

**PROGRAMME IN RELIGIOUS STUDIES  
MINI-CALENDAR 2010-2011**

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**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 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><b>ALL STUDENTS</b> 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:**

**Specialized Honours BA: 120 credits in total.**

**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 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 in total.**

**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 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: 120 credits in total.**

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: 120 credits in total.**

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  $\frac{1}{2}$  (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 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: 120 credits in total.**

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: 120 credits in total.**

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 in total.**

**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 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 6.0  
AP/ANTH 2150 6.0  
AP/ANTH 2160 6.0  
AP/ANTH 2180 3.0  
AP/ANTH 3070 3.0  
AP/ANTH 3160 6.0  
AP/ANTH 3200 6.0  
AP/ANTH 3320 3.0/AP/ANTH 3320 6.0  
AP/ANTH 3350 6.0  
AP/ANTH 4180 6.0A  
AP/ANTH 4210 3.0M  
AP/ANTH 4250 6.0  
AP/GEOG 4250 3.0  
AP/GK 1000 6.0  
AP/GK 2000 6.0  
AP/HEB 1000 6.0  
AP/HEB 3210 3.0  
AP/HEB 3211 3.0  
AP/HEB 3220 3.0  
AP/HEB 3221 3.0  
AP/HEB 3230 3.0  
AP/HEB 3231 3.0  
AP/HEB 3320 3.0  
AP/HEB 3330 3.0  
AP/HEB 3360 3.0  
AP/HEB 3370 3.0  
AP/HEB 3500 6.0  
AP/HEB 3600 6.0  
AP/HEB 3710 3.0  
AP/HEB 3770 3.0  
AP/HEB 4710 3.0  
AP/HIST 2110 6.0  
AP/HIST 2790 6.0  
AP/HIST 3100 6.0  
AP/HIST 3110 6.0  
AP/HIST 3555 6.0  
AP/HIST 3809 6.0 (cross-listed to: AP/HUMA 3780 6.0)

AP/HIST 3810 6.0 (cross-listed to: AP/HUMA 3781 6.0)  
AS/HIST 3811 3.0 (cross-listed to: AP/HUMA 3811 3.0)  
AP/HIST 3812 3.0  
AP/HIST 3860 6.0  
AP/HIST 4100 6.0  
AP/HIST 4385 6.0  
AP/HIST 4753 6.0  
AP/HUMA 1100 9.0  
AP/HUMA 1105 9.0  
AP/HUMA 1110 9.0  
AP/HUMA 1300 9.0  
AP/HUMA 1710 6.0  
AP/HUMA 1850 6.0A  
AP/HUMA 1850 6.0M  
AP/HUMA 1860 6.0A & B  
AP/HUMA 1870 6.0A  
AP/HUMA 2105 9.0  
AP/HUMA 2440 9.0  
AP/HUMA 2800 9.0 (cross-listed to: AP/SOSC 2600 9.0)  
AP/HUMA 2805 6.0A  
AP/HUMA 2815 9.0  
AP/HUMA 2830 9.0  
AP/HUMA 2835 9.0  
AP/HUMA 2850 9.0  
AP/HUMA 3100 6.0  
AP/HUMA 3105 6.0  
AP/HUMA 3415 3.0  
AP/HUMA 3417 3.0  
AP/HUMA 3421 3.0(F)  
AP/HUMA 3422 3.0M (W)  
AP/HUMA 3433 3.0  
AP/HUMA 3434 3.0  
AP/HUMA 3438 3.0A (F)/CLTR 3838 3.0A  
AP/HUMA 3481 6.0A  
AP/HUMA 3482 6.0A  
AP/HUMA 3510 6.0  
AP/HUMA 3519 6.0A  
AP/HUMA 3790 6.0  
AP/HUMA 3795 3.0M (W)  
AP/HUMA 3801 6.0  
AP/HUMA 3802 3.0

AP/HUMA 3810 6.0  
AP/HUMA 3814 6.0  
AP/HUMA 3815 6.0  
AP/HUMA 3816 3.0  
AP/HUMA 3817 3.0M (W)  
AP/HUMA 3818 3.0M (W)  
AP/HUMA 3819 3.0M (W)  
AP/HUMA 3820 3.0  
AP/HUMA 3821 3.0A (F)  
AP/HUMA 3825 6.0  
AP/HUMA 3826 3.0  
AP/HUMA 3827 3.0  
AP/HUMA 3828 6.0 (cross-listed to: AP/HIST 3111 6.0)  
AP/HUMA 3831 3.0M (W)  
AP/HUMA 3840 6.0  
AP/HUMA 3841 3.0  
AP/HUMA 3845 6.0  
AP/HUMA 3850 6.0  
AP/HUMA 3855 6.0  
AP/HUMA 3856 3.0A (F)  
AP/HUMA 3858 3.0  
AP/HUMA 3870 3.0  
AP/HUMA 3875 6.0  
AP/HUMA 3950 6.0  
AP/HUMA 3975 3.0 (cross-listed to: SC/STS 3975 3.0)  
AP/HUMA 4430 6.0  
AP/HUMA 4535 3.0M (W)/AP/CLTR 4535 3.0M  
AP/HUMA 4630 6.0  
AP/HUMA 4653 6.0A (SU 2010)  
AP/HUMA 4656 6.0M (W)  
AP/HUMA 4750 3.0  
AP/HUMA 4751 3.0  
AP/HUMA 4770 3.0A (F)  
AP/HUMA 4771 3.0M (W)  
AP/HUMA 4803 6.0 (cross-listed to: AP/HIST 4225 6.0)  
AP/HUMA 4808 6.0  
AP/HUMA 4809 6.0  
AP/HUMA 4811 3.0  
AP/HUMA 4812 3.0M (W)  
AP/HUMA 4813 3.0A (F)  
AP/HUMA 4814 6.0  
AP/HUMA 4815 6.0A



AP/HUMA 4816 6.0  
AP/HUMA 4817 6.0  
AP/HUMA 4819 6.0A  
AP/HUMA 4821 3.0A (F)  
AP/HUMA 4823 3.0M (W)  
AP/HUMA 4825 6.0  
AP/HUMA 4826 3.0A (F)  
AP/IT 4330 3.0  
AP/PHIL 2020 3.0  
AP/PHIL 2090 3.0  
AP/PHIL 2120 3.0  
AS/PHIL 2550 3.0  
AP/PHIL 3095 3.0  
AP/PHIL 3125 3.0  
AP/PHIL 4030 3.0  
AP/PHIL 4040 3.0  
AP/SOCI 3650 3.0/AP/SOCI 3650 6.0  
AP/SOSC 2430 3.0/AP/SOSC 2430 6.0  
AP/SOSC 2480 9.0  
AP/SOSC 3120 6.0  
AP/SOSC 3918 6.0  
FA/THEA 4334 3.0/FA/THEA 4334 6.0  
FA/VISA 3341 6.0(cross-listed to: AS/HUMA 3410 6.0)  
FA/VISA 3343 6.0  
FA/VISA 3344 6.0  
FA/VISA 4340A 6.0 (cross-listed to: AS/HUMA 4405 6.0)  
GL/HIST 3623 6.0 (EN)  
GL/HIST 3649 3.0 (EN)  
GL/PHIL 3931 3.0 (cross-listed to: GL/HUMA 3931 3.0, GL/MODR 3931 3.0)  
GL/SOCI 2525 3.0 (EN) (F)  
GL/SOCI 3600 3.0 (EN) (W) (cross-listed to: GL/WMST 3600 3.0)  
GL/SOCI 3640 6.0 (cross-listed to: GL/SOSC 3640 6.0)  
GL/SOCI 4615 6.0 (cross-listed to: GL/ILST 4615 6.0)

## **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 in 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.
- 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**

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## RELIGIOUS STUDIES COURSES 2010-2011

**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 ACCURATE 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
AP/HUMA	3105 6.0A	GREEK & ROMAN CULTURE
AP/PHIL	4030 3.0 (W)	ANCIENT PHILOSOPHY

#### 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	BIBLE & MODERN CONTEXTS (W)
AP/HUMA	2805 6.0A	THE RELIGIONS OF CANADIANS
AP/HUMA	2850 9.0A	JEWISH EXPERIENCE: SYMBIOSIS & REJECTION

AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS
AP/HUMA	3795 3.0M	A CULTURAL HISTORY OF SATAN (W)
AP/HUMA	3831 3.0M	TORAH AND TRADITION: JEWISH RELIGIOUS (W) 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	3856 3.0A	WOMEN AND THE HOLOCAUST
AP/HUMA	4819 6.0A	VISIONS OF THE END: EARLY JEWISH & CHRISTIAN APOCALYPTICISM

