African traditional religions, new African religions, and forms of Christianity and other major religions as practiced and elaborated by Africans.

8701 (0692). African Ideas of God (3 s.h.). Rey

Introduces the conception of God in African traditional spirituality and the implications of such a “theology” on African understanding of humanity. Explores African creation myths, the names and attributes of God in African languages, what people expect from God, and what God expects from people. In doing this, we will address African ethics or the conception of good and evil among Africans. The relationship of African concepts of God with Islam and Christianity will also be discussed, including the beliefs of African practitioners of those religions.

8702. Religions of the African Diaspora (3 s. h.). Rey.

Looks at the historical development of African-derived or African-inspired religions in the African diaspora. Particular emphasis will be placed on Candomblé in Brazil, Vodou in Haiti, and Santería in Cuba, as well as on communities practicing these and related religious traditions in the United States.

8703. Africana Philosophical Thought (3 s. h.). Gordon.

Explores a variety of philosophical and metaphysical problems in recent African philosophy through an examination of the treatment of the concept of “invention” in the work of several influential philosophers and social theorists.

8704 (0718). Foucault in Africana Thought (3 s. h.). F 05. Gordon.

Examines the two classic phases of Foucault’s thought, archaeological and genealogical, and explores the impact they have had on the construction of race, gender, sexual orientation, disciplinarity, secularization, and politics as configured in Africana thought. Includes close readings of Foucault and his impact on the thought of Africana

thinkers such as V. Y. Mudimbe, Cornel West, Molefi Asante, Sylvia Wynter, Paget Henry, Joy James, and B. Anthony Bogues.

8800 (0900). **Special Topics in Religion** (3 s.h.). Alpert, Blankinship, Raines, Limberis, Rey, Nagatomo, Allen, Bregman

A series of special topics in the field of religion, including some of those taught by visiting faculty. Content will vary from semester to semester. Specifics will appear in department course description booklet each semester.

8810 (0901). **Special Topics in Religion** (3 s.h.) Alpert, Limberis.

A series of special topics in the field of religion, including some of those taught by visiting faculty. Content will vary from semester to semester. Specifics will appear in department course description booklet each semester.

9087 (0401). **Teaching Practicum in Religion Studies** (3 s. h.) Hull, Alpert

This course is for students who are beginning to teach religious studies in a university setting and wish to think about and develop their teaching skills. The course will help teachers in constructing the syllabus, conducting class discussions, designing lectures, getting the most out of student evaluations, using office hours effectively, creating teaching portfolios, working as a teaching assistant, grading, and problem solving around student interactions. The class will involve classroom visits and peer critiques, practical exercises and discussion about problems as they arise, so students should enroll during a semester when they are actually engaged in teaching.

9182. **Individual Study** (1 s.h.).

9282. **Individual Study** (3 s.h.).

9382. **Individual Study** (3 s.h.).

9994. **Preliminary Examination Prep** (1 to 6 s.h.).

9996. **Master's Thesis Research** (3 s. h.).

Capstone MA course. Student explores a specific topic with their MA adviser and writes a thesis of approximately fifty pages.

9998. **Pre-Disseration Research** (1 to 6 s.h.).

9999. **Disseration Research** (1 to 6 s.h.).

VI) DEPARTMENT FACULTY

Zain Abdullah (Ph.D., New School for Social Research): *Assistant Professor*. Contemporary Islam and Muslim Cultures; Black and African Diaspora Studies; Religion and Migration; Religion, Development and Peace Studies; Urbanism; Film and Visual Anthropology; Religion and Society

William Allen (Ph.D., Temple University): *Associate Professor*. Philosophy of Religion; Philosophical Hermeneutics; Indian Philosophy; Indian Christian Theology

Rebecca Alpert (Ph.D., Temple University): *Associate Professor of Religion and Women's Studies*. Religion and Sexuality; American Jewish Culture and Religion; Religion and Sport; Religion and Public Life

Khalid Yahya Blankinship (Ph.D., University of Washington): *Associate Professor*. Qur'an, Hadith, and Islamic Jurisprudence; Early Islamic History; Islamic Philosophy of History; Modern Islamic Movements; Islam in America

Lucy Bregman (Ph.D., University of Chicago): *Professor*. Death Studies; Religion and Psychology; Contemporary Christianity and Spirituality; Mysticism

Monte Hull (Ph.D., University of Hawaii): *Associate Professor*. Asian and Comparative Philosophy; Environmental Ethics; Japanese Buddhism

Jacob Chulsung Kim (Ph.D., Temple University): *Assistant Professor*. Religion, Race, and Identity; Migration and Korean Christianity

Mark Leuchter (Ph.D., University of Toronto): *Assistant Professor*. Hebrew Bible; Ancient Israelite Religion; Comparative Religion; Religion and Cinema

Laura Levitt (Ph.D., Emory University): *Associate Professor*. Contemporary Jewish and Feminist Thought; Gender, Judaism and Texts; Holocaust and Representation; Feminist Theory

Vasiliki Limberis (Th.D. Harvard Divinity School): *Associate Professor*. New Testament Thought; Early Christian History; Patristic Thought; Eastern Orthodox Studies; Women in Ancient Christianity

Shigenori Nagatomo (Ph.D., University of Hawaii): *Professor*. Japanese Buddhism; Modern Japanese Philosophy; Buddhist and Comparative Philosophy

John C. Raines (Th.D., Union Theological Seminary): *Professor*. Religious Social and Political Ethics; Religion and Social Analysis

Terry Rey (Ph.D., Temple University): *Associate Professor and Chair*. African and African Diasporic Religions; Anthropology and Sociology of Religion; Modern Catholicism; Religion and Immigration; Bourdieu

Jeremy Schipper (Ph.D. Princeton Theological Seminary): *Assistant Professor*. Hebrew Bible and Related Ancient Near Eastern Texts; Former Prophets; Disability Studies

Leonard Swidler (Ph.D. University of Wisconsin; S.T.L., University of Tübingen): *Professor, Director, The Dialogue Institute; Editor, Journal of Ecumenical Studies*. Modern Catholic Thought; Interreligious Dialogue.

