### GENERAL STUDIES COURSE PROPOSAL COVER FORM

**ONE COURSE PER FORM**

| 1.) DATE: | 01/31/2012 |
| 2.) COMMUNITY COLLEGE: | Maricopa Co. Comm. College District |
| 3.) COURSE PROPOSED: | Prefix: REL Number: 151 Title: Religion in the Hispanic World Credits: 3 |

| CROSS LISTED WITH: | Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: |
| 4.) COMMUNITY COLLEGE INITIATOR: | TOM SHOEMAKER |
| PHONE: | 480/461-7009 |

**FAX:**

ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable are not eligible for the General Studies Program.

**MANDATORY REVIEW:**

- The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

**POLICY:** The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

**AREA(S) PROPOSED COURSE WILL SERVE:** A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

**5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:**

- Core Areas: Select core area...
- Awareness Areas: Global Awareness (G)

**6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.**

**7.) DOCUMENTATION REQUIRED**

- [ ] Course Description
- [ ] Course Syllabus
- [ ] Criteria Checklist for the area
- [ ] Table of Contents from the textbook required and/or list or required readings/books
- [ ] Description of how course meets criteria as stated in item 6.

**8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS:**

- [ ] DECRELPrefix
- [ ] Elective

Current General Studies designation(s): None

Select semester... Course Equivalency Guide

- Is this a multi-section course? [ ] yes [ ] no
- Is it governed by a common syllabus? [ ] yes [ ] no

Chair/Director: MATT COOPER

Chair/Director Signature: Emailed Approval to J. Ricker

AGSC Action: Date action taken: [ ] Approved [ ] Disapproved

Effective Date:
Proposer: Please complete the following section and attach appropriate documentation.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td></td>
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<td>1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
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<td>![X]</td>
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<td>Course Competencies, Course Outline, Syllabus</td>
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<td>2. The course must match at least one of the following descriptions: (check all which may apply):</td>
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<td>a. In-depth area studies concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</td>
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<td>Course Competencies, Course Outline, Syllabus</td>
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<td>b. The course is a language course for a contemporary non-English language, and has a significant cultural component.</td>
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The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.

d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue’s place within each culture and the effects of that issue on world cultures.”
Global Awareness [G]
Page 3

Course Prefix | Number | Title | Designation
---------------|--------|-------|---------------
REL            | 151    | Religion in the Hispanic World | Global Awareness (G)

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from check sheet)</th>
<th>How course meets criteria (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1: Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
<td>The course follows the historical and political trajectory of religion from its multi-faceted encounters within the Iberian peninsula, outward with the explorers, conquistadors and missionaries from Spain to Mexico, Central and Latin America, then through its encounters there with a very different multi-faceted world into a modern world where Catholicism, Pentecostalism, and Evangelical Christianity have developed a distinctive presence.</td>
<td>Course Competencies 12-14 demonstrate the role &quot;Hispanic religion&quot; has played in the revolutionary movements of the 20th century, how &quot;Hispanic religion&quot; has developed in a wide variety of modern traditions, and the relationship of the people of the Hispanic world to the traditions. These reflect the Course Outline X, XI, XII, and are noted in the Syllabus Course Outline 10,11. See &quot;People in Context&quot; papers.</td>
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<td>2a: In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must focus on non-U.S. and the study must contribute to an understanding of the contemporary world.</td>
<td>The course focuses entirely on the experience of Iberia and its later extensions, first as Al-Andalus, then as Spain, and ultimately as &quot;the Hispanic world,&quot; including modern Spain and Latin America.</td>
<td>Course Competencies 1-11 begin with the focus on pre-Christian Spain, follow the inclusion of Judaism, Christianity and Islam, and their expulsions by the Catholic Monarchs; they follow the movement of the religions of Spain to the New World, and their engagement with the indigenous traditions. These reflect the Course Outline I-IX (especially V, VIII and IX), and are noted in the Syllabus Course Outline 1, 5-9</td>
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Course Description:

Survey of various religious traditions within Spain and the Spanish-settled world. Considers the impact of and impact on both major world religions and indigenous traditions.