### 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)
AP/HUMA	1850 6.0A	THE BIBLE AND MODERN CONTEXTS
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	2805 6.0A	THE RELIGIONS OF CANADIANS
AP/HUMA	2835 9.0A	CHRISTIANITY IN CONTEXT
AP/HUMA	3421 3.0A	INTERPRETING THE NEW TESTAMENT PART 1 (F)
AP/HUMA	3422 3.0M	INTERPRETING THE NEW TESTAMENT PART 2 (W)
AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS: AFRICA
GL/HIST	3623 6.0 (EN)	THE WORLD OF THE EARLY CHRISTIANS, FROM THE BIRTH OF CHRIST TO THE RISE OF ISLAM
AP/HUMA	3795 3.0M	A CULTURAL HISTORY OF SATAN
AP/HIST	3809 6.0A	HISTORY OF THE CHRISTIAN CHURCH: BEGINNINGS TO THE REFORMATION
AP/HIST	3810 6.0A	HISTORY OF THE CHRISTIAN CHURCH: REFORMATION TO THE PRESENT
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	RELIGIOUS REFORMATION AND ITS CULTURAL EXPRESSION (W)
AP/HUMA	4630 6.0A	TEXT AND INTERPRETATION



AP/HUMA	4812 3.0A (F)	CHRISTIANITY & FILM
AP/HUMA	4819 6.0A	VISIONS OF THE END: EARLY JEWISH AND CHRISTIAN APOCALYPTICISM

### **Islam**

AP/HIST	2790 6.0A	ISLAMIC CIVILIZATION, 622-1400
AP/HUMA	2805 6.0A	THE RELIGIONS OF CANADIANS
AP/HUMA	2815 9.0A	ISLAMIC TRADITIONS
AP/HUMA	3481 6.0A	STUDIES IN WORLD RELIGIONS:AFRICA
AP/HUMA	3482 6.0A	ISLAM THROUGH THE AGES: ISSUES AND IDEAS
GL/HIST	3623 6.0 (EN)	THE WORLD OF THE EARLY CHRISTIANS, FROM THE BIRTH OF CHRIST TO THE RISE OF ISLAM
GL/HIST	3649 3.0 (EN)	HISTORY OF ISLAM TO THE THIRTEENTH CENTURY
AP/HUMA	3815 6.0A	ASPECTS OF ISLAMIC THOUGHT
AP/HUMA	3817 3.0M	MEMORY, AUTHORITY AND THE TRANSMISSION OF KNOWLEDGE IN THE MUSLIM WORLD
AP/HUMA	3818 3.0M	SACRED SPACE AND RITUAL PRACTICES IN ISLAM
AP/HUMA	4656 6.0A	WOMEN IN ISLAM: STATUS IN THE QURAN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW
AP/HUMA	4813 3.0A (F)	THE ARABIAN NIGHTS: MORALITY, SEXUALITY & STRATEGIES OF TRANSLATION
AP/HUMA	4815 6.0A	STUDIES IN ISLAMIC MYSTICISM
AP/HUMA	4826 3.0A (F)	URBAN LIFE AND THE ISLAMIC CITY

### **Eastern Traditions**

AP/HUMA	2440 9.0A	INDIA – LIFE, CULTURE AND THE ARTS
AP/HUMA	2805 6.0A	THE RELIGIONS OF CANADIANS
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
AP/HUMA	4770 3.0A (F)	BUDDISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE

AP/HUMA 4771 3.0M BUDDHISM AS SEEN FROM THE WEST: THE COLONIAL ENCOUNTER AND THE STUDY OF BUDDHISM (W)

## **B) THEMATIC UNITS**

### **Religion, Literature and the Arts**

AP/ANTH 2140 6.0 INTRODUCTION TO ARCHAEOLOGY AND PALEOANTHROPOLOGY

AP/ANTH 2150 6.0 EARLY CIVILIZATIONS: CITIES, URBANISM AND EARLY STATES

AP/HUMA 1850 6.0A THE BIBLE & MODERN CONTEXTS

AP/HUMA 1850 6.0A BIBLE & MODERN CONTEXTS

AP/HUMA 1850 6.0M BIBLE & MODERN CONTEXTS (W)

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/ANTH 3320 6.0 RELIGIOUS RITUAL AND SYMBOLISM

AP/HUMA 3438 3.0A/ THE CELTIC TRADITION – THEN AND NOW

AP/CLTR 3838 3.0A

AP/HUMA 3821 3.0A (F) FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS

AP/IT 4330 3.0 (F) THE DIVINA COMMEDIA OF DANTE ALIGHIERI

### **Gender and Religion**

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

AP/HUMA 3519 6.0A CONTEMPORARY WOMEN’S RITUALS

GL/SOCI 3600 3.0 (EN) WOMEN AND RELIGION (W)

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

AP/HUMA 3821 3.0A (F) FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS

AP/HUMA 4656 6.0A WOMEN IN ISLAM: STATUS IN THE QURAN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW

### **Religious Thought and Values**

AP/HUMA	1105 9.0A	MYTH AND IMAGINATION IN GREECE AND ROME
AP/HUMA	1850 6.0A	THE BIBLE AND MODERN CONTEXTS
AP/HUMA	1850 6.0M	BIBLE & MODERN CONTEXTS (W)
AP/HUMA	1860 6.0A	THE NATURE OF RELIGION
AP/HUMA	1860 6.0B	THE NATURE OF RELIGION
AP/PHIL	2020 3.0A (F)	DESCARTES, SPINOZA & LEIBNIZ
AP/PHIL	2090 3.0M	PHILOSOPHY OF RELIGION (W)
AP/PHIL	2120 3.0F	EXISTENTIALISM
GL/SOCI	2525 3.0(EN)	RELIGION AND SOCIETY (F)
AP/HUMA	2800 9.0A	INTRODUCTION TO THE STUDY OF RELIGION
AP/HUMA	2805 6.0A	THE RELIGIONS OF CANADIANS
AP/HUMA	2815 9.0A	ISLAMIC TRADITIONS
AP/HUMA	3125 3.0M	CONTEMPORARY EXISTENTIALISM (W)
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	OUTSIDERS INSIDE RELIGION (W)
AP/HUMA	3821 3.0A (F)	FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS
AP/HUMA	3831 3.0M	TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT (W)
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
AP/PHIL	2090 3.0M	PHILOSOPHY OF RELIGION (W)
GL/SOCI	2525 3.0(EN)	RELIGION AND SOCIETY (F)
AP/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	OUTSIDERS INSIDE RELIGION (W)

## **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:** Anne, H. Groton. *From Alpha to Omega* (rev. 3<sup>rd</sup> ed.); reader TBA.

**COURSE DIRECTOR:** TBA

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#### **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**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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 Odysseus, Heracles, and Oedipus are just 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 disciplines 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 told and 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 Foundations 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 basic methods and techniques of research.

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

**ASSIGNMENTS:** 2 summary-and-analysis exercises (5%, 10%); 2 close-reading exercises (5%, 10%); 2 essays (10%, 20%); midterm exam (10%); final examination (20%); participation (10%) [subject to change].

**REPRESENTATIVE READINGS:** Hesiod, *Theogony*; Homer, *Iliad*, *Odyssey*; Aeschylus, *Oresteia*; Euripides, *Bacchae*; Virgil, *Aeneid* [subject to change].

**COURSE DIRECTOR:** R. Tordoff, [rtordoff@yorku.ca](mailto: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**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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.

**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](mailto:shford@yorku.ca), 040 McLaughlin College, ext. 77087

**PROJECTED ENROLMENT:** 200

**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 1710 6.0A THE ROOTS OF WESTERN CULTURE  
THE ANCIENT WORLD (CIRCA 1000 BC-400 AD)**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

This course begins by considering the look back into such ancient times when stories were reworked and transmitted for generations through oral culture, and orienting students to the emerging cultural identities of the ancient Greek and ancient Hebrews. For example we will study the documentary hypothesis which suggests that the Hebrew Bible is a composite work from several sources, and we will consider how our knowledge of “the Greeks” is often based on scant physical remains, fragmentary literary sources dependent on second and third hand authors, and is always interpretative.

Students will be introduced to many kinds of literature which emerged in the ancient period: epic poetry, lyric poetry, fables and parables, dramatic works, philosophical and medical treatises and historical prose. We will want to engage in close readings of primary texts with a view to understanding key themes and ideas, historical, political, and social contexts, and religious beliefs and practices. Thus, along the way, we might consider parallels to, and influences from, even more ancient civilizations; highlight certain Greek gods and goddess and their festivals; and, consider the social status of women, or cultural differences between the Spartans and Athenians. We will always want to engage with the texts critically which will involve examining the perspectives of ancient authors, the use of art and literature for ideological ends, as well as our own assumptions about the past.

