

RELIGIOUS STUDIES PROGRAM

MINI-CALENDAR 2014-2015

Contents

DESCRIPTION OF THE PROGRAMME.....	2
ALL STUDENTS MUST TAKE:	2
GUIDELINES.....	3
CONTACTS.....	4
RELIGIOUS STUDIES TEACHING FACULTY 2014-2015	5
DEGREE TYPE.....	6
ORDINARY BA: 90 CREDITS	6
HONOURS BA: 120 CREDITS.....	6
SPECIALIZED HONOURS BA: 120 CREDITS.....	7
HONOURS DOUBLE MAJOR BA PROGRAM: 120 CREDITS.....	8
HONOURS DOUBLE MAJOR INTERDISCIPLINARY (LINKED) BA PROGRAM: 120 CREDITS.....	8
HONOURS MAJOR/MINOR BA PROGRAM: 120 CREDITS.....	8
HONOURS MINOR BA PROGRAM: 120 CREDITS.....	9
PROGRAMME CATEGORIES.....	10
RELIGION, LITERATURE, AND THE ARTS.....	10
RELIGION AND GENDER	11
RELIGIOUS THOUGHTS AND PRACTICES	11
METHODS AND APPROACHES.....	12
SELF, SOCIETY, AND THE OTHER	13
LANGUAGES	14
DESCRIPTION OF COURSES OFFERED IN SUMMER 2014	15
DESCRIPTION OF COURSES OFFERED IN FALL/WINTER 2014-2015.....	17
ANTHROPOLOGY.....	17
FINE ARTS.....	17
GENDER & WOMEN STUDY.....	18
GEOGRAPHY	18
HISTORY	19
HUMANITIES	21
PHILOSOPHY.....	53

SOCIAL SCIENCE	54
SOCIOLOGY	55

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.

ALL STUDENTS MUST TAKE:

- AP/HUMA 3803 3.0
- AP/HUMA 3804 3.0
- MAJORS ONLY: At **least one** course from each of the categories 1 -5 of the six categories of Religious Studies courses listed below
- Courses that cover at least three (3) different religions
- At least 12 credits at the 4000 level

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.

RELIGIOUS STUDIES THEMES & CATEGORIES

- Category 1: Religion, Literature and the Arts
- Category 2: Religion & Gender
- Category 3: Religious Thought & Practices
- Category 4: Methods & Approaches
- Category 5: Self, Society and the Other
- Category 6: Languages

NOTE:

- Language courses (category 6) are strongly recommended but not required.
- Up to 12 credits in language courses may be counted towards the Religious Studies degree.

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 Humanities 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), **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.

CONTACTS

**** RELIGIOUS STUDIES MAJORS AND MINORS ARE STRONGLY URGED TO SEEK APPROPRIATE GUIDANCE FROM THE COORDINATOR OF THE PROGRAM.****

PROGRAM COORDINATOR

Professor Tony Burke

036 McLaughlin College

CONTACT: 416-736-2100, ext. 22329

tburke@yorku.ca

PROGRAM OFFICE

HOURS: Monday - Friday 8:30 AM - 4:30 PM

ADMINISTRATIVE SECRETARY: Sue Manickchand-Hosein (on leave)

ACTING ADMINISTRATIVE SECRETARY: Rita Parente

rita729@yorku.ca

CONTACT: 416-736-2100, ext. 77389

OR VISIT THE PROGRAM OFFICE AT 210 VANIER COLLEGE

RELIGIOUS STUDIES TEACHING FACULTY 2014-2015

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DEGREE TYPE

For purposes of meeting program requirements, all nine-credit general education (foundations) courses will count as six credits towards the major.

ORDINARY BA: 90 CREDITS

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

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

GENERAL EDUCATION: a minimum of 21 general education credits as follows:

- 6.00 credits in Natural Science (NATS)
- A 9.00 credit approved general education course in Social Science or Humanities categories
- 6.00 credits approved general education course in the opposite category to the 9.00 credit course in social science or humanities already taken Humanities including a minimum of six credits in each of, Natural Science and Social Science.

MAJOR CREDITS: At least 36 credits from the Religious Studies list of courses, including:

- AP/HUMA 3803 3.0
- AP/HUMA 3804 3.0
- At least one course from each of the first 1 -5 categories of Religious Studies courses listed below
- At least 12 credits in the major at the 3000 level or above
- At least 12 credits at the 4000 level

NOTE:

- Students must take courses that cover at least three (3) different religions.
- Language courses (category 6) are strongly recommended but not required.
- Up to 12 credits in language courses may be counted towards the Religious Studies degree.

UPPER-LEVEL CREDITS: At least 18 credits at the 3000 or 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: a minimum of 21 general education credits as follows:

- 6.00 credits in Natural Science (NATS)
- A 9.00 credit approved general education course in Social Science or Humanities categories

- 6.00 credits approved general education course in the opposite category to the 9.00 credit course in social science or humanities already taken Humanities including a minimum of six credits in each of, Natural Science and Social Science.

MAJOR CREDITS: At least 48 credits from the Religious Studies list of courses, including:

- AP/HUMA 3803 3.0
- AP/HUMA 3804 3.0
- At least one course from each of the first 1 -5 categories of Religious Studies courses listed below
- 12 credits at the 4000 level.

NOTE:

- Students must take courses that cover at least three (3) different religions.
- Language courses (category 6) are strongly recommended but not required.
- Up to 12 credits in language courses may be counted towards the Religious Studies degree.
- (Note: Students who are completing a double major or major/minor are deemed to have fulfilled this requirement)

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

CREDITS OUTSIDE THE MAJOR: At least 18 credits

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: a minimum of 21 general education credits as follows:

- 6.00 credits in Natural Science (NATS)
- A 9.00 credit approved general education course in Social Science or Humanities categories
- 6.00 credits approved general education course in the opposite category to the 9.00 credit course in social science or humanities already taken Humanities including a minimum of six credits in each of, Natural Science and Social Science.

MAJOR CREDITS: At least 54 credits from the Religious Studies list of courses, including:

- AP/HUMA 3803 3.0
- AP/HUMA 3804 3.0
- At least one course from each of the first 1 -5 categories of Religious Studies courses listed below
- 12 credits at the 4000 level.

NOTE:

- Students must take courses that cover at least three (3) different religions.
- Language courses (category 6) are strongly recommended but not required.

- Up to 12 credits in language courses may be counted towards the Religious Studies degree.
- (Note: Students who are completing a double major or major/minor are deemed to have fulfilled this requirement)

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

CREDITS OUTSIDE THE MAJOR: At least 18 credits

HONOURS DOUBLE MAJOR BA PROGRAM: 120 CREDITS

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.

NOTE: In a double major program, a course may count only once towards major credit.

HONOURS DOUBLE MAJOR INTERDISCIPLINARY (LINKED) BA PROGRAM: 120 CREDITS

The Honours Programme in Religious Studies may also be linked with any Honours (Double Major) Programme with the *following interdisciplinary Programmes*: African Studies, Canadian Studies, Communication Studies, German Studies, Health and Society, Labour Studies, Latin American and Caribbean Studies, Law and Society, Science and Society, Social and Political Thought, or Urban Studies. Students must take 36 credits in Religious Studies and 36 credits in the Programme. Courses taken to meet Religious Studies requirements cannot also be used to meet the requirement of these Programmes. Students in these interdisciplinary Programmes must take a total of at least three full courses (18 credits) at the 4000-level, including at least six credits in Religious Studies and six credits in the interdisciplinary program.

MAJOR CREDITS: At least 36 credits from the Religious Studies list of courses, including:

- AP/HUMA 3803 3.0
- AP/HUMA 3804 3.0
- **At least one** course from each of the first 1 -5 categories of Religious Studies courses listed below
- 12 credits at the 4000 level

NOTE:

- Students must take courses that cover at least three (3) different religions.
- Language courses (category 6) are strongly recommended but not required.
- Up to 12 credits in language courses may be counted towards the Religious Studies degree.

NOTE: In a double major program, a course may count only once towards major credit.

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.

NOTE: In a major/minor program, a course may count only once towards major credit.

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 3803 3.0
- AP/HUMA 3804 3.0
- **At least one** course from each of the first 1 -5 categories of Religious Studies courses listed below
- 6 credits at the 4000 level.

NOTE:

- Students must take courses that cover at least three (3) different religions.
- Language courses (category 6) are strongly recommended but not required.
- Up to 12 credits in language courses may be counted towards the Religious Studies degree.

NOTE: In a major/minor program, a course may count only once towards major credit.

PROGRAMME CATEGORIES

The streams listed below are to help students in their course choice. Religious Studies Major students must take at least one course in each of the five streams; language stream courses are optional. Many courses are listed in more than one area. Courses marked with an asterisk are offered in the 2014/2015 school year. Click on the course code to be directed to the course description and syllabus (if available).

RELIGION, LITERATURE, AND THE ARTS

- *[FA/ARTH 2340](#) 3.0 ART OF ASIA
- *[FA/ARTH 3345](#) 3.0 VISUAL CULTURE IN MODERN ASIA
- *[FA/ARTH 4342](#) 3.0 VISUAL SPECTACLE
- *[AP/GEOG 4250](#) 3.00 IMAGINED LANDSCAPES
- * [AP/HEB 3210](#) 3.00 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS: READINGS AND ANALYSIS
- AP/HEB 3211 3.00 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS: READINGS AND ANALYSIS
- AP/HEB 3220 3.00 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS & ANALYSIS
- AP/HEB 3221 3.00 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS & ANALYSIS (IN TRANSLATION)
- AP/HEB 3230 3.00 LITERATURE OF CELEBRATION AND COMMEMORATION
- AP/HEB 3231 3.00 LITERATURE OF CELEBRATION AND COMMEMORATION (IN TRANSLATION)
- AP/HEB 3320 3.00 EXODUS: TEXT AND CLASSICAL INTERPRETATION
- AP/HEB 3330 3.00 DEUTERONOMY: TEXT AND CLASSICAL INTERPRETATION
- AP/HEB 3360 3.00 PROPHETIC LITERATURE
- AP/HEB 3370 3.00 HAGIOGRAPHICAL LITERATURE: TEXT AND CLASSICAL INTERPRETATION
- AP/HEB 3500 6.00 THE HEBREW REVIVAL
- AP/HEB 3600 6.00 THEMES IN MODERN ISRAELI LITERATURE AND SOCIETY
- AP/HEB 3710 3.00 DIASPORA, HOME, NOSTALGIA: MODERN JEWISH WOMEN'S LITERATURE
- AP/HEB 3770 3.00 INVENTING ISRAEL, CRISIS AND CONTINUITY IN HEBREW LITERATURE IN TRANSLATION
- *[AP/HUMA 1105](#) 9.00 MYTH AND IMAGINATION IN ANCIENT GREECE AND ROME
- AP/HUMA 1855 9.0 BUDDHISM IN ASIAN CULTURES
- AP/HUMA 1870 6.00 HEBREW BIBLE/OLD TESTAMENT AND THE ARTS
- AP/HUMA 2105 6.00 ROMAN LITERATURE AND CULTURE
- AP/HUMA 2515 6.00 MYTHS AND THEIR MEANINGS
- * [AP/HUMA 2830](#) 6.00 FOUNDERS OF CHRISTIANITY
- AP/HUMA 3100 6.00 GREEK DRAMA AND CULTURE
- AP/HUMA 3415 3.00 INTERPRETING THE OLD TESTAMENT I
- AP/HUMA 3417 3.00 INTERPRETING THE OLD TESTAMENT II
- * [AP/HUMA 3423](#) 3.00 NEW TESTAMENT APOCRYPHA
- AP/HUMA 3424 3.00 HISTORY OF THE BIBLE
- AP/HUMA 3435 3.00 AUGUSTINE
- *[AP/HUMA 3810](#) 6.0 HEBREW BIBLE
- AP/HUMA 3826 3.00 RELIGION AND FILM
- AP/HUMA 3827 3.00 RELIGION AND TELEVISION
- AP/HUMA 3845 6.00 DIASPORA, HOME, NOSTALGIA: MODERN JEWISH LITERATURE
- *[AP/HUMA 3875](#) 6.00 METAPHOR, MYSTICISM AND SPIRITUALITY
- AP/HUMA 4653 6.0 ADVANCED STUDIES IN RELIGION
- * [AP/HUMA 4630](#) 6.00 TEXT AND INTERPRETATION
- *[AP/HUMA 4730](#) 6.00 TOPICS IN ARTS AND IDEAS
- * [AP/HUMA 4775](#) 3.0 SOUTH ASIAN RELIGIONS AND POPULAR CULTURE
- AP/HUMA 4809 6.00 HEBREW BIBLE AND THE LITERATURE OF THE ANCIENT NEAR EAST
- AP/HUMA 4810 6.00 RELIGION IN POST-COLONIAL LITERATURE
- AP/HUMA 4812 3.00 CHRISTIANITY AND FILM
- *[AP/HUMA 4813](#) 6.00 THE ARABIAN NIGHTS
- * [AP/HUMA 4816](#) 6.00 WOMEN IN ISLAMIC LITERATURE

AP/HUMA 4819 3.00 VISIONS OF THE END: EARLY JEWISH AND CHRISTIAN APOCALYPTICISM
AP/IT 4330 3.00 THE DIVINA COMMEDIA OF DANTE ALGHERI
FA/THEA 4334 3.00 THEATRE OF THE HOLOCAUST
FA/VISA 3343 3.00 ART OF CHINA
FA/VISA 3344 3.00 ART OF JAPAN AND KOREA