Course Competencies:

1. Describe the religious beliefs and practices of pre-Christian Iberia. (I)
2. Describe the core beliefs and practices of Christianity. (III)
3. Describe the core beliefs and practices of Judaism. (II)
4. Describe the core beliefs and practices of Islam. (IV)
5. Trace the impact of the “convivencia” and al-Andalus on religious practice and beliefs in Iberia. (IV)
6. Trace the impact of the “reconquista” on religious practice and beliefs in Iberia. (V, VI)
7. Describe the variety of religious beliefs and practices of pre-columbian Mesoamerica. (VII)
8. Describe the variety of religious beliefs and practices of pre-columbian South America. (VII)
9. Examine the variety of responses of Spanish explorers and settlers to the indigenous traditions of America. (VIII)
10. Examine the variety of responses of indigenous peoples to the religious traditions of the Spanish explorers and settlers. (IX)
11. Examine the variety of relationships between the Roman Catholic Church and the independence movements of Hispanic nations. (X)
12. Analyze the variety of responses to various revolutionary movements in Hispanic nations. (XI)
13. Describe the diversity of religion in the modern Hispanic world. (XII)
Course Outline:

I. Pre-Christian Iberia
   A. Germanic and Celtic tribal traditions
   B. Religion in the kingdom of Tartessos
   C. Religion in Phoenician coastal settlements
   D. Greco-Roman religions in Iberia

II. Jewish settlement in Iberia
   A. The essentials of Jewish religion
      1. The Torah
      2. The Mishnah and Talmud
      3. Core communal practices
         a. High Holy Days
         b. Public prayer and the synagogue
         c. Circumcision
      4. Core individual/family practices
         a. Shabbat
         b. Pesach
      5. Central ethical principles
   B. Religion of the “Judean diaspora”
      1. The role of Torah and Talmud
      2. The place of the synagogue
      3. Interaction with North African Judaism
   C. The development of “Sephardic Judaism”

III. Christianization of Iberia
   A. The foundations of Christianity
      1. Jesus of Nazareth
      2. Baptism and Lord’s Supper
      3. Early movements in conflict (Gnostic, Ebionite, Pauline, Proto-orthodox)
      4. Pre-Nicene Iberian Saints
   B. Establishment of Nicene Christianity
      1. Early trinitarian thought
      2. Differences of authority
      3. The New Testament
   C. Visigoth Christianity and the Arian controversy
   D. Establishment of Roman Catholicism

IV. Islamic Conquest
   A. The essentials of Islam
      1. Muhammad
      2. Qur’an
3. Core practices (Shahadah, Prayers, Almsgiving, Fasting, Hajj)
4. Muslim expansion
5. The Caliphate (Umayyads and Abbasids)

B. The Berbers and Islam
   1. Arab treatment of conquered peoples
   2. Tariq al-Zayid and the Iberian conquest

C. The role of Abd al-Rahman
   1. Abd al-Rahman and the Abbasids
   2. The Arrival of Abd al-Rahman in Córdoba
   3. The Caliphate of Córdoba
   4. Al-Andalus and the “convivencia”

D. Ongoing Iberian conflict and “religious war”

V. The Reconquista
   A. The early Christian conquests and the Christian embrace of Al-Andalus
   B. The “Catholic Monarchs”
      1. Ferdinand of Aragon and Isabella of Castile-León
      2. The Alhambra Decree
      3. The Spanish Inquisition

VI. The Explorers and Conquistadores
   A. The role of “Conversos” and “Moors”
   B. Jesuit and Franciscan missions

VII. Pre-columbian religious traditions
   A. Caribbean traditions
   B. The Aztecs
   C. The Mayans
   D. The Inca
   E. Amazonian peoples

VIII. Spanish responses to the pre-columbian traditions
   A. The violence of Columbus and Cortez
   B. Positive and negative reactions of the Church
      1. Juan de Zumárraga
      2. Bartolomé de las Casas
      3. Father Eusebio Kino
      4. The Inquisition in the New World

IX. Post-columbian Development of Indigenous Traditions
   A. The Pueblo
   B. The Yaqui
   C. The Huichol

X. Independence Movements and the Roman Catholic Church
   1. José de San Martín and Simón Bolívar (South America)
2. Miguel Hidalgo (Mexico)
3. José Martí (Cuba)

XI. The Church and Latin American Revolutionary Movements
   1. The Castro Revolution (Cuba)
   2. Oscar Romero (El Salvador)
   3. The Sandinistas (Nicaragua)
   4. Liberation Theology and Pope John Paul II

XII. The Present State of Religion in the Hispanic World
   1. Spain, the decline of active Christianity and the reintroduction of Islam and Judaism
   2. The impact of Protestant and Mormon missions in Latin America
   3. The rise of Pentecostal Christianity in Latin America
Religion in the Hispanic World

REL 151 Summer 2012 (Granada, Spain)

The Official Course Description:

Survey of various religious traditions within Spain and the Spanish-settled world. Considers the impact of and impact on both major world religions and indigenous traditions.

Instructor: Tom Shoemaker

Time/Location: Meets 06/04/12 – 06/28/12, place and time TBD

Office Hours: By Appointment

Contact: Telephone TBA / Email tomshoemaker@mesacc.edu

Textbooks

Schroeder, Susan. Religion in New Spain (U of New Mexico, 2007).

