

RELIGIOUS STUDIES 2011-2012

TABLE OF CONTENTS

Introduction.....	2
Program Office.....	2
GUIDELINES	
Academic Advising.....	3
Interested in a Graduate Program?.....	3
General Guidelines.....	3
WARNINGS	4
DEGREE PROGRAMS	
Specialized Honours BA Program.....	2
Honours BA Program.....	2
Honours (Double Major) BA Program.....	3
Honours (Double Major) Interdisciplinary BA Programs.....	3
Honours (Major/Minor) BA Programs.....	4
Honours (Minor) BA Programs.....	4
BA Programs	9
TEACHING FACULTY LIST	8
COURSES UNDER PROGRAMME STREAMS	10
A) STUDIES IN TRADITIONS.....	10
ANCIENT MEDITERRANEAN WORLD.....	10
JUDAISM.....	10
CHRISTIANITY.....	11
ISLAM.....	11
EASTERN TRADITIONS.....	11
B) THEMATIC UNITS.....	12
RELIGION, LITERATURE AND THE ARTS	12
GENDER AND RELIGION.....	12
RELIGIOUS THOUGHT AND VALUES.....	12
RELIGION, SOCIETY AND THE INDIVIDUAL.....	13
RELIGIOUS STUDIES COURSES OFFERED 2011-2012	14
RELIGIOUS STUDIES COURSE DESCRIPTIONS	17

RELIGIOUS STUDIES PROGRAM

MINI-CALENDAR 2011-2012

PROGRAM COORDINATOR

Professor Amila Buturovic
amilab@yorku.ca
222 Vanier College
416-736-2100, ext. 77054

PROGRAM OFFICE

HOURS : Monday - Friday 8:30 AM - 4:30 PM
ADMINISTRATIVE SECRETARY: Sue Manickchand-Hosein (on leave)
Acting Administrative Secretary: Unaizah Vedad
umvedad@yorku.ca
210 Vanier College
416-736-5910

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.



ALL STUDENTS MUST take AP/HUMA 2800 9.0 = AP/SOSC 2600 9.0
"Introduction to the Study of Religion." SEE ALSO **WARNINGS page4, bullet #4**

GUIDELINES

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 enroll 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.

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 Liberty 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.
- Up to **12 credits** of language courses may count towards the Religious Studies Degree provided that they are directly relevant to the program of study.
- 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 enroll 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 enroll in a cognate course, you must meet any prerequisites applied to it by the home unit.

WE STRONGLY URGE ALL RELIGIOUS STUDIES MAJORS AND MINORS TO SEEK APPROPRIATE GUIDANCE FROM THE COORDINATOR OF THE PROGRAM.

PROGRAM COORDINATOR:

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amilab@yorku.ca
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DEGREE PROGRAMS/TYPE

SPECIALIZED HONOURS BA: 120 CREDITS

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

GRADUATION 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, 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 9.0 (crosslisted to: AP/SOSC 2600 9.0) and 18 credits at the 4000 level.

UPPER-LEVEL CREDITS: At least 36 credits at the 3000-level or 4000 – level, including at least 18 credits at the 4000-level;

CREDITS OUTSIDE THE MAJOR: At least 18 credits.

HONOURS BA: 120 CREDITS

RESIDENCY REQUIREMENT: A minimum of 30 course credits and at least 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, 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 9.0 (crosslisted to: AP/SOSC 2600 9.0) and 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

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

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

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

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

GENERAL EDUCATION: 24 credits of General Education chosen from Humanities, 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 9.0 (crosslisted to: AP/SOSC 2600 9.0) and 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;

HONOURS MAJOR/MINOR BA PROGRAM: 120 CREDITS

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

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 9.0 (crosslisted to: AP/SOSC 2600 9.0) Six credits at the 4000 level

BA: 90 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 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, 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 9.0 (crosslisted to: AP/SOSC 2600 9.0) 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

TEACHING FACULTY 2011-2012

Abdulah Sam, Thabit A.J. History	2158 Vari Hall 416.736.2100 x 30412 athabit@yorku.ca
Brown, Michael Humanities	760 York Research Tower 416.736.2100 x 33597 michaelb@yorku.ca
Blake, Sarah Humanities	245 Vanier College 416.736.2100 x 77401 sblake@yorku.ca
Burke, Tony Humanities	036 McLaughlin College 416.736.2100 x 22329 tburke@yorku.ca
Buturovic, Amila Humanities	222 Vanier College 416.736.2100 x 77054 amilab@yorku.ca
Denning, Kathryn Anthropology	2036 Vari Hall 416.736.2100 x 40136 kdenning@yorku.ca
Derayah, Minoo Humanities	410 Atkinson College 416.736.2100 x 30270 derayah@yorku.ca
Erllich, Carl Humanities	755 York Research Tower 416.736.2100 x 77097 ehrllich@yorku.ca
Goldberg, Aviva Humanities	234 Vanier College 416.736.2100 x 66985 agoldeber@yorku.ca
Harland, Philip Humanities	248 Vanier College 416.736.2100 x 77379 pharland@yorku.ca
Herren, Michael Humanities	710 Atkinson College 416.736.210 x 66629 aethicus@yorku.ca
Hirji, Zulfikar Anthropology	2040 Vari Hall 416.736.2100 x 77783 zhirji@yorku.ca
Hyun, Theresa Humanities	228 Vanier College 416.736.2100 x 77101 thyun@yorku.ca

RELIGIOUS STUDIES

TEACHING FACULTY 2011-2012

Horowitz, Sara Humanities	758 York Research Tower 416.736.2100 x 20191 srh@yorku.ca
Kana'an, Ruba Humanities	223 Vanier College 416.736.2100 x 33944 rkanaan@yorku.ca
Koopmans, Rachel History	2182 Vari Hall 416.736.2100 x 30414 koopmans@yorku.ca
Lawee, Eric Humanities	757 York Research Tower 416.736.2100 x 77395 lawee@yorku.ca
Lee, Becky Humanities	235 Vanier College 416.736.2100 x 66988 blee@yorku.ca
Little, Kenneth Anthropology	2044 Vari Hall 416.736.2100 x 22327 wkl@yorku.ca
Lockshin, Marty Humanities	756 York Research Tower 416.736.2100 x 77384 lockshin@yorku.ca
Macdonald, Maggie Anthropology	232 Founders College 416.736.2100 x 77466 maggie@yorku.ca
Maidman, Maynard History	2164 Vari Hall 416.736.2100 x 30430 mmaidman@yorku.ca
Scott, Jamie S. Humanities	029 McLaughlin College 416.736.2100 x 77342 jscott@yorku.ca
Tordoff, Robert Humanities	250 Vanier College 416.736.2100 x 70476 rtordoff@yorku.ca
Turner, Alicia Humanities	213 Vanier College 416.736.2100 x 66979 turnera@yorku.ca
Weiser, Kalman Humanities	754 York Research Tower 416.736.2100 x 33561 kweriser@yorku.ca

COURSES UNDER PROGRAMME STREAMS 2011-2012

☒ [Click here](#) to add or drop a course or view most up to date information on courses.

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 though students are encouraged to take courses in as many streams as possible. 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.



A) STUDIES IN TRADITIONS

ANCIENT MEDITERRANEAN WORLD

AP/GK 1000 6.0A ELEMENTARY CLASSICAL GREEK
AP/GK 2000 6.0A INTERMEDIATE CLASSICAL & BIBLICAL GREEK
AP/HUMA 1105 9.0A MYTH AND IMAGINATION IN GREECE AND ROME
AP/HUMA 1110 9.0A GREEK AND BIBLICAL TRADITIONS
AP/PHIL 4030 3.0M ANCIENT PHILOSOPHY

JUDAISM

AP/HEB 1000 6.0A ELEMENTARY MODERN HEBREW, LEVEL I
AP/HUMA 1110 9.0A GREEK AND BIBLICAL TRADITIONS
AP/HUMA 1850 6.0A BIBLE & MODERN CONTEXTS
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 3831 3.0M TORAH AND TRADITION: JEWISH RELIGIOUS
EXPRESSIONS FROM ANTIQUITY TO THE PRESENT
AP/HUMA 3840 6.0A RABBINIC JUDAISM: THOUGHT AND INSTITUTIONS
A/HUMA 3850 6.0A THE FINAL SOLUTION: PERSPECTIVES ON THE HOLOCAUST

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 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 3481 6.0A STUDIES IN WORLD RELIGIONS: AFRICA

AP/HUMA 4630 6.0A TEXT AND INTERPRETATION

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

AP/IT 4330 3.0A THE DIVINA COMMEDIA OF DANTE ALIGHIERI

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 3815 6.0A ASPECTS OF ISLAMIC THOUGHT

