

**PROGRAMME IN RELIGIOUS STUDIES
MINI-CALENDAR 2009-2010**

COORDINATOR: Professor Stephen Ford, 029 McL, 416-736-5158 ext. 77342, shford@yorku.ca (to end of June 2009).

Professor Amila Buturovic, 222 VC, 416-736-2100 ext. 77054, amilab@yorku.ca, (from July 2009)

ADMINISTRATIVE SECRETARY: Sue Manickchand-Hosein, 210 Vanier College, (416) 736-5910, Mon-Fri., 8:30 a.m. to 4:30 pm, sumanick@yorku.ca

AP = ARTS PROFESSIONAL

DESCRIPTION OF THE PROGRAMME

Religious experience is an indispensable key to the understanding of human behaviour and thought. The Religious Studies Programme invites students to join in current scholarly efforts to identify and to understand different forms of religious experience from a number of disciplinary perspectives.

In the core course, students will learn how to use various analytical methods to explore the rich variety of the world's religious traditions. They may then, if they wish, concentrate on one religious tradition (Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, etc.) or they may take a comparative approach. Students are expected to acquire breadth both in disciplinary approach and in subject matter.

Traditionally, Religious Studies has been a small programme, which emphasizes personal contact between its majors and the faculty participating in the programme.

DEGREE REQUIREMENTS

Note: For purposes of meeting programme requirements, all Foundations courses will count as 6 credits towards the major. In addition, students are allowed to count only one 1000-level course toward either their major or minor.

<p>ALL STUDENTS must take AP/HUMA 2800 9.0 = AP/SOSC 2600 9.0 "Introduction to the Study of Religion." SEE ALSO WARNINGS, BULLET #4</p>
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STUDENTS MAY SELECT ONE OF THE FOLLOWING DEGREE PROGRAMMES:

Programs of Study – Religious Studies

Specialized Honours BA: 120 credits

Residency Requirement: A minimum of 30 course credits and at least $\frac{1}{2}$ (50%) of the course credits required in each undergraduate degree program major/minor must be taken at York University.

Graduation Requirement: Students must successfully complete (pass) at least 120 credits which meet the Faculty's degree and program requirements with a cumulative grade point average of at least 5.0.

General Education: 24 credits of General Education chosen from Humanities, Modes of Reasoning, Natural Science and Social Science, including a minimum of six credits in each of Humanities, Natural Science and Social Science.

Major Credits: At least 54 credits from the Religious Studies list of courses, including:
AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
12 credits at the 4000 level

Upper-Level Credits: At least 36 credits at the 3000-level or 4000 –level, including at least 18 credits at the 4000-level;

Credits Outside the Major: At least 18 credits.

Honours BA: 120 credits

Residency Requirement: A minimum of 30 course credits and at least $\frac{1}{2}$ (50%) of the course credits required in each undergraduate degree program major/minor must be taken at York University.

Graduation Requirements: Students must successfully complete (pass) at least 120 credits which meet the Faculty's degree and program requirements with a cumulative grade point average of at least 5.00.

General Education: 24 credits of General Education chosen from Humanities, Modes of Reasoning, Natural Science and Social Science, including a minimum of six credits in each of Humanities, Natural Science and Social Science.

Major Credits: At least 42 credits from the Religious Studies list of courses, including:
 AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
 12 credits at the 4000 level

Upper-Level Credits: At least 36 credits at the 3000-level or 4000-level, including at least 18 credits at the 4000-level;

Credits outside the major: At least 18 credits.

Honours Double Major BA Program

The Honours BA program described above may be pursued jointly with approved Honours Double Major degree programs in the Faculties of Liberal Arts & Professional Studies, Environmental Studies, Fine Arts, Faculty of Health or Faculty of Science and Engineering. For further details on requirements, refer to the listings for specific Honours programs that may be pursued jointly with other Faculties.

Honours Double Major Interdisciplinary BA Programs

Religious Studies may be linked with any Honours Double Major Interdisciplinary BA program in the New Faculty. Students must take at least 36 credits in Religious Studies and at least 36 credits in the interdisciplinary program. Courses taken to meet Religious Studies requirements cannot also be used to meet the requirements of the interdisciplinary program. Students in these interdisciplinary programs must take a total of at least 18 credits at the 4000 level, including at least six credits in Religious Studies and six credits in the interdisciplinary program. For further details of requirements, see the listings for specific Honours Double Major Interdisciplinary BA programs.

Residency Requirement: A minimum of 30 course credits and at least ½ (50%) of the course credits required in each undergraduate degree program major/minor must be taken at York University.

Graduation Requirements: Students must successfully complete (pass) at least 120 credits which meet the Faculty's degree and program requirements with a cumulative grade point average of at least 5.00.

General Education: 24 credits of General Education chosen from Humanities, Modes of Reasoning, Natural Science and Social Science, including a minimum of six credits in each of Humanities, Natural Science and Social Science.

Major Credits: At least 36 credits from the Religious Studies list of courses, including
AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
12 credits at the 4000 level

Upper-Level Credits: At least 36 credits at the 3000-level or 4000-level, including at least 18 credits at the 4000-level;
Credits outside the major: Students who graduating in this program are deemed to fulfill this requirement.

Honours Major/Minor BA Program

The Honours BA program described above may be pursued jointly with approved Honours Minor degree programs in the Faculties of Liberal Arts & Professional Studies, Environmental Studies, Fine Arts, Faculty of Health or Faculty of Science and Engineering. For further details on requirements, refer to the listings for specific Honours programs that may be pursued jointly with other Faculties.

Honours Minor BA Program

The Honours BA Minor program described may be combined with any approved Honours BA program that offers a major/minor option in the Faculties of Liberal Arts & Professional Studies, Environmental Studies, Fine Arts, Faculty of Health or Faculty of Science and Engineering. For further details on requirements, refer to the listings for specific Honours programs that may be pursued jointly with other Faculties.

Minor Credits: At least 30 credits from the Religious Studies list of courses, including: AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
Six credits at the 4000 level

BA: 90 credits

Residency Requirement: A minimum of 30 course credits and at least ½ (50%) of the course credits required in each undergraduate degree program major/minor must be taken at York University.

Graduation Requirements: Students must successfully complete (pass) at least 90 credits that meet the Faculty's degree and program requirements with a cumulative grade point average of at least 4.0.

General Education: 24 credits of General Education chosen from Humanities, Modes of Reasoning, Natural Science and Social Science, including a minimum of six credits in each of Humanities, Natural Science and Social Science.

Major Credits: At least 30 credits from the Religious Studies list of courses, including AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
12 credits above the 2000 level

Upper-Level Credits: At least 18 credits at the 3000-level or 4000-level;

Credits outside the major: At least 18 credits.

RELIGIOUS STUDIES COURSES**(NOT ALL OF THE COURSES LISTED BELOW ARE OFFERED IN ANY GIVEN YEAR)**

AP/ANTH 2140 6.00
AP/ANTH 2150 6.00
AP/ANTH 2180 3.00
AP/ANTH 3070 3.00
AP/ANTH 3320 3.00/AP/ANTH 3320 6.00
AP/ANTH 3350 6.00
AP/ANTH 4250 6.00
AP/GEOG 4250 3.00
AP/HEB 3210 3.00
AP/HEB 3211 3.00
AP/HEB 3220 3.00
AP/HEB 3221 3.00
AP/HEB 3230 3.00
AP/HEB 3231 3.00
AP/HEB 3320 3.00
AP/HEB 3330 3.00
AP/HEB 3360 3.00
AP/HEB 3370 3.00
AP/HEB 3500 6.00
AP/HEB 3600 6.00
AP/HEB 3710 3.00
AP/HEB 3770 3.00
AP/HEB 4710 3.00
AP/HIST 2110 6.00
AP/HIST 2790 6.00
AP/HIST 3100 6.00
AP/HIST 3110 6.00
AP/HIST 3555 6.00
AP/HIST 3809 6.00 (cross-listed to: AP/HUMA 3780 6.00)
AP/HIST 3810 6.00 (cross-listed to: AP/HUMA 3781 6.00)
AS/HIST 3811 3.00 (cross-listed to: AP/HUMA 3811 3.00)
AP/HIST 3812 3.00
AP/HIST 3860 6.00
AP/HIST 4100 6.00
AP/HIST 4385 6.00
AP/HIST 4753 6.00
AP/HUMA 1100 9.00

AP/HUMA 1105 9.00
AP/HUMA 1110 9.00
AP/HUMA 1300 9.00
AP/HUMA 1710 6.00
AP/HUMA 2105 9.00
AP/HUMA 2440 9.00
AP/HUMA 2800 9.00 (cross-listed to: AP/SOSC 2600 9.00)
AP/HUMA 2815 9.00
AP/HUMA 2830 9.00
AP/HUMA 2835 9.00
AP/HUMA 2850 9.00
AP/HUMA 3100 6.00
AP/HUMA 3105 6.00
AP/HUMA 3415 3.00
AP/HUMA 3417 3.00
AP/HUMA 3421 3.00
AP/HUMA 3422 3.00
AP/HUMA 3433 3.00
AP/HUMA 3434 3.00
AP/HUMA 3510 6.00
AP/HUMA 3790 6.00
AP/HUMA 3801 6.00
AP/HUMA 3802 3.00
AP/HUMA 3810 6.00
AP/HUMA 3814 6.00
AP/HUMA 3815 6.00
AP/HUMA 3816 3.00
AP/HUMA 3820 3.00
AP/HUMA 3821 3.00
AP/HUMA 3825 6.00
AP/HUMA 3826 3.00
AP/HUMA 3827 3.00
AP/HUMA 3828 6.00 (cross-listed to: AP/HIST 3111 6.00)
AP/HUMA 3840 6.00
AP/HUMA 3841 3.00
AP/HUMA 3845 6.00
AP/HUMA 3850 6.00
AP/HUMA 3855 6.00
AP/HUMA 3858 3.00
AP/HUMA 3870 3.00
AP/HUMA 3875 6.00
AP/HUMA 3950 6.00
AP/HUMA 3975 3.00 (cross-listed to: SC/STS 3975 3.00)

AP/HUMA 4430 6.00
 AP/HUMA 4630 6.00
 AP/HUMA 4750 3.00
 AP/HUMA 4751 3.00
 AP/HUMA 4803 6.00 (cross-listed to: AP/HIST 4225 6.00)
 AP/HUMA 4808 6.00
 AP/HUMA 4809 6.00
 AP/HUMA 4811 3.00
 AP/HUMA 4812 3.00
 AP/HUMA 4814 6.00
 AP/HUMA 4816 6.00
 AP/HUMA 4817 6.00
 AP/HUMA 4825 6.00
 AP/IT 4330 3.00
 AP/PHIL 2020 3.00
 AP/PHIL 2090 3.00
 AP/PHIL 2120 3.00
 AS/PHIL 2550 3.00
 AP/PHIL 3095 3.00
 AP/PHIL 3125 3.00
 AP/PHIL 4030 3.00
 AP/PHIL 4040 3.00
 AP/SOCI 3650 3.00/AP/SOCI 3650 6.00
 AP/SOSC 2430 3.00/AP/SOSC 2430 6.00
 AP/SOSC 2480 9.00
 AP/SOSC 3120 6.00
 AP/SOSC 3918 6.00
 FA/THEA 4334 3.00/FA/THEA 4334 6.00
 FA/VISA 3341 6.00 (cross-listed to: AS/HUMA 3410 6.00)
 FA/VISA 3343 6.00
 FA/VISA 3344 6.00
 FA/VISA 4340A 6.00 (cross-listed to: AS/HUMA 4405 6.00)
 GL/PHIL 3931 3.00 (cross-listed to: GL/HUMA 3931 3.00, GL/MODR 3931 3.00)
 GL/SOCI 2525 3.00
 GL/SOCI 3600 3.00 (cross-listed to: GL/WMST 3600 3.00)
 GL/SOCI 3640 6.00 (cross-listed to: GL/SOSC 3640 6.00)
 GL/SOCI 4615 6.00 (cross-listed to: GL/ILST 4615 6.00)

Comment [a1]:

ACADEMIC ADVISING

Formal academic advising is crucial for all Religious Studies Majors and Minors. If you do not have a faculty member to turn to, please consult the Coordinator or Secretary of the Programme.