RELIGION AND GENDER

*[AP/HUMA 3510](#) 6.00 (cross-listed to: AP/REI 3520 6.00) RELIGION, GENDER AND KOREAN CULTURE
AP/HUMA 3518 6.00 FEMINIST APPROACHES TO RELIGION
*[AP/HUMA 3519](#) 6.00 CONTEMPORARY WOMEN'S RITUALS: AN INTRODUCTION
*[AP/HUMA 3814](#) 6.00 GENDERING ISLAM
*[AP/HUMA 3821](#) 3.00 FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS
*[AP/HUMA 3856](#) 3.00 WOMEN AND THE HOLOCAUST
AP/HUMA 3950 6.00 GENDER AND MORALITY: FEMINIST CHALLENGES TO THE TRADITIONS
AP/HUMA 4656 6.00 WOMEN IN ISLAM: STATUS IN THE QUR'AN, THE PROPHETIC TRADITIONS AND THE ISLAMIC LAW
*[AP/HUMA 4816](#) 6.00 WOMEN IN ISLAMIC LITERATURE
AP/HUMA 4822 3.0 GENDER AND WOMANHOOD IN ISRAEL
AP/WMST 3560 3.00 (cross-listed to: GL/WMST 3560 3.00) BAD GIRLS IN THE BIBLE I
AP/WMST 3561 3.00 (cross-listed to: GL/WMST 3561 3.00) BAD GIRLS IN THE BIBLE II
*[GL/GWST 3557 6.0](#) SUPERSTITION, RELIGION AND SEXUALITY
*[GL/SOCI 3609](#) 3.00 (cross-listed to: GL/WMST 3600 3.00) WOMEN AND RELIGION

RELIGIOUS THOUGHTS AND PRACTICES

AP/ANTH 2180 3.00 SOCIAL ANTHROPOLOGY OF THE NEAR EAST
* [AP/ANTH 3320](#) 6.00 RELIGIOUS RITUAL AND SYMBOLISM
AP/CLTR 3838 3.00 (cross-listed to: AP/HUMA 3438 3.00) THE CELTIC TRADITION: THEN AND NOW
*[AP/GEOG 4250](#) 3.00 IMAGINED LANDSCAPES
*[AP/HIST 2110](#) 6.00 HISTORY OF THE ANCIENT NEAR EAST
*[AP/HIST 2220](#) 6.00 MEDIEVAL AND EARLY MODERN EUROPE
*[AP/HIST 2790](#) 6.00 ISLAMIC CIVILIZATION (622-1400)
*[AP/HIST 3110](#) 6.00 ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT TO THE BABYLONIAN EXILE
AP/HIST 3809 6.00 (cross-listed to: AP/HUMA 3780 6.00) HISTORY OF THE CHRISTIAN CHURCH: BEGINNINGS TO REFORMATION
AP/HIST 3810 6.00 (cross-listed to: AP/HUMA 3781 6.00) HISTORY OF THE CHRISTIAN CHURCH: REFORMATION TO THE PRESENT
AP/HIST 3811 3.00 (cross-listed to: AP/HUMA 3811 3.00) THE CHRISTIAN CHURCH: ORIGINS – 850
AP/HIST 3812 3.00 THE CHRISTIAN CHURCH: 850 – PRE-REFORMATION
*[AP/HIST 3860](#) 6.00 MODERN HISTORY OF THE JEWS
AP/HIST 4055 3.0A GOD/U.S.A.: RELIGION IN AMERICA SINCE 1491
AP/HIST 4100 6.00 SELECTED PROBLEMS IN ISRAELITE HISTORY
AP/HIST 4753 6.00 CHRISTIANITIES AND INDIGENOUS CIVILIZATIONS IN COLONIAL LATIN AMERICA
* [AP/HUMA 1100](#) 9.00 WORLDS OF ANCIENT GREECE AND ROME
* [AP/HUMA 1110](#) 9.00 GREEK AND BIBLICAL TRADITIONS
* [AP/HUMA 1125](#) 9.00 CIVILIZATION OF MEDIEVAL AND RENAISSANCE EUROPE
* [AP/HUMA 1300](#) 9.00 CULTURES OF RESISTANCE IN THE AMERICAS: THE AFRICAN AMERICAN EXPERIENCE
* [AP/HUMA 1400](#) 9.00 CULTURE AND SOCIETY IN EAST ASIA
* [AP/HUMA 1845](#) 6.00 = **Prior 2815 9.00** ISLAMIC TRADITIONS
* [AP/HUMA 1850](#) 6.00 BIBLE AND MODERN CONTEXTS
AP/HUMA 1855 9.0 BUDDHISM IN ASIAN CULTURES
* [AP/HUMA 1865](#) 6.00 = **Prior 2800 9.00** (cross-listed to: AP/SOSC 2600 9.00) INTRODUCTION TO WORLD RELIGIONS
* [AP/HUMA 1875](#) 9.00 = **Prior 2835 9.00** CHRISTIANITY IN CONTEXT
* [AP/HUMA 1880](#) 6.00 = **Prior 2850 9.00** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION
* [AP/HUMA 2310](#) 6.00 AN INTRODUCTION TO CARIBBEAN STUDIES

AP/HUMA 2800 9.00 = **Now 1865 6.00** (cross-listed to: AP/SOSC 2600 9.00) INTRODUCTION TO THE STUDY OF RELIGION
 AP/HUMA 2815 9.00 = **Now 1845 6.00** ISLAMIC TRADITIONS
 * [AP/HUMA 2830](#) 6.00 FOUNDERS OF CHRISTIANITY
 AP/HUMA 2835 9.00 = **Now 1875 9.00** CHRISTIANITY IN CONTEXT * AP/HUMA 2310 9.00 AN INTRODUCTION TO
 AP/HUMA 2850 9.00 JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION
 * [AP/HUMA 3105](#) 6.00 GREEK AND ROMAN RELIGION
 AP/HUMA 3439 3.00 HOW THE IRISH SAVED CIVILIZATION
 AP/HUMA 3440 6.00 (cross-listed to: AP/HIST 3221 6.00) ISSUES AND THEMES IN MEDIEVAL CULTURE
 * [AP/HUMA 3457](#) 3.00 GNOSTICISM
 * [AP/HUMA 3481](#) 6.00 STUDIES IN WORLD RELIGIONS: AFRICA
 AP/HUMA 3482 6.00 (cross-listed to: AP/REI 3482 6.00) ISLAM THROUGH THE AGES: ISSUES AND IDEAS
 * [AP/HUMA 3519](#) 6.00 CONTEMPORARY WOMEN'S RITUALS: AN INTRODUCTION
 AP/HUMA 3795 3.00 A CULTURAL HISTORY OF SATAN: PERSONIFIED EVIL IN EARLY JUDAISM AND IN CHRISTIANITY
 AP/HUMA 3801 6.00 THINKING RELIGION IN SOUTH ASIA: TEACHINGS AND ORIENTALISM
 * [AP/HUMA 3802](#) 3.00 (cross-listed to: AP/REI 3802 3.00) SIKH HISTORY AND THOUGHT: DEVELOPMENT AND
 INTERPRETATION
 AP/HUMA 3815 6.00 (cross-listed to: AP/REI 3815 6.00) ASPECTS OF ISLAMIC THOUGHT
 AP/HUMA 3818 3.00 SACRED SPACE AND RITUAL PRACTICES IN ISLAM
 * [AP/HUMA 3831](#) 3.00 TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO PRESENT
 * [AP/HUMA 3840](#) 6.00 RABBINIC JUDAISM: THOUGHT AND INSTRUCTIONS
 * [AP/HUMA 3875](#) 6.00 METAPHOR, MYSTICISM AND SPIRITUALITY: PLATO TO BELLARMINE
 AP/HUMA 3975 6.00 SCIENCE AND RELIGION IN MODERN WESTERN CULTURE
 AP/HUMA 4225 6.00 TOPICS IN SCIENCE IN CULTURAL CONTEXT
 * [AP/HUMA 4430](#) 6.00 LIVING CONFUCIANISM
 AP/HUMA 4652 3.00 THE WESTERN RELIGIOUS HERITAGE
 AP/HUMA 4770 3.00 BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE
 * [AP/HUMA 4807](#) 6.0 MAIMONIDES
 AP/HUMA 4814 3.00 THE QUR'AN AND ITS INTERPRETERS
 AP/HUMA 4814 6.00 THE QUR'AN AND ITS INTERPRETERS
 AP/HUMA 4815 6.00 STUDIES IN ISLAMIC MYSTICISM
 AP/HUMA 4817 6.00 IMAGINATION AND THE SACRED
 * [AP/HUMA 4820](#) 3.0 TRANSFORMATION OF JEWISH THOUGHT AND CULTURE
 AP/HUMA 4825 6.00 DIVERSITY IN EARLY CHRISTIANITY
 * [AP/PHIL 2020](#) 3.00 DESCARTES, SPINOZA AND LEIBNIZ
 AP/PHIL 2040 3.00 INTRODUCTION TO ISLAMIC PHILOSOPHY
 * [AP/PHIL 2090](#) 3.00 INTRODUCTION TO THE PHILOSOPHY OF RELIGION
 * [AP/PHIL 2120](#) 3.00 INTRODUCTION TO EXISTENTIALISM
 AP/PHIL 3125 3.00 CONTEMPORARY EXISTENTIALISM
 * [AP/PHIL 3200](#) 3.00 PHILOSOPHY OF LANGUAGE
 * [AP/PHIL 4030](#) 3.00 SEMINAR IN ANCIENT PHILOSOPHY
 * [AP/PHIL 4040](#) 3.00 SEMINAR IN CONTEMPORARY PHILOSOPHY
 AP/SOSC 2430 3.00 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 AP/SOSC 2430 6.00 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 * [AP/SOSC 3918](#) 6.00 THE SEPHARDI JEWS: A SOCIOLOGICAL ANALYSIS OF THEIR SURVIVAL
 GL/HIST 3623 6.00 (cross-listed to: GL/HUMA 3623 6.00) WORLD OF EARLY CHRISTIANITY FROM BIRTH OF CHRIST TO
 THE RISE OF ISLAM
 GL/HIST 3649 3.00 (cross-listed to: GL/HUMA 3649 3.00) HISTORY OF ISLAM TO THE THIRTEENTH CENTURY

METHODS AND APPROACHES

* [AP/ANTH 3320](#) 6.00 ANTHROPOLOGY OF RELIGIOUS RITUAL AND SYMBOLISM
 AP/ANTH 4180 6.00 ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES
 * [AP/HUMA 1860](#) 6.00 NATURE OF RELIGION
 AP/HUMA 2500 6.00 CULTURES IN CONFLICT

AP/HUMA 2515 6.00 MYTHS AND THEIR MEANINGS

* [AP/HUMA 1865](#) 6.00 = **Prior 2800 9.00** (cross-listed to: AP/SOSC 2600 9.00) INTRODUCTION TO THE STUDY OF RELIGION

AP/HUMA 3480 6.00 CONTEMPORARY RELIGIOUS ISSUES

AP/HUMA 3518 6.00 FEMINIST APPROACHES TO RELIGION

AP/HUMA 3795 3.00 A CULTURAL HISTORY OF SATAN: PERSONIFIED EVIL IN EARLY JUDAISM AND IN CHRISTIANITY

AP/HUMA 3801 6.00 THINKING RELIGION IN SOUTH ASIA: TEACHINGS AND ORIENTALISM

* [AP/HUMA 3803](#) 3.0 METHODS IN THE STUDY OF RELIGION

* [AP/HUMA 3804](#) 3.0 THEORIES IN THE STUDY OF RELIGION

* [AP/HUMA 3816](#) 3.00 THE BALKANS

* [AP/HUMA 3817](#) 3.00 MEMORY, AUTHORITY AND THE TRANSMISSION OF KNOWLEDGE IN THE MUSLIM WORLD

AP/HUMA 3818 3.00 SACRED SPACE AND RITUAL PRACTICES IN ISLAM

* [AP/HUMA 3819](#) 3.00 OUTSIDERS IN RELIGION

* [AP/HUMA 3821](#) 3.00 FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS

AP/HUMA 3828 6.00 (cross-listed to: AP/HIST 3111 6.00) PRACTICUM IN BIBLICAL ARCHAEOLOGY

* [AP/HUMA 3875](#) 6.00 METAPHOR, MYSTICISM & SPIRITUALITY

AP/HUMA 3975 3.00 (cross-listed to: SC/STS 3975 3.00) SCIENCE AND RELIGION IN MODERN WESTERN CULTURE

* [AP/HUMA 4630](#) 3.00 TEXT AND INTERPRETATION

AP/HUMA 4653 6.0 ADVANCED STUDIES IN RELIGION

AP/HUMA 4771 3.00 BUDDHISM AS SEEN FROM THE WEST: THE COLONIAL ENCOUNTER AND THE STUDY OF BUDDHISM

AP/PHIL 3095 3.00 PHILOSOPHY OF RELIGION

* [AP/SOCI 3650](#) 3.00 SOCIOLOGY OF RELIGION

GL/PHIL 3931 3.00 (cross-listed to: GL/HUMA 3931 3.00, GL/MODR 3931 3.00) PHILOSOPHY OF RELIGION

* [GL/SOCI 2672](#) 3.00 RELIGION AND SOCIETY

SELF, SOCIETY, AND THE OTHER

AP/ANTH 2180 3.00 SOCIAL ANTHROPOLOGY OF THE NEAR EAST

* [AP/ANTH 4250](#) 6.00 RELIGIOUS MOVEMENTS IN GLOBAL PERSPECTIVE

* [AP/HIST 2220](#) 6.00 MEDIEVAL AND EARLY MODERN EUROPE

* [AP/HIST 2710](#) 6.00 HISTORY OF EAST ASIA

AP/HIST 3100 6.00 MESOPOTAMIAN HISTORY

* [AP/HIST 3110](#) 6.00 ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT TO THE BABYLONIAN EXILE