In addition to excerpts from the Old and New Testament, we will engage with a number of Greek and Roman authors which will include many of the following: Homer, Hesiod, Sappho, Aesop, Aeschylus, Aristophanes, Pythagoras, Plato, Herodotus, Thucydides, Hippocrates, Livy, Virgil, Lucretius, Epicurus, Epictetus, Apuleius and Ovid.

It was in the climate of the Roman world that the two major stands of Western thought, the Greco-Roman and Judeo-Christian, came together. After having spent some time on Archaic and Classical Greek writers, we will examine the adoption of Greek culture by the Romans who gave it their own personality. We will end the course with a look at the early Christian authors as they attempted to distinguish themselves both from the Law of the Jews and Greco-Roman polytheism.

**ASSIGNMENTS:** Two essays (1500 words): each worth 20%; Two tests: each worth 20%; Tutorial work: 20%.

**REPRESENTATIVE READINGS:** There will be two Course kits, one for each term. A couple of inexpensive paperbacks, titles yet to be determined.

**COURSE DIRECTOR:** C. Bigwood, [cbigwood@yorku.ca](mailto:cbigwood@yorku.ca), 224 Founders College, ext. 33332

PROJECTED ENROLMENT: 150

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

COURSE CREDIT EXCLUSION: AP/HUMA 1110 9.00.

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**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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. Burke, [tburke@yorku.ca](mailto:tburke@yorku.ca), 617 Atkinson College, ext. 22323

PROJECTED ENROLMENT: 100

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

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

### **AP/HUMA 1850 6.0M (WINTER) THE BIBLE AND MODERN CONTEXTS**



Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

PROJECTED ENROLMENT: 100

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

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

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

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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: 150

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.

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

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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.

**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. (subject to change)

**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). (subject to change)

**COURSE DIRECTOR:** T.B.A.

PROJECTED ENROLMENT: 100

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

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## **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](mailto:matthewc@yorku.ca), 251 VC, 77396

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### **AP/PHIL 2120 3.0 (F) EXISTENTIALISM**

**PLEASE CHECK WITH THE PHILOSOPHY DEPT FOR MORE INFO.**

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### **AP/PHIL 2020 3.0 (F) DESCARTES, SPINOZA & LEIBNIZ**

**PLEASE CHECK WITH THE PHILOSOPHY DEPT FOR MORE INFO.**

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### **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:** TBA

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**AP/ANTH 2140 6.0 INTRODUCTION TO ARCHAEOLOGY AND PALAEOANTHROPOLOGY**

PLEASE CHECK WITH ANTH. DEPT. FOR INFORMATION

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**AP/ANTH 2150 6.0A EARLY CIVILIZATIONS: CITIES, URBANISM AND EARLY STATES**

PLEASE CHECK WITH ANTH. DEPT. FOR INFORMATION

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**GL/SOCI 2525 3.0 (EN) (Fall) — RELIGION AND SOCIETYb**

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 modernisation.

**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.*

**LECTURE:** Monday 12:00-3:00

**COURSE DIRECTOR:** TBA

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

Note: Successful completion of this course fulfills General Education requirements in

the Faculty of Liberal Arts & Professional Studies.

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 19<sup>th</sup>-21<sup>st</sup> 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.

**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.

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**AP/HIST 2970 6.0A ISLAMIC CIVILIZATION, 622-1400**

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.

Course credit exclusions: PRIOR TO FALL 2009: 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).

**Lecture:** T 12:30-2:30

**Tutorials:** T 2:30-3:30; T 3:30-4:30; R 9:30-10:30; R 10:30-11:30

**COURSE DIRECTOR:** T. Abdullah

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

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

This course introduces students to a variety of human religious experiences and traditions. This year we will explore the history, literature, practices and contemporary issues of the following religions: Hinduism, Buddhism, Chinese and Japanese traditions, Judaism, Christianity and Islam. We will study and critically analyze the sacred texts in translation and the various concepts of the lived traditions. As a Foundations course we will include the teaching in both lectures and tutorials of a variety of critical skills and basic research methodologies including: critical reading of primary and secondary sources, forms of essay writing and referencing in the Humanities and Social Sciences, and critical thinking.

**ASSIGNMENTS:** First Semester Essay - 20%; Second Semester Essay - 20%;

First Semester Exam - 20%; Second Semester Exam - 20%; Tutorial assignments and participation - 20%.

**REPRESENTATIVE READINGS:** Willard G. Oxtoby & Alan F. Segal (eds.). *A Concise Introduction to World Religions* (Don Mills, On: Oxford University Press, 2007); Mary P. Fisher & Lee W. Bailey (eds.) *An Anthology of Living Religions, Second Edition* (Upper Saddle River, N.J.: Pearson Prentice Hall, 2008). Videos: TBA

**COURSE DIRECTORS:** A. Goldberg, [agoldber@yorku.ca](mailto:agoldber@yorku.ca), 234 Vanier College, ext. 66985  
A. Turner, [turnera@yorku.ca](mailto:turnera@yorku.ca), 213 Vanier College, ext. 66979

PROJECTED ENROLMENT: 448

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 2805 6.0A THE RELIGIONS OF CANADIANS**

Tracing the origins and development of different religious communities, this course identifies and analyzes ways in which the religious reflects, shapes and embodies the social and cultural diversity and plurality of everyday life in Canada. It invites students to explore a variety of religious experiences and traditions, as they are domesticated in local and familiar contexts upon Canada's social and cultural landscape. The course examines the sacred texts, myths, doctrines, ethics, rituals, institutions and attitudes to contemporary issues of First Nations peoples, Jews, Christians, Muslims, Ba'hais, Hindus, Buddhists, Sikhs and East Asians in their personal spiritual and communal religious lives. The course compares and contrasts classical and Canadian forms of the religious traditions studied, both in terms of their historical dispersion and in terms of their dealings one with another in today's Canada in both urban and rural environments. New Religious Movements and less well-known expressions of the spiritual and the religious also receive attention. Students are encouraged to investigate the contemporary status and future development of the spiritual and the religious in Canada, especially instances of their individual and institutional manifestation in material culture and the popular media.

**ASSIGNMENTS:** 1) Two short essays 30%; 2) Mid-term examination 20%; 3) Tutorial assignments and participation 15%; 4) Final examination 35%.

**REPRESENTATIVE READING:**

- 1) Jamie S. Scott, ed. *The Religions of Canadians* (Toronto: Oxford University Press, 2010).
- 2) Mary P. Fisher & Lee W. Bailey, eds. *An Anthology of Living Religions*, 2nd edition (Upper Saddle River, NJ: Pearson Prentice Hall, 2008).
- 3) Specified excerpts and clips from Canadian literature and popular media, including cinema, television, NFB documentaries, newspapers and periodicals, and the internet.

**COURSE DIRECTOR:** J. Scott, [jscott@yorku.ca](mailto:jscott@yorku.ca), 029 McLaughlin College, ext. 77342

PROJECTED ENROLMENT: 125

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

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**AP/HUMA 2815 9.0A ISLAMIC TRADITIONS**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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.



**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%; Class participation: 10%

**REPRESENTATIVE READINGS:** 1. Frederic Denny, *An Introduction to Islam*. 2. *Textual Sources for the Study of Islam*. Edited and translated by Andrew Rippin and Jan Knappert. 3. Course Kit I and II.

**COURSE DIRECTOR:** S. Zecevic, [selmaz@yorku.ca](mailto:selmaz@yorku.ca), 230 Vanier College, ext. 77398

**PROJECTED ENROLMENT:** 140

**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**

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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 Foundations course 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

**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*. 4th ed. Wadsworth, 2009. A critical skills textbook.

**COURSE DIRECTOR:** B. Lee, [blee@yorku.ca](mailto: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.

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

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

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).

**ASSIGNMENTS:** Preparation of reading assignments in advance; two essays (40%); three tests (45%); classwork (15%).

**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](mailto:lockshin@yorku.ca), 756 York Research Tower, ext. 77384  
K. Weiser, [kweiser@yorku.ca](mailto:kweiser@yorku.ca), 754 York Research Tower, 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.

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**AP/PHIL 3095 3.0 (W)**

PLEASE CHECK WITH PHILOSOPHY DEPT FOR INFORMATION

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**AP/HUMA 3105 6.0A GREEK AND ROMAN CULTURE**

This course explores practices and beliefs pertaining to honouring the gods in the Hellenistic and Roman worlds. Drawing on ancient archaeological and literary materials, students will deal with various phenomena from official cults, including civic and imperial cults (i.e. “worship” of the emperors), to local temples, “mysteries”, and unofficial groups or associations. We will be attentive to variations in belief and practice from one locale to another and from one level of society to another (imperial elites, civic elites, urban populace, rural populace).