Beyond formal advising, Religious Studies is a “student-friendly” programme. All Majors and Minors are encouraged to consult often with faculty members about their current courses, their future courses, and their career opportunities.

IMPORTANT

Students planning to continue their education in Religious Studies at the graduate level should be aware that many graduate programs require students to have taken a wide range of courses in the field at the undergraduate level and/or to have learned a foreign language. Please become familiar with the prerequisites of any graduate program to which you may choose to apply.

GENERAL GUIDELINES

The Religious Studies Programme is housed mainly in the Department of Humanities, in the Faculty of Liberal Arts & Professional Studies. Religious Studies students may enrol in courses offered by teaching units other than the Department of Humanities. But note that students must always meet the enrolment requirements of the unit offering a course so selected. In some cases, students may also be required to obtain written permission from the Coordinator of the Programme, in order for such courses to be counted as credits towards a degree in Religious Studies.

This is particularly important in the case of courses that are housed in the Department of History, which has very strict enrolment guidelines!!!

Religious Studies Majors and Minors are encouraged to take Religious Studies courses at Glendon College (416) 487-6732. Please consult the Coordinator before enrolling in courses offered outside the Faculty of Liberal Arts & Professional Studies.

According to Faculty of Liberal Arts & Professional Studies regulations, students must take at least 50% of their major/minor courses and at least 50% of their total number of courses within the Faculty. Please bear this in mind when you consider taking courses outside the Faculty.

WARNINGS

- There are limits to the number of non-Liberal Arts & Professional Studies courses you may take.
- Only **one 1000-level** Department course may be counted for Religious Studies Programme credit.
- Certain language courses, such as Greek, Hebrew, and Latin, may count toward a degree in Religious Studies. Please consult with your advisor about this option.
- Only **one** language course at the **1000 or 2000-level** may count toward the Religious Studies Programme requirements
- When you take a 9.0-credit Religious Studies course (i.e. a Foundations Course, including HUMA 2800), only **6 (six)** credits will count towards your Religious Studies major or minor. The other **3 (three)** credits will count as elective credits. This is in effect **ONLY** when it is ***not*** taken as a General Education credit.
- Students may enrol in cognate courses only through their home units (e.g. the Dept of English for **AP/EN 4130 6.0 Milton**).
- If you wish to enrol in a cognate course, you must meet any prerequisites applied to it by the home unit.

Be sure to seek appropriate guidance from: the Coordinator, or the Secretary of the Religious Studies Programme.

RELIGIOUS STUDIES FACULTY

NAME	DEPARTMENT	ADDRESS & PHONE	EMAIL
Abdullah Sam, Thabit A.J.	History	2158 Vari Hall ext. 30412	athabit@yorku.ca
Brown Michael (retired)	Humanities	226 Vanier ext. 77397	michaelb@yorku.ca
Buturovic, Amila	Humanities	222 Vanier ext. 77054	amilab@yorku.ca
Burke, Tony	Humanities	ext. 22329	tburke@yorku.ca
Clark, Matthew	Humanities	251 Vanier ext. 77396	matthewc@yorku.ca
Costa, Elio	DLLL	ext. 66924	ecosta@yorku.ca
Derayeh, Minoo	Humanities	ext. 30270	derayeh@yorku.ca
Durston, Alan	History	2126 Vari Hall ext. 66962	durston@yorku.ca
Ehrlich, Carl	Humanities	227 Vanier ext. 77097	ehrich@yorku.ca
Fichman, Martin	Humanities	313 BC ext. 70475	mfichman@yorku.ca
Ford, Stephen	Humanities	029 McLaughlin ext. 77342	shford@yorku.ca
Gewurtz, Margo	Humanities	226 Founders ext. 20943	mgewurtz@yorku.ca
Gibson, Joan	Humanities	ext 30210	jgibson@yorku.ca
Goldberg, Aviva	Humanities	234 VC ext. 66985	agoldber@yorku.ca
Goossen, Ted	Humanities	231 Vanier ext. 66986	tgoossen@yorku.ca
Gray, Partick	Humanities		pgray@yorku.ca
Harland, Philip	Humanities	248 Vanier ext. 77379	pharland@yorku.ca
Hirji, Zulfikar	Anthropology	312 FC ext. 40481	zhirji@yorku.ca

Horowitz, Sara	Humanities	239 Vanier ext. 20191	srh@yorku.ca
Johnson, David	Philosophy	S441 Ross ext. 77592	johnsond@yorku.ca
Koopmans, Rachel	History	2128 Vari Hall ext. 66960	koopmans@yorku.ca
Lawee, Eric	Humanities	225 Vanier ext. 77395	lawee@yorku.ca
Lee, Becky	Humanities	235 Vanier ext. 66988	blee@yorku.ca
Lockshin, Marty	Humanities	223 Vanier ext. 77384	lockshin@yorku.ca
Maidman, Maynard	History	2164 Vari Hall ext. 30430	mmaidman@yorku.ca
Mazzeo, Domenico	International Studies (Glendon)	154 York Hall ext. 88227	dmazzeo@glendon.yorku.ca
Nagata, Judith A.	Anthropology	2032 Vari Hall ext. 66121	Jnagata@yorku.ca
Michael, Tony	Humanities	ext. 22135	tmichael@chass.utoronto.ca
Schoenfeld, Stuart	Sociology (Glendon)	C126 York Hall Ext. 88383	schoenfe@yorku.ca
Scott, Jamie S.	Humanities	034 McLaughlin ext. 77342	jscott@yorku.ca
Shen, Grace	Humanities	224 FC ext. 20415	gyshe@yorku.ca
Taylor, Patrick	Humanities	206 Vanier ext. 77015	taylorp@yorku.ca
Tordoff, Robert	Humanities	250 Vanier C ext. 70476	rtordoff@yorku.ca
Turner, A	Humanities	ext 55158	
Twyman, Stanley	Humanities	254 Vanier ext. 44084	stweyman@yorku.ca
Van Esterik, John	Social Science & Anthropology	S709A Ross Ext. 44096	johnve@yorku.ca
Van Esterik, Penny B.	Anthropology	2030 Vari Hall ext. 77782	esterik@yorku.ca
Webber, Mark	Languages & Humanities	230 York Lanes ext. 20220	mwebber@yorku.ca

Weiser, Keith	Humanities	242 Vanier ext. 20200	kweiser@yorku.ca
Westfall, William	History	602 Atkinson ext 33958	westfall@yorku.ca
Wilson, Barrie	Humanities	736 Atkinson ext. 66631	barrie@yorku.ca
Zecevic, Selma	Humanities	230 Vanier ext. 77398	selmaz@yorku.ca

RELIGIOUS STUDIES COURSES 2009-2010

PLEASE CHECK THE WEBSITE VERSION OF THIS CALENDAR FOR ANY UPDATES.

PROGRAMME STREAMS

The streams listed below are solely to help students in their course choice. There is no obligation to take any specific number of courses from any stream. Many courses are listed in more than one area. Others may have been omitted, but could easily fit into one or another of these streams.

NOTE

NOT ALL INFORMATION ON ALL COURSES IS AVAILABLE AT THE TIME OF THIS MINI-CALENDAR'S GOING TO PRESS. FOR MORE INFORMATION CONCERNING COURSE DIRECTORS, LECTURE TIMES AND PLACES, AND OTHER DETAILS, PLEASE SEE THE UNIVERSITY LECTURE SCHEDULE.

A) STUDIES IN TRADITIONS

Ancient Mediterranean World

AP/GK	1000 6.0	ELEMENTARY CLASSICAL GREEK
AP/HUMA	1105 9.0A	MYTH AND IMAGINATION IN GREECE AND ROME
AP/HUMA	1110 9.0A	GREEK AND BIBLICAL TRADITIONS
AP/GK	2000 6.0	INTERMEDIATE CLASSICAL & BIBLICAL GREEK

Judaism

AP/HEB	1000 6.0	ELEMENTARY MODERN HEBREW, LEVEL I
AP/HUMA	1110 9.0	GREEK AND BIBLICAL TRADITIONS
AP/HUMA	1850 6.0A	BIBLE & MODERN CONTEXTS
AP/HUMA	1850 6.0M(W)	BIBLE & MODERN CONTEXTS
AP/HUMA	2850 9.0A	JEWISH EXPERIENCE: SYMBIOSIS & REJECTION
AP/HUMA	3436 3.0A(F)	BAD GIRLS IN THE BIBLE, PART ONE: THE HEBREW BIBLE
AP/HUMA	3437 3.0M(W)	BAD GIRLS IN THE BIBLE, PART TWO: THE NEW TESTAMENT.
AP/HUMA	3457 3.0M(F)	GNOSTICISM

AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS
AP/HUMA	3825 6.0A	THE HOLOCAUST IN CROSS-CULTURAL CONTEXT: CANADA, GERMANY, POLAND
AP/HUMA	3831 3.0M(W)	TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT
AP/HUMA	3840 6.0A	RABBINIC JUDAISM: THOUGHT AND INSTITUTIONS
A/HUMA	3850 6.0A	THE FINAL SOLUTION: PERSPECTIVES ON THE HOLOCAUST
AP/HUMA	4803 6.0A/	CHURCH, MOSQUE AND SYNAGOGUE:
AP/HIST	4225 6.0A	CHRISTIANS, MUSLIMS, AND JEWS IN MEDIÉVAL SPAIN
AP/HUMA	4808 6.0A	SEX & VIOLENCE IN THE HEBREW BIBLE

Christianity

AP/HUMA	1110 9.0A	GREEK AND BIBLICAL TRADITIONS
AP/HUMA	1710 6.0A	ROOTS OF WESTERN CULTURE: ANCIENT WORLD (circa 1000 BC-400 AD)
AK/HUMA	1850 6.0A	THE BIBLE AND MODERN CONTEXTS (SU)
AP/HUMA	1850 6.0A	BIBLE AND MODERN CONTEXTS (Fall/Winter)
AP/HUMA	1850 6.0M	BIBLE AND MODERN CONTEXTS (Winter)
AP/HUMA	1870 6.0A	THE HEBREW BIBLE/OLD TESTAMENT AND THE ARTS
AP/HUMA	2835 9.0A	CHRISTIANITY IN CONTEXT
AP/HUMA	3457 3.0A(F)	GNOSTICISM
AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS
AP/HUMA	3875 6.0A	METAPHOR, MYSTICISM AND SPIRITUALITY: PLATO TO BELLARMINE
AP/IT	4330 3.0(F)	THE DIVINA COMMEDIA OF DANTE ALIGHIERI
AP/HUMA	4535 3.0M(W)	RELIGIOUS REFORMATION AND ITS CULTURAL EXPRESSION
AK/HUMA	4630 6.0A	TEXT AND INTERPRETATION (S1)
AP/HUMA	4655 6.0M(W)	ADVANCED BIBLICAL STUDIES
AP/HUMA	4803 6.0A/	CHURCH, MOSQUE AND SYNAGOGUE:
AP/HIST	4225 6.0A	CHRISTIANS, MUSLIMS AND JEWS IN MEDIÉVAL SPAIN
AP/HUMA	4812 3.0A(F)	CHRISTIANITY & FILM

Islam

AP/HIST	2790 6.0A	ISLAMIC CIVILIZATION, 622-1400
AP/HUMA	2815 9.0A	ISLAMIC TRADITIONS
AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS
AK/HUMA	3482 6.0A	ISLAM THROUGH THE AGES: ISSUES AND IDEAS (S1)
AP/HUMA	3482 6.0A	ISLAM THROUGH THE AGES: ISSUES AND IDEAS
AP/HUMA	3815 6.0A	ASPECTS OF ISLAMIC THOUGHT
AP/ANTH	4180 6.0A	ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES
AP/HUMA	4656 6.0A	WOMEN IN ISLAM: STATUS IN THE QURAN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW
AP/HUMA	4730 6.0A	ARTS & IDEAS: THE ISLAMIC WORLD
AP/HUMA	4813 3.0M(W)	THE ARABIAN NIGHTS: MORALITY, SEXUALITY & STRATEGIES OF TRANSLATION
AP/HUMA	4815 6.0A	STUDIES IN ISLAMIC MYSTICISM