* [AP/HIST 3555](#) 6.00 CANADIAN JEWISH HISTORY

AP/HIST 3791 6.00 ISLAMIC GUNPOWDER EMPIRES

AP/HIST 4385 6.00 HISTORY AND CULTURE OF JEWS IN EASTERN EUROPE

AP/HIST 4753 6.00 CHRISTIANITIES AND INDIGENOUS CIVILIZATIONS IN COLONIAL LATIN AMERICA

* [AP/HUMA 1105](#) 9.00 MYTH AND IMAGINATION IN ANCIENT GREECE AND ROME AP/HUMA 1125 9.00

* [AP/HUMA 1300](#) 9.00 CULTURES OF RESISTANCE IN THE AMERICAS: THE AFRICAN AMERICAN EXPERIENCE

* [AP/HUMA 1710](#) 6.00 ROOTS OF WESTERN CULTURE

* [AP/HUMA 1846 6.0](#) **prior 2440** 9.00 INDIA: LIFE, CULTURE AND THE ARTS

AP/HUMA 1855 9.0 BUDDHISM IN ASIAN CULTURES

* [AP/HUMA 1875 9.00](#) CHRISTIANITY IN CONTEXT

* [AP/HUMA 1880](#) 9.00 **prior 2850** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION

AP/HUMA 2110 9.00 EGYPT IN THE GREEK AND ROMAN MEDITERRANEAN

AP/HUMA 2440 9.0 **now 1846** 6.00 INDIA: LIFE, CULTURE AND THE ARTS

AP/HUMA 2500 6.00 CULTURES IN CONFLICT

AP/HUMA 2805 6.00 (cross-listed to: AP/CDNS 2805 6.00) RELIGIONS OF CANADIANS

AP/HUMA 2835 9.00 **now 1875** CHRISTIANITY IN CONTEXT

AP/HUMA 2850 9.00 **now 1880** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION

AP/HUMA 3110 6.0 ROMAN CULTURE AND SOCIETY

AP/HUMA 3200 6.00 POLITICS AND REPRESENTATION OF TERROR AND TERRORISM

AP/HUMA 3425 6.00 DEAD SEA SCROLLS

* [AP/HUMA 3810](#) 6.0 HEBREW BIBLE

AP/HUMA 3825 6.00 HOLOCAUST IN CROSS-CULTURAL CONTEXT: CANADA, GERMANY, POLAND
 *[AP/HUMA 3829](#) 3.00 ANTISEMITISM FROM THE ENLIGHTENMENT TO THE HOLOCAUST AND BEYOND
 *[AP/HUMA 3841](#) 3.00 THE EMERGENCE OF MODERN YIDDISH CULTURE
 *[AP/HUMA 3850](#) 6.00 THE FINAL SOLUTION: PERSPECTIVES OF THE HOLOCAUST
 AP/HUMA 3855 6.00 IMAGINING THE WORST: RESPONSES TO THE HOLOCAUST
 AP/HUMA 4225 6.00 TOPICS IN SCIENCE IN CULTURAL CONTEXT
 AP/HUMA 4535 3.00 (cross-listed to: AP/CLTR 4535 3.00) RELIGIOUS REFORMATION AND ITS CULTURAL EXPRESSION
 * [AP/HUMA 4630](#) 6.00 TEXT AND INTERPRETATION
 AP/HUMA 4770 3.00 BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE
 *[AP/HUMA 4803](#) 6.00 (cross-listed to: AP/HIST 4225 6.00) CHURCH, MOSQUE AND SYNAGOGUE
 AP/HUMA 4804 6.00 HISTORICAL AND MYTHOLOGICAL VIEWS OF JEWISH HISTORY
 AP/HUMA 4808 6.00 SEX AND VIOLENCE IN THE HEBREW BIBLE
 AP/HUMA 4811 3.00 GOLDEN AGE? THE JEWS IN MUSLIM AND CHRISTIAN SPAIN
 *[AP/HUMA 4821](#) 3.00 CULTURE, SOCIETY AND VALUES IN ISRAEL
 AP/HUMA 4825 6.00 DIVERSITY IN EARLY CHRISTIANITY
 AP/HUMA 4826 3.00 URBAN LIFE AND THE ISLAMIC CITY: RELIGION, SOCIETY AND THE FORMATION OF SPACE
 * [AP/HUMA 4827](#) 3.0 ANCIENT CONCEPTS OF THE SOUL
 *[AP/SOCI 3490](#) 6.00 (cross-listed to: GL/SOSC 3640 6.00) FORMAL ORGANIZATIONS
 AP/SOCI 4040 6.00 (cross-listed to: AP/REI 4040 6.00) JEWISH COMMUNITIES
 AP/SOSC 2430 3.00 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 AP/SOSC 2430 6.00 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 AP/SOSC 3917 6.00 CONTEMPORARY JEWISH LIFE IN NORTH AMERICA
 *[GL/SOCI 3609](#) 3.0 (EN) WOMEN AND RELIGION
 GL/SOCI 3609 6.00 (cross-listed to: GL/ILST 4615 6.00) RELIGION IN GLOBAL PERSPECTIVE

LANGUAGES

* [AP/ARB 1000](#) 6.00 INTRODUCTION TO MODERN STANDARD ARABIC
 * [AP/ARB 1010](#) 6.00 INTRODUCTION TO MODERN STANDARD ARABIC FOR ADVANCED BEGINNERS
 * [AP/ARB 2000](#) 6.00 INTERMEDIATE MODERN STANDARD ARABIC
 * [AP/ARB 2700](#) 6.00 INTRODUCTION TO ARAB CULTURE
 * [AP/ARB 3000](#) 6.00 ADVANCED MODERN STANDARD ARABIC
 * [AP/CH 1000](#) 6.00 ELEMENTARY MODERN STANDARD CHINESE
 * [AP/CH 1010](#) 6.00 ELEMENTARY CHINESE FOR ADVANCED BEGINNERS
 * [AP/CH 2000](#) 6.00 INTERMEDIATE MODERN STANDARD CHINESE
 AP/CH 2030 6.00 INTERMEDIATE CHINESE LANGUAGE AND CULTURE IN CHINA
 * [AP/CH 3000](#) 6.00 ADVANCED MODERN STANDARD CHINESE
 * [AP/GK 1000](#) 6.00 ELEMENTARY CLASSICAL GREEK
 * [AP/GK 2000](#) 6.00 INTERMEDIATE CLASSICAL AND BIBLICAL GREEK
 * [AP/HEB 1000](#) 6.00 ELEMENTARY MODERN HEBREW, LEVEL 1
 * [AP/HEB 2000](#) 6.00 INTERMEDIATE MODERN HEBREW
 AP/HEB 3000 6.00 ADVANCED MODERN HEBREW I
 AP/HEB 3710 6.0 MODERN JEWISH WOMEN'S LITERATURE
 AP/HEB 4000 6.00 ADVANCED MODERN HEBREW II
 * [AP/HND 1000](#) 6.00 ELEMENTARY HINDI-URDU
 AP/HND 2000 6.00 INTERMEDIATE HINDI-URDU
 * [AP/HND 2700](#) 6.00 SOUTH ASIAN LITERATURE AND CULTURE
 * [AP/JP 1000](#) 6.00 ELEMENTARY MODERN STANDARD JAPANESE
 * [AP/JP 2000](#) 6.00 INTERMEDIATE MODERN STANDARD JAPANESE
 * [AP/JP 3000](#) 6.00 ADVANCED MODERN STANDARD JAPANESE
 * [AP/JP 4000](#) 6.00 ADVANCED READING IN CONTEMPORARY JAPANESE
 * [AP/LA 1000](#) 6.00 ELEMENTARY LATIN
 * [AP/LA 2000](#) 6.00 INTERMEDIATE LATIN

RELIGIOUS STUDIES COURSE OFFERINGS 2014-2015

DESCRIPTION OF COURSES OFFERED IN SUMMER 2014

AP/HUMA 1710 6.0A THE ROOTS OF WESTERN CULTURE: THE ANCIENT WORLD (CIRCA 1000 BC-400 AD)

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, Alkman, Sappho, Aesop, Aeschylus, Aristophanes, Pythagoras, Plato, Herodotus, Thucydides, Hippocrates, Livy, Virgil, 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 9.00.

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

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-Thursday 11:30-13:00

COURSE DIRECTOR: L. Stan (Section A)

AP/HUMA 1850 6.0A (S14 SU) THE BIBLE AND MODERN CONTEXTS

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

This course offers a survey of much of the Hebrew Bible (Old Testament) and the Christian Bible (New Testament). We begin with a discussion of pre-Israelite religion (i.e., a reconstruction of religion in Palestine before the composition of the Hebrew Bible) and its parallels in Mesopotamian and Egyptian religious practices and texts. Then, we move through the texts of the Hebrew Bible from Genesis to Daniel, discussing each text's origins, themes, aims and parallels in ancient literature. In the second term we begin an examination of the New Testament noting, again, each text's origins, themes, aims and parallels in other literature of the time. Throughout the course we will note the historical context of each of the writings, and how ideas and imagery develop over time, from one text/location to another. Students taking the course will finish having a firm grasp of how the Bible is approached in the Humanities and a sound knowledge of fundamental writings that continue to influence Western culture.

ASSIGNMENTS: Two map quizzes, weekly tutorial assignments, six unit tests, a brief research paper, a midterm and a final exam.

REQUIRED TEXTS: David M. Carr and Colleen M. Conway. *An Introduction to the Bible: Sacred Texts and Imperial Contexts*. Wiley-Blackwell, 2010; and Michael Coogan, Marc Z. Brettler, Carol Newsom and PHEME PERKINS, eds. *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*. College Edition. 4th edition. Oxford, 2010.

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

COURSE DIRECTOR: Tony Michael

AP/HUMA 3816 3.0 (S14 S1) 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.

COURSE CREDIT EXCLUSIONS: None

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

TIME: Tuesday and Thursday 16:00 – 15:30

COURSE DIRECTOR: Marta Simidchieva

AP/HUMA 4630 3.00 (S14 S1) TEXT AND INTERPRETATION

Examines selected issues in the study of textual interpretation including selected interpretive controversies; the roles that the author, audiences and interpreter's perspective play; genre disputes; dating controversies; theories of meaning.

PREREQUISITES: 78 credits and permission of the coordinator of Humanities.

COURSE CREDIT EXCLUSIONS: AK/HUMA 4630 6.00

TIME: Tuesday and Thursday 14:30 – 16:00

COURSE DIRECTOR: Michael Herren

DESCRIPTION OF COURSES OFFERED IN FALL/WINTER 2014-2015

ANTHROPOLOGY

AP/ANTH 3320 6.0 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.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: TBA

AP/ANTH 4250 6.0 RELIGIOUS MOVEMENTS IN GLOBAL PERSPECTIVE

Within a framework of the politics of identity, this course explore the tension between religious and national identities, the character and scope of transnational religious communities, and takes up fundamentalism as one response to developments in cosmopolitan modern societies.

COURSE CREDIT EXCLUSIONS: ANTH 4200J 6.0

TIME: Wednesday 14:30 – 16:30

COURSE DIRECTOR: TBA

FINE ARTS

FA/ARTH 2340 3.0 (Winter) ART OF ASIA

Provides an interdisciplinary introduction to the art and architecture of East Asia explores a wide range of representations from artefacts and artworks to popular media and the built-environment. Discussions focus on issues of identity formation, political ethics, religious authorities, the nation-state, modernity, colonialism, and race/gender relations.

OPEN TO NON-MAJORS.

COURSE CREDIT EXCLUSIONS: FA/VISA 2340 6.0.

TIME: Blended online Tuesday 11:30 – 14:30

COURSE DIRECTOR: TBA

FA/ARTH 3345 3.0 (Fall) VISUAL CULTURE IN MODERN ASIA

Examines visual culture throughout modern Asia, building a framework for understanding artistic and cultural activities in the 20th century in their historical and social context. Explores visual and built environments including art works, exhibitions, literature, popular culture and events.

Open to non-majors.

TIME: Thursday 11:30 – 14:30

COURSE DIRECTOR: TBA

FA/ARTH 4342 3.0 (Winter) VISUAL SPECTACLE

Examines the visual spectacle of art, architecture and urban design in Asia. Explores the techniques of aesthetic expressions in relation to the operation of power, the construction of histories, and the citizenship project in Asia, by drawing on theories of spectacle.

PREREQUISITE: 4th year standing. Open to non-majors.

TIME: Tuesday 11:30 – 14:302340

COURSE DIRECTOR: TBA

GENDER & WOMEN STUDY

AP/GWST 3557 6.0 SUPERSTITION, RELIGION AND SEXUALITY

Explores the intersection of religion and superstition from ancient times to the present. Analyzes issues of gender, power and sexuality through the study of goddesses, witches and the current fascination with vampires in popular culture.

COURSE CREDIT EXCLUSIONS: AP/GL/WMST 3557 6.00 (prior to Fall 2013). Note: An introductory course in Gender and Women's Studies is recommended.

TIME: Wednesday 9:00 – 12:00

COURSE DIRECTOR: TBA

GEOGRAPHY

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 EXCLUSIONS: Prior to Fall 2009: AS/GEOG 4250 3.0.

PREREQUISITE: 72 credits successfully completed.

TIME: Monday 16:00 – 19:00

COURSE DIRECTOR: TBA

HISTORY

AP/HIST 2110 6.0 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). This course 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 2700 years later. Major peoples and states studied 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 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 EXCLUSIONS: Prior to Fall 2009: AS/GEOG 4250 3.0.

PREREQUISITE: 72 credits successfully completed.

TIME: Tuesday 11:30 – 14:30

COURSE DIRECTOR: TBA

AP/HIST 2220 6.0 MEDIEVAL & EARLY MODERN EUROPE

This course surveys the economic, political, social and cultural evolution of Europe from the fall of the Roman Empire to the 17th century.

COURSE CREDIT EXCLUSIONS: GL/HIST 2600 6.00, GL/HIST 3225 3.00. Prior to Fall 2009: AK/HIST 2510 6.00, AS/HIST 2200 6.00 (prior to Fall/Winter 2001-2002), AS/HIST 2210 6.00 (prior to Fall/Winter 2001-2002), AS/HIST 2220 6.00, GL/HIST 2600 6.00, GL/HIST 2625 6.00 (prior to Fall/Winter 2001-2002), GL/HIST 3225 3.00.