AP/HUMA 3818 3.0M SACRED SPACE AND RITUAL PRACTICES IN ISLAM

AP/HUMA 4815 6.0A STUDIES IN ISLAMIC MYSTICISM

AP/HUMA 4826 3.0A URBAN LIFE AND THE ISLAMIC CITY

AP/ARB 1000 6.0 INTRODUCTION TO MODERN STANDARD ARABIC

AP/ARB 2000 6.0 INTERMEDIATE ARABIC

AP/ARB 2700 6.0 INTRODUCTION TO ARAB CULTURE

AP/ARB 3000 6.0 ADVANCE STANDARD ARABIC

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 SIKH HISTORY AND THOUGHT: DEVELOPMENT AND INTERPRETATION

AP/HUMA 4770 3.0A BUDDHISM 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



B) THEMATIC UNITS

RELIGION, LITERATURE AND THE ARTS

AP/ANTH 2140 3.0A INTRODUCTION TO ARCHAEOLOGY AND
PALEOANTHROPOLOGY

AP/ANTH 2150 3.0M EARLY CIVILIZATIONS: CITIES, URBANISM AND EARLY
STATES

AP/ANTH 3320 3.0M RELIGIOUS RITUAL AND SYMBOLISM

AP/HUMA 1850 6.0A THE BIBLE & MODERN CONTEXTS

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

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

AP/HUMA 2815 9.0A ISLAMIC TRADITIONS

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

AP/HUMA 3821 3.0A FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES
WESTERN TRADITIONS

AP/IT 4330 3.0A THE DIVINA COMMEDIA OF DANTE ALIGHIERI

GENDER AND RELIGION

GL/SOCI 2525 3.0A RELIGION AND SOCIETY

GL/SOCI 3600 3.0M WOMEN AND RELIGION

AP/HUMA 3819 3.0M OUTSIDERS AND INSIDE RELIGION

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

RELIGIOUS THOUGHT AND VALUES

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

AP/HUMA 1850 6.0A THE BIBLE AND MODERN CONTEXTS

AP/HUMA 1860 6.0A THE NATURE OF RELIGION

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 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

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

AP/HUMA 3831 3.0M TORAH AND TRADITION: JEWISH RELIGIOUS

EXPRESSIONS FROM ANTIQUITY TO THE PRESENT

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

AP/PHIL 2020 3.0A DESCARTES, SPINOZA & LEIBNIZ

AP/PHIL 2090 3.0M PHILOSOPHY OF RELIGION

AP/PHIL 2120 3.0M EXISTENTIALISM

GL/SOCI 2525 3.0A RELIGION AND SOCIETY

RELIGION, SOCIETY AND THE INDIVIDUAL

AP/HUMA 1860 6.0A THE NATURE OF RELIGION

AP/HUMA 3802 3.0A SIKH HISTORY AND THE THOUGHT: DEVELOPMENT AND
INTERPRETATION

AP/HUMA 3819 3.0M OUTSIDERS INSIDE RELIGION

AP/PHIL 2090 3.0M PHILOSOPHY OF RELIGION

GL/SOCI 2525 3.0A RELIGION AND SOCIETY

AP/SOCI 3650 3.0A SOCIOLOGY OF RELIGION

RELIGIOUS STUDIES COURSES OFFERED 2011-2012

✉ [Click here](#) to add or drop a course or view most up to date information on courses.

AP/ANTH 2140 3.0A INTRODUCTION TO ARCHAEOLOGY AND
PALEOANTHROPOLOGY

AP/ANTH 2150 3.0M EARLY CIVILIZATIONS: CITIES, URBANISM AND EARLY
STATES

AP/ANTH 3200 3.0M THE ANTHROPOLOGY OF INTERNATIONAL HEALTH

AP/ANTH 3320 3.0A RELIGIOUS RITUAL AND SYMBOLISM

AP/ANTH 3350 6.0A CULTURE AS PERFORMANCE: THE ANTHROPOLOGY OF THE
ARTS

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

AP/GEOG 4250 3.0M IMAGINED LANDSCAPES

AP/GK 1000 6.0A ELEMENTARY CLASSICAL GREEK

AP/GK 2000 6.0A INTERMEDIATE CLASSICAL AND BIBLE GREEK

AP/HEB 1000 6.0A ELEMENTARY MODERN HEBREW

AP/HEB 2000 6.0A INTERMEDIATE MODERN HEBREW

AP/HEB 3000 6.0A ADVANCED MODERN HEBREW

AP/HEB 3210 3.0A SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS:
READING AND ANALYSIS

AP/HEB 3211 3.0A SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS:
READING AND ANALYSIS

AP/HEB 3330 3.0A DEUTERONOMY: TEXT AND CLASSICAL INTERPRETATION

AP/HEB 3600 6.0A THEMES IN MODERN ISRAELI LITERATURE AND SOCIETY

AP/HEB 4000 6.0A ADVANCED MODERN HEBREW

AP/HIST 2110 6.0A THE HISTORY OF THE ANCIENT NEAR EAST

AP/HIST 2790 6.0A ISLAMIC CIVILIZATION, 622-1400

AP/HIST 3110 6.0A ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT
TO THE BABYLONIAN EXILE

AP/HIST 3555 6.0A CANADIAN JEWISH HISTORY

AP/HIST 3791 6.0 THE ISLAMIC GUNPOWDER EMPIRES

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

AP/HIST 3860 6.0A MODERN HISTORY OF THE JEWS

AP/HIST 4225 6.0 CHRISTIANS, MUSLIMS, AND JEWS IN MEDIEVAL SPAIN

AP/HUMA 1100 9.0A WORLD OF ANCIENT GREECE & ROME

AP/HUMA 1105 9.0A MYTH & IMAGINATION IN ANCIENT GREECE & ROME

AP/HUMA 1110 9.0A GREEK & BIBLICAL TRADITION

AP/HUMA 1300 9.0A CULTURES OF THE RESISTANCE IN THE AMERICAS

AP/HUMA 1710 6.0A ROOTS OF WESTERN CULTURE

AP/HUMA 1850 6.0A THE BIBLE & MODERN CONTEXTS

AP/HUMA 1860 6.0A THE NATURE OF RELIGION
AP/HUMA 1870 6.0A THE BIBLE & THE ARTS
AP/HUMA 2105 9.0A ROMAN LITERATURE & CULTURE
AP/HUMA 2110 9.0A EGYPT IN THE GREEK AND ROMAN MEDITERRANEAN
AP/HUMA 2440 9.0A INDIA: LIFE, CULTURE & THE ARTS
AP/HUMA 2500 6.0A CULTURES IN CONFLICT
AP/HUMA 2800 9.0A/AP/SOSC 2600 9.0A INTRO. STUDY OF RELIGION
AP/HUMA 2805 6.0A THE RELIGIONS OF CANADIANS
AP/HUMA 2815 9.0A ISLAMIC TRADITIONS
AP/HUMA 2830 9.0A THE FOUNDERS OF CHRISTIANITY
AP/HUMA 2835 9.0A CHRISTIANITY IN CONTEXT
AP/HUMA 2850 9.0A JEWISH EXPERIENCE
AP/HUMA 3110 6.0A ROMAN CULTURE & SOCIETY
AP/HUMA 3425 3.0A DEAD SEA SCROLLS
AP/HUMA 3481 6.0A STUDIES IN WORLD RELIGIONS
AP/HUMA 3510 6.0A RELIGION, GENDER & KOREAN CULTURE
AP/HUMA 3801 6.0A THINKING RELIGION IN SOUTH ASIA
AP/HUMA 3802 3.0A SIKH HISTORY AND THOUGHT
AP/HUMA 3810 6.0A HEBREW BIBLE/OLD TESTAMENT IN CONTEXT
AP/HUMA 3815 6.0A ASPECTS OF ISLAMIC THOUGHT
AP/HUMA 3816 3.0A THE BALKANS
AP/HUMA 3818 3.0M SACRED SPACE & RITUAL PRACTICES IN ISLAM
AP/HUMA 3819 3.0M OUTSIDERS INSIDE RELIGION
AP/HUMA 3821 3.0A FEMALE SPIRITUALITY: WESTERN TRADITIONS
AP/HUMA 3823 3.0M GREEK & JEWS IN THE HELLENISTIC WORLD
AP/HUMA 3831 3.0M TORAH & TRADITION
AP/HUMA 3840 6.0A RABBINIC JUDAISM
AP/HUMA 3842 3.0A MODERN YIDDISH CULTURE
AP/HUMA 3846 6.0A CONTEMPORARY JEWISH THEOLOGIES
AP/HUMA 3850 6.0A PERSPECTIVES OF THE HOLOCAUST
AP/HUMA 3855 6.0A RESPONSES TO THE HOLOCAUST
AP/HUMA 4630 6.0A TEXT & INTERPRETATION
AP/HUMA 4730 6.0A ARTS & IDEAS: THE ISLAMIC WORLD
AP/HUMA 4770 3.0A BUDDHISM IN MODERN SOUTHEAST ASIA
AP/HUMA 4771 3.0M BUDDHISM AS SEEN FROM THE WEST
AP/HUMA 4803 6.0A/AP/HIST 4225 6.0A CHURCH, MOSQUE AND SYNAGOGUE
AP/HUMA 4815 6.0A STUDIES IN ISLAMIC MYSTICISM
AP/HUMA 4816 6.0A WOMEN IN ISLAMIC LITERATURES
AP/HUMA 4820 3.0M JEWISH THOUGHT & CULTURE
AP/HUMA 4821 3.0A CULTURE, SOCIETY & VALUES IN ISRAEL
AP/HUMA 4823 3.0M STUDIES IN CONTEMPORARY ISRAELI SOCIETY
AP/HUMA 4826 3.0A URBAN LIFE & THE ISLAMIC CITY
AP/IT 4330 3.0A THE DIVINA COMMEDIA OF DANTE ALIGHIERI
AP/PHIL 2020 3.0A DESCARTES, SPINOZA & LEIBNIZ