Eastern Traditions

AP/HUMA	2440 9.0A	INDIA – LIFE, CULTURE AND THE ARTS
AP/HUMA	3510 6.0A	RELIGION, GENDER AND KOREAN CULTURE
AP/HUMA	3801 6.0A	THINKING RELIGION IN SOUTH ASIA: TEACHINGS AND ORIENTALISM
AP/HUMA	3802 3.0A (F)	SIKH HISTORY AND THOUGHT: DEVELOPMENT AND INTERPRETATION

B) THEMATIC UNITS**Religion, Literature and the Arts**

AK/HUMA	1850 6.0A	THE BIBLE & MODERN CONTEXTS (SU)
AP/HUMA	1850 6.0A	BIBLE & MODERN CONTEXTS
AP/HUMA	1850 6.0M(W)	BIBLE & MODERN CONTEXTS
AP/HUMA	1870 6.0A	THE HEBREW BIBLE/OLD TESTAMENT AND THE ARTS
AP/HUMA	2440 9.0A	INDIA – LIFE, CULTURE AND THE ARTS

AP/HUMA	2815 9.0A	ISLAMIC TRADITIONS
AP/HUMA	2850 9.0A	JEWISH EXPERIENCE: SYMBIOSIS & REJECTION
AP/HUMA	3438 3.0A/	THE CELTIC TRADITION – THEN AND NOW
AP/CLTR	3838 3.0A	
AP/IT	4330 3.0 (F)	THE DIVINA COMMEDIA OF DANTE ALIGHIERI
AP/HUMA	4730 6.0A	ARTS & IDEAS: THE ISLAMIC WORLD

Gender and Religion

GL/SOCI	2525E 3.0F	RELIGION AND SOCIETY
AP/HUMA	3819 3.0M(W)	OUTSIDERS AND INSIDE RELIGION
AP/HUMA	4656 6.0A	WOMEN IN ISLAM: STATUS IN THE QURAN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW
AP/HUMA	4822 3.0M(W)	GENDER & WOMANHOOD IN ISRAEL

Religious Thought and Values

AP/HUMA	1105 9.0A	MYTH AND IMAGINATION IN GREECE AND ROME
AK/HUMA	1850 6.0A	THE BIBLE AND MODERN CONTEXTS (SU)
AP/HUMA	1850 6.0A	BIBLE & MODERN CONTEXTS
AP/HUMA	1850 6.0M(W)	BIBLE & MODERN CONTEXTS
AP/HUMA	1860 6.0A	THE NATURE OF RELIGION
AP/HUMA	1860 6.0B	THE NATURE OF RELIGION
AP/PHIL	2090 3.0M(W)	PHILOSOPHY OF RELIGION
AP/HUMA	2500 6.0A	CULTURES IN CONFLICT
GL/SOCI	2525E 3.0F	RELIGION AND SOCIETY
AP/HUMA	2800 9.0A	INTRODUCTION TO THE STUDY OF RELIGION
AP/HUMA	2815 9.0A	ISLAMIC TRADITIONS
AP/HUMA	3801 6.0A	THINKING RELIGION IN SOUTH ASIA: TEACHINGS & ORIENTALISM
AP/HUMA	3802 3.0A	SIKH HISTORY AND THE THOUGHT: DEVELOPMENT AND INTERPRETATION
AP/HUMA	3819 3.0M(W)	OUTSIDERS INSIDE RELIGION
AP/HUMA	3831 3.0M(W)	TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT

AP/HUMA 4655 6.0M ADVANCED BIBLICAL STUDIES
 AP/HUMA 4821 3.0A(F) CULTURE, SOCIETY & VALUES IN ISRAEL

Religion, Society and the Individual

AP/HUMA 1860 6.0A THE NATURE OF RELIGION
 AP/HUMA 1860 6.0B THE NATURE OF RELIGION
 AS/PHIL 2090 3.0M(W) PHILOSOPHY OF RELIGION
 GL/SOCI 2525 3.0(F) RELIGION AND SOCIETY
 AS/SOCI 3650 6.0A SOCIOLOGY OF RELIGION
 AP/HUMA 3802 3.0A(F) SIKH HISTORY AND THE THOUGHT:
 DEVELOPMENT AND INTERPRETATION
 AP/HUMA 3819 3.0M(W) OUTSIDERS INSIDE RELIGION

COURSE DESCRIPTIONS - ARTS COURSES

AP = ARTS PROFESSIONAL

AP/GK 1000 6.0 ELEMENTARY CLASSICAL GREEK

This course is designed for those who have little or no training in Classical Greek. In this course, students acquire the fundamentals of reading Classical Greek through practice with translation, vocabulary, grammar, syntax, composition, and pronunciation. At the end of this course, students are able to go on to AS/GK 2000 6.0, the second-year Classical Greek course at York University.

PREREQUISITE: None. No previous knowledge of the language is assumed. No one who has completed an upper-level university Classical Greek course may enrol in this course. No one may enrol in this course and an upper-level Classical Greek course simultaneously.

FORMAT: Three class hours per week.

EVALUATION: Quizzes: 40%; class work: 15%; midterm examination 20%; final examination 25%.

TEXTS: TBA

COURSE DIRECTOR: Anne-Marie Lewis

AP/HEB 1000 6.0 ELEMENTARY MODERN HEBREW, LEVEL I

This course is an introduction to modern Hebrew designed only for students with no previous knowledge of Hebrew. Classes are communicative, with a focus on conversational skills. Students will learn the Hebrew alphabet and acquire basic vocabulary and an elementary grasp of Hebrew grammar. New vocabulary and grammatical structures are practiced through speaking, listening, reading and writing. Students will use computers for additional practice and review of vocabulary and grammar taught in class.

PREREQUISITE: None. Not normally open to anyone ever having studied Hebrew before either formally or informally. Departmental Course Entry Authorization slip required **PRIOR TO ENROLMENT.**

FORMAT: Four class hours per week.

EVALUATION: Written assignments –15%; quizzes – 20%; first term test – 15%; oral presentation – 10%; class participation – 20%; final examination – 20%.

TEXTS: Chayat S., Israeli S., Kobliner H., *Hebrew from Scratch (Part 1)*.

Note: *Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over- or under-qualified.*

INSTRUCTOR: TBA

AP/HUMA 1105 9.0A MYTH AND IMAGINATION IN GREECE AND ROME

The mythical narratives of the ancient Greeks and the Romans constitute a continuous tradition that extends from before the reach of history to the present day. Myths survive in literary texts and visual art because their narratives have continued proved compelling and fascinating in different languages, historical eras, and social contexts (the myths of Achilles, Heracles, and Oedipus are a few examples). Literature and art of all kinds have been inspired to retell and represent their stories, while the search for the meaning of mythic stories has informed and profoundly influenced a great range of intellectual projects including literary criticism, anthropology, and psychoanalysis. In these ways myths have and continue to exercise a fundamental influence on western culture and, in consequence, even today they maintain a certain cosy familiarity. On the other hand, the historical contexts in which the Greeks and Romans retold these mythical narratives are to us in the twenty-first century culturally alien and unfamiliar.

The aim of the course is two-fold: insofar as Greek and Roman culture is fundamental to the development of western culture, students will achieve a deeper historical understanding of the latter; yet because the world of the Greeks and Romans is in many ways radically different to our own, students will develop the conceptual tools for comprehending another culture and so enhance their ability to understand and critique their own cultures. The course is also one of the Foundation Courses and as such is intended to provide students with a solid grounding for undergraduate study by cultivating generally applicable and transferable skills; these include the development of clear and logical academic writing, critical and analytical skills for reading and understanding texts,

constructive participation in group discussion and debate (in tutorials), and methods and techniques of research.

FORMAT: Two one-hour lectures and one two-hour seminar per week.

ASSIGNMENTS: Close-reading exercise (10%); Fall Term essay (15%); Fall Term in-class test (10%); Winter Term essay (20%); Winter Term in-class test (10%); Tutorial participation (15%); Final Examination (20%) [subject to change].

REPRESENTATIVE READINGS: Homer, *Iliad*; Hesiod, *Theogony*, *Works and Days*; *Homeric Hymns*, selected texts; Aeschylus, *Oresteia*; Sophocles, *Oedipus the King*; Euripides, *Bacchae*, *Hippolytus*; Virgil, *Aeneid*; Livy, *History of Rome*, book 1; Ovid, *Metamorphoses*, selected passages; Seneca, *Thyestes* [subject to change].

COURSE DIRECTOR: R. Tordoff, rtordoff@yorku.ca, 250 Vanier College, ext. 70476

PROJECTED ENROLMENT: 400

RESERVED SPACES: All spaces are reserved for Year 01 students.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 1105 9.00.

AP/HUMA 1110 9.0A GREEK AND BIBLICAL TRADITIONS

A study of early Mesopotamian, Greek, Jewish and Christian literature (1) to understand its original meanings and (2) to explore its relevance to our search for personal ethical norms, images of female and male, models of the just society and conceptions of transcendent reality. The course aims to teach students methods of literary criticism, textual interpretation, historical inquiry, conceptual analysis, and cross-cultural comparisons.

FORMAT: The course will meet for a weekly two hour lecture, and for a two hour tutorial.

ASSIGNMENTS: Each student will be evaluated on the basis of two tests (30% each) and one final examination (40%).

REPRESENTATIVE READINGS: Myths from Mesopotamia; The Hebrew Bible; Hesiod, Theogony, the dialogues of Plato; the plays of Aeschylus,

Sophocles and Euripides; Pirke Avot: Jewish Ethics; The New Testament.

COURSE DIRECTOR: S. Ford, shford@yorku.ca, 041 McLaughlin College, ext. 77085

PROJECTED ENROLMENT: 175

RESERVED SPACES: All spaces are reserved for Year 01 students.

COURSE CREDIT EXCLUSION: AP/HUMA 1710 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1710 6.00, AS/HUMA 1110 9.00.

AP/HUMA 1850 6.0A THE BIBLE AND MODERN CONTEXTS
AP/HUMA 1850 6.0M (W)

The course examines selected biblical texts, their social and historical contexts, and selected current issues such as the goddess, role of women in religion, social critique, sexual ethics, spirituality and biblical interpretation.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 125

RESERVED SPACES: All spaces are reserved for Year 01 students.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 1850 6.00.

AP/HUMA 1860 6.0A/AP/HUMA 1860 6.0B THE NATURE OF RELIGION

Explores the nature of religious faith, religious language (myth and symbol) and clusters of religious beliefs through an examination of the primary texts of several major world religions. Methodologies for the study of religion will also be examined.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 125

RESERVED SPACES: All spaces are reserved for Year 01 students.

COURSE CREDIT EXCLUSIONS: AP/HUMA 2800 9.00, AP/SOSC 2600 9.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1860 6.00,

AS/HUMA 2800 9.00, AS/SOSC 2600 9.00.

AP/HUMA 1870 6.0A THE HEBREW BIBLE/OLD TESTAMENT AND THE ARTS

This course looks at selected passages from the Hebrew Bible/Old Testament and their interpretative reflection in the western artistic tradition, including pictorial/representational art, music, literature, and cinema.

The Hebrew Bible/Old Testament is one of the most influential works of western literature. Over the course of the centuries it has been the subject of myriad interpretations. In addition to traditional sectarian and scholarly readings, the text has served as the inspiration for countless artistic creations, ranging from novels, plays, short stories, paintings, and sculptures, to operas, oratorios, movies, and television shows (including *The Simpsons!*). Each one of these representations and retellings of these time-worn tales is also an interpretation, reflecting the specific perspective of the author/creator. In this course, we will read selected biblical stories and compare them to selected examples of their re-imagined and reinterpreted versions. The aims of the course are to teach first-year students (1) how to read texts in their broadest sense, (2) how to interpret texts, (3) how to compare differing versions of the same tale/tradition, (4) how to identify and comprehend the ideology and/or theology underlying a text, (5) how to read different types of texts, and (6) how to appreciate various types of artistic creations whose study and enjoyment may be new to them. In addition, the wide range of artistic creations examined in this course serves to introduce students to the temporal and genre-based wealth of the western cultural tradition.

FORMAT: Two hour lecture and one hour tutorial.