TIME: Tuesday & Thursday 10:30 – 11:30 + 1hr tutorial

COURSE DIRECTOR: TBA

AP/HIST 2710 6.00 HISTORY OF EAST ASIA

This course studies Chinese, Korean, Vietnamese and Japanese societies from their beginnings to the 20th century. In other words, it covers approximately one quarter of the history of human civilization.

Over several millennia, people in East Asia have developed distinctive economic, social, artistic, intellectual, religious and political traditions, in relative isolation from the rest of the world.

This course will examine the salient features of these civilizations, the interactions among them, as well as their encounter with the industrializing West and subsequent transformations in modern times. As much as feasible, it will

try to examine East Asian history from viewpoints of the ordinary men and women of these societies, and not only from those of the elites.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/HIST 2710 6.00.

TIME: Wednesday 10:30 – 1:30 + 1hr tutorial

COURSE DIRECTOR: TBA

AP/HIST 2790 6.0 ISLAMIC CIVILIZATION, 622-1400

This course will survey the diverse history of Islamic societies from the seventh to the thirteenth centuries. Topics include: the pre-Islamic Middle East; Arabian society; Muhammad and the rise of the new religion; the expansion of Islam in Asia, Africa, and Europe; the fundamental belief system of Islam; the Caliphate of Baghdad; the development of various schools of Islamic theology, mysticism, philosophy, science, and the arts; the commercial revolution of the Middle Ages; and the problems of continuity and change.

Political, social, cultural, and economic institutions will receive roughly equal treatment. While the course considers trends affecting the Islamic world as a whole, the primary focus will be the central Islamic lands of the Middle East. Students will be introduced to several primary source materials in translation such as selections from the Qur'an and from poetry and medieval fiction, as well as from travellers' accounts.

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

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

COURSE DIRECTOR: TBA

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 EXCLUSIONS:

TIME: Monday 11:30 – 14:30 + 1hr tutorial

COURSE DIRECTOR: TBA

AP/HIST 3555 6.00 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, antisemitism, Zionism, labour, integration and continuity.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/HIST 3555 6.00.

TIME: Tuesday 11:30 – 2:30 + 1hr tutorial

COURSE DIRECTOR: TBA

AP/HIST 3860 6.0 MODERN HISTORY OF THE JEWS

What defines the modern era in the history of the Jews? This course proposes multiple answers to that question as it explores developments in Jewish culture, identity, religion, and politics, as well as relations between Jews and their non-Jewish neighbours, from the sixteenth century until the present. It employs a comparative perspective and surveys developments across the globe. Among the themes examined are the breakdown of traditional society, messianism, Emancipation and integration, religious reform, antisemitism, Jewish nationalism and socialism, the Holocaust, language politics, the emergence of the State of Israel, and trends in post-World War II Jewish life. The focus will be on the Jews of Europe and the Ottoman Empire and the centres of contemporary Jewish life, Israel and North America.

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

COURSE DIRECTOR: TBA

AP/HIST 4055 3.0A GOD/U.S.A.: RELIGION IN AMERICA SINCE 1491

America's indigenous religious traditions, its imports and adaptations, its new inventions and interpretations, even its insistence upon the legitimacy of irreligion, have shaped and reshaped American politics, civic, culture and its engagements with the world beyond its territorial borders. What profound and subtle influences have religion made on American life? Is America awash in a sea of faith?

This course will begin to answer these questions by exploring key themes, critical questions, and entrenched conflicts of religion during the long and varied history of American life. We begin by setting two primary grounds: the clash of religious worlds when Europeans newcomers encountered Natives on the waterways of the New World; and the revolutionary idea that religion and statecraft might be separated.

The bulk of the course will then focus on religion in the nineteenth and twentieth centuries. We will shuttle back and forth between broad issues and living details. We will see religion as a multi-faceted force and we will see it from a variety of angles: across geographies, as it intersects with class, race and gender, as it impacts and is impacted by immigration, capitalism, war, westward expansion, urbanization, science, social thought and popular culture.

At the end of our exploration, we will touch on new religious phenomena: the post 1960s re-enchantment of the world, the rise of the religious right, and the intersection of religion and new media.

TIME: Wednesday 11:30-13:00

COURSE DIRECTOR: TBA

HUMANITIES

AP/HUMA 1100 9.0 WORLD OF ANCIENT GREECE & ROME

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

A study of the classical world with a view to understanding the origin and evolution of some of the literary, philosophical and political ideals of ancient Greece and Rome. Materials for this study will be drawn from Greek and Roman literature in translation, with illustration from the plastic arts.

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

COURSE CREDIT EXCLUSION: AP/HUMA 1710 6.00. Prior to Fall 2009: AS/HUMA 1100 9.00, AK/HUMA 1710 6.00

TIME: Monday and Wednesday 9:30-10:30 + 2 hours Tutorial

COURSE DIRECTOR: S. Blake

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.

An introduction to ancient and modern myths and theories about myths and mythology in comparative perspectives and their influences on modern literature and art.

Course credit exclusions: None.

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.

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].

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 1105 9.00.

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

COURSE DIRECTOR: D. Burke

AP/HUMA 1110 9.0A GREEK AND BIBLICAL TRADITIONS

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

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 (3) to teach students methods of literary criticism, textual interpretation, historical inquiry, conceptual analysis, and cross-cultural comparisons.

ASSIGNMENTS: Class Participation (15%). Essays and/or in-class Tests (85%).

REPRESENTATIVE READINGS: Myths from Mesopotamia; Stories from Ancient Canaan; Tanakh (Bible); Hesiod, Plato; selected plays of Aeschylus, Sophocles and Euripides; Pirke Avot: Jewish Ethics; Early Christian Reader.

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 1710 6.00.

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

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

COURSE DIRECTOR: S. Ford

AP/HUMA 1125 9.0A CIVILIZATION OF MEDIEVAL AND RENAISSANCE EUROPE

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

Sampling epic, romance, autobiography, short story, drama, music, political theory, science and the visual arts, this course traces European high culture from the Middle Ages through the Renaissance.

The course explores two stages in European civilization -- the Middle Ages and the Renaissance -- to which our present politics, religion, intellectual and artistic culture owe much. We look for the themes, tensions, habits of thought, values and manias that link and distinguish these two eras. The Middle Ages began when Rome collapsed (ca. 500) and shaded slowly into the Renaissance (1350-1630), just after the Black Death swept through Europe. The Middle Ages were not "dark." Though turbulent and at first impoverished, they produced feudal kingdoms, gothic cathedrals, and brilliant logical philosophy. In the first term we meet medieval hermits, saints, dragons, knights, crusaders, burghers, and assorted lovers, happy and unhappy. The Renaissance saw the beginnings of modernity emerge out of the medieval past. Great individual achievements blossomed in a world reshaped by commercial expansion, political consolidation and religious crisis. It was a time of cultural flux and growth, where novelty challenged tradition, and optimism vied with deep anxiety. In the second term, we encounter poets, storytellers, philosophers, sly politicians, acute scientists, and, again, men and women of deep faith. As a Foundation course, Humanities 1125 9.0 puts great stress on critical skills, and particularly on writing.

ASSIGNMENTS: Short papers: 50%; Mid-term: 15%; Final: 25%; Participation: 10%. (Subject to change)

REPRESENTATIVE READINGS: Beowulf, The Letters of Abelard and Heloise, Abelard, History of his Calamities, The Song of Roland, Gottfried von Strassburg, Tristan, Dante, The Divine Comedy, Chaucer, The Canterbury Tales, Saint Catherine of Siena, Selected Letters, Raimundo of Capua, The Life of Catherine of Siena, Benvenuto Cellini, Autobiography, Thomas More, Utopia, Niccolò Machiavelli, The Prince, Montaigne, Essays, Shakespeare, The Tempest. (subject to change)

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 1800 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1800 6.00, AS/HUMA 1120 9.00, AS/HUMA 1125 9.00 and AS/HUMA 1130 9.00.

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

COURSE DIRECTOR: T. Cohen

AP/HUMA 1300 9.0A 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.

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

REPRESENTATIVE READINGS: 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. (Subject to change)

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 1300 9.00.

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

COURSE DIRECTOR: A. Davis

AP/HUMA 1400 9.0A CULTURE AND SOCIETY IN EAST ASIA

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

No single course can adequately address the richness and complexity of the cultures and societies of East Asia. However, this course will introduce students to important practices and concepts from a broadly humanistic perspective and offer a peek into what it might have been like to actually live in East Asia before widespread globalization. In order to do this, we will examine elements of the social, political, philosophical, artistic, and economic traditions that shaped both elite and popular culture in East Asia from the 1600s to the early 1800s. Our sources will include cultural artifacts (e.g., poems, paintings, clothing, etc.) from this period, writings by East Asians on their own and their neighboring societies, observations on East Asia by contemporary outsiders, and secondary sources by modern scholars who explore particularly challenging topics in depth. By analyzing both the forging of shared beliefs and the development of distinct identities in this critical period, we can better understand the ties between historical and contemporary East Asia, as well as between East Asia and the rest of the world.

Though the primary goal of the course is to teach students about a time and place quite removed from our own, the course is also designed to strengthen each student's ability to comprehend and critique his or her own culture. As a foundation for broader study at the university level, we will place significant emphasis on analytical skills, class

participation, research methods, and writing. Since many aspects of East Asian culture will fall outside of the course curriculum, students will be expected to learn the critical skills of asking important and interesting questions and then figuring out how to produce informative and satisfying answers.

ASSIGNMENTS: Document analysis (5%); 2 short essays (15% each); research essay (20%); examinations (15% each); class participation (15%). Several of these components will be broken down into specific exercises that are mandatory for receiving credit. A flexible point system will be used for the bulk of your class participation grade. (subject to change)

REPRESENTATIVE READINGS: Tsao Hsueh-chin, *Dream of the Red Chamber*, abridged and translated by Chi-chen Wang; Shen Fu, *Six Records of a Floating Life*; Katsu Kokichi, *Musui's Story: The Autobiography of a Tokugawa Samurai*, translated by Teruko Craig; Ihara Saikaku, *The Life of an Amorous Woman*, translated by Ivan Morris; course reading kit.

RESERVED SPACES: Most spaces are reserved for Year 01 students. Some spaces are reserved for East Asian Studies and International Development Studies majors and minors.

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 1400 9.00.

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

COURSE DIRECTOR: **G. Anderson**

AP/HUMA 1710 6.0A THE ROOTS OF WESTERN CULTURE: THE ANCIENT WORLD (CIRCA 1000 BC-400 AD)

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, Alkman, Sappho, Aesop, Aeschylus, Aristophanes, Pythagoras, Plato, Herodotus, Thucydides, Hippocrates, Livy, Virgil, 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.

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

COURSE CREDIT EXCLUSION: AP/HUMA 1110 9.00.

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

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: L. Stan (Section A)

AP/HUMA 1845 6.0A ISLAMIC TRADITIONS

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

This course examines the beliefs, doctrines and institutions that have constituted the Islamic traditions from the beginning of Islam until the present. While examining some of the most important primary sources that have emerged within Islamic traditions, particular attention is placed on the variety of interpretive strategies used by Muslim exegetes, theologians, legal scholars, Sufis, etc. in their approach to variety of issues related to the sacred texts, the Qur'an and the *Hadith*. Since Islamic traditions are also viewed as cultural constructs, the course also explores its different manifestations throughout the Muslim world and beyond. In line with that view, the course examines Islamic traditions in terms of its system ("Great Tradition") and dynamics ("Little traditions"), which find expression in a wide scope of doctrines, interpretations, and concerns facing Muslims now and in the past.

ASSIGNMENTS: In-class quizzes (Five administered, four best graded, 5% each) 20%; Mid-year exam 20%. Two essays based on the sources used in the course (First essay 5 pages, including 'works cited' page; second essay 6 pages, including 'works cited' page), 10% and 15% respectively. Final exam 20%; Attendance 5%; Participation 10%

REPRESENTATIVE READINGS: To be purchased at the University Bookstore: Frederic Denny, *An Introduction to Islam*. (A copy is available on the Library Reserve shelf). Course Kit (to be purchased at the University Bookstore, at the beginning of the fall and winter term respectively)

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

COURSE CREDIT EXCLUSIONS: Prior to Fall 2014: AS/HUMA 2815 9.00.

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%.

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

COURSE DIRECTOR: TBA

AP/HUMA 1846 6.0A INDIA: LIFE, CULTURE & THE ARTS

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

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.

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 2440 9.00 (prior to Fall 2014).

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

TIME: Friday 10:30-12:30 + 1 hour Tutorial

COURSE DIRECTOR: S. Krishnamurti

AP/HUMA 1850 6.0A THE BIBLE AND MODERN CONTEXTS

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

This course offers a survey of much of the Hebrew Bible (Old Testament) and the Christian Bible (New Testament). We begin with a discussion of pre-Israelite religion (i.e., a reconstruction of religion in Palestine before the composition of the Hebrew Bible) and its parallels in Mesopotamian and Egyptian religious practices and texts. Then, we move through the texts of the Hebrew Bible from Genesis to Daniel, discussing each text’s origins, themes, aims and parallels in ancient literature. In the second term we begin an examination of the New Testament noting, again, each text’s origins, themes, aims and parallels in other literature of the time. Throughout the course we will note the historical context of each of the writings, and how ideas and imagery develop over time, from one text/location to another. Students taking the course will finish having a firm grasp of how the Bible is approached in the Humanities and a sound knowledge of fundamental writings that continue to influence Western culture.

ASSIGNMENTS: Two map quizzes, weekly tutorial assignments, six unit tests, a brief research paper, a midterm and a final exam.

REQUIRED TEXTS: David M. Carr and Colleen M. Conway. *An Introduction to the Bible: Sacred Texts and Imperial Contexts*. Wiley-Blackwell, 2010; and Michael Coogan, Marc Z. Brettler, Carol Newsom and Pheme Perkins, eds. *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*. College Edition. 4th edition. Oxford, 2010.