AP/PHIL 2090 3.0M PHILOSOPHY OF RELIGION
AP/PHIL 2120 3.0M EXISTENTIALISM
AP/PHIL 3095 3.0M PHILOSOPHY OF RELIGION
AP/PHIL 3125 3.0M CONTEMPORARY EXISTENTIALISM
AP/PHIL 4030 3.0M ANCIENT PHILOSOPHY
AP/PHIL 4040 3.0A TOPICS IN CONTEMPORARY PHILOSOPHY
AP/SOCI 3650 3.0A SOCIOLOGY OF RELIGION
AP/SOSC 2480 9.0A INTRODUCTION TO AFRICAN STUDIES
AP/SOSC 3917 6.0A CONTEMPORARY JEWISH LIFE IN NORTH AMERICA
AP/SOSC 3918 6.0A THE SEPHARDI JEWS: A SOCIOLOGICAL ANALYSIS OF THEIR
SURVIVAL
FA/THEA 4334 3.0/6.0 THEATRE OF THE HOLOCAUST
GL/HIST 3255 3.0A REFORMATION EUROPE: 1494-1598
GL/HIST 3258 3.0A ISLAM IN EUROPE
GL/SOCI 2525 3.0A RELIGION AND SOCIETY
GL/SOCI 3600 3.0M/GL/WMST 3600 3.0M WOMEN AND RELIGION
AP/YDSH 1000 6.0A ELEMENTARY YIDDISH LANGUAGE
AP/YDSH 2000 6.0 INTERMEDIATE YIDDISH LANGUAGE

RELIGIOUS STUDIES

2011-2012 COURSE DESCRIPTIONS

✉ [Click here](#) to add or drop a course or view most up to date information on courses.

AP/ANTH 2140 3.0 INTRODUCTION TO ARCHAEOLOGY AND PREHISTORY: HUMANITY'S JOURNEYS

How did we, as human beings, become what we are? How do we know? This course has three main themes: first, the biological evolution of human beings and the historical development of human societies; second, the methods that paleoanthropologists and archaeologists use to study those aspects of the human past; and third, the social context of such endeavours to know the past.

The course begins with a brief introduction to basic anthropological principles and archaeological methods. We then very briefly consider human biological evolution, and modern human variation. This course then becomes primarily concerned with culture, rather than biology, and proceeds to cover certain key events and processes in human history, including farming, the emergence of complex technology, sedentism and social stratification. The course concludes by comparing several ancient societies (e.g. pre-contact North America, Neolithic Europe, and Easter Island), and discussing how archaeology is used to understand recent historic events and contemporary life. Throughout the course, we maintain a careful awareness of the social contexts in which archaeology is done. Topics covered include: popular representations of archaeology, political uses of archaeology, and disputes over human origins, issues surrounding the ownership of archaeological objects and the study of archaeological human remains, and conflicts and collaborations between archaeologists and indigenous peoples.

COURSE CREDIT EXCLUSION: ANTH 2140 6.0

TIME: Monday 12:30-14:30 + 1 hour Tutorial

COURSE DIRECTOR: Kathryn Denning



AP/ANTH 2150 3.0 EARLY CIVILIZATIONS: COMPLEX SOCIETIES OF THE NEW AND OLD WORLDS

What does it mean to be 'civilized'? What can we learn from the rise and fall of previous civilizations? How have ancient cultural legacies shaped our world? How were past lives like our own? This course introduces students to anthropological archaeology's view of ancient civilizations, and illuminates the web of connections that links them to our 21st century global civilization.

The course begins by surveying anthropological principles, archaeological methods, and theories about the emergence of complex societies. We then explore ancient Old World civilizations in Mesopotamia, Egypt, the Indus Valley, China, Africa, and the Mediterranean. Next, more particular attention is given to the ancient New World civilizations (Aztec, Maya, Inka), and complex societies of North America (Mississippian, Iroquois, and Northwest Coast cultures). Themes investigated include ancient writing systems, belief systems, human-environment interaction, urbanization, culture contact,

imperialism, colonization, slavery, and the historic collision of the Old and New Worlds. Throughout, the course also examines the history of archaeology itself – how and why archaeology developed – and ponders the implications. The course concludes by appraising the forces, positive and negative, currently affecting archaeological heritage. These include descendant communities, repatriation, looting, tourism, the antiquities trade, the political deployment of archaeology, and the destruction of archaeological sites.

COURSE CREDIT EXCLUSION: ANTH 2150 6.0

TIME: Monday 12:30-14:30 + 1 hour Tutorial

COURSE DIRECTOR: Kathryn Denning



AP/ANTH 3200 3.0 THE ANTHROPOLOGY OF INTERNATIONAL HEALTH

This course explores the field of international health from a critical anthropological perspective. We begin by tracing the emergence of international aid and development with attention to the cultural assumptions at play in the formation of problems and models by which to address them. We will then look at a range of serious health problems facing the developing world in greater depth, as well as the specific efforts of international experts and agencies to address them. Specific health topics will include infectious diseases such as malaria and HIV/AIDS, maternal and infant mortality, hunger and malnutrition, the integration of traditional healing into formal health care systems, and anthropological engagement in the field.

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Maggie MacDonald



AP/ANTH 3320 3.0 RELIGIOUS RITUAL AND SYMBOLISM

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.

COURSE CREDIT EXCLUSION: AP/ANTH 3320 6.0

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: TBA



AP/ANTH 3350 6.0 CULTURE AS PERFORMANCE: THE ANTHROPOLOGY OF THE ARTS

Think about world's fairs, raves, shopping malls, national dance companies, museums, national parks, the circus, mass advertising, wrestling matches, ritual performances, situationalist happenings, art galleries, tourist adventures and all other means of mass cultural performances. These are forms of cultural representation that enact the modern world as exhibition and spectacle. They are also forms of expressive culture that share logic, the structure, power, and effects of which we will examine in this course. We begin the course by investigating what it means to talk about cultural performance in the age of spectacle consumption, and then take up a series of historical and contemporary examples of popular culture, artistic expression, and entertainment in order to develop a clear understanding of the role of performance and spectacle in the making of contemporary social and cultural worlds. Throughout the course, we will be building on theoretical arguments in poststructuralist anthropology related to the process of cultural production, affect, and materialist semiotics. The expected learning outcomes of this course are as follows: 1) to provide students with an overall introduction and understanding of the structure, context, and power of cultural performances as everyday activities or as framed public spectacles; 2) to provide students with the tools to recognize the effects and affective forces of spectacle consumption in the contemporary world anywhere they find them; to ensure the students become familiar with, and have the ability to utilize, the ideas developed in this course in their everyday lives.

COURSE CREDIT EXCLUSION: AP/ANTH 3350 3.0

TIME: Thursday 8:30-11:30

COURSE DIRECTOR: Kenneth Little



AP/ANTH 4180 6.0 ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES

This course takes a distinctively anthropological approach to the study of "Islam" and "Muslim societies". It aims to familiarize students with the key debates anthropologists and other social scientists have had in their descriptions and analyses of Islam and Muslim Societies and will link these to debates within anthropological theories of culture and society. Throughout the course, students are asked to compare and contrast a range of ethnographic texts (both written and audio-visual) according to a series of cross-cutting anthropological themes including the body, relatedness, space and

landscape, ritual and performance, gender, authority, memory and representation. The course explores the extent to which there are underlying continuities between Muslim expressions of Islam in different socio-cultural contexts and the manner in which one can speak of Islam as an “entity” or “unity”. It also explores points of discontinuity and disjuncture by examining the varied ways that “tradition” and “modernity” are expressed and grappled with in different Muslim contexts.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: Zulfikar Hirji



AP/ARB 1000 6.0 INTRODUCTION TO MODERN STANDARD ARABIC

This course is designed for students with no previous knowledge of Arabic and focuses on developing proficiency in reading, writing, listening and speaking the standard Arabic language. It begins with learning of the script and phonology, and works rapidly into vocabulary and grammar by using short sentences and moving into texts of different lengths and topics. By the end of this course, students are expected to be able to read and understand short texts of Arabic and translate them from Arabic into English, and vice versa.

PREREQUISITE: None; not open to native speakers of Arabic.

EVALUATION: Tests (written and oral), 30%; two longer term tests, 40%; assignments and quizzes, 10%; class participation, 20%.

TEXT: Photocopied material prepared by the instructor at cost; Eckehard Schulz et al. *Standard Arabic: An Elementary-Intermediate Course*, Cambridge: Cambridge University Press, 2000; : *Al-Kitaab fii Tacallum al-cArabiyya: A Textbook for Arabic, Part I*, by Brustad, Al-Batal & Al-Tonsi, Georgetown University Press, 1995; Hans Wehr. *A Dictionary of Modern Written Arabic* (any edition).