EMERITUS FACULTY

Mahmoud Ayoub (Ph.D., Harvard University): *Professor Emeritus*. Classical Islam; Qur'an and Hadith; Early Islamic Thought and History; Islamic and Comparative Mysticism; Islamic-Christian Relations

Robert B. Wright (Ph.D., Hartford Seminary Foundation): *Professor Emeritus*. Hebrew Bible; History and Religion of Israel; Jewish Post-Biblical Religion and Literature; Dead Sea Scrolls

AFFILIATED FACULTY

Kathleen Biddick (Ph.D., University of Toronto): *Professor of History*. Medieval Europe; Christian-Jewish-Muslim Relations; Gender; Historiography and Historical Methods; Critical Theory

Lewis Gordon (Ph.D., Yale University): *Laura H. Carnell Professor of Philosophy*. Africana Philosophy; Philosophy of Culture; Philosophy of Human and Life Sciences; Phenomenology and Philosophy of Existence; Social and Political Philosophy; Philosophy of Education; Philosophy of Religion; Afro-Jewish Studies

David Harrington Watt (Ph.D., Harvard University) *Associate Professor of History*. U.S. Religious History; U.S. Intellectual History; Twentieth Century U.S. Social and Cultural History

VII) ASSOCIATIONS AND AFFILIATIONS

Department of Religion Graduate Student Association

The Graduate Students Association (GSA) of the Department of Religion is the organization through which students are represented on the various department committees. All current students are members, and active participation is voluntary. The GSA elects its officers, whose task is communication among students. It also elects representatives to the monthly departmental faculty meeting, to the Graduate Studies Committee, to the Scholarship Awards Committee, and to other groups. Voting representation on these committees gives graduate students a voice in departmental decisions. The GSA holds an orientation program in the fall, offers special meetings for general communication and social events, and publishes an occasional newsletter. An additional medium of communication among graduate students is via the graduate students' computer discussion list, RELGSA@TEMPLE.EDU. Temple University's Department of Religion holds a permanent seat on the National Committee for Graduate Students of the American Academy of Religion (AAR), and the liaison person can provide information about the AAR and the Society of Biblical Literature (SBL).

The American Academy of Religion and the Society of Biblical Literature

The AAR and SBL are the major learned and professional societies in the field of religion studies. They publish journals, hold annual national and regional meetings, and sponsor employment listings and information exchanges. Graduate students are encouraged to consider membership in these organizations, both of which provide student rates. Graduate students are also encouraged to present papers at their national and regional meetings, and the department normally defrays part of the expense of attending for students who are presenting papers or serving on panels.

The Department of Religion is a long-standing member of the Council on Graduate Studies in Religion and of the Philadelphia Consortium on the Study of Religion.

Other communication sites:

Department of Religion students and faculty are served by the listserv:

Reldept@listserv.temple.edu

The Journal of Ecumenical Studies maintains a website at:

www.temple.edu-dialogue .

Alumni and faculty have an email list at:

Tudor-1@temple.edu

VIII) DIRECTORY

Faculty

(Calls from within the university require a 1 first; from outside, add 1-215-204)

Zain Abdullah [zain@temple.edu]	2047
William Allen [wallen@temple.edu]	7225
Rebecca T. Alpert [ralpert@temple.edu]	6953
Khalid Y. Blankinship (Graduate Director) [kblankin@temple.edu]	5543
Lucy Bregman [bregman@temple.edu]	4252
Monte Hull [mhull@temple.edu]	7711
Mark Leuchter [mark.leuchter@temple.edu]	1968
Laura Levitt [llevitt@temple.edu]	4745
Vasiliki M. Limberis (Undergraduate Director) [limberis@temple.edu]	8756
Jacob Kim [playlacrosse.24@temple.edu]	1747
Shigenori Nagatomo [snagatom@temple.edu]	1749
John C. Raines [jraine01@temple.edu]	7923
Terry Rey (Department Chair) [trey@temple.edu]	8755
Jeremy Schipper [Jeremy.schipper@temple.edu]	7252
Leonard Swidler [dialogue@temple.edu]	7251

Staff

Department Secretary, Linda Jenkins [jenkinsl@temple.edu]	7973
Graduate Secretary, Janice Anthony Lowe [janrel@temple.edu]	7210

Department Contact Information

Department of Religion
 Temple University
 649 Anderson Hall (022-28)
 1114 West Berks Street
 Philadelphia PA 19122-6090
 USA

tel: 215/204-7210

fax: 215/204-2535

Department website: <http://www.temple.edu/religion/>

Revised May 11, 2009