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

TIME: Monday and Wednesday 2:30-4:30pm + 1 hour tutorial

COURSE DIRECTOR: T. Michael (Section A)

AP/HUMA 1860 6.0A THE NATURE OF RELIGION

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

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.

This course is a critical study, based on classical and contemporary readings, of such issues as: the basis of religious claims, the meaning of religious discourse, the relationship between faith and reason, the nature and existence of God, the nature of religious experience, and the problems of evil and human destiny.

We will critically examine the nature and various expressions of religious questions about human life, death, suffering, and the afterlife. One of our main goals is to better appreciate religion as it exists in a modern global society. We will examine many different views and ideas in this course. What is sacred? What role do myth, ritual, and scripture play in people's lives today? Should we (I) care about the transcendent?

ASSIGNMENTS: Participation 10%; Online Exam 20%; Essay 1 – 25%; In Class Exam 25%; Essay 2 – 20%.

REPRESENTATIVE READINGS: There are two texts for this course: *Understanding Religion in a Global Society*, Richter, et. al., eds., Wadsworth, ISBN 978-0-534-55995-3. *Classical and Contemporary Readings in the Philosophy of Religion*, 3rd edition, by John H. Hick. Published by Prentice Hall in 1989, ISBN 0132307340.

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

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

TIME: Tuesday 4:40-6:30 pm + 1 hour tutorial

COURSE DIRECTOR: J. Robinson

AP/HUMA 1865 6.0A INTRODUCTION TO WORLD RELIGIONS

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

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

ASSIGNMENTS: First Semester Essay - 15%; Second Semester Essay - 15%; First Semester Test - 15%; Second Semester Test - 15%; Short assignments– 35%: these include, First Semester Bibliography and documentation (5%), Thesis and outline (5%), Introductory page (10%) and Second Semester Thesis and outline (5%), Introductory page (10%); Attendance and Participation 5%.

REPRESENTATIVE READINGS: Willard G. Oxtoby & Alan F. Segal (eds.). *A Concise Introduction to World Religions* (Don Mills, On: Oxford University Press, 2007); Course Kits Term 1 & Term 2. Videos: TBA

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

COURSE CREDIT EXCLUSION: AP/HUMA 1860 6.00, AP/HUMA 2800 9.00 (prior to Fall 2014), AP/SOSC 2600 9.00 (prior to Fall 2014).

TIME: Wednesday 8:30-10:30 + 1 hour Tutorial

COURSE DIRECTOR: A. Goldberg

AP/HUMA 1875 9.0A CHRISTIANITY IN CONTEXT

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

This is an introductory course. It offers a general overview of the Christian tradition. From its beginnings, Christianity has been inextricably intertwined with the societies and cultures surrounding it. The focus of this course is the rituals, practices, beliefs and texts of Christianity, and how they were shaped by the political, social and cultural environments with which Christianity came into contact as it spread around the globe. Particular attention is paid to the diversity of Christian beliefs and practices resulting from those interactions.

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, organizing, 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

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

REPRESENTATIVE READINGS: (subject to change) Robert E. Van Voorst, ed. *Readings in Christianity*. 2nd ed. Wadsworth, 2001; Mary Jo Weaver. *Introduction to Christianity*. 4th ed. Wadsworth, 2009. A critical skills textbook.

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

COURSE CREDIT EXCLUSION: AP/HUMA 2835 9.00 (prior to Fall 2014).

TIME: Monday 12:30-2:30pm + 2 hour tutorial

COURSE DIRECTOR: B. R. Lee

AP/HUMA 1880 6.0A THE JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION

Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

An examination of the interaction of Jews and gentiles in selected periods from antiquity through the 20th century. A case study in ethnic adaptation, the course seeks to understand how Jews sometimes adapted their lives to the world around them, and at other times withdrew into themselves, and how at certain times they exerted considerable influence on the people among whom they lived or who lived among them.

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 is the basis of this distinction biological, religious, psychological, sociological, 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; that is, it investigates the ongoing interaction and mutual transformation of Jewish teachings and the Jewish people in their diversity with the peoples and cultures among whom and which Jews have lived. In so doing, the course exemplifies general processes of religious, cultural, and social interchange and the types of creative influences or mutual frictions and rivalries (sometimes culminating in violence) that such processes can yield. In short, we study the Jewish experience not only in order to understand it better but also to gain insight into the human experience. (Note that the course is not about Judaism or Jewish history per se; that is, we do not speak systematically about Jewish thought, rituals, and so forth.)

ASSIGNMENTS: Classwork (20%); This includes: 1) active participation in the weekly tutorials (10%); 2) one brief (approx. 10 minute) presentation of a source (or group of sources) in tutorial (10%); 3) Four short argumentative papers 2 pages in length (4 X 5 = 20%); 4) One essay of 5-7 typed double-spaced pages (20%); 5) Two tests (40%): Test 1 (20%); Test 2 (20%).

REPRESENTATIVE READINGS: *The Illustrated History of the Jewish People*, ed. Nicholas De Lange; The Hebrew Bible; *The Jew in the Modern World*, ed. Paul Mendes-Flohr and Jehuda Reinharz; selected historical texts.

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

COURSE CREDIT EXCLUSION: AP/HUMA 2850 9.00 (prior to Fall 2014).

TIME: Monday 10:30-12:30 + 1 hour tutorial

COURSE DIRECTOR: Y. Eisenstat

AP/HUMA 2310 9.0A AN INTRODUCTION TO CARIBBEAN STUDIES

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

An introduction to the major cultural characteristics of the Caribbean through study of the scholars, writers, and artists of the region. Themes include colonialism, slavery and indentureship; the quest for national independence; the role of race, ethnicity and gender in the negotiation of individual and collective identities; the tension between elite and popular culture; and the Caribbean Diaspora in North America. Course materials include scholarly and literary works, films and music.

Critical skills taught in this course: critical thinking, analysis of texts, effective writing, oral expression, library and internet research.

ASSIGNMENTS: writing (short essays, annotated bibliography and research essay) 40%; mid-term and final exams 40%; oral presentations 10%; tutorial participation 10%. (subject to change)

REPRESENTATIVE READINGS: M. Silvera, *The Heart Does Not Bend*; S. Mootoo, *Cereus Blooms*. Students are expected to purchase a kit of duplicated readings with articles, essays, poems and songs by authors such as P. Bellegarde-Smith, L. Bennett, E.K. Brathwaite, A. Césaire, Chalkdust, C. Cooper, E. Danticat, F. Fanon, M. Garvey, S. Hall, G. K. Lewis, W. Look-Lai, B. Marley, V.S. Naipaul, P. Mohammed, N. Morejon, R. Nettleford, J. Rhys, R. Reddock, S. Selvon, M. Trouillot, D. Walcott, and E. Williams. Suggested Summer Reading: E. Lovelace, *The Dragon Can't Dance*.

RESERVED SPACES: Some spaces reserved for Humanities & Latin American and Caribbean Studies & International Development Studies Majors and Minors.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/HUMA 2310 9.00.

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

COURSE DIRECTOR: P. Taylor

AP/HUMA 2830 6.0A THE FOUNDERS OF CHRISTIANITY

This course explores the origins of Christianity as reflected in early Christian literature of the first and early second centuries (including the New Testament). We will consider both common denominators and diversity in the worldviews and practices of various Christian communities, looking at the transformations which took place as an obscure Judean sect from Galilee made its way into the Greco-Roman world. We will be interested in exploring how various early Christians and early Christian authors lived their lives within the broader context of Judean, Greek, and Roman culture. We begin with the earliest surviving sources, namely Paul's letters, and work our way chronologically (with some exceptions) through other early Christian documents, including the Gospels. The methods of history, the social sciences (sociology and anthropology), and literary and rhetorical analysis will further our understanding of key issues. Throughout, we will place our discussions of early Christianity within framework of the ancient Mediterranean world. Students will gain some control of both the content of early Christian texts and the environment in which Christianity was born, as well as an ability to analyze primary materials from a historical perspective.

ASSIGNMENTS: Quiz (10%), brief text analyses (30%), book reviews (20%), film analyses (30%), and class participation (10%).

REPRESENTATIVE READINGS (subject to revision): Bart D. Ehrman, B. *The New Testament: A Historical Introduction to the Early Christian Writings* (5th ed.; New York/Oxford: Oxford University Press, 2011); Michael Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha, College Edition. New Revised Standard Version* (New York/Oxford: Oxford University Press, 2001 (another Bible is also acceptable but it must be the New Revised Standard Version); E. Randolph Richards, *Paul and First-Century Letter-Writing: Secretaries, Composition and Collection* (Wheaton, Ill.: Intervarsity Press, 2004); Bart Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (San Francisco: Harper, 2007); Burton H. Throckmorton, Jr., *Gospel Parallels: A Comparison of the Synoptic Gospels* (5th ed.; Nashville: Thomas Nelson, 1992).

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 3421, AP/HUMA3422, AP/HUMA 2830 9.00 (prior to Fall 2014).

TIME: Monday 7-10pm

COURSE DIRECTOR: T. Burke

AP/HUMA 3105 6.0 GREEK AND ROMAN RELIGION

This course explores practices associated with honouring the gods in the Hellenistic and Roman worlds, particularly during the first two centuries of the common era. This year the geographical focus in term one is on the Greek-speaking, eastern part of the Roman empire, especially the Greek cities of Asia Minor (what is now Turkey). In term two, we turn to several related phenomena that will provide us further glimpses into the nature and meaning of honours for the gods in various contexts in the Roman empire. In that term, we begin by surveying certain deities and their "mysteries" before moving on to other informal associations and cultural minorities. Throughout, we will draw on both archaeological

(especially inscriptions) and literary materials. We will be attentive to variations in practice and belief from one locale to another and from one level of society to another (imperial elites, civic elites, urban populace, rural populace). Through examining rituals and beliefs in their contexts, students will gain an understanding of ancient worldviews that informed the development of western culture. We will also deal with theoretical problems in defining and describing ancient “religion” in modern terms. In particular, honouring the gods (traditionally labelled “religion”) through sacrifice and other means was embedded within what we as moderns distinguish as social, economic, and political spheres of activity.

REPRESENTATIVE READINGS: James B. Rives, *Religion in the Roman Empire* (Blackwell Ancient Religions. Oxford: Blackwell Publishing, 2007); Richard Ascough, Philip A. Harland, and John S. Kloppenborg, *Associations in the Greco-Roman World: A Sourcebook* (Baylor University Press / de Gruyter, 2012); Hugh Bowden, *Mystery Cults of the Ancient World* (Princeton: Princeton University Press, 2010); Coursepack for HUMA 3105 (Canadian Scholars Press, available at the York bookstore).

ASSIGNMENTS: Attendance and participation in discussions (15%); Essay 1 (historical analysis of primary source) (15%); Essay 2 (book review of Bowden) (20%); Test 1 (25%); Test 2 (25%).

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

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

TIME: Thursday 11:30am-2:30pm

COURSE DIRECTOR: P. Harland

TIME: Thursday 11:30am-2:30pm

AP/HUMA 3423 3.0A (FALL) THE NEW TESTAMENT APOCRYPHA

The New Testament Apocrypha—or better: non-canonical early Christian literature—has had a great impact on western culture despite attempts by mainstream Christianity to suppress it. Stories and ideas from these texts appear in literature, art, church doctrine, and even modern fiction such as Dan Brown’s *The DaVinci Code*. This course is designed to introduce students to a wide range of non-canonical Christian texts—from gospels, to acts of individual apostles, letters, and apocalypses. The goals will be to understand each text’s place in the development of Christian thought and to observe their use in modern scholarship. Particular emphasis will be placed on the work of the so-called “new school” in New Testament Studies that claims some of these texts may predate, and therefore may have influenced, the canonical gospels.

ASSIGNMENTS: three brief text analyses (10% each), book review (20%), major paper (40%), and class participation (10%).

REPRESENTATIVE READINGS (subject to revision): Tony Burke, *Secret Scriptures Revealed: A New Introduction to the Christian Apocrypha* (Grand Rapids, Mich.: Eerdmans, 2013); Bart Ehrman, *The Lost Scriptures: Books That Did Not Make It into the New Testament* (New York: Oxford University Press, 2003); Andreas J. Köstenberger and Michael J. Kruger, *The Heresy of Orthodoxy: How Contemporary Culture’s Fascination with Diversity has Reshaped our Understanding of Early Christianity* (Wheaton, Ill.: Crossway, 2010).

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 3457 6.00.

TIME: Tuesday 7-10pm

COURSE DIRECTOR: T. Burke

AP/HUMA 3457 3.0M (WINTER) GNOSTICISM

An introduction to Gnosticism, a second century religious movement that intersected and overlapped with Christianity and Judaism. Emphasis will be on readings of primary sources. The objectives of the course are to acquaint students with the theories behind the origins and nature of Gnosticism, examine gnostic literature from ancient Christian, Jewish, and “pagan” sources, note the continuation of gnostic thought in later gnostic movements of the Medieval period and the Middle Ages, and consider elements of gnostic thought that exist today.

ASSIGNMENTS: Translation comparison (20%), book review (20%), three brief text analyses (10% each), book analysis (20%), and class participation (10%).

REPRESENTATIVE READINGS (subject to revision): Nicola Denzey Louis, *Introduction to “Gnosticism”: Ancient Voices, Christian Worlds* (New York/Oxford: Oxford University Press, 2013); Marvin Meyer et al., eds., *The Nag Hammadi Scriptures: The International Edition* (San Francisco: Harper Collins, 2007); Elaine Pagels, *The Gnostic Gospels* (New York: Random House, 1979); Michael Williams, *Rethinking “Gnosticism”: An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996).

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 3457 6.00.