TIME: Tuesday and Thursday 12:30 – 14:30

COURSE DIRECTOR: Carmela Mishaiel-Shehadi



AP/ARB 2000 6.0 INTERMEDIATE MODERN STANDARD ARABIC

The course begins with a review of grammar covered at the introductory level and continues to focus on the acquisition of more complex grammatical structures, expanding vocabulary, and discourse skills. By the end of the course, students will be able to read and translate longer passages of Arabic.

PREREQUISITE: AP/ARB1000 6.0, or equivalent knowledge of Introductory Arabic, and a placement interview with the instructor; (contact Dept. for interview date).

EVALUATION: Three tests (15% X 3 =) 45 % ; one end of term exam, 30%; one oral test, 15%, active participation, assignments and quizzes, 10%.

TEXT: Al-Kitaab fii Tacallum al-cArabiyya: A Textbook for Arabic, Part II, by Brustad, Al-Batal & Al-Tonsi, Georgetown University Press, 2000; Hans Wehr. Dictionary of Modern Written Arabic (any edition).

TIME: Tuesday and Thursday 12:30 – 14:30

COURSE DIRECTOR: Walid El Khachab



AP/ARB 2700 6.0 AN INTRODUCTION TO ARAB CULTURE

This course provides an overview of the diversity of Arab cultures and covers issues related to identity, predominant ideological discourses and major contemporary debates in Arab societies. After a historical background, each session is dedicated to the study of a modern cultural product, including literature, music, drama, television, cinema, press, cyberculture and more. Taught in English. Knowledge of Arabic is not required.

EVALUATION: One mid-term test, 20%; one essay proposal, 20%; one final assignment essay, 40%; active participation, one oral presentation, quizzes 20%.

TEXT: Reading material will be available from the bookstore.

TIME: Wednesday 11:30 – 14:30

COURSE DIRECTOR: Walid El Khachab



AP/ARB 3000 6.0 ADVANCED MODERN STANDARD ARABIC

This course builds on the listening, speaking, reading and writing skills developed in AP/ARB 2000 6.0. Students study passages from different disciplines, present short dialogues, and lead prepared discussions on different topics. This course helps students develop translation skills.

PREREQUISITE: AP/ARB 2000 6.0 or equivalent or permission of department.

EVALUATION: Three tests (15% X 3 =) 45 % ; one end of term exam, 30%; one oral test, 15%, active participation, assignments and quizzes, 10%.

TEXT: Al-Kitaab fii Tacallum al-cArabiyya: A Textbook for Arabic, Part II, by Brustad, Al-Batal & Al-Tonsi, Georgetown University Press, 2000; Hans Wehr. Dictionary of Modern Written Arabic (any edition).

TIME: Tuesday and Thursday 14:30 – 16:30

COURSE DIRECTOR: Walid El Khachab



AP/GEOG 4250 3.0 IMAGINED LANDSCAPES

This course examines the representation of landscapes in fictional literature, film, visual arts and music. Emphasis is placed on the power, purpose and problems of metaphor, symbolism and representation.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/GEOG 4250 3.0.

PREREQUISITE: 72 credits successfully completed.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: TBA



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 AP/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 enroll in this course. No one may enroll in this course and an upper-level Classical Greek course simultaneously.

EVALUATION: Quizzes: 40%; Class work: 15%; Midterm examination 20%; Final examination 25%.

TIME: Tuesday and Thursday 10:00-11:30

COURSE DIRECTOR: TBA



AP/GK 2000 6.0 INTERMEDIATE CLASSICAL AND BIBLICAL 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.

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

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

TIME: Tuesday and Thursday 11:30-13:00

COURSE DIRECTOR: TBA



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.

EVALUATION: Written assignments –20%; quizzes – 15%; 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)*.

TIME: Tuesday and Thursday 14:30-16:30

COURSE DIRECTOR: TBA



AP/HEB 2000 6.0 INTERMEDIATE MODERN HEBREW

This course is intended to improve the student's ability to read, write, speak and comprehend Modern Hebrew. Although the course presupposes the equivalent of one year of elementary Hebrew, a systematic review of grammar is included. Emphasis is on vocabulary building and comprehension of Modern Hebrew texts through reading of short stories and discussions. Computer Programs will be used for additional practice and review of vocabulary and grammar taught in class.

COURSE CREDIT EXCLUSION: AS/HEB2010 6.0 or AP/HEB2010 6.0

PREREQUISITE: AS/HEB1000 6.0 or AP/HEB1010 6.0 or the equivalent. Not normally open to students who have completed grade 8 in Hebrew or above, or the equivalent.

Placement questionnaire is required. Departmental Course Entry Authorization slip required PRIOR TO ENROLMENT.

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

TEXTS: Chayat S., Israeli S., Kobliner H., Hebrew from Scratch, Part II.

TIME: Tuesday and Thursday 12:30-14:30

COURSE DIRECTOR: TBA



AP/HEB 3000 6.0 ADVANCED MODERN HEBREW

In this course students further develop their ability to read, write, speak and comprehend Modern Hebrew. Various aspects of Hebrew grammar will be reviewed. Emphasis is on vocabulary enrichment, and comprehension of Modern Hebrew texts through intensive reading, writing and discussions. Computer Programs will be used for additional practice and review of vocabulary and grammar taught in class. This course is recommended for those who wish to do advanced work in Hebrew or to study in Israel. Classes will be conducted in Hebrew.

PREREQUISITE: AS/ HEB2000 6.0 or AP/HEB2000 6.0 (formerly AS/HEB 2010 6.0 or AP/HEB 2010 6.0), or equivalent. Not open to students who have completed Grade 10 in Hebrew or above, or the equivalent, or to native speakers. Placement questionnaire required.

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

TIME: Tuesday and Thursday 10:00-11:30

COURSE DIRECTOR: TBA



AP/HEB 3210 3.0 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS

This course presents the structure of the core texts of the Jewish legal and religious traditions, using selections from major Hebrew legal codes, response literature and exegetical texts.

COURSE CREDIT EXCLUSION: AP/HEB 3211 3.0. Prior to Fall 2009: AS/HEB 3210 3.0 and AS/HEB 3211 3.0.

PREREQUISITE: AP/HEB 3000 6.0 or permission of the department. Prior to Fall 2009: AS/HEB 3000 6.0 or permission of the department.

TIME: Wednesday 8:30-10:00

COURSE DIRECTOR: TBA



AP/HEB 3211 3.0 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS

This course provides an overview of the beginnings and development of Jewish law. Starting with Biblical materials, we progress through the centuries to the modern world. Attention is paid to process development and the impact of historical/sociological settings on the Jewish legal framework.

COURSE CREDIT EXCLUSION: AP/HEB 3210 3.0. Prior to Fall 2009: AS/HEB 3210 3.0 and AS/HEB 3211 3.0.

TIME: Wednesday 8:30-10:00

COURSE DIRECTOR: TBA



AP/HEB 3330 3.0 DEUTERONOMY: TEXT AND CLASSICAL INTERPRETATION

A close textual analysis of the book of Deuteronomy and of interpretations of the book written in Hebrew throughout the ages. The language of instruction and readings are **in Hebrew**. This course is designed for the student who can work comfortably with Hebrew texts, but it does not assume a prior acquaintance with Biblical literature or with classical modes of Biblical exegesis. The course consists primarily of readings and analysis of sources. It attempts to acquaint the student with the style of both legal and narrative passages of Biblical literature, and with the ways in which this literature was understood and reworked by later generations of Jewish exegetes.

PREREQUISITE: AP/HEB 3000 6.0 or equivalent.

EVALUATION: Two tests – 40%; two written assignments – 40%; classroom participation –20%.

TEXTS: The primary texts are in the Hebrew Bible and the compendium of exegesis called *Miqraot Gedolot*. Other readings may include: Jacobs, *Jewish Biblical Exegesis*; Melamed, *Mefarshey Hamiqra*; Rosin, *Rashbam al Hattorah*; Segal, *Parashanut Hamiqra*.

TIME: Tuesday and Thursday 8:30-10:00

COURSE DIRECTOR: TBA



AP/HEB 3600 6.0 THEMES IN MODERN ISRAELI LITERATURE AND SOCIETY

This course is intended to introduce students to a fascinating, multifaceted profile of Israeli cultural life. Mainly through readings in Modern Hebrew literature, as well as Israeli music, visual drawings and films we will reflect on the development of Israeli society from the days of Independence to present day occurrences. While we will be able to follow a historical timeline, our approach is thematic. Through the prism of literature, music and film we will reflect on normal issues of right and wrong, "the other" in Israeli society, war and peace, despair and hope, horror and tragedy as well as joy and wonderful humour.

PREREQUISITE: AS/HEB3000 6.0 or AP/HEB3000 6.0 or equivalent.

EVALUATION: Papers and written assignments – 25%; two oral presentations (each 10%) 20% ; tests 15% ; final examination – 20%; participation – 20%.