Grading

67% 3 “People in Context” Papers
33% Final Exam (study guide supplied at the beginning of the course)

The grading scale used is:

A = 90% and above | B = 80-89% | C = 70-79% | D = 60-69% | F = Below 60%

“People in Context” Papers

Among the very most significant names in the religion of the Hispanic world are Ibn Rushd, Bartolome de las Casas, Ignatius of Loyola, Leonardo Boff, Tomás de Torquemada, Samuel ibn Naghrela, Moses de Leon, Abraham ibn Ezra, Eusebio Kino, Judah Halevi, and many more to be highlighted in class).

It is easy to find summaries of their lives (start with Wikipedia). But they lived and acted in a particular moment. That is the focus of this assignment. You are to select three of the figures, and write a 600 word paper that portrays him or her in the context in which they lived. It is partly history, partly an act
of imagination, but how would they have perceived their own contemporaries? And how were they in turn perceived by those contemporaries? Was their action a smooth extension of their world, or were they doing something surprising and/or brand new? With all of that, what might have been their own personal feeling – satisfaction, smugness, isolation, self-doubt, etc. Finally, what would be their place in the context of the Hispanic world of 2011? Would they find themselves more or less at home today than in their own moment?

Course Outline

1. Before it all: Prehistory, the Celts and Hispano-roman religion
2. Judaism (Judea and the Diaspora, Torah, Talmud, Kabbalah)
4. Islam and Al-Andalus (Muhammad and Qur’an, the Caliphs, Umayyads, Abd al-Rahman & convivencia)
5. Heresy, The Spanish Crusade, the “Reconquista” and the Alhambra Decree
6. The Spanish Inquisition, Conversos and Moriscos
7. The Age of Spanish Saints (Ignatius of Loyola, Teresa of Ávila, John of the Cross)
8. The Spanish Empire (Mesoamerican and South American traditions; Jesuits/Franciscans)
9. Three responses: The Virgin of Guadalupe, Santeria and Yaqui Catholicism
10. Religion in Contemporary Spain and Mexico
11. Hispanic Religion in the United States (Catholics, Evangelicals and Pentecostals)

Official Statement of Approach. The Philosophy & Religious Studies department at MCC offers courses in religious studies, as distinguished from religious education. Whereas religious education seeks to strengthen a person in his/her particular tradition, religious studies seeks a perspective from outside all traditions in pursuit of an understanding of the historical, cultural, political, and economic dimensions of various traditions. While the beliefs of religions are taught in our classes, our instructors do not evaluate the truth claims of these traditions, nor do we privilege or denigrate any particular religion.

Critical Thinking. This is a course that offers information and expects thinking—not just remembering the information, but using your intellectual powers to draw connections, and most of all to imagine the perspectives of people very different from you. Toward that end, there will be a great many challenging moments in the semester. I do that on purpose. If you hide behind a sectarian wall and refuse to entertain that the whole world is not like you, I will toss a stink bomb or two over that wall to get you to come out.

You can communicate anything in this class environment as long as it is said with respect for others. Respectful disagreement is a critical element of religious studies. But remember that cyberspace is an awkward communication tool; your words can stand out in ways you don’t anticipate, so be especially careful to communicate the respect.

And don’t be surprised if I challenge you. I love religion. I deplore uncritical thinking. I don’t think there’s any conflict between those two.
Conversions. I've never had one in class, and I expect I never will. It is imperative that everyone in our class has the freedom to explore in the directions they want without worrying that someone else is trying to change his or her religion. I am not interested in converting you, and I believe it is inappropriate for you to try to convert me or any other student.

Cell Phones. Cell phone interruptions in class are not cool, no matter what ring tone you have. But then again, it isn’t a high crime or misdemeanor. So here is the policy:

Anyone whose cell phone rings in class owes the instructor a double espresso from a local cafetería. Your name will be recorded on the board at the front of the room until your fine has been satisfied.
Should the instructor’s cell phone ring in class (and yes, it has happened), the instructor owes everyone in class that day a small Jazzland coffee, tea or hot chocolate.

This does not apply to vibrating cell phones.

Academic Honesty. And I hate saying this, but it has to be said: Anyone caught cheating or plagiarizing will receive a failing grade for the course. See the Mesa Community College Student Handbook for the full policy statement.

Professor/Student Relations. The greatest advantage of the community college is that your teachers are accessible to you. You are invited and encouraged to visit me during the term. My office is in the building just north of the classroom building.

Inevitably, the question arises what to call the instructor. I do not have a Ph.D., so please do not call me "Dr. Shoemaker". My name is Tom. If that feels too informal for you, either "Professor Shoemaker" or "Mr. Shoemaker" will work well.