TIME: Tuesday 7-10pm

COURSE DIRECTOR: T. Burke

AP/HUMA 3481 6.0 WORLD RELIGIONS

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

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

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

TIME: Tuesday 8:30-11:30am

COURSE DIRECTOR: TBA

AP/HUMA 3510 6.0 RELIGION, GENDER & KOREAN CULTURE

The purpose of this course is to introduce basic texts in order to explore the interactions of religion and gender from the traditional to the modern period in Korea and to relate this material to the general process of cultural development. This

course is designed to acquaint students with some of the classics in the field. Korea's native shamanistic traditions were supplanted by religions imported through China such as Taoism, Confucianism and Buddhism. The dominant role of women in shamanism was reversed as Buddhism and later Confucianism became state religions, and patriarchal values were established. With the advent of Christianity at the dawn of the modern era, sex roles were realigned again. Recent works reveal the extent to which the contemporary period is witnessing a resurgence of native religious beliefs as Koreans attempt to redefine their cultural identity in the international age.

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

REPRESENTATIVE READINGS: Carmody, Denise, "Women and World Religion"; Lee, Peter, "Anthology of Korean Literature from Early Times to the Nineteenth Century"; Lopez, Donald, ed. "Buddhist Scriptures"; Cleary, Thomas, Trans. "The Art of War, Sun Tzu"; Cleary, Thomas, Trans. "The Essential Confucius"; Hahn, Moo-Sook, "Encounter", Chang Kim Ok-Kyoung, trans.; Suh, Ji-Moon, trans. "The Rainy Spell and Other Korean Stories"

COURSE CREDIT EXCLUSIONS: AP/REI 3520 6.00 (prior to Fall 2013).

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

TIME: Wednesday 2:30-5:30pm

COURSE DIRECTOR: T. HYUN

AP/HUMA 3519 6.0 CONTEMPORARY WOMEN'S RITUALS

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

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

REPRESENTATIVE READINGS: Required Texts - Grimes, Ronald L. *Deeply into the Bone: Re-inventing Rites of Passage*. Berkeley California: University of California Press, 2000. Falk, Nancy Auer and Rita M. Gross. More readings tba. Course Kit.

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

COURSE CREDIT EXCLUSION: AP/WMST 3519 6.00 (prior to Fall 2010).

TIME: Tuesday 11:30am-2:30pm

COURSE DIRECTOR: A. Goldberg

AP/HUMA 3802 3.0A (FALL) AP/REI 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.

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

TIME: Thursday 11:30am-2:30pm

COURSE DIRECTOR: TBA

AP/HUMA 3803 3.0 (FALL) METHODS IN THE STUDY OF RELIGION

Explores the key approaches to the study of religion through an examination of various methodologies. Working through well-known case studies, students investigate a variety of approaches in practice to explore how questions of method shape our broader understanding of religious traditions.

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

TIME: Thursdays 2:30-5:30pm

COURSE DIRECTOR: J. Robinson

AP/HUMA 3804 3.0M (WINTER) THEORIES IN THE STUDY OF RELIGION

Introduces students to the foundational theorists and key questions in the history of the academic study of religion. This course examines the lenses through which we view religion, that is, how differing theoretical models shape our understanding of religion as a human phenomenon. Starting with Marx, Durkheim and Weber, the course explores a variety of theoretical models and contemporary debates.

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

TIME: Thursdays 2:30-5:30pm

COURSE DIRECTOR: J. Robinson

AP/HUMA 3810 6.0A ANCIENT ISRAELITE LITERATURE: THE HEBREW BIBLE/OLD TESTAMENT IN CONTEXT

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 3.00, AP/HUMA 3417 3.00. AS/HUMA 2810 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3810 6.00.

TIME: Monday 8:30-11:30am

COURSE DIRECTOR: Y. Eisenstat

AP/HUMA 3814 6.0A GENDERING ISLAM: DISCOURSES ON THE MUSLIM MALE AND FEMALE

This course examines the representation and the construction of the gendered roles of “Muslim Woman” and “Muslim Man” in different Islamic societies. Interdisciplinary in approach, the course exposes the students to a variety of Muslim and non-Muslim sources, including works of historiography, jurisprudence and literature which provide a fertile ground for the analysis of the construction of the roles of Male and Female in different Muslim societies. During a critical examination of the source material, the students are asked to discuss the notion of alterity and its relevance for the development of the current myths about “Muslim woman and “Muslim man.” Moreover, students become familiar with the ideas of “male epistemology” and its relevance for the interpretation of the position of the Muslim woman and Muslim men in Islamic legal discourses.

ASSIGNMENTS: 1. Participation: 10%; 2. Weekly questions for in-class 10%; discussions (via Moodle); 3. In-class presentation: 10%; 4. Midterm exam: 20%; Research essay proposal including bibliography (3-4 pages) 10% (5% oral presentation and 5% revised version); 6. Research essay (12 pages inclusive) 20%; 7. Final (in-class) exam: 20%

REPRESENTATIVE READINGS: To be purchased at the University Bookstore: Kecia Ali. *Sexual Ethics & Islam: Feminist Reflections on Qur’an, Hadith, and Jurisprudence*. (Oxford: Oneworld Publications, 2006); Kathryn Babayan and Afsaneh Najmabadi (editors). *Islamicate Sexualities: Translations across Temporal Geographies of Desire* ; Course Kit

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

COURSE CREDIT EXCLUSION: AS/HUMA 3814 6.00 (Prior to Fall 2009)

TIME: Tuesday 2:30-5:30pm

COURSE DIRECTOR: S. Zecevic

AP/HUMA 3816 3.0A (FALL) RELIGION, CULTURE AND IDENTITY IN THE BALKANS

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.

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

COURSE CREDIT EXCLUSION: AS/HUMA 3816 6.00 (Prior to Fall 2009).

TIME: Thursday 4-7pm

COURSE DIRECTOR: TBA

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

This course focuses on the modes of transmission, acquisition and reproduction of knowledge in the Muslim world from the ninth century to the present. Interdisciplinary in approach, this course brings together the works of historians, anthropologists, social scientists and Islamic scholars and philosophers who have addressed the significance of writing, memorizing, commenting and transmitting Islamic scholarly texts in the process of the negotiation of authority and tradition among different classes of ‘guardians’ of Islamic religious knowledge. The main goal of this course is threefold: First, it provides a comprehensive overview of the history of those Islamic educational institutions which played a key role in the formation of the educated Islamic religious elite (*ulama’*). Second, it exposes students to the institutional

strategies which served to preserve and negotiate authority and knowledge in various pre-modern and modern Islamic societies. Third, it examines the complexity of the process of 'learning', which was itself grounded in several interrelated processes such as memorizing, listening, silent and loud repeating, writing, commenting, and so on.

ASSIGNMENTS: 1. Attendance: 10%; 2. Participation: 10%; 3. Group project presentation: 5%; 4. In-class presentation of a scholarly article or book-chapter: 10% 5. Composition of a Biography of a Scholar – based on class material (three pages): 10%; 6. Research essay proposal (summary and selected bibliography, 2-3 pages): 10 %; 7. Research essay (12 pages inclusive): 25%; 8. Final exam: 20%

REPRESENTATIVE READINGS: Dwight F. Reynolds (editor). *Interpreting the Self: Autobiography in the Arabic Literary Tradition* (Berkeley: University of California Press, 2001); Dale Eickelman. *Knowledge and Power in Morocco: The Education of a Twentieth-Century Notable* (Princeton, New Jersey: Princeton University Press, 1985); George Makdisi. *The Rise of the Colleges: Institutions of Learning in Islam and the West* – (Edinburgh: Edinburgh University Press, 1981); *Culture and Memory in Medieval Islam: Essays in Honor of Wilfred Madelung*, edited by Farhad Daftary and Josef W. Meri (London: I.B. Taurus, 2003).

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

TIME: Thursday 11:30am-2:30pm

COURSE DIRECTOR: S. Zecevic

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

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

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

ASSIGNMENTS: (subject to change) Weekly Reading Assignments – 30%; Internet Research Exercise – 20%; Research Essay - 30%; Group Presentation – 20%.

REPRESENTATIVE READINGS: A course kit including readings from (subject to change): G.D. Comstock, et al. ed., *Que(e)rying Religion: A Critical Anthology*; L. E. Donaldson & K. Pui-Lan ed., *Postcolonialism, Feminism and Religious Discourse*; N. L. Eiesland, *The Disabled God: Toward a Liberatory Theology of Disability*; *First Peoples Theology Journal* ; R. S. Sugirtharajah, *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters*; P. Taylor, ed. *Nation Dance: Religion, Identity, and Cultural Difference in the Caribbean*; E. M. Townes, ed. *Embracing the Spirit: Womanist Perspectives on Hope, Salvation, and Transformation*.

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

COURSE CREDIT EXCLUSION: AP/GL/WMST 3518 6.00. PRIOR TO FALL 2009: AS/AK/GL/WMST 3518 6.00, AS/HUMA 3819 3.00.

TIME: Tuesday 11:30am-2:30pm

COURSE DIRECTOR: B. R. Lee

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

This course explores women's participation in the interrelated religious 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.

ASSIGNMENTS: (subject to change) Short Essay - 20%; Weekly Reading Assignments – 30%; Research Essay – 30%; Final Exam - 20%.

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

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

COURSE CREDIT EXCLUSION: AS/HUMA 3821 3.00 (Prior to Fall 2009).

TIME: Tuesday 11:30am-2:30pm

COURSE DIRECTOR: B. R. Lee

AP/HUMA 3831 3.0M (WINTER)

TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT

This course offers an exploration of Jewish beliefs, institutions, and bodies of literature, emphasizing continuities and changes in religious expression within and across different places, circumstances, and times. Themes covered include God, the Jewish people, Torah and its interpretation, the land of Israel; the commandments (*mitzvot*) and their legal (*halakhic*) expressions; the Sabbath; daily and calendrical cycles of holiness; rites of passage, and messianic teachings. Particular attention will be paid to the varieties of Jewish religious denominations in modern times.

The course's learning objectives are multifold. Substantively, the course aims to impart to students a sense of the major periods in the life of Jewish religious expression and illustrate how an essential matrix of elements (God, Torah, Israel) has structured, in a recognizably continuous way, the lives of Jews while also generating new and at times highly distinct visions of God, Jewish doctrine, life cycle events, and the like. Methodologically, it emphasizes study of primary sources in translation (apart from a very few primary sources originally composed in English). In so doing, the course seeks to hone student awareness of the peculiarities of genre, the frequent indeterminacy of evidence, and difficulties involved in formulating careful historical assessments.

In paying attention to the varieties of Judaism that have come to historical expression, the course raises larger questions about the religious dimension in human affairs and about what religion is and does.

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

COURSE CREDIT EXCLUSION: AS/HUMA 3831 3.00 (Prior to Fall 2009).

TIME: Tuesday and Thursday 8:30-10am

COURSE DIRECTOR: TBA

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

A historical analysis of the formation of the ideas, literature and institutions of rabbinic Judaism as they took shape from the first to the seventh centuries.

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

COURSE CREDIT EXCLUSION: AS/HUMA 3840 6.00 (Prior to Fall 2009).

TIME: Monday and Wednesday 1-2:30pm

COURSE DIRECTOR: Y. Eisenstat

AP/HUMA 3841 3.0M (WINTER) THE EMERGENCE OF MODERN YIDDISH CULTURE

What is Yiddish? Where did it come from and where is going? What does its fate teach about Jewish life and culture and about minority languages in general? In this course we examine how Yiddish went from the folk language of a small, intensely religious society in medieval Central Europe to a language spoken by millions and supporting a modern, secular mass culture and national politics by World War II in Eastern Europe and beyond. In particular, it will concentrate on the Jewish “national renaissance” of the turn of the twentieth century, the clash between religious and secular cultures, and the conflict between Hebrew, Yiddish, and other languages. The final weeks will be devoted to experiments to create of a new Jewish culture and identity in Poland, the Soviet Union, and North America between the two World Wars and, finally, to the situation of Yiddish in the post-Holocaust world.

ASSIGNMENTS: Class participation (including quizzes) 30%; Midterm essay 30%; Final exam 40%

REPRESENTATIVE READINGS: Dovid Katz, *Words on Fire: the Unfinished Story of Yiddish*; Jeffrey Shandler, *Adventures in Yiddishland*; Sholem Aleichem, *Tevye the Dairyman*; Eugene Avrutin et al, *Photographing the Jewish Nation: Pictures from S. Ansky's Ethnographic Expedition*.

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

COURSE CREDIT EXCLUSION: AS/HUMA 3841 3.00 (Prior to Fall 2009).

TIME: Monday and Wednesday 11:30am-1pm

COURSE DIRECTOR: K. Weiser

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

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

learn from it. Such analysis involves the examination of different aspects of life, using the tools of the historian, the theologian, the literary critic, and, to a lesser extent, the social scientist. The course is divided into several sections, each of which approaches a different aspect of the Holocaust: the historical and philosophical background, the psychological and historical reality, the religious questions that arise in its aftermath.

ASSIGNMENTS: Two book reviews (4-6 pp. 10% each) will be required in the first term, and a longer research paper (10-15 pp. 25%) in the second term. There will be an examination in the first term (15%) and a final examination (25%). The remainder of the grade (15%) will be based on class presentations and participation. (subject to change)

REPRESENTATIVE READINGS: Readings may include: William S. Allen, *The Nazi Seizure of Power*; Aharon Appelfeld, *Badenheim, 1939*; Anne Frank, *The Diary of a Young Girl*; Victor Frankl, *Man's Search for Meaning* (excerpts); A.M. Klein, *The Second Scroll*; Bernard Malamud, "The Lady of the Lake;" Aharon Megeed, "The Name;" Emanuel Ringelblum, *Notes from the Warsaw Ghetto* (excerpts); Andre Schwarz-Bart, *The Last of the Just*; Adele Wiseman, *The Sacrifice*. (subject to change).