Through examining rituals and beliefs in their contexts, students will gain an understanding of ancient worldviews that informed the development of western culture. We will also assess scholarly debates and theoretical problems concerning the study of ancient Mediterranean cultures more generally. An ongoing focus of the course relates to theoretical problems in defining and describing ancient "religion" in modern terms. An important aspect of this argument relates to the ways in which honouring the gods (traditionally "religion") through sacrifice and other means was embedded within what we as moderns distinguish as social, economic, and political spheres of activity.

The methodological approach of the course will be interdisciplinary (incorporating insights from anthropology and sociology) in its approach to social and cultural history. Students will gain insight into cultural analysis and will further develop their critical skills in the study of both literary and visual sources from an historical perspective.

**ASSIGNMENTS:** Book review paper (20%); Paper proposal and bibliography (10%); Research paper (35%); Presentation (10%); Participation in seminar discussions (25%).

**REPRESENTATIVE READINGS:** Burkert, Walter. *Ancient Mystery Cults*. Cambridge, MA: Harvard University Press, 1987; Price, S.R.F. *Religions of the Ancient Greeks*. Cambridge: Cambridge University Press, 1999; Rives, James B. *Religion in the Roman Empire*. Oxford: Blackwell Publishing, 2007.

**COURSE DIRECTOR:** P. Harland, [pharland@yorku.ca](mailto:pharland@yorku.ca), 248 Vanier College, ext. 77379

PROJECTED ENROLMENT: 35

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

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3520 6.00 (prior to Winter 2007), AS/HUMA 3105 6.00.

**AP/PHIL 3125 3.0 W CONTEMPORARY EXISTENTIALISM**

PLEASE CHECK WITH THE PHILOSOPHY DEPT FOR INFO

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**AP/ANTH 3320 6.0 RELIGIOUS RITUAL AND SYMBOLISM**

*(Degree credit exclusion: ANTH 3320 3.0)*

How major anthropological thinkers seek to explain the variety and complexity of human ritual and symbolic behaviours informs this course. Ethnographic examples and materials on ritual events, religious symbolism, and belief systems will enrich this anthropological perspective. A series of topics will be investigated including shamans, sorcery and witchcraft, specific examples of Asian and European religions and New Age religious movements.

After a review of various ways to approach the study of religion within Anthropology with a focus on symbolic theory, the course will concentrate on a number of topics. Some of the areas of interest investigated and developed for extensive discussion include myth, ritual, shamans, sorcery and witchcraft, and religious systems of the Americas, Africa, Europe and Asia.

Students will be encouraged to discuss topics including issues surrounding purity and pollution, gender and religion, religious festivals and performances, and major life concerns like the problem of evil and suffering.

Students will be exposed to the anthropological approach to the study of religion through discussions of theories in anthropology and a variety of ethnographic examples. This course will provide the students with grounding in the anthropological approach to the study of religion and expand their knowledge of anthropological techniques and perspectives.

**FORMAT:** Three seminar hours.

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

**COURSE DIRECTOR:** TBA

**Projected Enrolment:** 50

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**AP/HUMA 3421 3.0A (FALL) INTERPRETING THE NEW TESTAMENT  
PART 1**

A historical and literary study of the traditions of Paul and of the Beloved Disciple

(“John”) as they developed from the time of their founders through several generations of followers. The course begins with a study of Paul’s own writings

(seven letters written ca. 50-60 CE to Christian communities throughout the Mediterranean world), through early biographical traditions (the Book of Acts), and into traditions about Paul used in later conflicts between rival Christian groups (the pseudo-Pauline letters, the so-called Pastoral Epistles, and the non-canonical *Acts of Paul* and the *Pseudo-Clementine Romance*). Emphasis will be placed on examining the Greco-Roman background to Paul’s teachings and on reconstructing the situations that led to the composition of the texts. A similar approach will be taken with the Johannine writings: moving through the gospel and letters attributed to John, and finishing with a look at later Johannine traditions in the non-canonical *Apocryphon of John* and the *Acts of John*. For the Gospel of John, the goals will be to understand the complicated composition history of the text and to place it in its appropriate socio-historical and theological contexts.

**ASSIGNMENTS:** Quiz (10%), two text analyses (2 X 10%), take-home test (10%), book analysis (20%), film analysis (30%), participation (10%).

**REPRESENTATIVE READINGS:** Ehrman, B. *The New Testament: A Historical Introduction to the Early Christian Writings*. 4th ed. Oxford University Press, 2007; New Revised Standard Version, *The New Oxford Annotated Bible with Apocrypha*, College Edition. M. Coogan et al (eds.). Oxford University Press, 2001; E. Randolph Richards, *Paul and First-Century Letter-Writing: Secretaries, Composition and Collection*. Intervarsity Press, 2004.

**COURSE DIRECTOR:** T. Burke, [tburke@yorku.ca](mailto:tburke@yorku.ca), 617 Atkinson College, ext. 22323

PROJECTED ENROLMENT: 35

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

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3420 6.00 (prior to Summer 2000), AK/HUMA 3421 3.00.

## **AP/HUMA 3422 3.0M (WINTER) INTERPRETING THE NEW TESTAMENT PART 2**

A study of the synoptic gospels (Mark, Matthew, Luke) and other early Christian texts from a historical and literary perspective. The course begins with a discussion

of the first-century Palestinian context for traditions about Jesus and a look at scholars' attempts to reconstruct the oral traditions that preceded the three written

gospels. Each gospel is then examined in turn with emphasis on the socio-historical background of the text and its interpretation and transformation of oral and literary sources. Theories on the literary relationships between the three gospels will be discussed also. The synoptic gospels are considered historians' best source for the life of Jesus. Therefore, the course will examine closely certain episodes from Jesus' life as recorded in these gospels, including the stories of his birth, death, and resurrection. Non-canonical texts and non-Christian texts will be brought into the discussions where they shed light on the canonical gospels. The course will conclude with a look at the Book of Revelation, a first-century text attributed to John of Patmos. The goal here will be to understand the text by placing it in its appropriate literary genre—i.e., apocalyptic literature, such as the Book of Daniel and the non-canonical *Apocalypse of Peter*.

**ASSIGNMENTS:** Quiz (10%), two text analyses (2 X 10%), take-home test (10%), book analysis (20%), film analysis (30%), participation (10%).

**REPRESENTATIVE READINGS:** Ehrman, B. *The New Testament: A Historical Introduction to the Early Christian Writings*. 4th ed. Oxford University Press, 2007; New Revised Standard Version, *The New Oxford Annotated Bible with Apocrypha*, College Edition. M. Coogan et al (eds.). Oxford University Press, 2001; Steve Ross, *Marked*. Seabury Books, 2005; B. Aland. *Synopsis of the Four Gospels*. Philadelphia: Fortress, 2004.

**COURSE DIRECTOR:** T. Burke, [tburke@yorku.ca](mailto:tburke@yorku.ca), 617 Atkinson College, ext. 22323

PROJECTED ENROLMENT: 35

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

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3420 6.00 (prior to Summer 2000), AK/HUMA 3422 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](mailto:sabrown@yorku.ca), 708 Atkinson College, ext. 55900

**PROJECTED ENROLMENT:** 35

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

### **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:** 35

**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:** M. Derayeh, [derayeh@yorku.ca](mailto:derayeh@yorku.ca), 410 Atkinson College, ext. 30270

**PROJECTED ENROLMENT:** 35

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

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

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### **AP/HUMA 3519 6.0A CONTEMPORARY WOMEN'S RITUALS**

Women have been creating their own significant rituals both inside and outside established religious movements for centuries. Understanding the nature of women's rituals allows us to comprehend more fully women's relationship to humanity and to the numinous. This course will explore the phenomenon of women ritualizing and analyze a variety of contemporary women's rituals in light of classical and feminist ritual theory and methodologies. We will analyzing rituals sanctioned by both monotheistic and polytheistic traditions as well as contemporary women's re-visioning and recreating of liturgy and ritual. Our approach will be interdisciplinary. We will introduce, develop, and expand upon several themes in ritual theory and women's liturgical communities.