TEXTS: Readings from the works of Ch. N. Bialik, S.Y. Agnon, Saul Tchemikovsky, Ernst Akiva Simon, Amos Oz, Aharon Appelfeld, Aharon Megeg, Isaiah Leibowitz, A.B. Yehoshua and others. Xeroxed materials will be provided at cost.

TIME: Tuesday and Thursday 16:00-17:30

COURSE DIRECTOR: TBA



AP/HEB 4000 6.0 ADVANCED MODERN HEBREW – LEVEL II

An intensive course designed to acquaint students with advanced aspects of Hebrew grammar, to improve their reading skills and their ability to express themselves fluently in conversation and in written form. Not open to native speakers who have completed Grade 9 in Israel.

COURSE CREDIT EXCLUSION: None. Prior to Fall 2009: AS/HEB 4000 6.0.

PREREQUISITE: AP/HEB 3000 6.0 or equivalent. Prior to Fall 2009: AS/HEB

TIME: Tuesday and Thursday 13:00-14:30

COURSE DIRECTOR: TBA



AP/HIST 2110 6.0 THE HISTORY OF THE ANCIENT NEAR EAST

Civilization began in Mesopotamia (modern Iraq) and then Egypt. Shortly thereafter, civilizations developed all over the Near East (modern Israel, Jordan, Lebanon, Syria, Turkey, and Iran). History 2110 6.0A surveys major developments in the political, social, and cultural history of the peoples and states of this region. In broad terms, the area covered by this course extends from the eastern Mediterranean to the Iranian plateau, and the time span ranges from about 3000 B.C. to the invasion of Alexander, some 2,700 years later. Major peoples and states include Sumer, Akkad, Egypt, Assyria,

Babylonia, the Hittites, Israel, and Persia, but not all these groups and not all their history will receive equal emphasis. History 2110 6.0A also investigates how we determine historical facts, especially the facts of ancient history. In this connection, we discuss problems and possibilities in the fields of archaeology, text interpretation, and historical geography, to name but three.

COURSE CREDIT EXCLUSION: AP/HIST 1090 6.0. Prior to Fall 2009: AS/HIST 2110 6.0.

EVALUATION: Six quizzes 60%, Mid-term examination 15%, Final examination 25%.

TEXTS: Stiebing, William H., Jr. Ancient Near Eastern History and Culture (second edition). Hammond Atlas of the Bible Lands. Tanakh: The Holy Scriptures.

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: Maynard Maidman



AP/HIST 2790 6.0 ISLAMIC CIVILIZATION, 622-1400

This course will survey the diverse history of Islamic societies from the seventh to the early fifteenth century. The primary focus will be on the central Islamic lands from Egypt to Iran. Topics covered include: The pre-Islamic Middle East; Arabian society; the Prophet Muhammad and the rise of the new religion; the expansion of Islam in Asia, Africa, and Europe; the nature of the different Caliphates; the fragmentation of the Islamic polity; the development of various schools of Islamic theology, mysticism, philosophy, science and the arts; the nature of the political, social, and economic institutions; the impact of the Turks, the Crusades and the Mongols.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AK/HIST 3530 6.0. (Prior to Fall/Winter 2000-2001), AS/HIST 2790 6.0, ASHIST 3790 6.0 (Prior to Fall/Winter 2000-2001).

EVALUATION: Map Quiz 5%, Weekly Quizzes 10%, Essays 30%, Midterm Exam 20%, Final Exam 25%, Class Participation 10%.

TIME: Tuesday 12:30-14:30

COURSE DIRECTOR: Thabit Abdullah



AP/HIST 3110 6.0 ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT TO THE BABYLONIAN EXILE

Investigations include methodological limitations; Old Testament, archaeology and ideology; Israel's origins; the settlement in Canaan; Philistia and the Israelite state; the Davidic Revolutions; the twin kingdoms; Assyria, Babylonia and the end of the Israelite people.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HIST 3110 6.0.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: Maynard Maidman



AP/HIST 3555 6.0 CANADIAN JEWISH HISTORY

A study of the origins, growth and development of the Canadian Jewish Community since the 1750's. Themes to be dealt with include immigration, Western Settlement, the Holocaust, religion, anti-Semitism, Zionism, labour, integration and continuity.

COURSE CREDIT EXCLUSION: Prior to Fall 2009 AS/HIST 3555 6.0.

TIME: Wednesday 8:30-11:30

COURSE DIRECTOR: TBA



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 EXCLUSION: AP/HIST/HUMA 3811 3.0, AP/HIST 3812 3.0, AP/HUMA 3458 3.0. Prior to Fall 2009: AK/HUMA 3458 3.0, AS/HIST 3809 6.0, AS/HIST/HUMA 3811 3.0, and AS/HIST 3812 3.0.

TIME: Wednesday 14:30-17:30

COURSE DIRECTOR: Rachel Koopmans



AP/HIST 3860 6.0 MODERN HISTORY OF THE JEWS

This course surveys the Jews from the breakdown of traditional society in the 18th century until the present. The focus will be on the Jews of Europe and the major offshoots of Jewish Europe, Israel and North America. The course will highlight

significant historical themes in the political, social, religious and intellectual history of the Jewish people.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HIST 3860 6.0.

EVALUATION: Analysis & discussion of a document in its historical context 15%, Mid-term examination 25%, 10-12 page research paper on topic approved by the instructor, due at the end of second semester 20%, Final examination 30%, Attendance and participation 10%.

TIME: Tuesday and Thursday 10:00-11:30

COURSE DIRECTOR: Kalman Weiser



AP/HUMA 1100 9.0 WORLD OF ANCIENT GREECE & ROME


NEED DESCRIPTION

TIME: Friday 8:30-10:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



AP/HUMA 1105 9.0 MYTH & IMAGINATION IN GREECE & ROME

 **NOTE:** Successful completion of this course fulfils 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 cozy 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.

COURSE CREDIT EXCLUSION: AS/HUMA 1105 9.00

ASSIGNMENTS: 3 essays, 2 essay proposals (10%, 5%+20%, 5%+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*; Ovid, *Metamorphoses* [Subject to change].

TIME: Tuesday and Thursday 11:30-12:30 + 2 hours Tutorial

COURSE DIRECTOR: Robert Tordoff



AP/HUMA 1110 9.0 GREEK & BIBLICAL TRADITIONS

NOTE: Successful completion of this course fulfils 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.

COURSE CREDIT EXCLUSION: AP/HUMA 1710 6.0, prior to Fall 2009: AK/HUMA 1710 6.0, AS/HUMA 1110 9.0.

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

TEXTS: 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. (subject to change)

TIME: Wednesday 8:30-10:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



AP/HUMA 1300 9.0 CULTURES OF RESISTANCE IN THE AMERICAS: THE AFRICAN AMERICAN EXPERIENCE

☒ **NOTE:** Successful completion of this course fulfils General Education requirements in the Faculty of Liberal Arts & Professional Studies.

This course addresses the ways in which diasporic Africans have responded to and resisted their enslaved and subordinated status in the Americas. Resistance is first addressed in relationship to slavery, but later in the course resistance is seen in a much broader context: in response to post-colonial and post-civil rights, and as an engagement of national, economic, cultural and social forces. Thus, resistance might be understood as a continuing legacy of black peoples' existence in the Americas. Resistance is, first, read in relationship to European domination in the Americas and, second, to national and other post-emancipation forms of domination which force us to think of resistance in increasingly more complex ways. The "anatomy of prejudices"—sexism, homophobia, class oppression, racism—come under scrutiny as the course attempts to articulate the liberatory project. The course focuses, then, on the cultural experiences of African diasporic peoples, examining the issues raised through a close study of black cultures in the Caribbean, the United States and Canada. It critically engages the ways in which cultural practices and traditions have survived and been transformed in the context of black subordination. It addresses the aesthetic, religious and ethical practices that enable black people to survive and build "communities of resistance" and allow them both to carve out a space in the Americas they can call home and to contribute variously to the cultures of the region.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 1300 9.0.

EVALUATION: Essay (15%), textual analysis (15%) research assignment (20%), oral report (15%), class participation (10%), final exam (25%). (subject to change)

TEXTS: Henry Louis Gates Jr, ed., The Classic Slave Narratives; Gloria Naylor, Mama Day; Earl Lovelace, The Dragon Can't Dance; Edwidge Danticat, Breath, Eyes, Memory; Course Kit of articles from selected journals and anthologies.

TIME: Wednesday 12:30-14:30 +2 hour Tutorial

COURSE DIRECTOR: TBA



AP/HUMA 1710 6.0 THE ROOTS OF WESTERN CULTURE

☒ **NOTE:** Successful completion of this course fulfils 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.

COURSE CREDIT EXCLUSION: AP/HUMA 1110 9.0. Prior to Fall 2009: AK/HUMA 1710 6.0, AS/HUMA 1110 9.0.

EVALUATIONS: Two essays (1500 words): each worth 15%; Two tests: each worth 15%; Weekly Response papers: 30%; Two tutorial presentations: 10%

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

TIME: Monday 19:00-21:00 + 1 hour Tutorial

COURSE DIRECTOR: Carol Bigwood



AP/HUMA 1850 6.0 THE BIBLE AND MODERN CONTEXTS

NOTE: Successful completion of this course fulfils 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 CREDIT EXCLUSION: Prior to Fall 2009: AK/HUMA 1850 6.0.