REPRESENTATIVE FILMS: "The Grey Zone;" "The Partisans of Vilna;" "The Pianist;" "The Assault;" "Paper Clips;" "The Triumph of the Will;" "The Architecture of Doom." (subject to change)

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

COURSE CREDIT EXCLUSION: AS/HUMA 3850 3.00 (Prior to Fall 2009).

TIME: Monday 11:30am-2:30pm

COURSE DIRECTOR: TBA

AP/HUMA 3856 3.0A (FALL) WOMEN AND THE HOLOCAUST

Through the work of a small group of scholars across disciplines, there has been a growing acknowledgment of the importance of gender as a category of analysis in deepening our understanding of the past and its relevance to the present. Although both men and women were victimized by the Nazi genocide, writing by men and women victims and survivors indicates significant differences in their experiences of atrocity in ghettos, in hiding, and in concentration camps, as well as different ways of remembering and coping with the past and its after-effects. Gender analysis enables us to discuss both the similarities and differences in the experiences and responses of men and women to the Nazi genocide, and in the ways they respond to the aftermath of extreme trauma.

In addition, scholars have observed that when we study the Holocaust, we inevitably extract from it contemporary meanings. Analyzing the images of men and women in the Holocaust in retrospective descriptions – the narratives of historical and literary accounts, as well as art, film, and popular culture – helps us better to understand the interpretations and ideological uses to which history and memory are put. In contemporary modes of representing the Holocaust, men and women are featured in particular ways that are frequently at odds with experience and historical reality and, moreover, sometimes suppress real memory, such as recollections of sexual violation, or disruptions of parent-child bonds under Nazi atrocity. Bringing gender analysis to bear on the Nazi genocide – by examining both traces of the past (such as survivor narratives) and the role of that past in the contemporary imagination – expands the compass of Holocaust studies, and also has bearing on contemporary genocidal actions and gender-related war crimes.

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

TIME: Tuesday and Thursday 11:30am-1pm

COURSE DIRECTOR: S. Horowitz

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

A study of texts from Plato's *Symposium* to Teresa of Avila that present the human quest for union with ultimate reality from the perspective of George Lakoff and Mark Johnson's *Metaphors We Live By*, George Lakoff and Mark Turner's *More Than Cool Reason: a Field Guide to Poetic Metaphor*, Jordan Paper's, *The Mystic Experience*, Robert Forman's "What does mysticism teach us about consciousness?," and William James's lectures on 'Mysticism' in his *The Varieties of Religious Experience*.

ASSIGNMENTS: Class Participation (15%). Four essays (85%).

REPRESENTATIVE READINGS: Hildegard of Bingen, *Ordo Virtutum*; Julian of Norwich, *Revelations*; Catherine of Siena, *Dialogue*; Anonymous, *Cloud of Unknowing*; Hilton, Walter, *The Ladder of Perfection*; Margery Kempe, *Her Book*; Teresa of Avila, *Life, The Path of Perfection*, and *The Interior Castle*; Kenneth Grahame, *The Wind in the Willows*; Matsuo Basho, *Narrow Road to the Deep North*; *Dhammapada*.

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

COURSE CREDIT EXCLUSION: AP/HUMA 4751 3.00. PRIOR TO FALL 2009: AS/HUMA 4751 3.00, AS/HUMA 3875 6.00.

TIME: Monday 8:30-11:30am

COURSE DIRECTOR: S. Ford

AP/HUMA 4430 6.0A LIVING CONFUCIANISM: CONFUCIAN PHILOSOPHY AND PRACTICE IN TRADITIONAL AND CONTEMPORARY EAST ASIA

This research seminar examines the development of Confucianism in historical, philosophical and socio-political contexts across China, Japan, Korea, and Vietnam with particular attention paid to the tradition's implications for both East Asian modernity and global culture.

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

COURSE CREDIT EXCLUSIONS: AS/HUMA 4430 6.0 (Prior to Fall 2009)

TIME: Wednesday 2:30 to 5:30pm

COURSE DIRECTOR: G. Anderson

AP/HUMA 4730 6.0A ARTS & IDEAS

HUMA 4730 6.0 explores the synthesis of the arts. This is the ordering of aesthetic and critical perceptions in terms of the interrelationship of the arts and the social and aesthetic ideas that inform them. What transformations occur when one cultural reproduction influences other mediums? The course examines the arts and ideas of the "frontier", physical, metaphysical and symbolic, the crossing of borders of the mind, imagination and the arts. The course looks at the ways in which frontiers are embodied and transformed in painting, music, architecture, literature, and film mediums (specifically American Vietnam war films), and other arts. Throughout the year, HUM 4730 investigates the unifying and fracturing concepts of frontiers in all of their diversity. The first term analyses American Vietnam war films and the

second term applies the idea of frontiers to architecture, the religious in painting, speculative fiction, and the series Star Trek: The Next Generation.

ASSIGNMENTS: First Essay: 20%; Final Essay: 25%; In Class Test: 15%; First annotated research bibliography: 10%; Second annotated research bibliography: 15%; Class Participation: 15%.

REPRESENTATIVE READINGS: The course kit has articles on frontier theories, Vietnam war films, Joseph Conrad's novel, Heart of Darkness, architecture, the religious in art. Anna Ruth Henriques's The Book of Mechtilde and speculative science fiction. Book: Ursula Le Guin, The Left Hand of Darkness (Penguin)

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

COURSE CREDIT EXCLUSION: AS/HUMA 4730 6.00 (Prior to Fall 2009).

TIME: Wednesday 11:30am-2:30pm

COURSE DIRECTOR: D. Cooper-Clark

AP/HUMA 4775 3.0M (WINTER) SOUTH ASIAN RELIGIONS AND POPULAR CULTURE

How have South Asian religions been represented, practiced, communicated, and transformed through popular culture? How are religious themes, images, and ideas explored in contemporary film, television, print media and music? Focusing on Hinduism, Buddhism, Islam, and Sikhism, the course explores concepts of the religious and the popular in ancient and medieval South Asian art forms and works of contemporary culture.

TIME: Thursday 8:30-11:30am

COURSE DIRECTOR: S. Krishnamurti

AP/HUMA 4803 6.0A /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 tri-religious 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 focusses 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.

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

COURSE CREDIT EXCLUSIONS: AS/HUMA 4000V 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4803 6.00 (Prior to Fall 2009)

TIME: Thursday 8:30-11:30am

COURSE DIRECTOR: TBA

AP/HUMA 4807 6.0A MAIMONIDES

If there were not incontrovertible evidence that there was only one man named Rabbi Moses ben Maimon (Maimonides or Rambam; 1138-1204), it would be tempting to think that there were two, or even more. Some of his works display an unrivalled mastery of rabbinic literature; others an amazing mastery of a totally unrelated field: Greek and Muslim philosophy. Maimonides was also an accomplished physician and a prolific writer on medical issues. And he was not a scholarly recluse, but rather an involved leader of the Jewish community of Egypt. He also provided compassionate advice to other Jewish communities far from his home. Maimonides was almost certainly the Jewish philosopher who had the greatest influence on the world of Christian, Muslim and Jewish philosophy.

In this course we will study selections from all of Maimonides' major works, but particularly from his code of Jewish law (Mishneh Torah) and his major philosophical work *The Guide for the Perplexed*. We will also study a number of the common scholarly theories about Maimonides, paying particular attention to the question of whether the esoteric reading of Maimonides (i.e. the reading that claims that Maimonides actually had a very radical agenda which he only hinted at in his works) is legitimate. All readings in the course will be in English.

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

COURSE CREDIT EXCLUSIONS: AS/HUMA 4820D 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4807 6.00 (Prior to Fall 2009).

TIME: Tuesday 8:30-11:30am

COURSE DIRECTOR: TBA

AP/HUMA 4813 6.0A THE ARABIAN NIGHTS: MORALITY, SEXUALITY AND STRATEGIES OF INTERPRETATION

This course examines the history of the reception and interpretation of *The Arabian Nights* from its first appearance in Galland's 1701 translation, to its latest edition by Malcolm Lyons in 2010. Interdisciplinary in approach, this course exposes students to a variety of textual interventions – omissions, inventions, alterations, interpretations, – which European and non-European editors and translators committed as they engaged in different editions of this text. In the course of analysis of the significance of these 'transactions' – the students focus on the tales which deal with Islamic morality and sexuality in an imaginary society of 'the Orient.' As the students perform close readings of differing editions of these tales, they examine continuities and discontinuities in the interpretations of the tropes of 'Oriental' morality and sexuality in European and non-European renditions of *The Arabian Nights*.

ASSIGNMENTS: Attendance: 10%; Class participation: 10%; Posting of one question or topics for discussion from each weekly reading: 10%; In-class presentation of a scholarly article or book-chapter: 10%; Midterm Exam: 10%; Research essay proposal (oral, in-class presentation of the first version 5%; written, revised version 5%) 10%; Research essay (13 pages inclusive): 20%; Final exam (during the exam period): 20%.

REPRESENTATIVE READINGS: *The Arabian Nights*, Introduction and Notes by Muhsin al-Musawi (New York: Barnes & Noble Classics, 2007); Robert Irwin. *The Arabian Nights: A Companion* (London: I.B. Tauris, 2005); Naguib Mahfouz. *Arabian Nights and Days*, New York: Anchor Books, 1995.

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

COURSE CREDIT EXCLUSION: AP/HUMA 4813 3.00

TIME: Wednesday 2:30-5:30pm

COURSE DIRECTOR: S. Zecevic

AP/HUMA 4816 6.0A WOMEN IN ISLAMIC LITERATURE

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

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 4890C 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4816 6.00.

TIME: Wednesday 19:00 – 21:00

COURSE DIRECTOR: TBA

AP/HUMA 4820 3.0M (WINTER) TRANSFORMATION OF JEWISH THOUGHT AND CULTURE

The Middle Ages and early modern period saw important and influential intellectual and cultural innovations in a number of spheres. This course explores Jewish thought in its various forms, in light of larger cultural developments, over close to a millennium (800-1800), focusing on transformations of the classical (biblical-rabbinic) legacy and interplay with the Islamic and Christian religio-cultural spheres in which they developed. Topics and genres covered will include a number of the following (varying from year to year): scriptural interpretation, philosophy, poetry, inter-religious polemic, mysticism (with a special focus in 2012 on writings of the great theologian and legal codifier, Moses Maimonides).

An overarching theme of the course is Jewish intellectual and literary encounters – adaptive, symbiotic, conflictual, and so forth -- with other cultures; i.e., with the larger Islamic and Christian milieus in which medieval and early modern Jewish scholars thought and wrote. In the case of, we will have to explore the emergence of Judeo-Arabic thought and culture within the larger intellectual and literary “Islamicate civilization” that helped to stimulate and shape it. The course concludes with a quick glance forward at Jewish thought and culture in light of the theological and scientific revolutions of the seventeenth century and transition to modern times.

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

COURSE CREDIT EXCLUSION: AS/HUMA 4820 3.00 (Prior to Fall 2009).

TIME: Thursday 2:30-5:30pm

COURSE DIRECTOR: TBA

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

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

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

COURSE CREDIT EXCLUSION: AS/HUMA 4821 3.00 (Prior to Fall 2009).

TIME: Wednesday 2:30-5:30pm

COURSE DIRECTOR: Laura Wisman

AP/HUMA 4827 3.0A (FALL) GRAECO-ROMAN, BIBLICAL, AND EARLY CHRISTIAN CONCEPTS OF THE SOUL

This course explores concepts of soul from early Greek Civilization to the early Christian era. It examines a cluster of related concepts — soul, spirit, shade, consciousness, will, and mind — that express the self or “inner person”. Entailed are soul as a thing separate from body; sensation and perception; relation of soul to body; conflict within the soul; and the soul’s eternity. The notion of the survival of the self in some form preceded any attempt to define the soul and its functions. The idea of self derives from the fact of sensation and consciousness in all human beings. The term *psyche*, “soul”, appears in Greek thought to express the inner person, the principle of life and movement, as well as the mind and its functions. Many early thinkers believed the soul to be a separate thing from the body and even capable of pre-existing the body and surviving its death. The notion of “innate ideas” was invoked to demonstrate that memory pre-existed an individual’s present life. Conflicting theories of the after-life of the soul spanned a number of possibilities: total annihilation along with the body, transmigration of the soul to other bodies, or assignment to a place of eternal punishment or reward. Much speculation was devoted to how the soul was connected to the body, and opinions were divided as to whether the soul was corporeal or a kind of spiritual substance, i.e. without body. Western Christian thinkers challenged a number of early theories regarding the soul, substituting the notion of learning through recollection with divine illumination, and insisting on the goodness of the unity of body and soul — as opposed to the common notion that the body is the prison house of the soul, from which the good soul should desire to escape. Christians envisioned a body united (or reunited) with the soul in the afterlife. While some thinkers believed that the soul survived as only a part of cosmic consciousness, the vast majority affirmed the survival of an individual conscious self, whether as detached soul or as integrated body and soul.

REPRESENTATIVE READINGS: Hackforth, R. *Plato’s Phaedo, Translated with an Introduction and Commentary* (Cambridge: Cambridge University Press, 1972); Homer, *Odyssey* Book XI, Book XXII (intro); selected passages from *Epic of Gilgamesh* and Hebrew Bible; selections from Pythagoras, Heraclitus, Anaxagoras, and Pindar; Plato, *Phaedrus*, Books VIII — XI; Plato, *Republic*, Book IV + Allegory of the Cave + Myth of Er; Plato, *Timaeus*; Aristotle, *On the Soul*, Books II — III; Lucretius, *On the Nature of Things*, Book III; Vergil, *Aeneid*, Book VI; Apuleius, “Cupid and Psyche”; Porphyry, “Cave of the Nymphs”; Origen, “On First Principles”, Book IV, ch. 3 (descent of the soul); Tertullian, *On the Soul* (corporeal soul); Augustine, Selections from *Confessions* Books I (self), Book VIII (mind and will); *The Teacher* (“inner man”, divine illumination); *City of God*, Book VIII (critique of Platonists), Book XIII (the spiritual body). Introductory essay by Bruno Snell, “Homer’s View of Man” from *The Discovery of the Mind*.