**ASSIGNMENTS:** First Semester Essay - 20%; Second Semester Essay - 30%; Term tests - 25%; Seminar Group Assignments and participation - 25%

**REPRESENTATIVE READINGS: Required Texts:** Grimes, Ronald L. *Deeply into the Bone: Re-inventing Rites of Passage*. Berkeley California: University of California Press, 2000. Falk, Nancy Auer and Rita M. Gross. *Unspoken Worlds: Women's Religious Lives 3<sup>rd</sup> edition*. Belmont, California: Wadsworth Publishing Company, 2000. Course Kit . Videos: TBA

**COURSE DIRECTOR:** A. Goldberg, [agoldber@yorku.ca](mailto:agoldber@yorku.ca), 234 Vanier College, ext. 66985

**PROJECTED ENROLMENT:** 35

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

COURSE CREDIT EXCLUSION: AP/WMST 3519 6.00 (prior to Fall 2010).  
 PRIOR TO FALL 2009: Course credit exclusion: AK/AS/WMST 3519 6.00.

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**GL/SOCI 3600 3.0 (EN) (Winter) — WOMEN AND RELIGION**

The contemporary “women’s spirituality movement” may be divided into those who seek reform within traditional religious institutions and those who are creating new forms through such practices as goddess worship. We will apply the social scientific perspectives of Durkheim, Jung, Berger and Geertz to the work of such authors as Rosemary Ruether, Judith Plaskow and Carol Christ. Topics include: definitions and theories of religion; myth; ritual; mystic experience; Goddess literature; feminist critiques of traditional religion. While this course has no prerequisite, a background in Sociology would be helpful.

**Degree Credit Exclusions:** GL/SOCI 3010 3.0 (EN) (Winter 1993);  
 GL/SOCI/WMST 3010 3.0 (EN) (Winter 1994); GL/SOCI/WMST 3010 3.0 (EN)  
 (Winter 1995).

**Same As:** GL/WMST 3600 3.0 (EN).

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

**LECTURE:** Monday 12:00-3:00

**COURSE DIRECTOR:** TBA

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**GL/HIST 3623 6.0 (EN) THE WORLD OF THE EARLY CHRISTIANS, FROM THE BIRTH OF CHRIST TO THE RISE OF ISLAM**

This course begins with an examination of the Jewish society into which Jesus was born. It then explores the New Testament in its historical context. It continues with the spread of Christianity, the martyrdoms, the teachings of the early church fathers, the conversion of the Emperor Constantine and the rise of the Byzantine empire. It concludes with the challenge posed by Islam in the seventh century.

*Same as gl/huma 3623 6.0 (EN)*

*Degree credit exclusion: GL/HIST/HUMA 3012 3.0 (EN) (2001-2002)*

**LECTURE:** Wed. 15:00-16:00

Fri. 10:00-11:00

**TUTORIALS:** #1 – 16:00-17:00

#2 - 11:00-12:00

**COURSE DIRECTOR:** I. Gentles

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**GL/HIST 3649 3.0 (EN) HISTORY OF ISLAM TO THE THIRTEENTH CENTURY**

This course examines the history of Islamic civilization from its beginnings in seventh century Arabia until the fall of Baghdad to the Mongol invasion in the thirteenth century. Attention is given to the structure of political institutions, the changing nature of the caliphate, as well as social trends and important cultural developments.

*Same as GL/HUMA 3649 3.0 (EN)*

**LECTURE** R 15:00-18:00

**COURSE DIRECTOR:** M. Dick

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**AP/HUMA 3795 3.0M (WINTER) A CULTURAL HISTORY OF SATAN**

This course investigates the origins, development and significance of personified evil--Satan and his demons--in early Judaism and in the history of Christianity. We will consider some of the most important literary and visual depictions of this figure (and his story) from the ancient world through the middle ages to our own day. After focusing attention on the origins and early development of notions of Satan in ancient Mesopotamian, Israelite and early Jewish traditions, we will give special attention to the social and cultural functions of the Devil in historical events in the ancient (e.g. early Christianity), medieval (e.g. witch-hunts), and modern (e.g. Satanism) worlds. In the process, we will shed light on how intellectuals thought of this figure, but also on how Satan came to play an important role in popular culture into the modern era (when this devilish character often makes an appearance in movies). Throughout the course there will be ongoing segments on Satan in popular culture today, including music, television, and film.

The methodological approach of the course will be interdisciplinary (incorporating insights from anthropology and sociology) and primarily social historical. Students will gain insight into cultural analysis and will further develop their critical skills in the study of both literary and visual sources from an historical perspective. Students taking the course will come to understand important aspects of the social and

cultural history of the western world. A variety of assignments involving both written and oral communication will develop students' ability to express themselves

clearly and to engage in research in an academic manner. The course will be designed to encourage both interactive and self-directed learning among these third-year students.

**REPRESENTATIVE READINGS:** Jeffrey Burton Russell, *The Prince of Darkness: Radical Evil and the Power of Good in History* (Ithaca: Cornell University Press, 1988); David Frankfurter, *Evil Incarnate: Rumors of Demonic Conspiracy and Satanic Abuse in History* (Princeton: Princeton University Press, 2006); Timothy K. Beal, *Religion and Its Monsters* (New York: Routledge, 2002).

**ASSIGNMENTS:** Book review (20%); Essay (25%); Test 1 (15%); Test 2 (30%); Participation and attendance (10%).

**COURSE DIRECTOR:** P. Harland, [pharland@yorku.ca](mailto:pharland@yorku.ca), 248 Vanier College, ext. 77397

**PROJECTED ENROLMENT:** 35

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

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### **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.

**COURSE DIRECTOR:** T.B.A

**PROJECTED ENROLMENT:** 35

**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.

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### **AP/HUMA 3802 3.0A (FALL) 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.

**COURSE DIRECTOR:** T.B.A.

PROJECTED ENROLMENT: 35

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.

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**AP/HIST 3809 6.0A HISTORY OF THE CHRISTIAN CHURCH: BEGINNINGS TO THE REFORMATION**

This course introduces students to the history of Christianity in the ancient, medieval, and early modern world, from the life of Jesus to the end of the Reformation era. Students can expect a mixture of lecture and discussion in each class, with numerous images to ponder and the occasional film or video as well. Texts and textual analysis are central to the Christian religion, and careful reading will be a crucial activity in this class as well. We will read some of the works of the best historians working in this field today as well as texts written by premodern Christians themselves. Four “special feature” lectures spaced throughout the course will introduce students to key moments in the use and development of Christian books and imagery: the invention of the codex, early medieval Bible illumination, the Book of Hours, and print propaganda in the Reformation. Students should expect to leave the course with better understanding of the major ideas, key figures, and rich complexity of the history of Christianity in its first seventeen centuries.

Course credit exclusions: AP/HIST/HUMA 3811 3.00, AP/HIST 3812 3.00, AP/HUMA 3458 3.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3458 3.00, AS/HIST 3809 6.00, AS/HIST/HUMA 3811 3.00, and AS/HIST 3812 3.00.

**LECTURE:** W 2:30-5:30

**COURSE DIRECTOR:** R. Koopmans

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**AP/HIST 3810 6.0A HISTORY OF THE CHRISTIAN CHURCH: REFORMATION TO THE PRESENT**

Since the sixteenth century, the Christian churches have been faced with several problems. Three have proved to be perennial and are fundamental to every church’s self-understanding: (1) the radical separation of the churches into rival ecclesiologies, and the competition of these jurisdictions as they claim to speak for the saving life; (2) with the spread of the churches across the whole globe through mission, the problem of

“gospel and culture”, i.e. the issue of how a European-culture-based religion can and should be appropriated by indigenous peoples with quite different cultural traditions including other religions; and (3) as a response to the radical separation, the problem of the gospel mandate that the church should be one, and hence the problem of determining appropriate modes of reunification – ecumenical action, or triumphalist conversion of one church to the ways of another?

Church history cannot, of course, find a theological answer to these burning questions; church history is a historical discipline, no more but no less. What it can do is to clarify, in a revealing and accurately detailed way, how these problems arose in the long course of the history of the churches, and thereby to permit a more objective and balanced evaluation of the present-day situation. As well, church history is major element of general historical discipline; it helps students of history to recognize that, within the complex web of causality revealed by modern European and world history, Christianity has been one of the truly powerful factors influencing many other aspects of the history of culture.

History 3810 reviews the development from 1500-2004 of institutions and structure for the governance of Christendom and for the fulfillment of the Church’s mandate to represent and mediate Christ in the world. Consideration is given to the norms whereby the various churches have attempted to identify themselves with the New Testament church of apostolic times. Their problem was made acute by the practical separation of the churches into rival groups which have denied validity to each other.