TIME: Tuesday 19:00-22:00

COURSE DIRECTOR: TBA



AP/HUMA 1860 6.0 THE NATURE OF RELIGION

⊠ NOTE: Successful completion of this course fulfils 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 CREDIT EXCLUSION: AP/HUMA 2800 9.0, AP/SOSC 2600 9.0. Prior to Fall 2009: AK/HUMA 1860 6.0, AS/HUMA 2800 9.0, AS/SOSC 2600 9.0.

TIME: Tuesday 16:30-18:30 + 1 hour Tutorial

COURSE DIRECTOR: TBA



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

⊠ NOTE: Successful completion of this course fulfils 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.

EVALUATION: 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)

TEXTS: 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)

TIME: Tuesday 12:30-14:30 + 1 hour Tutorial

COURSE DIRECTOR: Carl Ehrlich



AP/HUMA 2105 9.0 ROMAN LITERATURE & CULTURE

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

An introduction to Roman literature and culture, circa 200 BC to AD 200. Emphasis is placed on the literature, art and architecture of the Romans and on the impact of Roman culture on those peoples under Roman rule.

EVALUATION: TBA

TIME: Tuesday 14:30-16:30 + 2 hour Tutorial

COURSE DIRECTOR: Sarah Blake



AP/HUMA 2110 9.0 Egypt in the Greek and Roman Mediterranean

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

An examination of Egypt and Egyptians in the imagination and history of the cultures of the Greek and Roman Mediterranean.

The place of Egypt in the imagination of the cultures of the Greek and Roman Mediterranean was an important and pervasive fact of both ancient myth and history. Athenians from the Golden Age, Jews from Judea, Alexander the son of Philip, Roman warriors like Caesar and Antonius became directly involved in the life of Egypt of their own day and fascinated by the monumental and exotic features of Egyptian culture. What they heard and saw made its way into the cultural narratives and even the

reconstructed histories of the visitors. Many visitors stayed and provided in turn a fertile home for many important cultural and ritual events of the ancient Mediterranean. The Judean sections of Alexandria, Macedonian monarchs like Cleopatra Philopator, native and imported poets, scientists and scholars contributed to the rich mixture of Egyptian cultures and, in turn, informed the Greek and Roman culture of the rest of the Mediterranean. This course seeks to examine carefully the details of the imaginative and complicated portraits of Egypt and Egyptians fashioned in a variety of cultures around the Greek and Roman Mediterranean and to compare these to the rich remains and narratives created by Egyptians themselves over three millennia of monuments, artifacts and written records. Students are required to become familiar both with the Egyptians of the Greek and Roman Mediterranean and with the Egyptians who stood behind these artistic and cultural events.

TEXT: (subject to change) Herodotus, The Histories, translated by Aubrey de Slincourt; Euripides, Euripides II: Four Tragedies, edited by Lattimore and Grene; Juvenal, The Satires of Juvenal, translated by Niall Rudd; Genesis, Exodus, Matthew. Any translation approved by the course director; Plutarch, The Age of Alexander, translated by Ian Scott-Kilvert; Plutarch, The Makers of Rome, translated by Ian Scott-Kilvert. (subject to change)

EVALUATION: TBA

TIME: Monday 12:30-14:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



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

NOTE: Successful completion of this course fulfils 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 19th-21st century; voices of the marginalized in modern India – dalits (untouchables), women and homosexuals; diasporic writings; and changes and inequities in contemporary Indian society.

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 2440 9.0.

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

TIME: Friday 8:30-10:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



AP/HUMA 2500 6.0 CULTURES IN CONFLICT

NEED DESCRIPTION

TIME: TBA

COURSE DIRECTOR: TBA



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

NOTE: Successful completion of this course fulfils 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, and 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.

COURSE CREDIT EXCLUSION: AP/HUMA 1860 6.0. Prior to Fall 2009: AK/HUMA 1860 6.0, AS/HUMA 2800 9.0.

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

TEXTS: 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

TIME: Tuesday 16:30-18:30 + 2 hour Tutorial

COURSE DIRECTOR: Aviva Goldberg



AP/HUMA 2805 6.0 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.

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

TEXTS: 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.

TIME: Tuesday 14:30-16:30 +1 hour Tutorial

COURSE DIRECTOR: Jamie Scott



AP/HUMA 2815 9.0 ISLAMIC TRADITIONS

📌 **NOTE:** Successful completion of this course fulfils 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.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 2815 9.0.

EVALUATION: 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%.

TEXTS: 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.

TIME: Tuesday 12:30-14:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



AP/HUMA 2830 9.0 THE FOUNDERS OF CHRISTIANITY

📌 **NOTE:** Successful completion of this course fulfils General Education requirements in the Faculty of Liberal Arts & Professional Studies.

An introduction to the literature and history of the early Christian communities in Palestine, Syria, Asia Minor, Greece and Rome. The varieties of early Christian thought and practice are examined in terms of their religious, cultural and political contexts.

COURSE CREDIT EXCLUSION: AS/HUMA 2830 9.0

TIME: Wednesday 10:30-12:30 + 2 hour Tutorial

COURSE DIRECTOR: Philip Harland



AP/HUMA 2835 9.0 CHRISTIANITY IN CONTEXT

☒ NOTE: Successful completion of this course fulfils 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: examining the complex intersection of factors shaping the texts, beliefs, practices and debates within Christianity, and our own assumptions about them
- 3) Writing skills: planning, organising, writing and documenting an academic essay
- 4) Presentation skills: planning, preparing and executing a presentation
- 5) Introduction to the terms and concepts related to the academic study of religion

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 2835 9.0.

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

TEXTS: (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.

TIME: Monday 12:30-14:30 + 2 hour Tutorial

COURSE DIRECTOR: Becky Lee



AP/HUMA 2850 9.0 JEWISH EXPERIENCE: SYMBIOSIS & REJECTION

NOTE: Successful completion of this course fulfils 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 the Ottoman Empire and modern contemporary North America and Israel. Topics considered may include the emergence of Judaism, the challenge of Greco-Roman culture, Jewish sectarianism, and 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).

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 2850 9.0.

EVALUATION: Preparation of reading assignments in advance; two essays (40%); three tests (45%); class work (15%).

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

TIME: Tuesday 12:30-14:30 + 2 hour Tutorial

COURSE DIRECTOR: Marty Lockshin



AP/HUMA 3110 6.0 ROMAN CULTURE & SOCIETY

NEED DESCRIPTION

TIME: Thursday 14:30-17:30

COURSE DIRECTOR: TBA



AP/HUMA 3425 3.0 DEAD SEA SCROLLS

The Dead Sea Scrolls provide an intriguing window into the development of early Christianity and rabbinic Judaism. This course examines the texts, the communities which produced them, contemporary movements within Judaism and Christianity, and the major lines of interpretive controversy.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AK/HUMA 3425 3.0, AK/HUMA 3610K 6.0 (prior to summer 1992).

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Philip Harland



AP/HUMA 3481 6.0 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.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AK/HUMA 3481 6.0.

TEXTS: 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.

TIME: Tuesday 8:30-11:30

COURSE DIRECTOR: TBA



AP/HUMA 3510 6.0 RELIGION, GENDER & KOREAN CULTURE

This course explores the interactions of religion and gender from the traditional to the modern period in Korea, and relates this material to the general process of cultural development.

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: Theresa Hyun



AP/HUMA 3801 6.0 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 CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3801 6.0.

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: TBA



AP/HUMA 3802 3.0 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.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3802 3.0.

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: TBA



AP/HUMA 3810 6.0 HEBREW BIBLE

A survey of the literature of ancient Israel concentrating on the Hebrew Bible with the context of its world. Students examine the text in translation and become familiar with a variety of literary, historical and theological approaches to the text.

COURSE CREDIT EXCLUSION: AP/HUMA 3415 3.0, AP/HUMA 3417 3.0. Prior to Fall 2009: AK/HUMA 3415 3.0, AK/HUMA 3417 3.0, AS/HUMA 2810 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 3810 6.0.

TIME: Friday 8:30-11:30

COURSE DIRECTOR: TBA



AP/HUMA 3815 6.0 ASPECTS OF ISLAMIC THOUGHT

This course introduces students to some of the major aspects of classical Islamic thought focusing on their development, diversity, and influences. The course explores the writings of leading figures in Islamic theology, jurisprudence, mysticism and philosophy in the pre-modern period. The course uses Abdullah Saeed's *Islamic Thought. An Introduction* as a general textbook along with additional articles that will be posted on the moodle site. Students will have weekly readings and discussions that will be part of the general assessment. The course assignments include two exams, an essay, and a review.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3815 6.0.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: Ruba Kana'an



AP/HUMA 3816 3.0 THE BALKANS: RELIGION, CULTURE AND IDENTITY

This course explores the intersections between religion, culture and identity in the Balkans. It offers an interdisciplinary examination of this complex religious and ethnic mosaic through a wide range of sources, including consideration of the image of the Balkans in Europe and beyond.