ASSIGNMENTS: Midterm (30%), Essay 1 (10%), Essay 2 (30%), Take-home Final Exam (30%).

PREREQUISITES: At least one Humanities or Philosophy course at 3000 or 4000 level

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

TIME: Wednesday 2:30-5:30pm

COURSE DIRECTOR: M. Herren

LANGUAGES

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-Kitaabfii 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 14:30 – 16:30

COURSE DIRECTOR: TBA

AP/ARB 1010 6.0 ADVANCED INTRODUCTION TO STANDARD ARABIC

This course is designed for students with minimal previous knowledge of spoken and/or written Arabic and focuses on developing proficiency in reading, writing, listening and speaking the standard Arabic language. 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. Course credit exclusions: AP/ARB 1000 6.00. Open to: Native speakers of Arabic dialects with no formal training in the Modern Standard Arabic, and readers of the Qur'an and Arabic script with no formal training in Arabic. Not open to: Speakers of Modern Standard Arabic. Notes: An authorization slip is required; it can be obtained at the Main Office of DLLL, Ross S 561, after the required written placement test.

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

TEXTS: Photocopied material prepared by the instructor at cost; Al-Kitaabfii 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:

- A. Monday and Wednesday 14:30 – 16:30
- B. Tuesday and Thursday 8:30 – 10:30

COURSE DIRECTOR: TBA

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).

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

COURSE DIRECTOR: TBA

AP/ARB 2700 6.0 INTRODUCTION TO ARAB CULTURE

This course presents textual sources in Arabic literature, philosophy and scripture, and is designed to introduce students to major aspects of Arabic and Islamic culture from the classical to the modern period.

PREREQUISITE: Knowledge of Arabic is desirable, but not required.

COURSE CREDIT EXCLUSIONS: AS/ARB 2700 6.00 (Prior to Fall 2009).

TIME: Wednesday 11:30 – 14:30

COURSE DIRECTOR: TBA

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.

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

COURSE DIRECTOR: TBA

AP/CH 1000 6.0 ELEMENTARY MODERN STANDARD CHINESE

This is an introductory course for English speakers who have no knowledge of Chinese. Students are expected to learn to carry on simple everyday conversations in the national language and to read and write approximately 500 Chinese characters. Pattern drills are used primarily in addition to grammatical analysis. Note: Students whose native dialect is Cantonese are directed to AP/CH 3010 6.00.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/CH 1000 6.00.

TIME:

- A. Monday & Wednesday 12:30 – 14:30
- B. Monday & Wednesday 10:30 – 12:30
- C. Monday & Wednesday 14:30 – 16:30
- D. Monday & Wednesday 8:30 – 10:30

COURSE DIRECTOR: TBA

AP/CH 1010 6.0 ELEMENTARY CHINESE FOR ADVANCED BEGINNERS

This course presents three aspects of Modern Standard Chinese: pronunciation, grammar, and writing system. Lectures, classroom practice, audio tapes, and interactive computer programs. Pinyin (Chinese Romanization) is used in teaching approximately 500 characters by the end of the course. Note: This course prepares for entry into AP/CH 2000 6.00, AP/CH 2030 6.00, or with permission of the department, AP/CH 3000 6.00.

COURSE CREDIT EXCLUSIONS: AP/CH 1000 6.00. Prior to Fall 2009: AS/CH 1000 6.00 and AS/CH 2010 6.00.

TIME: Monday and Wednesday 14:30 – 16:30

COURSE DIRECTOR: TBA

AP/CH 2000 6.0 INTERMEDIATE MODERN STANDARD CHINESE

This course continues the work of AP/CH 1000 6.00 so that students can hold discussions on contemporary China and can read and write approximately 1100 characters.

PREREQUISITE: AP/CH 1000 6.00.

COURSE CREDIT EXCLUSIONS: AP/CH 2030 6.00. Prior to Fall 2009: AS/CH 2000 6.00, AS/CH 2010 6.00 and AS/CH 2030 6.00.

TIME:

A. Tuesday and Thursday 14:30 – 16:30

B. Tuesday and Thursday 12:30 – 14:30

COURSE DIRECTOR: TBA

AP/CH 3000 6.0 ADVANCED MODERN STANDARD CHINESE

This course entails reading, writing, discussion, use of dictionaries and translation practice. The student should, with the aid of dictionaries, be able to read and translate newspaper articles from the People's Republic, modern fiction and non-specialist articles.

PREREQUISITE: AP/CH 2000 6.00.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: Prerequisite: AS/CH 2000 6.00 or AS/CH 2010 6.00. Course credit exclusion: AS/CH 3000 6.00.

TIME: Monday and Wednesday 10:00 – 11:30

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 10:00-11:30

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.

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 EXCLUSIONS: 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.

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

COURSE DIRECTOR: TBA

AP/HEB 3230 3.00 THE LITERATURE OF CELEBRATION AND COMMEMORATION

This course analyzes a variety of texts, classical and modern, in which aspects of major Jewish festivals and memorial days are explored. Prerequisite: AP/HEB 3000 6.00 or permission of the department.

COURSE CREDIT EXCLUSIONS: AS/HEB 3230 3.00 and AS/HEB 3231 3.00. Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or permission of the department.

LANGUAGE OF INSTRUCTION: Hebrew

TIME: Wednesday 8:30 – 10:00

COURSE DIRECTOR: TBA

AP/HEB 3710 3.00 DIASPORA, HOME, NOSTALGIA: MODERN JEWISH WOMEN'S LITERATURE

What is "Jewish" and "modern" about modern Jewish women's literature, and how does it reflect the experiences and perceptions of women? Examining a variety of literary genres, the course compares Israeli women's literature in translation with contemporary writing by other Jewish women.

COURSE CREDIT EXCLUSIONS: AS/HEB 4710 3.00. Prior to Fall 2009: AS/HEB 3710 3.00 and AS/HEB 4710 3.00.

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

COURSE DIRECTOR: TBA

AP/HEB 4000 6.00 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. Prerequisite: AP/HEB 3000 6.00 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisite: AS/HEB 3000 6.00 or equivalent. Course credit exclusion: AS/HEB 4000 6.00.

LANGUAGE OF INSTRUCTION: Hebrew

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

COURSE DIRECTOR: TBA

AP/HND 1000 6.0 ELEMENTARY HINDI-URDU

This course is an introduction to standard written and spoken Hindi-Urdu designed for students with no formal training in or knowledge of Hindi or Urdu. Introduction to both Hindi and Urdu vocabulary, but only the Hindi (Nagari) script is used.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: AS/HND 1000 6.00.

TIME: Monday and Wednesday 12:30 - 14:30

COURSE DIRECTOR: TBA

AP/HND 2700 6.0 SOUTH ASIAN LITERATURE AND CULTURE

This course introduces students to South Asian literature and culture through prose, poetry, music and film. Texts originally written in Hindi and Urdu are emphasized. All readings are in English.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/HIND 2700 6.00.

TIME: Tuesday 11:30 - 14:30

COURSE DIRECTOR: TBA

AP/JP 1000 6.0 ELEMENTARY MODERN STANDARD JAPANESE

Basics of spoken Japanese, with strong emphasis on immediate practical usefulness in everyday situations, the two kana syllabaries, approximately 150 Kanji (Sino-Japanese characters) and elementary reading are covered. Simple sentence grammar is focused on. No previous knowledge of the language is assumed.

COURSE CREDIT EXCLUSIONS: None.

TIME: Tuesday 11:30 – 12:30 + Two 90 minute tutorials

COURSE DIRECTOR: TBA

AP/JP 2000 6.0 INTERMEDIATE MODERN STANDARD JAPANESE

Further study of common grammatical forms and structures; items covered in AS/JP 1000 6.00 are reviewed and expanded. Situation and task oriented conversation; strategy-centred reading and structure-based writing are involved with emphasis on complex sentence grammar. Approximately 300 additional Kanji (Sino-Japanese characters) are introduced.

Prerequisite: AP/JP 1000 6.00 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisites: AS/JP 1000 6.00 or equivalent. Course credit exclusion: AS/JP 2000 6.00.

TIME:

- A. Monday & Wednesday 14:30 – 16:30
- B. Monday & Wednesday 16:30 – 18:30
- C. Tuesday & Thursday 16:30 – 18:30

COURSE DIRECTOR: TBA

AP/JP 3000 6.0 ADVANCED MODERN STANDARD JAPANESE

The course focuses on continuous texts; edited texts on various topics are read, summarized, translated and discussed with emphasis on discourse grammar. All Kanji (Sino-Japanese characters) in Education Characters (881) will be covered.

PREREQUISITE: AP/JP 2000 6.00 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisite: AS/JP 2000 6.00 or equivalent. Course credit exclusion: AS/JP 3000 6.00.

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

COURSE DIRECTOR: TBA

AP/JP 4000 6.0 ADVANCED READING IN CONTEMPORARY JAPANESE

Readings in unannotated original essays and articles on current issues taken from periodicals; interpretation, translation, summarization and discussion of readings enable students to use a wide variety of Japanese materials independently. Recognition of Characters for Daily Use (1,945).

PREREQUISITE: AP/JP 3000 6.00 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisite: AS/JP 3000 6.00 or equivalent. Course credit exclusion: AS/JP 4000 6.00.

LANGUAGE OF INSTRUCTION: Japanese

TIME: Monday & Wednesday 16:30 – 18:30

COURSE DIRECTOR: TBA

AP/LA 1000 6.00 ELEMENTARY LATIN

This course is intended for students with no previous training in Latin. Note: Further courses in Latin are listed under Classical Studies.

COURSE CREDIT EXCLUSIONS: AP/LA 1400 6.00. Prior to Fall 2009: AK/LA 1400 6.00, AS/LA 1000 6.00.

TIME:

- A. Tuesday & Thursday 11:30 – 13:00
- B. Tuesday & Thursday 14:30 – 16:00

COURSE DIRECTOR: TBA

AP/LA 2000 6.00 INTERMEDIATE LATIN

This is an intensive course in the reading of Latin prose and poetry intended for students who have had Grade 12 U or M Latin (or equivalent).

PREREQUISITES: AP/LA 1000 6.00 or AP/LA 1400 6.00 or permission from the director of classical studies. Prior to Fall 2009: Prerequisite: AK/LA 1400 6.00 or AS/LA 1000 6.00 or permission from the director of classical studies.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/LA 2000 6.00.

TIME: Monday & Wednesday 14:30 – 16:00

COURSE DIRECTOR: TBA

PHILOSOPHY

AP/PHIL 2020 3.0 (FALL) 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, scepticism, 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: David Jopling

AP/PHIL 2090 3.0 (FALL) 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: Monday & Wednesday 13:00 -14:30

COURSE DIRECTOR: Jim Veron

AP/PHIL 2120 3.0 (FALL) 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: Wednesday 16:00 – 19:00

COURSE DIRECTOR: Joseph Keeping

AP/PHIL 3200 (WINTER) PHILOSOPHY OF LANGUAGE

This course provides an introduction to basic notions of the philosophy of language. Questions to be discussed may include: How is communication in language possible? What is a language? What makes words and phrases meaningful? What is truth?

PREREQUISITE: AP/PHIL 2080 3.00 or AP/PHIL 2100 3.00 or AP/PHIL 2240 3.00. Course credit exclusion: GL/PHIL 3910 3.00. Prior to Fall 2009: At least six credits in philosophy. AS/PHIL 2100 3.00 or AK/PHIL 2100 3.00 (prior to Summer 2007) is recommended.

COURSE CREDIT EXCLUSION: AK/AS/PHIL 3200 3.00

TIME: Wednesday 14:30-17:30

COURSE DIRECTOR: TBA

AP/PHIL 4030 3.0 (WINTER) 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: Tuesday 14:30 – 16:30

COURSE DIRECTOR: Gerard Naddaf

AP/PHIL 4040 3.0 (WINTER) SEMINAR IN CONTEMPORARY PHILOSOPHY

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

COURSE CREDIT EXCLUSION: 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: Lorraine Code

SOCIAL SCIENCE

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: Thursday 11:30 – 14:30

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: Prior to Fall 2009: AS/SOSC 3918 6.0, AS/SOSC 3990G 6.0 (prior to Fall/Winter 2003-2004).

TIME: Friday 8:30 – 11:30

COURSE DIRECTOR: TBA

SOCIOLOGY

AP/SOCI 3490 6.0 FORMAL ORGANIZATIONS

Among the topics considered are theories of bureaucratic organizations, the relationship between formal and informal structures, official-client relationships, the effects of organizations upon their members and the relationship of organizations to one another and to the community.

COURSE CREDIT EXCLUSION: GL/SOCI 3460 6.00. Prior to Fall 2009: AS/SOCI 3620 6.00, GL/SOCI 3460 6.00.

TIME: Internet course

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

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

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

COURSE CREDIT EXCLUSION: GL/SOCI 2010 3.0 (EN) (FALL 1991, 1992 AND 1993).

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

TIME: Monday 12:00 – 15:00

COURSE DIRECTOR: TBA

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

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

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

COURSE CREDIT EXCLUSION: GL/SOCI 3010 3.0 (EN) (Winter 1993); GL/SOCI/WMST 3010 3.0 (EN) (Winter 1994); GL/SOCI/WMST 3010 3.0 (EN)(Winter 1995). Same As: GL/WMST 3600 3.0 (EN)

TIME: Wednesday 14:30 – 17:30

COURSE DIRECTOR: TBA

GL/SOCI 3609 3.0 (EN) WOMEN AND RELIGION

This course uses sociological theories on religion to study the main issues, gains and struggles faced by women in religious traditions around the world. Students study women in religion at the macro and micro level of spirituality and femininity.

TIME: Monday 12:00 – 3:00

COURSE DIRECTOR: TBA