ASSIGNMENTS: 10% Participation grade (based on attendance and participation in tutorial sections); 20% First term paper; 20% Second term paper; 20% Mid-year exam; 30% Final exam.

REPRESENTATIVE READINGS: Literature: Stefan Heym, *The King David Report*; Zora Neale Hurston, *Moses, Man of the Mountain*; Sigmund Freud, *Moses and Monotheism*; Joseph Heller, *God Knows*; John Milton, *Paradise Lost & Samson Agonistes*; Lion Feuchtwanger, *Jephthah and His Daughter*; Thomas Mann, *Joseph and His Brothers*. Art Resources: Régis Debray, *The Old Testament through 100 Masterpieces of Art*; Joan Goodnick Westenholz, *Images of Inspiration*; Chiara de Capoa, *Old Testament Figures in Art*; Ellen Frankel, *Illustrated Hebrew Bible*. Music: Gioachino Rossini, *Mosè in Egitto*; Cristiano Giuseppe Lidarti, *Esther*; Carl Nielsen, *Saul og David*; Arnold Schoenberg,

Moses und Aron; Camille Saint-Saens, *Samson et Dalila*; George Frideric Handel, *Samson*; Giuseppe Verdi, *Nabucco*. Films: *The Ten Commandments* (1923 & 1956 versions); *Samson and Delilah* (1949); *David and Bathsheba* (1951); *The Story of Ruth* (1960); *King David* (1985).

COURSE DIRECTOR: C. Ehrlich, ehrich@yorku.ca, 227 Vanier College, ext. 77097

PROJECTED ENROLMENT: 100

RESERVED SPACES: All spaces are reserved for Year 01 students.

COURSE CREDIT EXCLUSION:

AP/GK 2000 6.0A INTERMEDIATE CLASSICAL GREEK

The course concentrates on building knowledge of grammar and vocabulary with the aim of reading passages in original Greek by the end of the year. The first part of the course consists of review of grammar and vocabulary presented in Greek 1000, the second part of the course completes the first-year textbook, and the third part of the course introduces continuous passages of original Greek.

EVALUATION: Two tests, 20% each, four quizzes, 10% each, one vocabulary and grammar exercise, 10%, class participation, 10%

TEXT: From Alpha to Omega, third edition, Anne Groton, Focus Publishing/R. Pullins Company, ISBN-13: 978-1585100347

PREREQUISITE: AS/GK 1000 6.0 or AK/GK 1400 6.0 or the equivalent with a grade of C+ or higher.

COURSE DIRECTOR: Matthew Clark, matthewc@yorku.ca, 251 VC, 77396

AP/PHIL 2090 3.0M PHILOSOPHY OF RELIGION (Winter)

What does it mean to say that God is (or at least that some of His characteristics are) infinite? Is it possible to prove God's existence? Is it either sensible or

justified to believe in God or angels, etc. on the basis of revelations? What is the role that mystical consciousness plays in religion? Does the early history of human beings provide any clues about the evolutionary development—and possible biological functions(s)—of religious and quasi-religious ways of thinking? This course will consider these and related questions. (Please be aware that most, but not all, the illustrations about religion, its history, and its phenomena, considered in this course will be from Christianity and the connections of this religion with European and World history.)

REQUIREMENTS: TBA

REQUIRED READINGS: TBA.

COURSE DIRECTOR: David Johnson

AP/HUMA 2440 9.0A INDIA - LIFE, CULTURE AND THE ARTS

This course examines Indian culture, secular literary texts and other art forms (dance, drama, music, documentaries, cinema and folk arts) from ancient India to the present. In relation to the texts, class lectures and tutorials include background on different religious traditions, social structure, history and culture. Indian society is often presented as homogeneous and continuous, interrupted periodically by foreign intrusions. This course is based on the premise that, in fact, this society has always been a conflicted reality, that there have been, and continue to be, many “imagined” Indias. Through reading a variety of narratives from Indian and non-Indian sources, watching films and listening to music and guest lectures, we will examine questions such as the following: What have been the various imaginaries of Indian society? How have the borders among these imaginaries coexisted, contested or overlapped with each other? What changes and continuities over time do these narratives bring out? We will pursue these and similar questions in a roughly chronological order from the ancient to contemporary times. Course themes include: values, morals and hierarchical structures revealed in ancient folk tales; early literary voices of women; views of foreign travelers to India over the centuries; expressions of the sacred and the erotic; heterodox challenges to Hinduism; Indo-Islamic cultural heritage; the rise and impact of the British Raj; the emergence of the nationalist movement; influence of religious nationalism, independence and partition of India; women’s rights movement from 19th-21st century; voices of the marginalized in modern India – dalits (untouchables), women and homosexuals; diasporic writings; and changes and inequities in contemporary Indian society.

As a second year Foundations course, it emphasizes critical reading and analysis of various texts as well as essay writing, oral communication, and written examination skills.

FORMAT: two hour lecture and two hour tutorial.

ASSIGNMENTS: two essays (15% & 20%); class presentation and participation (20%), mid-term examination (20%) and final examination (25%). (subject to change)

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 84

RESERVED SPACES: Some spaces reserved for Humanities & South Asian Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2440 9.00.

AP/HUMA 2500 6.0A CULTURES IN CONFLICT

This course explores conflicting patterns of ideas about humanity, nature, divinity and history as expressed in selected texts from Biblical, Near-Eastern and Greek and Roman cultures. The course also examines varying interpretations these works have received along with different interpretive methods.

COURSE DIRECTOR: B. Wilson, barrie@yorku.ca, 710 Atkinson College, ext. 66631

PROJECTED ENROLMENT: 120

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 2300 6.00, AK/HUMA 2740 6.00 (prior to Fall/Winter 1992-1993).

AP/HIST 2790 6.0A ISLAMIC CIVILIZATION, 622 – 1400 (previously titled: The Islamic World)

This course will survey the diverse history of Islamic societies from the seventh to the thirteenth centuries. Topics include: the pre-Islamic Middle East; Arabian

society; Muhammad and the rise of the new religion; the expansion of Islam in Asia, Africa, and Europe; the fundamental belief system of Islam; the Caliphate of Baghdad; the development of various schools of Islamic theology, mysticism, philosophy, science, and the arts; the commercial revolution of the Middle Ages; and the problems of continuity and change. Political, social, cultural, and economic institutions will receive roughly equal treatment. While the course considers trends affecting the Islamic world as a whole, the primary focus will be the central Islamic lands of the Middle East. Students will be introduced to several primary source materials in translation such as selections from the Qur'an and from poetry and medieval fiction, as well as from travellers' accounts.

LECTURE: T 12:30-2:30

TUTORIALS: T 2:30-3:30; T 2:30-3:30; F 9:30-10:30

ASSIGNMENTS: TBA

COURSE DIRECTOR: TBA

Maximum Enrolment: 75

PRIOR TO FALL 2009: Course credit exclusions: AK/HIST 3530 6.00 (prior to Fall/Winter 2000-2001), AS/HIST 2790 6.00, AS/HIST 3790 6.00 (prior to Fall/Winter 2000-2001).

AP/HUMA 2800 9.0A/AS/SOSC 2600 9.0A INTRODUCTION TO THE STUDY OF RELIGION

This course introduces students to some of the basic research methods used in the humanities and social sciences to study the religious. We explore the history, literature and practices of the religions of South Asia (Buddhism, Hinduism), East Asia (China, Japan, Korea), Europe and West Asia (Judaism, Christianity and Islam), Africa and the Americas, though not all traditions may be examined every year. In translation, we study sacred texts, both written and oral, and we analyze conceptions of transcendent reality and the human condition. We also examine how human beings, past and present, interrelate with the spiritual realm in individual experience and communal life.

Our overall objective is to identify and compare, critically and constructively, similarities and differences among the many ways of being religious.

As a Foundations course, this course includes a critical skills dimension. Through the comparative study of the world's religions, this course is designed to introduce students to some of the basic research methods and analytical tools used

in the Humanities and the Social Sciences, including the critical reading of texts, the study of religious phenomena, comparative description and comparative argument. Basic essay writing skills will also be reviewed.

FORMAT: Two lecture hours and two tutorial hours.

ASSIGNMENTS: Fieldwork report (Social Sciences mode 2000-2500 words) 15%; Research essay (Humanities mode 2000-2500 words) 15%; First term examination 20%; Tutorial work (presentations and discussion) 15%; Final Examination 35%. (subject to change)

REPRESENTATIVE READINGS: Dan Cohn-Sherbok (1999), Judaism, Prentice Hall; Cambridge University Press; Brian Wilson (1999), Christianity, Prentice Hall; Jamal J. Elias, (1999) Islam, Prentice Hall; Victor Shea & William Whitla (2001), Foundations: Your One-Stop Guide to Succeeding in Post-Secondary Studies, Toronto Prentice Hall; A Course Kit of primary sources. (subject to change)

COURSE DIRECTORS: J. Scott, jscott@yorku.ca, 029 McLaughlin College, ext. 77342. A. Turner, Vanier College, ext. 55158

PROJECTED ENROLMENT: 420

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies Majors and Minors.

COURSE CREDIT EXCLUSION: AP/HUMA 1860 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1860 6.00, AS/HUMA 2800 9.00.

AP/HUMA 2815 9.0A ISLAMIC TRADITIONS

This course examines the beliefs, doctrines and institutions that have constituted the Islamic tradition from its inception until the present. While examining some of the most important primary sources that have emerged within Islamic tradition, the particular attention is placed on the variety of interpretive strategies used by

Muslim exegetes, theologians, legal scholars, Sufis, feminists, etc. in their approach to the variety of issues related to the sacred texts, the Qur'an and the *Hadith*. As Islamic tradition is also viewed as cultural construct, the course also examines its different manifestation throughout the Muslim world and beyond. In line with that view, the course examines the Islamic tradition in terms of its system ("Great Tradition") and dynamics ("Little traditions"), offering a wide scope of doctrines, interpretations and concerns facing Muslims now and in the past.

The course is designed to offer basic insight into the historical and ideological unity and diversity of Islam. It is an introductory course aimed to provide a comprehensive survey of this religious tradition in accordance with the expectations of a second-year course. As a part of the religious Studies program, it is meant to offer some basic tools for the study of religion in general. Finally, this is a Foundation Course, which implies an active involvement of critical skills in reading, writing and interpretation. The evaluation of your performance in every assignment will be based on your analytical/critical engagement with the course material.

FORMAT: two hour lecture/two hour tutorial.

ASSIGNMENTS: In-class quizzes (five administered, four best graded, 5% each) 20%; Mid-year exam - 20%; Two essays – (first essay 5 pages, second essay 6 pages), 10% and 15% respectively; Final exam - 20%; Attendance 5%; Participation 10%.

REPRESENTATIVE READINGS: Frederic Denny, *An Introduction to Islam*. (A copy is available on the Library Reserve shelf); *Textual Sources for the Study of Islam*. Edited and translated by Andrew Rippin and Jan Knappert (A copy is available on the Library Reserve shelf); Course Kit I and II (to be purchased at the University Bookstore).

COURSE DIRECTOR: S. Zecevic, selmaz@yorku.ca, 230 Vanier College, ext. 77398

PROJECTED ENROLMENT: 112

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2815 9.00.

AP/HUMA 2835 9.0A CHRISTIANITY IN CONTEXT

This is an introductory course. It offers a general overview of the Christian tradition from its inception to the present day. From its beginnings, Christianity has been inextricably intertwined with the societies and cultures surrounding it. The focus of this course is the interaction of the Christian tradition with the political, social and cultural environments with which it has come in contact as it has spread around the globe. The lives and thought of influential Christians, both men and women, as well as significant events, movements and texts are examined. Particular attention is paid to the diversity of Christian beliefs and practices resulting from those interactions.

This course examines Christianity as a socio-historical phenomenon. It explores with the tools of the academic study of religion the movements, texts, beliefs and practices of this religious tradition and the factors and forces shaping them from its beginnings to the present day.

This course is part of the Faculty of Arts Foundations Program, and focuses on the following critical skills:

- 1) critical reading of primary and secondary texts
- 2) critical thinking
- 3) writing skills: planning, organising, writing and documenting academic essays
- 4) introduction to the terms and concepts related to the academic study of religion

FORMAT: 2 hours of lecture and 2 hours of tutorial per week.