This issue has been perennial from apostolic times, but has been acute since the Reformation and its Counter-reformation aftermath, in the wars of religion and the rise of Puritan sectarianism, in the development of the different religious mosaics of the USA and Canada, in the debate between High and Low church positions in England, in the dispute between “liberal” and “conservative” views in many modern churches, in ‘religious ethnicity’, and in other similar controversies. The problem is also made acute by missionary activity which forces the competing churches to confront the norms of the greater social world, particularly the Third World, and to criticize one another. The history of Christian institutions and doctrine, from the separations of the Reformation to the ecumenism of the World (and Canadian) Council of Churches, is a

record of Christendom’s struggle to meet these challenges. The role of smaller religious groups and institutions, especially of those, like monasteries, which have claimed to represent a more perfect form of religious life, are also examined. Some attention is paid to church architecture with an eye to the variety of institutions and functions it served, and to liturgies and spiritualities.

The course considers the methodological problems involved in writing church history and the historiography of the topic. We also go on several field visits to a variety of practicing churches in Toronto.

Course credit exclusion: AP/HUMA 3459 3.00.

Prior TO FALL 2009: Course credit exclusions: AK/HUMA 3459 3.00, AS/HIST 3810 6.00.

**LECTURE:** M 2:30-5:30

**COURSE DIRECTOR:** R. Schneider

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### **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.

**COURSE DIRECTOR:** R. Kana'an, [rkanaan@yorku.ca](mailto:rkanaan@yorku.ca), 223 Vanier College, ext. 33944

PROJECTED ENROLMENT: 35

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

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

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### **AP/HUMA 3817 3.0M (WINTER) MEMORY, AUTHORITY AND THE TRANSMISSION OF KNOWLEDGE IN THE MUSLIM WORLD**

This course focuses on the modes of transmission, acquisition and reproduction of knowledge in a variety of Islamic societies from the ninth century to the present.

From the establishment of the first Islamic library and research center (*Bayt al-Hikma*) in the Abbasid Baghdad in the early ninth century until present day, Islamic primary religious schools, colleges (*madrasas*), and libraries have played a pivotal role in the transmission and preservation of knowledge of Islamic authoritative texts in multiple Islamic societies. Tracing their origin to the courtyards of mosques, which emerged as the sites of memorizing, studying and copying of Islamic sacred



texts, these Islamic educational institutions over time became the most important social spaces in which the notions of authority, tradition and knowledge have been continuously re-negotiated.

This course focuses on the modes of transmission, acquisition and reproduction of knowledge in a variety of Islamic societies from the ninth century to the present. Interdisciplinary in approach, this course brings together works of historians, anthropologists, social scientists and Islamic scholars and philosophers who have addressed the significance of writing, memorizing, commenting and transmitting of Islamic scholarly texts in the process of negotiation of authority and tradition among different classes of ‘guardians’ of Islamic religious knowledge. The main goal of this course is threefold. First, it provides a comprehensive overview of history of Islamic educational institutions such as the primary qur’anic schools, Islamic colleges (*madrasas*) and libraries, which played a key role in the formation of the class of educated Islamic religious elite (*ulema*). Second, it exposes the students to different strategies for the preservation and negotiation of authority and knowledge in various pre-modern and modern Islamic societies. Third, it examines the complexity of the process of ‘learning’ which was grounded in several interrelated processes such as memorizing, listening, silent and loud repeating, writing down, commenting, and so on.

Central for the analysis of these issues is the contextual examination of the rise and development of Islamic institutions of higher education, *madrasas*. While focusing on the examples of several pre-modern and modern Sunni and Shi’i *madrasas*, the students focus on similarities and differences in the modes of acquisition and transmission of knowledge of authoritative religious texts in different historical and ideological contexts. In the course of examination of history of various *madrasas*, the students engage in the analysis of different genres of primary and secondary source material which include biographical dictionaries of Islamic scholars, curricula from primary and secondary Islamic educational institutions, autobiographical narratives by legal scholars, mystics and philosophers, college diplomas, and so on. In addition, the students examine the catalogues of several Islamic libraries in order to analyze the reception, classification and reproduction of multi-genre texts which at various times were considered to have authoritative value in different academic disciplines.

**ASSIGNMENTS:** Attendance: 10%; Class participation: 10%; Posting of one question or topic for discussion from each weekly reading: 10 %; In-class presentation of a scholarly article or book-chapter: 10%; Writing assignment (two-page biography of a Muslim scholar): 10%; Research essay proposal: 5 %; Research essay: 25%; Final exam: 20%

**REPRESENTATIVE READINGS:** 1. Frances Trix. *Spiritual Discourse: Learning with an Islamic Master*. (University of Pennsylvania Press, 1993); 2. Dale

Eickelman. *Knowledge and Power in Morocco: The Education of a Twentieth Century Notable* (Princeton: Princeton University Press, 1987); 3. Course Kit

**RECOMMENDED READINGS:** 1. Roy Mottahedeh. *The Mantle of the Prophet: Religion and Politics in Iran* (New York: Simon and Schuster, 1985); 2. Janin Hunt. *Pursuit of Learning in the Islamic World, 610-2003* (Mc Farland & Company, 2003); 3. Ekmeludin Ihsanoglu. *Different Aspects of Islamic Culture: Culture and Learning in Islam* (UNESCO, 2005); 4. Scott Steven Reese. *The Transmission of Learning in Islamic Africa*. (Brill Academic Publishers, 2004).

**COURSE DIRECTOR:** S. Zecevic, [selmaz@yorku.ca](mailto:selmaz@yorku.ca), 230 Vanier College, ext. 77398

PROJECTED ENROLMENT: 35

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

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### **AP/HUMA 3818 3.0M (WINTER) SACRED SPACE AND RITUAL PRACTICES IN ISLAM**

Examines the plurality of rituals and devotional practices in Islam and the variety of spaces and places engendered by Muslim worship and devotion from early Islam to the contemporary period. It examines the diversity of forms of Muslim worship and devotional practices such as prayer, pilgrimage, tomb visitations, as well as individual contemplation and remembrance practices. It examines places such as mosques, sufi lodges, tombs, mausoleums, homes and landscapes.

**COURSE DIRECTOR:** A. Buturovic, [amilab@yorku.ca](mailto:amilab@yorku.ca), 222 Vanier College, ext. 77054

PROJECTED ENROLMENT: 35

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

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### **AP/HUMA 3819 3.0M (WINTER) 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.

**ASSIGNMENTS:** (subject to change) Reading Assignments – 10%; Internet Research Exercise – 25%; Research Essay 30%; 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](mailto:blee@yorku.ca), 235 Vanier College, ext. 66988

**PROJECTED ENROLMENT:** 35

**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.

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**AP/HUMA 3821 3.0A (FALL) FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES - WESTERN TRADITIONS**

A comparative study of religion focusing on the interrelated traditions of Judaism, Christianity and Islam, and modern Goddess spirituality. Particular attention will be paid to the roles of women within the history of these traditions, and modern feminist critiques, revisions and reconstructions of these traditions, both in theory and in practice.

**FORMAT:** 3 hours per week.

**ASSIGNMENTS:** (subject to change) Short Essay - 20%; Weekly Journal - 10%; Midterm Exam - 25%; Final Exam - 35%; Participation – 10%.

**REPRESENTATIVE READINGS:** (subject to change) Johanna H. Stuckey, *Women's Spirituality: Contemporary Feminist Approaches to Judaism, Christianity, Islam and Goddess Worship*, 2010; a Course Kit.

**COURSE DIRECTOR:** B. Lee, [blee@yorku.ca](mailto:blee@yorku.ca), 235 Vanier College, ext. 66988

PROJECTED ENROLMENT: 35

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

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3821 3.00.

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**AP/HUMA 3831 3.0M (WINTER) 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.

**COURSE DIRECTOR:** T.B.A.

PROJECTED ENROLMENT: 35

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.

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### **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 10<sup>th</sup> c. through the Middle Ages to modern thought (21<sup>st</sup> c).

**COURSE DIRECTOR:** T.B.A

PROJECTED ENROLMENT: 35

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.

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## **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.

**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](mailto:michaelb@yorku.ca), 760 York Research Tower, ext. 33597

**PROJECTED ENROLMENT:** 35

**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 3856 3.0A (FALL) WOMEN AND THE HOLOCAUST**

Although the Nazi genocide targeted both men and women, writing by victims and survivors along with contemporary depictions of the Holocaust, indicates significant

gender-specific differences in experience and ways of coping and remembering. Close readings and critical analyses of primary texts are emphasized.

**COURSE DIRECTOR:** S.Horowitz, [srh@yorku.ca](mailto:srh@yorku.ca), 758 York Research Tower, ext. 20191

**PROJECTED ENROLMENT:** 35

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

**PRIOR TO FALL 2009:** Course credit exclusions: AS/HUMA 3140K 3.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3856 3.00.