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: TBA



AP/HUMA 3818 3.0 SACRED SPACE AND RITUAL PRACTICES IN ISLAM

The course 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 readings will be posted on the moodle site. Students will have weekly readings and discussions that will be part of the general assessment. The course assignments include an exam, an essay, and a review.

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: Amila Buturovic (FALL)



AP/HUMA 3819 3.0 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.

COURSE CREDIT EXCLUSION: AP/GL/WMST 3518 6.0. Prior to Fall 2009: AS/AK/GL/WMST 3518 6.0, AS/HUMA 3819 3.0.

EVALUATION: (subject to change) Reading Assignments – 10%; Internet Research Exercise – 25%; Research Essay 30%; Group Presentation – 20%; Participation – 15%.

TEXTS: : a course kit including readings from (subject to change): G.D. Comstock, et al. ed., *Que(e)r/ying 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: Pre-colonial, 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*.

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: Becky Lee



AP/HUMA 3821 3.0 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.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3821 3.0.

EVALUATION: (subject to change) Short Essay - 20%; 2 Integration Papers – 50% (2 x 25%); Final Exam - 20%; Participation – 10%.

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

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: Becky Lee



AP/HUMA 3823 3.0 GREEK & JEWS IN THE HELLENISTIC WORLD

A study of the encounter of Greek religious ideas, practices and institutions with the Egyptian, Persian and Jewish religions in the period from Alexander to the First Century BCE.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3120B 3.0; Prior to FW 2003-2004: AS/HUMA 3823 3.0

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Philip Harland



AP/HUMA 3831 3.0 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 CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3831 3.0.

TIME: Monday and Wednesday 16:00-17:30

COURSE DIRECTOR: TBA



AP/HUMA 3840 6.0 RABBINIC JUDAISM: THOUGHT AND INSTITUTIONS

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 3840 6.0.

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: TBA



AP/HUMA 3842 3.0 MODERN YIDDISH CULTURE

An introduction to Modern Yiddish prose (in English translation) of the late nineteenth century until and including the years of the First World War, as this era marks a turning point in Jewish literary and cultural consciousness. Attention will be paid to understanding both literary terminology and ideological context. Some historic hallmarks: the Enlightenment, Khasidic/ pietistic Romanticism and the age of secular and political radicalism.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: TBA



AP/HUMA 3846 6.0 CONTEMPORARY JEWISH THEOLOGIES

Introduces and explores Jewish theological challenges and issues of the 21st century as articulated in the writings of feminist, queer, secular and liberal thinkers. Analyzes perspectives and concepts regarding such issues as the relationship between science and religion, the relationship of gender to mainstream concepts of theology, the meaning of existence, revelation, and post Holocaust realities. Includes Orthodox Jewish reactions both friendly and unfriendly towards these new perspectives.

TIME: Wednesday 8:30-11:30

COURSE DIRECTOR: Aviva Goldberg



AP/HUMA 3850 6.0 THE FINAL SOLUTION: PERSPECTIVES OF 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, and the religious questions that arise in its aftermath.

COURSE CREDIT EXCLUSION: Prior to Fall 2009 : AS/HUMA 3850 6.0.

EVALUATION: 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)

TEXTS: (subject to change) 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.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: Michael Brown



AP/HUMA 3855 6.0A RESPONSES TO THE HOLOCAUST

This course explores responses to the Holocaust in imaginative texts - fiction, poetry and film - alongside autobiographical, historical and philosophical accounts. Works by survivors and others enable us to examine forms of Holocaust memory, and their concomitant implications.

COURSE CREDIT EXCLUSION: Prior to Fall 2009 : AS/HUMA 3000R 6.0; Prior to FW 2003 – 2004 : AS/HUMA 3855 6.0

TIME: Tuesday 14:30 – 17 :30

COURSE DIRECTOR: Sara Horowitz



AP/HUMA 4630 6.0 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.

COURSE CREDIT EXCLUSION: AP/HUMA 4630 3.0. Prior to Fall 2009: AK/HUMA 4630 3.0, AK/HUMA 4630 6.0.

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

TEXTS: Required - [Cicero] *Nature of the Gods*, translated by Horace C. P. McGregory. 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).

TIME: Monday 19:00-22:00

COURSE DIRECTOR: Michael Herren



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

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.

EVALUATION: (subject to change) 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%

TEXTS: 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.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Alicia Turner



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

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.

EVALUATION: 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)

TEXTS: Ananda Abeyesekere, *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.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Alicia Turner



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

The Muslim conquest of the Iberian Peninsula in 711 inaugurated a complex trireligious society that was to endure nearly eight hundred years (and more than eight centuries on the Muslim lunar calendar). This development has given rise to Spain's designation as a "land of three religions" and Spain's reputation as premodern Western Europe's foremost "pluralist" society. It has also made Spain, as compared with other European lands, a hard country for non-Spaniards to understand. This course seeks to explore diverse facets of Jewish-Muslim-Christian convivencia ("dwelling together"; coexistence), a topic that continues to be the object of attention for a range of scholars - and many beyond the academy who have found it pertinent to an understanding of our own age. The course focuses on religious, intellectual, and cultural contacts and their socio-psychological dynamics, placing these in various historical and at times (very partial) geographic, linguistic, political, economic, and technological contexts. The course centers on written sources but does not wholly neglect iconography, music, and architecture. It stresses diverse perspectives within and across religious boundaries and at times forces us to ponder difficulties faced by scholars seeking to explain religious or religiously-linked phenomena (e.g., what actual human experience lies behind the metaphor of "religious conversion"?). Methodologically, our enterprise emphasizes study of primary sources as the only way to arrive at a trustworthy model of convivencia. In the course of such study, attention is paid to peculiarities of genre, the frequent indeterminacy of evidence, and difficulties involved in formulating historical assessments.

COURSE CREDIT EXCLUSION: PRIOR TO FALL 2009 : AS/HUMA 4000V 6.00; Prior to Fall/Winter 2003-2004 : AS/HUMA 4803 6.00.

EVALUATION: 1) Preparation of reading assignments on schedule; 2) Contribution to class (15%); 3) Tests (25%); 4) Secondary literature exercise (15%); 5) Major Paper (45%).

TEXT: 1) Olivia Remie Constable, ed., *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources* (Philadelphia: University of Pennsylvania Press, 1997).

TIME : Monday 11 :30 – 14 :30

COURSE DIRECTOR: Eric Lawee



AP/HUMA 4809 6.0A THE HEBREW BIBLE AND THE LITERATURE OF THE ANCIENT NEAR EAST

Since the nineteenth century, it has become increasingly evident that the Hebrew Bible is a product of its world. The recovery and decipherment of literatures from Mesopotamia, Anatolia, Egypt, and the Levant have provided ample illustration of this contention. The aim of this course is to look at some of the various literary genres and themes that can be found in both biblical and ancient Near Eastern literature. The comparison and contrasting of similar or related literary genres and themes should serve to deepen the students' understanding of the Hebrew Bible and its world, in addition to introducing students to the wealth of literature from the ancient Near East. Among the literary genres to be discussed are legal texts, myths, legends, prophetic texts, historical records, and religious and secular/erotic poetry. Among the themes to be discussed are creation, the human condition, flood stories, foundational narratives, love, sexuality, relations with the divine, responses to disaster, mortality, immortality, etc.

COURSE CREDIT EXCLUSION: PRIOR TO FALL 2009: AS/HUMA 4809 6.0

EVALUATION: (subject to change) Classroom participation 10%; In-class presentation 20%; Paper proposal (300 words) 10%; Annotated bibliography 10%; Paper outline 10%; Research paper 40%.

TEXT: Arnold, Bill T. and Bryan E. Beyer, eds., *Reading from the Ancient Near East: Primary Sources for Old Testament Studies* (Encountering Biblical Studies; Grand Rapids: Baker Academic, 2002); Course Kit HUMA 4809 6.0; Ehrlich, Carl S., ed., *From an Antique Land: An Introduction to Ancient Near Eastern Literature* (Lanham, Md.: Rowman & Littlefield, 2009); Foster, Benjamin R., *The Epic of Gilgamesh: A New Translation, Analogues, Criticism* (Norton & Company, 2001); God, Moses, David, et al., *The Bible*: any reputable (not slang!) translation will do, although I would recommend either the New Jewish Publication Society Version (*Tanakh: The Holy Scriptures*) or the New Revised Standard Version.
(subject to change)

TIME: Monday and Wednesday 13:00 – 14:30

COURSE DIRECTOR: Carl Ehrlich



AP/HUMA 4815 6.0 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 CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 4000A 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 4815 6.0.

TIME: Wednesday 14:30-17:30

COURSE DIRECTOR: Amila Buturovic



AP/HUMA 4816 6.0 WOMEN IN ISLAMIC LITERATURE

The course focuses on the presentation of Muslim women in modern Islamic literatures (novel and short stories) and other forms of Islamic cultural production, such as photography and film.