ASSIGNMENTS: (subject to change) Two in-class tests – 20% each; Text Analysis – 10%; Essay, including proposal and annotated bibliography – 30%; Tutorial presentation – 10%; Participation – 10%.

REPRESENTATIVE READINGS: (subject to change) Robert E. Van Voorst, ed. *Readings in Christianity*. 2nd ed. Wadsworth, 2001; Mary Jo Weaver. *Introduction to Christianity*. 3rd ed. Wadsworth, 1997. A critical skills textbook.

COURSE DIRECTOR: B. Lee, blee@yorku.ca, 235 Vanier College, ext. 66988

PROJECTED ENROLMENT: 84

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2835 9.00.

AP/HUMA 2850 9.0A JEWISH EXPERIENCE: SYMBIOSIS & REJECTION

That Jews are distinct from non-Jews is a basic axiom of Jewish thought and literature and a seemingly obvious lesson of Jewish history. But what is the basis of this distinction: biological, psychological, sociological, religious, or some combination of the above? And in what ways have Jewish beliefs, teachings, and practices interacted with ideas, rituals, or habits of daily life associated with diverse non-Jewish environments? This course seeks answers to these and related questions by exploring the relationship of Jews and their neighbours from biblical through contemporary times. In so doing, it offers a case study in processes of religious, cultural, and social interchange and in the types of creative influences or mutual frictions and rivalries (sometimes culminating in violence) that such processes can yield.

The course proceeds chronologically, studying the relationship between Jews and their neighbours in biblical times, the Second temple period, the Hellenistic world, the rabbinic period, the realms of medieval Islam and Christendom, early modern and modern Europe, and modern contemporary North America and Israel. Topics considered may include the emergence of Judaism, the challenge of Greco-Roman culture, Jewish sectarianism, medieval Jewish approaches to Islam and Christianity, nineteenth-century religious cross-currents, varieties of Zionism, the Holocaust, Jewish feminism, and dilemmas in contemporary Jewish life.

The course seeks to develop a variety of skills in the areas of critical thinking, reading, and writing. It does this in part through its emphasis on interactive analysis of original historical and literary documents (all read in English translation).

FORMAT: The course meets for a weekly two hour lecture and for a two hour tutorial.

ASSIGNMENTS: Preparation of reading assignments in advance; two essays (40%); three tests (50%); classwork (10%).

REPRESENTATIVE READINGS: A Course Kit; Paul Mendes-Flohr and Jehuda Reinharz, eds., The Jew in the Modern World.

COURSE DIRECTORS: M. Lockshin, lockshin@yorku.ca, 038 McLaughlin College, ext. 77016. K. Weiser, kweiser@yorku.ca, 242 Vanier College, ext. 20200

PROJECTED ENROLMENT: 112

RESERVED SPACES: Some spaces reserved for Humanities, Jewish Studies & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2850 9.00.

AP/HUMA 3436 3.0A (F) BAD GIRLS IN THE BIBLE, PART ONE: THE HEBREW BIBLE

The Bible offers archetypal figures for Western art, music and film as well as literature. This course will analyze women in the Hebrew Bible with a focus on sexuality, seduction, murder and mayhem. Beginning with Eve and her counterpart Lilith the Bible offers portraits of women who are inquisitive, dangerous and powerful while also demonstrating how patriarchy has attempted to silence and disempower them. Women like Rahab, Yael and Judith use their sexuality for the purposes of salvation while other women like Jezebel or Delilah are presented as evil. We will read primary sources in the Hebrew Bible. Through theoretical and textual study we will examine the ways in which these biblical women are represented in literature, art, music and film.

FORMAT: Three seminar hours.

ASSIGNMENTS: Written Assignments 60%; Class Participation 20%; Final Examination 20%.

REPRESENTATIVE READINGS: Hebrew Bible: Preferably *Tanakh: The Holy Scriptures: The New JPS Translation*. (Philadelphia: The Jewish Publication Society, 1988.) *Women In the Hebrew Bible*, edited by Alice Bach. (New York: Routledge, 1999. (ISBN 0-415-91561-9 paperback) Course Kit.

COURSE DIRECTOR: R. Newman, newman@yorku.ca, 604 Atkinson College, ext. 33961

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3436 3.00.

AP/HUMA 3437 3.0M (W) BAD GIRLS IN THE BIBLE, PART TWO: THE NEW TESTAMENT

The Bible offers archetypal figures for Western art, music and film as well as literature. This course will analyze women in the New Testament with a focus on sexuality, seduction, murder and mayhem. From the figure of Eve in the Hebrew Bible and her counterpart Lilith through New Testament figures such as Mary Magdalene and the whore of Babylon the Bible offers portraits of women who are inquisitive, dangerous and powerful while also demonstrating how patriarchy has attempted to silence and disempower them. Artistically several of these strong and sexual women are represented as interchangeable (e.g. Judith and Salome). We will read primary sources in the New Testament with brief comparisons to figures in the Hebrew Bible. Through theoretical and textual study we will examine the ways in which these biblical women are represented in literature, art, music and film.

FORMAT: Three seminar hours.

ASSIGNMENTS: Written Assignments 60%; Class Participation 20%; Final Examination 20%.

REPRESENTATIVE READINGS: Hebrew Bible and New Testament, preferably *The New Oxford Annotated Bible With the Apocrypha*. (New Revised Standard Version, College Edition, Oxford University Press. ISBN 0-19-528411-9 paperback); Tom Robbins, *Skinny Legs and All*
Oscar Wilde, *Salome*.

COURSE DIRECTOR: R. Newman, newman@yorku.ca, 604 Atkinson College, ext. 33961

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3437 3.00.

AP/HUMA 3438 3.0A (F)/AP/CLTR 3838 3.0A THE CELTIC TRADITION - THEN AND NOW

Investigates Celtic culture and its artistic expression, which includes both the early medieval amalgamation of the Irish and Anglo-Saxon traditions in the British Isles, and its later manifestation during the Celtic Revival of the late 19th and early 20th centuries.

COURSE DIRECTOR: S. A. Brown, sabrown@yorku.ca, 708 Atkinson College, ext. 55900

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Culture and Expression Majors and Minors.

AP/HUMA 3457 3.0A (F) GNOSTICISM

An introduction to Gnosticism, a second century religious movement that intersected and overlapped with Christianity and Judaism. Emphasis will be on readings of primary sources. The objectives of the course are to acquaint students with the theories behind the origins and nature of Gnosticism, examine gnostic literature from ancient Christian, Jewish, and “pagan” sources, note the continuation of gnostic thought in later gnostic movements of the Medieval period and the Middle Ages, and consider elements of gnostic thought that exist today. Gnosticism has been characterized as “utterly incomprehensible.” It is my hope that, together, students and instructor can find some order in the chaos of gnostic literature and feel some empathy for the gnostic view of the world and humanity’s place within it. Students will learn advanced text-critical skills, become acquainted with scholarship in the field, and experience leading the class in discussions.

FORMAT: each weekly session will contain a lecture section and a group discussion section. One session is dedicated to viewing a modern film that incorporates Gnostic images and concepts.

ASSIGNMENTS: Translation comparison: Length: 5 pages. Grade value: 20%; *The Gnostic Gospels* Book Review: Length: 5 pages. Grade value: 20%; Three Brief Text Analyses: Length: 2 pages. Grade value: 10% each; *Rethinking “Gnosticism”* Book Analysis: Length: 5 pages. Value: 20%; Class Participation: Grade value: 10%.

REPRESENTATIVE READINGS: Birger Pearson, *Ancient Gnosticism: Traditions and Literature*. Minneapolis: Fortress Press, 2007; Marvin Meyer (ed.), *The Nag Hammadi Scriptures: The International Edition*. San Francisco: Harper Collins, 2007; Elaine Pagels, *The Gnostic Gospels*. New York: Random House, 1979; Michael Williams, *Rethinking “Gnosticism”: An Argument for Dismantling a Dubious Category*. Princeton, NJ: Princeton University Press, 1996.

COURSE DIRECTOR: T. Chartrand-Burke, tburke@yorku.ca, 617 Atkinson College, ext. 22329

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

COURSE CREDIT EXCLUSION: AP/HUMA 3457 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3605N 3.00 (prior to Summer 2001), AK/HUMA 3457 3.00 and AK/HUMA 3457 6.00.

AP/HUMA 3481 6.0A STUDIES IN WORLD RELIGIONS:AFRICA

This course examines Africa's contribution to world religions focusing on Traditional African Religions and the impact and transformation of Judaism, Christianity and Islam in Africa. The course makes special reference to oral and written texts and their interpretation. The course will use scriptural, hagiographical, exegetical and oral sources to explore concepts of healing, worship, holiness and sacred space in the realm of religions in Africa. Students will be engaged with primary sources in translation including the Bible, the Holy Qur'an, the *Andemta* Commentaries as well as the Ethiopian-Coptic Synxarion and *Gadlat*. The course will also be informed by the scholarly works of Benjamin, Idowu, and Mbiti, amongst others, on Traditional African Religions.

REPRESENTATIVE READINGS: Benjamin, Ray. 2001. *African Religion(s)*. Upper Saddle River, NJ: Prentice Hall; Idowu, E. Bolaji. 1973. *African Traditional Religion: A Definition*. NY: Orbis Books; Isichei, Elizabeth. 1995. *A History of Christianity in Africa: From Antiquity to the Present*. Grand Rapids, Mich.: William B. Eerdmans Publishing; Kaplan, Steven. 1992. *The Beta Israel in Ethiopia*. NY: New York Univ. Press; Mbiti, John. 1990. *African Religion and Philosophy*. London: Heinemann; Nehemiah Levtzion and Randall Pouwels. 2000. *The History of Islam in Africa*. Athens, Cape Town and Ohio: Ohio University Press.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3481 6.00.

AP/HUMA 3482 6.0A ISLAM THROUGH THE AGES: ISSUES AND IDEAS

Examines and analyzes the critical social, legal, economic, political and philosophical issues related to Islam and Islamic societies; discusses their relevance to current developments in Muslim countries.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3482 6.00.

AP/HUMA 3510 6.0A RELIGION, GENDER AND KOREAN CULTURE

The purpose of this course is to introduce basic texts in order to explore the interactions of religion and gender from the traditional to the modern period in Korea and to relate this material to the general process of cultural development. Korea's native shamanistic traditions were early supplanted by religions imported through China such as Buddhism, Taoism and Confucianism. The course is designed to acquaint students with little or no background with some of the classics in the field. The dominant role of women in Shamanism was reversed as Buddhism and later Confucianism became state religions and patriarchal values were established. With the advent of Christianity at the dawn of modern era sex roles were again realigned. Twentieth century works reveal the extent to which the contemporary period is witnessing a resurgence of native religious beliefs as Koreans attempt to redefine their cultural identity in the international age.

FORMAT: Three seminar hours.

ASSIGNMENTS: First term exam 15%; second term exam 15%; first term paper 20%; second term paper 20%; class participation 10%; first term oral presentation 10%; second term oral presentation 10%.

REPRESENTATIVE READINGS: The Essential Confucius, trans. Thomas Cleary; Anthology of Korean Literature from Early Times to Nineteenth Century, ed. Peter Lee; Sun Tzu The Art of War, trans. Thomas Cleary; Encounter, Hahn Moo-sook; Words of Farewell, trans. Bruce Fulton.

COURSE DIRECTOR: T. Hyun, thyun@yorku.ca, 228 Vanier College, ext. 77101

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & East Asian Studies

Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 3000D 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3425 6.00.

AS/SOCI 3650 6.0A SOCIOLOGY OF RELIGION

Please check with the SOCIOLOGY Dept for more information on this course.

**AP/HUMA 3801 6.0A THINKING RELIGION IN SOUTH ASIA:
TEACHINGS AND ORIENTALISM**

This course explores the teachings of selected religious traditions of South Asian and examines the category of religion as it is applied to South Asia in the context of oriental discourses.

FORMAT: three seminar hours.

COURSE DIRECTOR: A. Turner, Vanier College, ext. 55158

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies & South Asian Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3801 6.00.