To keep the professor–student relationship functioning well, students and teachers should both be aware of its boundaries: no off-color humor, no hugs, no gifts. The college has released a statement on sexual harassment of which you should be aware.

I ask one further thing: I teach religion, but I am not a member of the clergy. Please don't assume that I have any expertise at counseling. I don’t.

You are invited, but... The advantage of the community college is the access students have to their instructors. I have office hours every day, but that is not the only time I am available. Please make it a point to stop at some point.

At the same time, I have 150 students each semester. That means I don’t have all the time I would like, so I am asking that any given visit be limited to 10 minutes.
And getting back to that professor-student relationship, there are certain topics that I will bring up in class (such as sexuality, personal relationships, and my own personal experiences). They have everything to do with religion, but they do not play out so well in a one-to-one setting. I don’t want to run the risk of any misunderstandings, so these topics are simply off limits.

**Dropping the Course.** Things happen. Sometimes students get a new job, or their work schedule changes, or their family needs help in a special way. Sometimes you just realize the internet course was the wrong approach for you.

But don’t drop unless you really have to. Talk to me about your options first. If you are worried about your grade, see me to be sure of where you stand. You might be able to fold into a regular classroom if that works. Talk to me.

**MCC’s Early Alert Program.** In order to enhance your chances of academic success at MCC, the college offers a number of campus support services, including the Early Alert Referral System (EARS). Faculty and staff are making an effort to alert and refer students to campus services for added support. Students may receive a follow up call from various campus services as a result of an EARS referral. Students are encouraged to participate, but these services are optional. More information is available at the Early Alert Referral Services web page.

**Grievance Process.** If a problem arises that you believe needs to be addressed through the grievance process, refer to Section 2.3.5 of the Student Handbook for the details of that process. Note that a disagreement over your grade cannot be resolved through this process -- only the instructor can change your grade, and there is no other level that can require that of the instructor. For all other issues, you will need to start the process by speaking to the instructor first, and if you do not get resolution there, follow the appropriate steps. Do not start with the highest level, as it will simply be kicked back down to the instructor, wasting your time.

**Special Needs.** If you have or think you have a disability, including a learning disability, please make an appointment with an advisor at disability resources.

Students are responsible for all information provided in this syllabus and in the Mesa Community College catalog and student handbook.
Religion in New Spain

Author: Susan Schroeder
Publisher: University of New Mexico Press
Date Published: 2007

Contents:

1. Introduction : Susan Schroeder and Stafford Poole
2. Encounters, accommodation, and outright idolatry
3. The people of two hearts and the one god from Castile : ambivalent responses to Christianity in early colonial Oaxaca
4. Tying the knot : Nahua nuptials in colonial Central Mexico
5. Communal defiance, divided allegiances : Zapotec responses to idolatry extirpation campaigns in Oaxaca
6. Native sexuality and Christian morality
7. Language of body and body as language : religious thought and cultural syncretism
8. Secrets behind the screen : solicitantes in the colonial diocese of Yucatan and the Yucatec Maya, 1570-1785
9. Believing in miracles
10. "Our Lord entered his body" : miraculous healing and children's bodies in New Spain
11. Canonizing a cult : a wonder-working Guadalupe in the seventeenth century
12. Taking the veil and new realities
13. Female visionaries and spirituality
14. The indigenous nuns of Corpus Christi : race and spirituality
15. Guardian of the Christian society : the holy office of the inquisition - racism, judaizing, and gambling
16. Interrogating blood lines : "purity of blood," the inquisition, and caste categories
17. Between toleration and persecution : the relationship of the inquisition and crypto-Jews on the northern frontier
18. On divine persecution : blasphemy and gambling
19. Music and martyrdom on the northern frontier
20. Opus Dei - "the work of God" : Franciscan and Jesuit music
21. Martyrs and idols : performing ritual warfare on early missionary frontiers in the Northwest
22. Tangential Christianity on other frontiers : business and politics as usual
23. Priests and the provincial social order in Tlaxcala, 1650-1792
24. Apostles of reform: local elites and Patronato Real in late colonial Chiapas
Contents:

1. Spain before Islam
2. The Moors Conquer Spain
3. Santiago Discovered in the Field of Stars
4. Martyr-Activists
5. The Pope Who Learned Math from Muslim Spain
6. Europe’s Busiest Highway
7. A Jewish General in a Muslim Kingdom
8. The Frontier
9. Charlemagne
10. El Cid
11. The Second Moses and Medieval Medicine
12. Rethinking Religion
13. A Muslim Commentator Enlightens Christendom
14. Sufism
15. The Kabbalah
16. Fernando III
17. A Common Life Shared Among Three Faiths
18. Alfonso the Learned King
19. The End of Spanish Judaism
20. Columbus, a New World and the End of History