TIME: Wednesday 19:00 – 21:00

COURSE DIRECTOR: TBA



AP/HUMA 4826 3.0 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 pre-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; and the domestic space. The course is based on weekly readings and discussions that will be part of the general assessment. The relevant articles will be posted on the moodle site. The course assignments include an exam, an essay, and a presentation.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Ruba Kan'aan



AP/IT 4330 3.0 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.

COURSE CREDIT EXCLUSION: AP/IT 4330 6.0.

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

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). A brief selection from Dante's minor works (Xeroxed).

TIME: Tuesday 12:30-14:30 and Thursday 12:30-13:30

COURSE DIRECTOR: TBA



AP/PHIL 2020 3.0 DESCARTES, SPINOZA & LEIBNIZ

This course is an introduction to the philosophical thought of the three most important rationalist philosophers of the seventeenth century: Descartes, Spinoza, and Leibniz. We will examine and discuss their attempted solutions to the following problems of metaphysics and epistemology: innatism, the foundations of knowledge, skepticism, the existence and nature of God, the relation between the human mind and the mind of God, the nature of animal minds, reason and emotion, and the mind body problem.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/PHIL 2020 3.0.

TIME: Tuesday and Thursday 11:30-13:00

COURSE DIRECTOR: TBA



AP/PHIL 2090 3.0 PHILOSOPHY OF RELIGION

Does God exist? Can religious belief be explained away? What is the relationship between faith and reason? Through a selection of classic readings, this course provides a survey of some central topics in the philosophy of religion.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AK/AS/PHIL 2090 3.0.

TIME: Tuesday and Thursday 10:00-11:30

COURSE DIRECTOR: TBA



AP/PHIL 2120 3.0 INTRODUCTION TO EXISTENTIALISM

An introduction to some central themes of existentialism such as the individual, being, the absurd, freedom, moral choice. These themes are explored in the work of philosophers such as Kierkegaard, Nietzsche, Camus, Sartre, de Beauvoir.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AK/PHIL 2120 3.0, AS/PHIL 2120 3.0.

TIME: Monday and Wednesday 14:30-15:30 + 1 hour Tutorial.

COURSE DIRECTOR: TBA



AP/PHIL 3095 3.0 PHILOSOPHY OF RELIGION

How do theistic philosophies deal with the fact of evil? Are religious language and forms of knowing distinct from other forms? What are the moral and ethical issues inherent in religious propagation?

PREREQUISITE: AP/PHIL 2090 3.0 or at least six credits in philosophy.

TIME: Thursday 14:30-17:30

COURSE DIRECTOR: TBA



AP/PHIL 3125 3.0 CONTEMPORARY EXISTENTIALISM

The course concentrates on the most important and famous contemporary existentialist, Martin Heidegger. It studies his main work, *Being and Time*, a book that most continental philosophers would agree is the most significant work of the Twentieth Century. Since this book is basic for contemporary existentialism, the course is able to refer to its impact on such thinkers as Sartre and Merleau-Ponty, its existentialist precursors such as Nietzsche and Kierkegaard, and its close relatives like the postmodernists. Nonetheless, the main purpose of the course is to do a 'systematic' treatment rather than 'historical' study of the key concepts in order to show their relevance to current issues in philosophy. Frequent reference will be made to Husserl as well, the founder of the phenomenological method, because *Being and Time* is a model of phenomenological analysis, especially of what is called hermeneutic or existentialist phenomenology, and we shall follow its style of thinking and writing in order to begin to learn to apply this method in the assignments and class discussions.

PREREQUISITE: AP/PHIL 2120 3.0. Prior to Fall 2009: AK/PHIL 2120 3.0, AS/PHIL 2120 3.0 or permission of the instructor.

TIME: Thursday 16:00-19:00

COURSE DIRECTOR: TBA



AP/PHIL 4030 3.0 SEMINAR IN ANCIENT PHILOSOPHY

This seminar course closely examines an important work of one of the great ancient philosophers. Alternatively, it may also focus on an important area or theme of ancient philosophy including, metaphysics, epistemology, ethics, and political theory. This year, the course will focus on the notion of poetic inspiration from Homer to Plato.

PREREQUISITE: At least 9 credits in Philosophy.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: TBA



AP/PHIL 4040 3.0 SEMINAR IN CONTEMPORARY PHILOSOPHY

An intensive examination of problems and contemporary issues in philosophy. Topics vary from year to year.

COURSE CREDIT EXCLUSION: None. Prior to Fall 2009: AS/PHIL 4040 3.0.

PREREQUISITE: At least nine credits in philosophy. Prior to Fall 2009: At least nine credits in philosophy.

TIME: Monday 14:30-17:30

COURSE DIRECTOR: TBA



AP/SOCI 3650 3.0 SOCIOLOGY OF RELIGION

This course explores the persistence of religion in contemporary societies. Particular attention is given to the theorists of the sociology of religion, such as Durkheim, Weber and Peter Berger.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/SOCI 3650 6.0.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: TBA



AP/SOSC 2480 9.0 INTRODUCTION TO AFRICAN STUDIES

The course explores common themes in the social organization, history and cultural heritage of Africa's diverse peoples. It then moves to examine the impact of colonialism, and the struggle to develop politically and economically viable nation-states in the post-colonial era. The work of African writers, artists and statesmen furnishes an important contribution to the course's understanding of Africa, past and present.

COURSE CREDIT EXCLUSION: None. Prior to Fall 2009: AS/SOSC 2480 9.0.

TIME: Tuesday 12:30-14:30 + 2 hour Tutorial

COURSE DIRECTOR: TBA



AP/SOSC 3917 6.0 CONTEMPORARY JEWISH LIFE IN NORTH AMERICA

This course develops an understanding of contemporary North American Jewry using findings of Social Science. Social, cultural, political and religious issues concerning the Jewish community are analyzed, such as assimilation, intermarriage, ethnic identity, Jewish education, anti-Semitism, etc.

COURSE CREDIT EXCLUSION: AP/SOSC 3917 3.0. Prior to Fall 2009: AS/SOSC 3917 3.0, AS/SOSC 3917 6.0.

TIME: Tuesday 8:30-11:30

COURSE DIRECTOR: TBA



AP/SOSC 3918 6.0 THE SEPHARDI JEWS: A SOCIOLOGICAL ANALYSIS OF THEIR SURVIVAL

Drawing from several fields of study, this course focuses on the Jews of Muslim lands and on the social mechanisms they devised in order to maintain their identity despite an often hostile environment and very harsh living conditions.

COURSE CREDIT EXCLUSION: None. Prior to Fall 2009: AS/SOSC 3918 6.0, AS/SOSC 3990G 6.0 (prior to Fall/Winter 2003-2004).

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: TBA



GL/HIST 3255 3.0 REFORMATION EUROPE: 1494-1598

Although much of the course is devoted to an examination of the religious upheaval in northern Europe, considerable time is also spent on state building, international politics, art and culture and overseas expansion. Note: This course is not normally offered concurrently with GL/HIST 3280 6.00.

COURSE CREDIT EXCLUSION: AK/HUMA 3460 3.00, AK/HIST 3550 6.00.

TIME: Monday 12:00-15:00

COURSE DIRECTOR: TBA



GL/HIST 3258 3.0 ISLAM IN EUROPE

This course explores interactions between Europe and the Islamic world from medieval to modern times. It focuses on conflict over women's rights, freedom of expression, and secularism and investigates the contributions Muslim immigrants have made to democracy in modern Europe.

TIME: Tuesday 15:00-18:00

COURSE DIRECTOR: TBA



GL/SOCI 2525 3.0 RELIGION AND SOCIETY

An introduction to the relationship of religion and social structure: social scientific theories of religion; modern institutional religion in Canada; secular ritual; new religious movements.

COURSE CREDIT EXCLUSION: GL/SOCI 2010 3.0 (Fall 1991, Fall 1992 and Fall 1993).

TIME: Wednesday 12:00-15:00

COURSE DIRECTOR : TBA



GL/SOCI 3600 3.0/GL/WMST 3600 3.0 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.

COURSE CREDIT EXCLUSION: GL/SOCI 3010E 3.0 (Winter 1993), GL/SOCI/WMST 3010E 3.0 (Winter 1994) and GL/SOCI/WMST 3010E 3.0 (Winter 1995).

TIME: Wednesday 12:00-15:00

COURSE DIRECTOR: TBA



AP/YDSH 1000 6.0 ELEMENTARY YIDDISH LANGUAGE

The course focuses on basic literacy, grammar and conversation. New vocabulary and grammatical structures are practiced through speaking, listening, reading, and writing. Students are introduced to aspects of Yiddish culture through film and music.

PREREQUISITE: None. This course is an introduction to Yiddish designed for students with no previous knowledge of the language, no formal training in the language and with little family background, if any. Department Course Entry Authorization slip required **PRIOR TO ENROLMENT**.

EVALUATION: Class participation and attendance - 20%, assignments - 20%, quizzes - 20%, mid-term tests (2) - 20%, final examination - 20%

TEXTS: Uriel Weinreich. *College Yiddish*. New York:YIVO, 1994, or other editions and Course Kit.

TIME: Tuesday and Thursday 8:30-11:30

COURSE DIRECTOR: TBA