**AP/HUMA 3802 3.0A (F) SIKH HISTORY AND THOUGHT:
DEVELOPMENT AND INTERPRETATION**

This course introduces Sikhism by exploring its main historical developments and religio-philosophical teachings. To understand these historical and religious discourses within their broader social settings a number of themes and contexts are explored: scripture, interpretation, gender, colonialism and the diaspora. The Sikh tradition was founded by Guru Nanak (1469-1538) in the Punjab, North India, and is built upon a line of ten male Gurus spanning more than two centuries. The tradition develops out of a complex net of relations that includes many other “religions” beyond the main two of Islam-Sufism and “Hinduism”, and is forged through two major empires, the Mughal and the British, as well as

living through the revival and reform movements instigated by the complex process of Imperialism, Colonialism and modernization, and the traumatic events of partition, the violence and insurgency of 1984 and after, and migration and settlement across the globe forming a diverse diaspora.

Sikhism is therefore unique in its bridging of both Western religions (with its notions of prophet/guru, book/scripture, and monotheism) and the wide variety of Indian traditions (with notions of union with God, Guru, loving-devotion). The aim of this course is to gain an understanding of the Sikhs, their scripture and tradition, by reflecting on the continuity and change across a variety of thresholds: how is one to maintain the tradition and yet face the present? How can the scripture speak beyond its Punjabi context? What does it mean to be a Sikh today? How was Sikh-ism formed and is it really a “world-religion”? How does Punjabi patriarchy influence the place of women in the tradition? How can the saint also be a soldier?

This introductory half-course then has two primary loci: charting a *historical development* of the tradition (selecting key periods – foundation, evolution, transformation, militarization, revival and reform, partition, insurgency, and migration), and examining the *religio-philosophical teachings* of the Guru Granth Sahib, the Sikh Scripture (focusing on Guru Nanak’s works). The course therefore works through a series of selected historical narratives charting the development of the Sikh tradition, focusing on key events and controversies, as well as pausing along those narrations to explore the teachings of its founding figure, Guru Nanak. During this two-pronged examination a number of themes will be explored to set the teachings and events in a variety of contexts both medieval and modern to unpack these times and narratives such as: the interpretation of scripture, gender issues, colonialism and power, the politicization of Sikh religion and identity, and the Sikh Diaspora in transformation and remembrance. Time is also dedicated to broader, ethical issues of academic and community representations of the tradition, and the nature of scholarly and community authority.

FORMAT: three seminar hours.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies & South Asian Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3802 3.00.

AP/HUMA 3815 6.0A ASPECTS OF ISLAMIC THOUGHT

This course introduces students to some of the major aspects of classical Islamic thought. Based on primary sources, the course explores the writings of leading figures in Islamic theology, jurisprudence, Qur'anic exegesis, mysticism and philosophy.

FORMAT: three seminar hours.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3815 6.00.

AP/HUMA 3819 3.0M (W) OUTSIDERS INSIDE RELIGION

Religion plays an important role in inculcating and perpetuating societal norms and values. However, that is only part of the story. Many members of marginalized groups have also found within religion a space in which to resist and to manoeuvre within those same norms and values. For religion is not just the site of patriarchal domination; at the same time that its symbols, rituals, practices, and beliefs serve to shape the worldview of those participating in them, those participants are also re-interpreting and re-configuring those symbols, rituals, practices and beliefs. Members of marginalized groups have always taken advantage of that dynamic, revising, transforming, and challenging the religious rituals, practices, symbols and beliefs inculcating and perpetuating patriarchal norms and values. This course examines the strategies employed by members of marginalized groups over the past several decades to resist and to manoeuvre

within patriarchal stereotypes, norms and values from *within* their religious traditions.

The strategies explored will include those employed by feminists, racialized groups, members of lesbian, gay, bisexual, transgendered and queer communities (LGBTQ), members of post-colonial nations, and persons with disabilities.

FORMAT: 3 hours per week.

ASSIGNMENTS: (subject to change) Reading Journal – 20%; Internet Research Exercise – 20%; Short Essay 25%; Group Presentation – 20%; Participation – 15%.

REPRESENTATIVE READINGS: (subject to change) G.D. Comstock, et al.

ed., *Que(e)rying Religion: A Critical Anthology*; L. E. Donaldson & K. Pui-Lan ed., *Postcolonialism, Feminism and Religious Discourse*; N. L. Eiesland, *The Disabled God: Toward a Liberatory Theology of Disability*; A. Smith, et al. "Round table Discussion: Native/First Nation Theology"; R. S. Sugirtharajah, *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters*; P. Taylor, ed. *Nation Dance: Religion, Identity, and Cultural Difference in the Caribbean*; E. M. Townes, ed. *Embracing the Spirit: Womanist Perspectives on Hope, Salvation, and Transformation*.

COURSE DIRECTOR: B. Lee, blee@yorku.ca, 235 Vanier College, ext. 66988

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

COURSE CREDIT EXCLUSION: AP/GL/WMST 3518 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AS/AK/GL/WMST 3518 6.00, AS/HUMA 3819 3.00.

AP/HUMA 3825 6.0A THE HOLOCAUST IN CROSS-CULTURAL CONTEXT: CANADA, GERMANY, POLAND

Canada, Germany, and Poland. It views Holocaust education in the context of currents for and against racism and multi-culturalism in these three countries. It thus combines aspects of cultural studies, history, religious studies and literary studies.

The course entails the following aspects:

- Participation in a twenty-six day field study program in Germany and Poland from mid-July until mid-August 2009, together with German and Polish students;
- Course meetings during the 2009-2010 fall-winter session;
- Completion of a project;
- Participation in a Symposium for all field-study participants in February 2010 (coinciding for the most part with Reading Week);
- Other course readings, assignments, papers, and reports.

The course is part of the Mark and Gail Appel Program in Holocaust and Antiracism Education: "Learning from the Past, Teaching for the Future," which is described in the website: www.yorku.ca/tfff. The other principal

institutions involved are the Baden-Württemberg State Office for Civic Education, the Adam Mickiewicz University of Poznań and Pedagogical University of Kraków (both in Poland). The course examines the actuality of and potential for Holocaust education in

The language of the course is English; neither Polish nor German is required.

PREREQUISITE: Admission to the course is by permission of the instructors. Only students selected to participate in the field study in Europe this summer may enrol. Students must be prepared to participate in 10-day-long Symposium in February 2010, most of which will take place during Reading Week.

FORMAT: Twenty-six days of field study in Europe in summer 2009, one week symposium in February 2010, other meetings to be arranged.

ASSIGNMENTS: Journal of the Field Study (25-30 pages) – 25%; Project Oral Presentation – 15%; Final Written Project – 35%; Contribution to Discussions – 25%.

REPRESENTATIVE READINGS: Bauer, Yehuda, “Comparisons with Other Genocides.” *Rethinking the Holocaust*; *Blackburn, Daniel G. “Why Race Is Not a Biological Concept”; *Browning, Christopher. Selections from *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland*. Feldman, Jackie. “‘Above the Death-pits and With the Flag of Israel Waving on High’—The Structure and Meaning of Israeli Youth Missions to Poland of the Shoah”; Heinrichs, Dirk. “Captain of the Reserves Wilm Hosenfeld: Rescuer in Warsaw”; Krüger, Horst. “A Place Like Eichkamp,” *A Crack in the Wall: Growing Up Under Hitler*; Levande Historia. *Tell Ye Your Children*; Niven, Bill. “Concentration Camp Memorial Sites.” *Facing the Nazi Past*; Parsons, William S., and Samuel Totten. *Guidelines for Teaching about the Holocaust*; Reed, Carole Ann, and Myra Novogrodsky. “Teaching the Holocaust in a Multiracial, Multicultural Urban Environment”; Szpilman, Wladyslaw. *The Pianist*; Webber, Mark, with Michael Brown. “Is Holocaust Education Compatible with Antiracist Education? A Canadian Perspective.”

Note: The course fulfils requirements of Humanities, Religious Studies, European Studies, Jewish Studies, and German Studies majors.

COURSE DIRECTORS: M. Brown, michaelb@yorku.ca, 226 Vanier College, ext. 77397. M. Webber, mwebber@yorku.ca, 230 York Lanes,

ext. 20220

PROJECTED ENROLMENT: 30

PREREQUISITE: ADMISSION TO THE COURSE IS BY PERMISSION OF THE INSTRUCTORS.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3825 6.00.

AP/HUMA 3831 3.0M (W) TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT

This course offers a historical exploration of Jewish beliefs, institutions, and bodies of literature, emphasizing continuities and changes in religious expression within and across different places, circumstances, and times. The course takes up five broadly defined periods: biblical, Second Temple, rabbinic, medieval, and modern. Its integrating perspective is an exploration of Jewish religious expressions in their continuities and diversities within and across these different periods, with special attention paid to evolving (or revolutionary) conceptions or interpretations of Judaism's foundation document, the Torah, as a result or reflection of immanent developments within Jewish life or in consequence of Jewish dialogues and disputations with a variety of "external" (that is, non-Jewish) stimuli, or some combination of these. A sub-section of the course explores Judaism's cycles of sacred days and the liturgies and ritual observances associated with them.

Topics covered include Israelite religion and biblical texts (including the "First Temple" period); Judaism in Persian and Greco-Roman times (the "Second-Temple" period); the emergence of rabbinic Judaism and its classical texts, with emphasis on Judaism's second "foundation document" (after the Bible), the Babylonian Talmud; varieties of Jewish literature and piety in medieval times; modern religious cross-currents (Reform, Orthodox, Conservative, Reconstructionist), and contemporary issues and challenges (e.g., post-Holocaust theology, feminism). Themes covered include God, the Jewish people, Torah and its interpretation, the land of Israel; the commandments (mitzvot) and their halakhic (legal) expressions; the Sabbath; daily and calendrical cycles of holiness; rites of passage, and messianic teachings.

FORMAT: Mixed lecture and discussion

ASSIGNMENTS: Mid-term exam (25%); Final exam (25%); Term paper (40%); Classroom participation (10%).

REPRESENTATIVE READINGS: TBA

COURSE DIRECTOR: C. Ehrlich, ehrich@yorku.ca, 227 Vanier College, ext. 77097

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3831 3.00.

AP/HUMA 3840 6.0A RABBINIC JUDAISM: THOUGHT AND INSTITUTIONS

This course will present a broad exposure to the history, thought, literature, and main institutions of Rabbinic Judaism from its inception, during the Second Temple period, through contemporary times. We will explore a variety of classical texts and genres in light of their religious and historical settings. We will consider institutions that have shaped Rabbinic Judaism in its varied manifestations throughout the ages down to the present. Finally, we will study various Jewish philosophies with foundations in Rabbinic Judaism from 10th c. through the Middle Ages to modern thought (21st c).

FORMAT: Three seminar hours.

COURSE DIRECTOR: T.B.A

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3840 6.00.

AP/HUMA 3850 6.0A THE FINAL SOLUTION: PERSPECTIVES ON THE HOLOCAUST

The attempt of the Nazis to annihilate world Jewry was in many ways unprecedented in human annals. It was a turning-point in history, the way for which was prepared by revolutionary political, social, technological, and philosophical developments. In other ways, however, it was a not unpredictable outgrowth of the past. Although analysis may be difficult and painful, especially for survivors, the Holocaust must be analyzed and understood if those who live on

are to learn from it. Such analysis involves the examination of different aspects of life, using the tools of the historian, the theologian, the literary critic, and, to a lesser extent, the social scientist.

The course is divided into several sections, each of which approaches a different aspect of the Holocaust: the historical and philosophical background, the psychological and historical reality, the religious questions that arise in its aftermath.

FORMAT: Classes will be a mix of lecture and seminar. Students will be expected to come to each session prepared to discuss assigned readings.

ASSIGNMENTS: A book review (5-7 pp. 15%) will be required in the first term, and a longer research paper (10-15 pp. 30%) in the second term. There will be an examination in the first term (15%) and a final examination (25%). The remainder of the grade (15%) will be based on class presentations and participation. (subject to change)

REPRESENTATIVE READINGS: Readings may include: William S. Allen, The Nazi Seizure of Power; Aharon Appelfeld, Badenheim, 1939; Yehuda Bauer, A History of the Holocaust; Moshe Flinker, Young Moshe's Diary; Victor Frankl, Man's Search for Meaning; A.M. Klein, The Second Scroll; Emanuel Ringelblum, Notes from the Warsaw Ghetto; Andre Schwarzbart, The Last of the Just; Fred Uhlman, Reunion; Adele Wiseman, The Sacrifice. (subject to change)

COURSE DIRECTOR: M. Brown, michaelb@yorku.ca, 226 Vanier College, ext. 77397

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities, Jewish Studies & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3850 6.00.