**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."

**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](mailto:shford@yorku.ca), 040 McLaughlin College, ext. 77387

**PROJECTED ENROLMENT:** 35

**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/PHIL 4030 3.0 (W) ANCIENT PHILOSOPHY**

PLEASE CHECK WITH THE PHILOSOPHY DEPT FOR INFORMATION

### **AP/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

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### **AP/HUMA 4535 3.0M (WINTER)/**

### **AP/CLTR 4535 3.0M 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](mailto:jgibson@yorku.ca), 638 Atkinson College, ext. 30210

PROJECTED ENROLMENT: 22

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

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

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### **AP/HUMA 4630 6.0A TEXT AND INTERPRETATION**

Interpretation is co-extensive with the existence of human language. It can be defined in a nutshell as one person's understanding of another person's message. Most acts of interpretation that occur are private. What this course will explore is the beginning and development of *public* interpretation, that is, the open expression

through writing or teaching of a particular individual's understanding of the meaning of a text. Most records of interpretation that survive relate to the understanding of *authoritative* texts, that is, written works that are believed to contain important statements about the divine, the cosmos, moral values, or the origin of peoples, races, and institutions. The last item in the list introduces the notion of *alterity*, i.e. beliefs and attitudes about "the other" (e.g. other peoples or races, the "other" sex, etc.). Authoritative texts – certainly those emanating from the western world – occur in two basic forms: narrative (e.g. epic, drama) and didactic (philosophical works, non-narrative religious writings).

This course will focus on the history of interpretation in the West, beginning in the early Greek world with Hesiod and the pre-Socratic philosophers and extending to the end of the European Middle Ages. It will start with a discussion of how the public interpretation and open discussion of authoritative works became possible in Greece, and then consider the interpretative methods that were developed, their applications, and their eventual appropriation by Jewish and Christian thinkers for the interpretation of the Bible. The course will end with a discussion of the medieval interpretation of the pagan writings of antiquity at the stage when they had been accepted and appropriated.

**ASSIGNMENTS:** First Term Essay (8-10 pages) 20%; In-class Midterm Test 20%; Second Term Essay (12-15 pages) 30%; Take-home Final Examination 30%.

**REPRESENTATIVE READINGS:** [Cicero] *Nature of the Gods*, translated by Horace C. P. McGregor. Penguin Books, 1972. (paperback); *New Oxford Annotated Bible NRSV with the Apocrypha*. New York: Oxford University Press, 1976. (paperback) ; *Saint Augustine, On Christian Doctrine*, translated by D. W. Robertson, Jr. MacMillan / Library of Liberal Arts, published by Prentice Hall, 1968. (paperback); Paul Veyne, *Did the Greeks Believe in Their Myths?*, translated by Paula Wissing. Chicago: University of Chicago Press, 1988. (paperback) *Ovid, Metamorphoses*, translated and edited by Charles Martin. New York and London: W. W. Norton, 2010. (paperback); *Hesiod, Theogony*, translated with an Introduction by Norman O. Brown. The Library of the Liberal Arts published by Prentice Hall, 1953.

*Course Kit* (to include short selections of interpretative works of the classical philosophers, the Christian fathers, and western medieval writers, plus essays by contemporary scholars).

**COURSE DIRECTOR:** M. Herren, [aethicus@yorku.ca](mailto:aethicus@yorku.ca), 710 Atkinson College, ext. 66629

**PROJECTED ENROLMENT:** 22

**RESERVED SPACES:** All spaces reserved for Yr 03 & 04 Humanities & Religious

Studies Majors and Minors.

COURSE CREDIT EXCLUSION: AP/HUMA 4630 3.00.

PRIOR TO FALL 2009: Prerequisites: 78 credits and permission of the coordinator of Humanities. Course credit exclusions: AK/HUMA 4630 3.00, AK/HUMA 4630 6.00.

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**AP/HUMA 4656 6.0M (WINTER) 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](mailto:derayeh@yorku.ca), 738 Atkinson College, ext. 30270

PROJECTED ENROLMENT: 22

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

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

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**AP/HUMA 4770 3.0A (FALL) BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE**

This course explores Buddhist responses to the changing conditions of modernity in Southeast Asia. Seeking to understand Buddhism as a living religion, it investigates how Buddhists have drawn on religious narratives, symbols and rituals to respond to social and political challenges from the nineteenth century to the present, including issues of religious reform, colonialism, nationalism and ethnicity.

**ASSIGNMENTS**: Weekly Response Writing Assignments 30%; Creation of two interactive “wiki” webpages 20%; Research Paper broken down into: Research Topic 5% Bibliography annotated with reading notes 10%; Final Paper 20%; Participation 15% (subject to change)

**REPRESENTATIVE READINGS**: Selections from: Thomas Borchert, "Worry for the Dai Nation: Sipsongpanna, Chinese Modernity, and the Problems of Buddhist Modernism," 2008; Penny Edwards, *Cambodge: The Cultivation of a Nation, 1860-1945*, 2007; Anne Hansen, *How to Behave: Buddhism and Modernity in Colonial Cambodia, 1860-1930*, 2007; Ian Harris, *Buddhism, Power and Political*

*Order*, 2007; Damien Keown, *Buddhism: A Very Short Introduction*, 1996; Monique Skidmore, ed., *Burma at the Turn of the Twenty-First Century*, 2005; Nicola Beth Tannenbaum. *Who Can Compete against the World?: Power-Protection and Buddhism in Shan Worldview*, 1995. Selections from primary texts in translation: *The Perfect Generosity of Prince Vessantara: A Buddhist Epic*, 1977; *The History of Buddha's Religion: Sasanavamsa*. 1986; *The Mahavamsa; or, the Great Chronicle of Ceylon*. 1912.

**COURSE DIRECTOR:** A. Turner, [turnera@yorku.ca](mailto:turnera@yorku.ca), 213 Vanier College, ext. 66979

**PROJECTED ENROLMENT:** 22

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

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### **AP/HUMA 4771 3.0M (WINTER) BUDDHISM AS SEEN FROM THE WEST: THE COLONIAL ENCOUNTER AND THE STUDY OF BUDDHISM**

This course explores how the colonial encounter shaped the academic study of Buddhism and the image of Buddhism in the West. Reading popular and scholarly accounts of Buddhism written from the early nineteenth century to the present day, the course analyses how the legacy of and response to colonialism have coloured our understanding of Buddhism as a lived religion.

**ASSIGNMENTS:** Weekly Response Writing Assignments 30%; Annotated Bibliography 15%; Critical Analytical Paper broken down into: Choice of Texts: 5% Outline of Argument with reading notes 15%; Final Paper 15%; Participation 15% (subject to change)

**REPRESENTATIVE READINGS:** Ananda Abeysekere, *The Colors of the Robe: Religion, Identity and Difference*, 2002; Bernard Faure, *Unmasking Buddhism*, 2009; Donald S. Lopez, *Curators of the Buddha: The Study of Buddhism under Colonialism*, 1995; David L. McMahan, *The Making of Buddhist Modernism*, 2008; Walpola Rahula. *What the Buddha Taught*, 1974; Gregory Schopen. *Bones, Stones, and Buddhist Monks*, 1997. Supplemented with articles.

**COURSE DIRECTOR:** A. Turner, [turnera@yorku.ca](mailto:turnera@yorku.ca), 213 Vanier College, ext. 66979

**PROJECTED ENROLMENT:** 22

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

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### **AP/HUMA 4812 3.0M (WINTER) CHRISTIANITY AND FILM**

This course examines the role and representation of the Christian in popular film. Interdisciplinary in approach, it brings together the critical vocabularies of Christian Studies and Film Studies to explore the relationship between Christianity and film as aspects of contemporary culture. Drawing mainly on mass-distributed films from Europe and North America, the course analyzes the ways in which contemporary cinema narrativizes Christian myths, histories, rituals and doctrines and non-Christian attitudes towards them. Issues addressed include: To what extent do particular films reflect the personal beliefs of particular film directors? How is Jesus portrayed in popular film? How does contemporary cinema depict Christian leaders, institutions and histories? How do popular films embody Christian images, teachings and traditions, and to what purpose? How does contemporary cinema represent Christian values and world-views, in both individual and societal terms? How does the cinema help shape relations between Christians and members of other religious traditions? Topics include: the creator and the created; free will and predestination; sin and salvation; missionizing and conversion; body, selfhood and identity; evil, 'othering' and society; and transcendence, truth, heaven and hell.

**Please note:** It is assumed that *before* enrolling in this course, students will have gained a working familiarity with Christian traditions. Any recently published short introduction to Christianity will serve this purpose well.