**AP/HUMA 3875 6.0A METAPHOR, MYSTICISM AND SPIRITUALITY:
PLATO TO BELLARMINE**

This course reads texts (in translation) from Plato's *Symposium* and *Republic* to Robert Bellarmine (1542-1641) that present the human quest for union with ultimate reality or the divine by analyzing the overall structure of those texts and the dominant metaphors in them that express the means for achieving the goal (union with ultimate reality or the divine) in terms of the theory of metaphor articulated in George Lakoff and Mark Johnson's *Metaphors We Live By*

(Chicago, 1980). A dominant metaphor in many texts is the ladder, which implies that the goal is achieved through steps and not immediately, and is active rather than passive. Other dominant metaphors are: building, fire, light, darkness, and love. Some attention will be given to cross-cultural comparison with texts such as Basho, *Narrow Road to the Deep North* (Penguin).

The course notes Lakoff and Johnson's classification of metaphors into spatial ('HAPPINESS IS UP'/'DEPRESSED IS DOWN') and ontological ('BOOKS ARE CONTAINERS'; 'DEATH IS A COACHMAN') and their formulation of an experientialist account of knowledge: knowledge is neither entirely independent of, nor entirely relative to, a knower. Metaphor structures thought: as Susan Sontag wrote in the opening paragraph of *AIDS and its Metaphors*, "Of course, one cannot think without metaphors."

FORMAT: three seminar hours.

ASSIGNMENTS: Class participation 15%; Test 1 Fall Term (Early October) 15%; Test 2 Fall Term (Late November) 20%; Essay Winter Term (Week after Reading Week) 20%; Examination in the Spring Examination Period 30%.

REPRESENTATIVE READINGS: (where indicated, on-line texts are acceptable) Augustine. *Confessions*. Trans. Pine-Coffin. Penguin, 1961, 1987. [On-line.]; Avila, Theresa. *The Way of Perfection*. Trans. Allison Peers. Sheed & Ward, 946; Image, 1964, 2004; Basho, *Narrow Road to the Deep North*. Penguin; Bellarmine, Robert. *Spiritual Writings*. Trans. John Patrick Donnelly, S.J., and Roland J. Teske, S.J. The Classics of Western Spirituality. NY: Paulist Press, 1989; Boethius. *Consolation of Philosophy*. Penguin, 1969. [On-line.]; Bonaventure. *The Journey of the Mind to God*. Trans. Philotheus Boehner Indianapolis, Oxford: Hackett, 1956; rpt. 1990; new materials by Stephen F. Brown, 1993. [See note above.]; Climacus, John. *The Ladder of Divine Ascent*. The Classics of Western Spirituality. Paulist Press, 1982; Hildegard of Bingen (1098-1179). *Mystical Writings*. Ed. Fiona Bowie and Oliver Davies; with new translations by Robert Carver. New York: Crossroad, 1990; Hilton, Walter. *The Ladder of Perfection*. Trans. Sherley-Price. Penguin, 1957, 1988; Julian of Norwich. *Revelations of Divine Love*. Trans. Wolters. Penguin, 1966; Lakoff, George and Mark Turner. *Metaphors We Live By*. Chicago, 1980; Plato. *The Republic*. Books 6-8. [on-line.]; Plato. *Symposium*. Trans. Benjamin Jowett. Prentice-Hall/Library of Liberal Arts; Saint John of the Cross. *The Collected Works...* Rev. ed. Trans. Kavanaugh and Rodriguez, 1991.

COURSE DIRECTOR: S. Ford, shford@yorku.ca, 041 McLaughlin College, ext. 77085

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4751 3.00, AS/HUMA 3875 6.00.

AP/ANTH 4180 6.0A ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES

This course takes a distinctively anthropological approach to the study of “Islam” and “Muslim societies”. It aims to familiarize students with the key debates anthropologists and other social scientists have had in their descriptions and analyses of Islam and Muslim Societies and will link these to debates within anthropological theories of culture and society. Throughout the course, students are asked to compare and contrast a range of ethnographic texts (both written and audio-visual) according to a series of cross-cutting anthropological themes including the body, relatedness, space and landscape, ritual and performance, gender, authority, memory and representation. The course explores the extent to which there are underlying continuities between Muslim expressions of Islam in different socio-cultural contexts and the manner in which one can speak of Islam as an “entity” or “unity”. It also explores points of discontinuity and disjuncture by examining the varied ways that “tradition” and “modernity” are expressed and grappled with in different Muslim contexts.

FORMAT: Three seminar hours.

EVALUATION: To be announced in the first week of classes.

COURSE DIRECTOR: Zulfikar Hirji

RESERVED SPACES: All spaces are reserved for 3rd and 4th year majors.

PROJECTED ENROLMENT: 25

AS/IT4330 3.0 F THE DIVINA COMMEDIA OF DANTE ALIGHIERI

Selected cantos from Dante’s *Divine Comedy*, the supreme poetic expression of the Middle Ages and of Italian literature; its ethical and political vision, and its meaning in the context of the medieval and classical theological/philosophical traditions.

FORMAT: Three hours per week.

EVALUATION: One essay - 30%; one oral report - 10%; class participation - 15%; mid-term test - 15%, final examination - 30%.

TEXTS: Dante Alighieri. *Divina Commedia*. Ed. Tommaso Di Salvo. Bologna: Zanichelli (3 vol.).

(Although only a limited number of cantos will be examined, references will be made throughout the course to other cantos, and to the extensive introductory and explanatory notes contained in this edition of the poem). Brief selections from Dante's minor works (Xeroxed).

PREREQUISITE: AS/IT2200 6.0 or permission of the Department.

Degree Credit Exclusion: AS/IT4330 3.0.

COURSE DIRECTOR: Elio Costa

AP/HUMA 4535 3.0M (W) RELIGIOUS REFORMATION AND ITS CULTURAL EXPRESSION

This is a research seminar focused on the cultural expressions of the Protestant and Catholic Reformations of the 16th century. Students will study a selection of relevant doctrinal points, relating them to their expression in the broader cultural context.

COURSE DIRECTOR: J. Gibson, jgibson@yorku.ca, 638 Atkinson College, ext. 30210

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 4535 3.00.

AP/HUMA 4655 6.0M (WINTER) ADVANCED BIBLICAL STUDIES: THE

SYNOPTIC GOSPELS

The Synoptic Gospels comprise the first three books of the New Testament—i.e., the gospels of Matthew, Mark, and Luke. They are so named because, together (*syn*) they see (*opsis*) the story of Jesus in a similar way. These gospels have long been considered scholars' best sources for the life and times of Jesus. But they are not easy resources to use. For one, their great similarities have led scholars to believe that they are related to one another in a literary way—i.e., one or more of the gospel writers copied off one or more of the others. The determination of the exact nature of this literary relationship is known as the Synoptic Problem. Once one determines which gospel was written first, it is possible to identify the subsequent writers' editorial interests (or "redactional" tendencies"). This course focuses precisely on these issues. We will look at the history of the study of the Synoptic Problem, examining the range of hypotheses raised for solving this dilemma but focusing primarily on the dominant Two-Source Hypothesis. We will then turn to examining the gospels one-by-one and apply to them a variety of methodologies used in the discipline, including redaction criticism, form criticism, source criticism, and rhetorical criticism. Students will learn advanced text-critical skills, become acquainted with scholarship in the field, and experience leading the class in discussions.

FORMAT: each weekly session will contain a lecture section and a group discussion section. Several sessions will be dedicated to student-led seminars.

ASSIGNMENTS: Pericope analyses (3). Grade value: 10% each; Book Review: Length: 5 pages. Grade value: 10%; Seminars (2). Grade value: 15% each; Research Paper. Length: 15 pages. Value: 20%; Class Participation: Grade value: 10%.

REPRESENTATIVE READINGS: Aland. *Synopsis of the Four Gospels*. Philadelphia: Fortress, 2004; John S. Kloppenborg. *Q: The Earliest Gospel*. Louisville/London: WJK Press, 2008; Mark Goodacre. *The Synoptic Problem: A Way through the Maze*. New York: Continuum, 2004; Robert H. Stein. *Studying the Synoptic Gospels: Origin and Interpretation*. Grand Rapids, MI: Baker Academic, 2001; A course reader of various articles and excerpts.

COURSE DIRECTOR: T. Chartrand-Burke, tburke@yorku.ca, 617 Atkinson College, ext. 22329

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 4655 6.00.

AP/HUMA 4656 6.0M (W) WOMEN IN ISLAM: STATUS IN THE QURAN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW

Examines the status, roles, and rights of Muslim women in the Quran, the Prophetic traditions, and the diverse Islamic laws. It explores the development of different schools of laws in diverse societies and examines the changes regarding Muslim women's identity.

COURSE DIRECTOR: M. Derayeh, derayeh@yorku.ca, 738 Atkinson College, ext. 30270

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 4656 6.00.

AP/HUMA 4730 6.0A ARTS & IDEAS: THE ISLAMIC WORLD

This course studies the sources, contexts, expressions, and inter-relationships of the ideas and the non-literary arts of the Islamic World. Social, literary, philosophical and religious works and their interactions with the arts (arts of the book, painting, architecture, and material culture including ceramics, glass, textiles, metalwork and jewelry) are examined. There are no language pre-requisites for this course.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 20

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4730 6.00.

AP/HUMA 4803 6.0A AP/HIST 4225 6.0A CHURCH, MOSQUE AND SYNAGOGUE: CHRISTIANS, MUSLIMS, AND JEWS IN MEDIEVAL SPAIN

The Muslim conquest of the Iberian peninsula in 711 inaugurated a complex relationship among members of three faith - communities in medieval Spain - one that has given rise to Spain's reputation as the foremost "pluralistic society" of medieval western Europe. This course explores diverse facets of Muslim-Jewish-Christian "co-existence" (*convivencia*) in medieval Spain, some of which reflect interpenetration and creative influence and others of which evince misunderstanding, rivalry, and suspicion. Chronologically the course examines the period beginning with the Muslim conquest and ending in 1501, when Spanish Muslims were given a choice between conversion to Christianity or exile. (Spain's Jews had been given the same choice nine years earlier.)

Methodologically, the course stresses the study of original historical and literary sources, most of which, are religious in nature. All sources are read in English translation. Topics include conversion; religious violence; missionizing and theological polemic; images of the religious other, and scholarly cross-traditional stimuli.

The course summons significant larger issues, some with contemporary resonance. One is the development of attitudes in formative European society towards "outgroups." Another is the manner in which recent developments (disputes over modern Spanish identity, the Arab-Israeli conflict) can shape modern understandings of the distant past.

FORMAT: three hour seminar/week.

PREREQUISITE: none, but the course is best taken after at least one other related to one of the religious traditions represented in the course.

ASSIGNMENTS: Tests and exercises 40%; Essay 45%; classwork 15%.

REPRESENTATIVE READINGS: Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources, ed. Olivia Remie Cosntable.

COURSE DIRECTOR: Lawee, lawee@yorku.ca, 225 Vanier College, ext. 77395

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities, History & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4000V 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4803 6.00, AS/HIST 4225 6.0A

AP/HUMA 4808 6.0A SEX AND VIOLENCE IN THE HEBREW BIBLE

This course attempts a nuanced reading of texts dealing with sexuality and/or violence in the Hebrew Bible. The discussion focuses both on a contextual and on a contemporaneous reading of these texts.

COURSE DIRECTOR: C. Ehrlich, ehrich@yorku.ca, 227 Vanier College, ext. 77097

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities, History & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4820E 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4808 6.00.

AP/HUMA 4812 3.0A (F) CHRISTIANITY AND FILM

This course examines the role and representation of the Christian in popular film. It identifies and analyzes ways in which contemporary cinema reflects, shapes and embodies Christian myths, histories, rituals and doctrines and non-Christian attitudes towards them.

COURSE DIRECTOR: J. Scott, jscott@yorku.ca, 029 McLaughlin College, ext. 77342

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4812 3.00.

AP/HUMA 4813 3.0M (W) THE ARABIAN NIGHTS: MORALITY, SEXUALITY AND STRATEGIES OF TRANSLATION

From the early eighteenth century, the tales from *The Arabian Nights* (*Alf Layla wa Layla*) have sparked the imagination of European literary audience and

common people alike. In its various editions, *The Arabian Nights* was held in high esteem by European and non-European literary critics as one of the most valuable literary sources for the study of the mores, social values, religious norms and cultural practices of Muslims throughout the ‘Orient.’ Consequently, generations of British and French editors, linguists and historians claimed that *The Arabian Nights* provided a window into manners, mores and traditions of the ‘height of Islam.’ Due to its popularity and wide circulation, *The Arabian Nights* made a significant impact of literary production of similar works in Europe and the Middle East alike.

This course examines the history of the reception and interpretation of *The Arabian Nights* from its first appearance in Galland’s 1701 translation, to its latest edition and translation by Muhsin al-Musawi in 2006. Interdisciplinary in approach, this course exposes students to a variety of textual interventions – omissions, inventions, alterations, interpretations, – which European and non-European editors and translators committed as they engaged in different editions of this text. In the course of analysis of the significance of these ‘transactions’ – the students focus on the tales which deal with Islamic morality and sexuality in an imaginary society of ‘the Orient.’ As the students perform close readings of differing editions of these tales, they examine continuities and discontinuities in the interpretations of the tropes of ‘Oriental’ morality and sexuality in European and non-European renditions of *The Arabian Nights*. In addition, students analyze varying representations of ‘Oriental’ Muslim males and females and their social interactions in a number of films produced from 1920s until late 1990s, all of which were based on one or more tales from *The Arabian Nights*.

The students pay special attention to the European reception of these tales and the attempts by European ethnographers, linguists and historians to represent their content as non-fictional, historical accounts which could be used for the understanding of transhistorical categories such as Arab society, Oriental sexuality, Islamic religiosity, and so on. Additionally, the students examine the rationale behind the favorable reception of *The Arabian Nights* in Arabic and Persian literary circles of the nineteenth century which claimed that its tales reflected their Paradise lost, i.e. the ‘golden era’ of Islamic history.

The main goal of this course is to provide the students with an opportunity to critically engage in an analysis of the genesis of the myths claiming ‘veracity’ and ‘historicity’ of the selected tales from *The Arabian Nights* and to understand their ‘historicization’ in the broader context of the nineteenth- and early twentieth-century European and non-European discourses on Islamic morality and sexuality.

FORMAT: Three seminar hours.

ASSIGNMENTS: Class participation: 15%; In-class presentation 15%; One analysis of a selected film: 10%; Research essay proposal: 10%; Research essay: 25%; Final exam: 25%.

REPRESENTATIVE READINGS: Course Kit; Al-Musawi, Muhsin. *The Arabian Nights* (New York: Barnes & Noble Classic Series, 2007); Irwin, Robert. *The Arabian Nights: a Companion* (London: Tauris Parke, 2004); Ferid Ghazoul. *Nocturnal Poetics: The Arabian Nights in Comparative Context*. (Cairo American University in Cairo Press, 1996); Edward Rice. *Captain Sir Richard Francis Burton: the secret agent who made pilgrimage to Mecca, discovered the Kama Sutra and brought the Arabian Nights to the West*. (New York: Scribner's, 1990).

COURSE DIRECTOR: S. Zecevic, selmaz@yorku.ca, 230 Vanier College, ext. 77398

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

AP/HUMA 4815 6.0A STUDIES IN ISLAMIC MYSTICISM

The course examines the development of Islamic mystical tradition (Sufism) in reference to two issues: one, the development of Sufism as a form of social organization institutionalized in the tariqa orders, and two, the employment of different themes and symbols in Sufi thought that seek to personalize religious experience through esoteric interpretations of the sacred texts.

COURSE DIRECTOR: A. Buturovic, amilab@yorku.ca, 222 Vanier College, ext. 77054

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4000A 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4815 6.00.

AP/HUMA 4821 3.0A (F) CULTURE, SOCIETY & VALUES IN ISRAEL

This course offers an interdisciplinary exploration of the values and cultures of Israel and their evolution, expression, and reflection in cultural production, social

structures, politics and history.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Jewish Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4821 3.00.

AP/HUMA 4822 3.0M (W) GENDER AND WOMANHOOD IN ISRAEL

This course offers an interdisciplinary exploration of the cultural and historical development of Israeli womanhood during the early years of statehood. It pays special attention to the evolution of values and cultures of domestic space and home.

COURSE DIRECTOR: T.B.A.

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Jewish Studies Majors and Minors.

ATKINSON COLLEGE SUMMER COURSES

AK/HUMA 1850 6.0A THE BIBLE AND MODERN CONTEXTS

The course examines selected biblical texts, their social and historical contexts, and selected current issues such as the goddess, role of women in religion, social critique, sexual ethics, spirituality and biblical interpretation.

TIMES: T/R 4-7 p.m.; Term SU

COURSE DIRECTOR: TBA

Course credit exclusion: None.

AK/HUMA 3482 6.0A ISLAM THROUGH THE AGES: ISSUES AND IDEAS

This course examines and analyzes the critical legal, economic, social, political,

philosophical and theological issues related to Islam in the past and at present. It discusses topics such as:

1. Historical Development
2. The Quran, The Hadith (Prophetic Tradition)
3. The development and application of laws,
4. Different Schools of Law
5. Gender,
6. Modernization and social transformation in select Muslim countries,
7. The tension between Muslim philosophers and theologians in history,
8. The meaning of and the arguments centring on some important concepts such as human rights, social justice, *hijab*, polygamy and *jihad*.

Note: This course is for students who love to inquire, explore, question and probe. It is not for individuals who wish to defend a faith position already held or who wish to witness to other students about the truth of their own personal religion.

For students willing to inquire critically and do the assigned reading for each class, this course represents an exciting, challenging voyage of discovery.

Course Objectives:

This course is designed to:

1. Gain an in-depth knowledge and perspective to understand the major issues related to Islam and Islamic societies.
2. Study Islam within its diverse social, political, legal, cultural and economic contexts.
3. Explore major trends in Islamic jurisprudence and philosophy.
4. Examine the contribution of Muslim women to the success of Islam in the early stages, their later seclusion/exclusion from political, social and legal arena, and their resurgence since the late nineteenth century.

Throughout this course “**critical thinking**” is promoted. We all are unique individuals and this uniqueness is often influenced by diverse values constructed or recommended by our family, society (schools and society at large), spiritual experiences as well as religious/nonreligious beliefs and affiliations. These values are often subjective; “critical thinking” will allow us to recognize our own biases. Therefore, we **all** are invited to respect diverse opinions and provide each other with a **democratic forum** for expression of thoughts and beliefs.

An understanding attitude doesn't presume to know a person's

thoughts and feelings. Instead it is an openness to listen and discover.

(Michael Nichol)

Teaching Methods:

The course will be conducted through a combination of formal and interactive lectures, dialogic discussion, textual analysis, article analysis, film viewing, guest speakers, group presentations, and small group activities. Emphasis will be placed on active discussions and critical analysis for a better understanding of Islam.

Grading:

A) Class attendance and participation:(15%):

Large and small group discussion related to the reading materials will be held. Therefore, you are required to read and think about the assigned readings before classes. While the physical presence is required the quality of each student's participation in class are also very important. One should also remember that participation involves **listening attentively**, as well as following class discussion.

To say and to speak are not identical. A [person] may speak, speak endlessly, and all the time say nothing. Another [person] may remain silent, not speak at all and yet, without speaking say a great deal.
(Heidegger)

B) Group Presentation OR Individual Assignment:15%

1. Group Presentation

A group of 4 to 5 students will choose a topic relevant to the course and present it in the class. Your group presentation will be evaluated on the depth and the quality of your research, as well as on the organization of your presentation (group presentation 10% and individual presentation 5%). You can present your assignments in different forms such as formal or participatory lectures, or you may also incorporate a teaching strategy such as small group activity relevant to your presentation. Your presentation should raise relevant and critical questions for class discussion. The group may also list three to five key ideas and lead a class discussion or small group activity. The main objective of this assignment is to encourage critical review of the readings and foster class discussion; therefore, **all** students are expected to study the required reading for each class. **A written copy of your presentation should be submitted to me after the presentation. Please inform me about your choice of topic as soon as possible.**

2. Individual Assignment

You may choose to write an annotated bibliography on a topic relevant to the course objective. Your annotated bibliography should include no fewer than **Five** sources (books and articles). You will be given explanation about the nature of annotated bibliography.

C) Midterm in-class exam: 20%

D) Term Paper (Due on or before 10 July 2009) 30 %

You may choose a topic of your interest related to the core objectives of the course and write a critical, analytical, and reflective essay. Your essay should be approximately 5 to 7 pages double-spaced (12 to 14 font size), and have the necessary requirements of a research paper (acknowledgment of the sources used, bibliography, so on). I will provide you with more information during concerning the topics during the second week of the course.

E) Final in-class exam 20%

Note: The exams (Midterm and Final) will include identifications and essay questions directly related to material presented in class. Before the mid-term and final exams, you will be provided with study guides, which will include numerous identifications and at least five essay questions. Your exams will contain material from this study guide.

Course Calendar: TBA

REQUIRED READINGS:

- **Ahmed S. Akbar, Islam Today: A short Introduction to Muslim World. I.B. Tauris.**
- **Armstrong, Karen. Islam: A short Story. Random House Inc**
- Colder, Norman, Jawid A. Mojaddedi & Andrew Rippen. (2003). *Classical Islam: A Source Book of Religious Literature*. London, New York: Routledge.
- Halm Heinz, Shiism. 2004. J Watson and M Hill (translators). Columbia University Press.
- *The Qur'an*. (1946). Yusuf Ali (Ed.). Washington D.C.: The Islamic Center.
- Supplementary Readings (will be provided in the Course Web Site on 12 August 2008)

TIMES: M - R 9:30 a.m. to 12:30 pm.; Term S1

COURSE DIRECTOR: Minoos Derayeh, 738 Atkinson, 416-736-2100 ext. 30270, derayeh@yorku.ca

AK/HUMA 4630 6.0A TEXT AND INTERPRETATION

A supervised independent studies course in Biblical and Western Religious Tradition

This innovative course provides participants from a wide variety of majors (Humanities, Religious Studies, Women's Studies, Psychology, Political Science, Business, History, English, etc.) with the opportunity to pursue a research project of interest to them related to the biblical or western religious tradition, broadly conceived.

After an initial class students propose a research project, including brief bibliography. Once approved, participants will pursue research and consult with the course director periodically by email for supervision. While sample topics will be suggested at the first class, participants are encouraged to develop their own proposal.

The course director assists in shaping a do-able research project, suggesting preliminary bibliography, monitoring progress, answering questions and reviewing the structure of the research paper.

GRADING: One research paper, 13-15 pages in length (plus end notes, bibliography and abstract) -- 100%.

Notes:

This course should appeal to students prepared to carry out an independent studies project under supervision. There are no pre-requisites for this course other than sufficient background to carry out the intended research.

It is important to be at the first class which represents a briefing session on sample topics, how to formulate a do-able research project, research steps, timetable for periodic monitoring and research paper submission, etc.

TIMES: M/W 7 to 10 pm. Term S1

COURSE DIRECTOR: Prof. Barrie Wilson (barrie@yorku.ca). Website: www.barriewilson.com

GLENDON COLLEGE COURSES

PLEASE CHECK WITH GLENDON SOCIOLOGY FOR MORE INFORMATION

GL/SOCI 2525 3.0 (EN) RELIGION AND SOCIETY (Fall)

An exploration of social scientific theories of religion; religion in Canada today; ritual in sacred and secular contexts; women's spirituality; religion and social structure; religion and modernization.

TIME: W 12 – 3 p.m.

COURSE DIRECTOR: TBA

Degree credit exclusion: GL/SOCI 2010 3.0 (EN) (Fall 1991, 1992 and 1993).

This course is open to students in their first, second or third year of study.