**ASSIGNMENTS:** 1) Mid-term examination 20%; 2) Seminar presentation and film research essay 25%; 3) Quizzes 15%; 4) Final take-home examination essays 40%.

#### **REPRESENTATIVE READINGS:**

1. Brian Wilson, *Christianity* (Upper Saddle River, NJ: Prentice-Hall, 1999).
2. A Course Kit of scholarly articles, interviews and other readings drawn from holdings in Scott Library and Robarts Library.
3. Specified online materials.

#### **REPRESENTATIVE VIEWING:**

Class films are selected from the following list:

*Kingdom of Heaven* (Ridley Scott, 2005); *Vera Drake* (Mike Leigh, 2004); *The Passion of the Christ* (Mel Gibson, 2004); *21 Grams* (Alejandro González Iñárritu, 2003); *Mystic River* (Clint Eastwood, 2003); *Gladiator* (Ridley Scott, 2000); *Chocolat* (Lasse Hallström, 2000); *Jesus' Son* (Alison MacLean, 1999); *The Cider*

*House Rules* (Lasse Hallström, 1999); *Dogma* (Kevin Smith, 1999); *Stigmata* (Rupert Wainwright, 1999); *Armageddon* (Michael Bay, 1998); *Pleasantville* (Gary Ross, 1998); *The Apostle* (Robert Duvall, 1997); *The Stigmata* (Kyle Bergersen, 1995); *Twelve Monkeys* (Terry Gilliam, 1995); *Se7en* (David Fincher, 1995); *Dead Man Walking* (Tim Robbins, 1995); *The Shawshank Redemption* (Frank Darabont, 1994); *Philadelphia* (Jonathan Demme, 1993); *Shadowlands* (Richard Attenborough, 1993); *In the Name of the Father* (Jim Sheridan, 1993); *The Crying Game* (Neil Jordan, 1992); *Bad Lieutenant* (Abel Ferrara, 1992); *Black Robe* (Bruce Beresford, 1991); *The Rapture* (Michael Tolkin, 1991); *Jesus of Montreal* (Denys Arcand, 1989); *The Last Temptation of Christ* (Martin Scorsese, 1988); *The Seventh Sign* (Carl Schultz, 1988); *Babette's Feast* (Gabriel Axel, 1987); *Platoon* (Oliver Stone, 1986); *The Mission* (Roland Joffé, 1986); *Raging Bull* (Martin Scorsese, 1980); *Monty Python's Life of Brian* (Terry Jones, 1979); *Apocalypse Now* (Francis Ford Coppola, 1979); *The Deer Hunter* (Michael Cimino, 1978); *Carrie* (Brian de Palma, 1976); *The Exorcist* (William Friedkin, 1973 [dir. cut 2000]); *Cool Hand Luke* (Stuart Rosenberg, 1967); *The Gospel According to St. Matthew* (Pier Pasolini, 1966); *The Greatest Story Ever Told* (George Stevens, 1965); *King of Kings* (Nicholas Ray, 1961); *Ben Hur* (William Wyler, 1959); *Quo Vadis* (Mervyn LeRoy, 1951); *The Crusades* (Cecil B DeMille, 1935); *The Sign of the Cross* (Cecil B. DeMille, 1932); *Rain* (Lewis Milestone, 1932); *The King of Kings* (Cecil B DeMille, 1927); *Christian* (Maurice Tourneur, 1923).

**COURSE DIRECTOR:** J. Scott, [jscott@yorku.ca](mailto:jscott@yorku.ca), 029 McLaughlin College, ext. 77342

**PROJECTED ENROLMENT:** 22

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

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

### **AP/HUMA 4813 3.0A (FALL) 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.

**ASSIGNMENTS:** Attendance: 10%; Class participation: 10%; Posting of two questions or topics for discussion from each weekly reading: 10%; In-class presentation of a scholarly article or book-chapter: 10%; One analysis of a selected film: 10%; Research essay proposal: 5%; Research essay: 25%; Final exam: 20%

**REPRESENTATIVE READINGS:** 1. *The Arabian Nights*, Introduction and Notes by Muhsin al-Musawi (New York: Barnes & Noble Classics, 2007); 2. *The Arabian Nights Reader*, Edited by Ulrich Marzolph. Detroit: Wayne State University

Press, 2006; 3. Naguib Mahfouz. *Arabian Nights and Days*, New York: Anchor Books, 1995; 4. Course Kit

**RECOMMENDED READINGS:** 1. Ali, Muhsin Jassim. *Scheherazade in England: a study of nineteenth-century English criticism of the Arabian Nights*. (Washington: Three Continents, 1981.); 2. Edward William Lane. *Arab Society in the Time of The Thousand and One Nights*. (Mineola, New York: 2004.); 3. Kamran Rastegar. *Literary Modernity between The Middle East and Europe: Textual Transactions in Nineteenth-Century Arabic, English and Persian Literatures*. (London and New York: Routledge, 2007.); 4. Ferid Ghazoul. *Nocturnal Poetics: The Arabian Nights in Comparative Context*. (Cairo, Egypt: American University in Cairo Press, 1996.)

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PROJECTED ENROLMENT: 22

RESERVED SPACES: All spaces reserved for Yr 03 & 04 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](mailto:amilab@yorku.ca), 222 Vanier College, ext. 77054

PROJECTED ENROLMENT: 22

RESERVED SPACES: All spaces reserved for Yr 03 & 04 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 4819 6.0A VISIONS OF THE END: EARLY JEWISH AND CHRISTIAN APOCALYPTICISM**



This course investigates the origins, development and continuing legacies of apocalypticism in ancient Judaism and in the history of Christianity. We will focus on understanding: (1) apocalyptic literature (biblical and non-biblical, including *I Enoch*, Daniel, the Dead Sea Scrolls, and Revelation); (2) millennial movements; and (3) the apocalyptic world-view, which centers on the notion of God's ultimate intervention in order to destroy evil and inaugurate an eternal perfect kingdom. We will spend some time looking at the legacies of apocalypticism for religious movements, popular culture (e.g. film), and artistic representation in late antiquity, the middle ages, and the modern world to the present day.

Students taking the course will come to understand important aspects of social and religious life in the ancient world (especially Second Temple Judaism and the Jesus movement) while also acquiring first-hand knowledge of a religious worldview that has come to play an important role in the history of Christianity and western civilization. Although analysis of literary evidence will be central, students will also acquire skills in analyzing visual materials (e.g. art and film). A variety of assignments involving both written and oral communication will develop students' ability to express themselves clearly and to engage in research in an academic manner. The course will be designed to encourage both interactive and self-directed learning among these upper-level students.

**ASSIGNMENTS:** Presentations / discussion leadership (20%); Participation (20%); Book review 1 (10%); Essay (15%); Proposal and bibliography for major paper (10%); Major research paper, 15-20 pages (25%).

**REPRESENTATIVE READINGS:** Norman Cohn, *Cosmos, Chaos and the World To Come: The Ancient Roots of Apocalyptic Faith*. 2nd edition. New Haven: Yale University Press, 2001; John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*. 2nd edition. Grand Rapids: Eerdmans, 1998; Paul Boyer. *When Time Shall Be No More: Prophecy Belief in Modern American Culture*. Cambridge, MA: Belknap Press of Harvard University Press, 1992.

**COURSE DIRECTOR:** P. Harland, [pharland@yorku.ca](mailto:pharland@yorku.ca), 248 Vanier College, ext. 77379

**PROJECTED ENROLMENT:** 22

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

**COURSE CREDIT EXCLUSION:** AP/HUMA 4819 3.0

**PRIOR TO FALL 2009:** Course credit exclusion: AS/HUMA 4819 3.00, AS/HUMA 4819 6.00.

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### **AP/HUMA 4821 3.0A (FALL) 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: 22

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

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

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### **AP/HUMA 4823 3.0M (WINTER) STUDIES IN CONTEMPORARY ISRAELI SOCIETY**

This course analyzes diverse themes of global relevance as they manifest themselves in the context of Israeli state and society.

**COURSE DIRECTOR:** T.B.A.

PROJECTED ENROLMENT: 22

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

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### **AP/HUMA 4826 3.0A (FALL) URBAN LIFE AND THE ISLAMIC CITY**

This course addresses city formation, urban space, and the socio-religious structure in Islamic cities from early Islam to the modern period. The course approaches the Islamic city both as an urban phenomenon and as a modern analytical concept. Its content include some central themes in Islamic studies such as the place of religion in the social life of Muslims; the royal/princely domain; the markets or bazaars; institutions of education and public welfare; the domestic space; and the changing role of women.

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PROJECTED ENROLMENT: 22

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities & Religious

Studies Majors and Minors.