

RELIGIOUS STUDIES PROGRAM

MINI-CALENDAR 2015-2016

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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

PROGRAM COORDINATOR

Professor Alice Turner

241 Vanier College

CONTACT: 416-736-2100, ext. 66979

turnera@yorku.ca

PROGRAM OFFICE

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

UNDERGRADUATE PROGRAM SECRETARY: Rita Parente

CONTACT: 416-736-2100, ext. 77389

rita729@yorku.ca

OR VISIT THE PROGRAM OFFICE AT 210 VANIER COLLEGE

** RELIGIOUS STUDIES MAJORS AND MINORS ARE STRONGLY URGED TO SEEK APPROPRIATE GUIDANCE

FROM THE COORDINATOR OF THE PROGRAM**

RELIGIOUS STUDIES TEACHING FACULTY 2015-2016

Thabit A.J. Abdulah Sam History	2158 Vari Hall 416.736.2100 x 30412	athabit@yorku.ca
Michael Brown Humanities	760 York Research Tower 416.736.2100 x 33597	michaelb@yorku.ca
Sarah Blake Humanities	245 Vanier College 416.736.2100 x 77401	sblake@yorku.ca
Tony Burke Humanities	036 McLaughlin College 416.736.2100 x 22329	tburke@yorku.ca
Amila Buturovic Humanities	222 Vanier College 416.736.2100 x 77054	amilab@yorku.ca
Kathryn Denning (On Leave) Anthropology	2036 Vari Hall 416.736.2100 x 40136	kdenning@yorku.ca
Carl Ehrlich Humanities	755 York Research Tower 416.736.2100 x 77097	ehrich@yorku.ca
Aviva Goldberg Humanities	234 Vanier College 416.736.2100 x 66985	agoldber@yorku.ca
Philip Harland Humanities	248 Vanier College 416.736.2100 x 77379	pharland@yorku.ca
Michael Herren Humanities	710 Atkinson College 416.736.210 x 66629	aethicus@yorku.ca
Zulfikar Hirji Anthropology	2040 Vari Hall 416.736.2100 x 77783	zhirji@yorku.ca
Theresa Hyun Humanities	228 Vanier College 416.736.2100 x 77101	thyun@yorku.ca
Sara Horowitz Humanities	758 York Research Tower 416.736.2100 x 20191	srh@yorku.ca
Rachel Koopmans History	2182 Vari Hall 416.736.2100 x 30414	koopmans@yorku.ca
Becky Lee Humanities	235 Vanier College 416.736.2100 x 66988	blee@yorku.ca
Kenneth Little Anthropology	2044 Vari Hall 416.736.2100 x 22327	wkl@yorku.ca
Maynard Maidman History	2164 Vari Hall 416.736.2100 x 30430	mmaidman@yorku.ca
Jamie S. Scott Humanities	029 McLaughlin College 416.736.2100 x 77342	jscott@yorku.ca
Robert Tordoff Humanities	250 Vanier College 416.736.2100 x 70476	rtordoff@yorku.ca
Alicia Turner Humanities	213 Vanier College 416.736.2100 x 66979	turnera@yorku.ca
Kalman Weiser Humanities	754 York Research Tower 416.736.2100 x 33561	kweriser@yorku.ca
Selma Zecevic Humanities	230 Vanier College 416.736.2100 x 77398	selmaz@yorku.ca

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:

- 6.0 credits in Natural Science (NATS)
- A 9.0 credit approved general education course in Social Science or Humanities categories
- 6.0 credits approved general education course in Social Science (if the selected 9.0 course is from the Humanities) or in Humanities (if the selected 9.0 course is from the Social Sciences)

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:

- 6.0 credits in Natural Science (NATS)
- 9.0 credit approved general education course in Social Science or Humanities categories

- 6.0 credits approved general education course in Social Science (if the selected 9.0 course is from the Humanities) or in Humanities (if the selected 9.0 course is from the Social Sciences)

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.

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.

NOTE:

- Students who are completing a double major or major/minor are deemed to have fulfilled this requirement

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:

- 6.0 credits in Natural Science (NATS)
- A 9.0 credit approved general education course in Social Science or Humanities categories
- 6.0 credits approved general education course in Social Science (if the selected 9.0 course is from the Humanities) or in Humanities (if the selected 9.0 course is from the Social Sciences)

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.

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
- 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 2015/2016 school year. Click on the course code to be directed to the course description and syllabus (if available).

RELIGION, LITERATURE, AND THE ARTS

AP/GEOG 4250 3.0 IMAGINED LANDSCAPES

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

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

[*AP/HEB 3220](#) 3.0 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS & ANALYSIS

AP/HEB 3221 3.0 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS & ANALYSIS (IN TRANSLATION)

AP/HEB 3230 3.0 LITERATURE OF CELEBRATION AND COMMEMORATION

AP/HEB 3231 3.0 LITERATURE OF CELEBRATION AND COMMEMORATION (IN TRANSLATION)

AP/HEB 3320 3.0 EXODUS: TEXT AND CLASSICAL INTERPRETATION

AP/HEB 3330 3.0 DEUTERONOMY: TEXT AND CLASSICAL INTERPRETATION

AP/HEB 3360 3.0 PROPHETIC LITERATURE

AP/HEB 3370 3.0 HAGIOGRAPHICAL LITERATURE: TEXT AND CLASSICAL INTERPRETATION

AP/HEB 3500 6.0 THE HEBREW REVIVAL

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

[*AP/HEB 3710](#) 3.0 DIASPORA, HOME, NOSTALGIA: MODERN JEWISH WOMEN'S LITERATURE

[*AP/HEB 3770](#) 3.0 INVENTING ISRAEL, CRISIS AND CONTINUITY IN HEBREW LITERATURE IN TRANSLATION

[*AP/HUMA 1105](#) 9.0A MYTH AND IMAGINATION IN ANCIENT GREECE AND ROME

[*AP/HUMA 1855](#) 9.0A BUDDHISM IN ASIAN CULTURES

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

[*AP/HUMA 2105](#) 6.0 ROMAN LITERATURE AND CULTURE

AP/HUMA 2515 6.0 MYTHS AND THEIR MEANINGS

[*AP/HUMA 2830](#) 6.0 FOUNDERS OF CHRISTIANITY

AP/HUMA 3100 6.0 GREEK DRAMA AND CULTURE

AP/HUMA 3415 3.0 INTERPRETING THE OLD TESTAMENT I

AP/HUMA 3417 3.0 INTERPRETING THE OLD TESTAMENT II

[*AP/HUMA 3423](#) 3.0 NEW TESTAMENT APOCRYPHA

[*AP/HUMA 3424](#) 3.0 HISTORY OF THE BIBLE

AP/HUMA 3435 3.0 AUGUSTINE

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

AP/HUMA 3826 3.0 RELIGION AND FILM

AP/HUMA 3827 3.0 RELIGION AND TELEVISION

AP/HUMA 3845 6.0 DIASPORA, HOME, NOSTALGIA: MODERN JEWISH LITERATURE

[*AP/HUMA 3875](#) 6.0 METAPHOR, MYSTICISM AND SPIRITUALITY

AP/HUMA 4653 6.0 ADVANCED STUDIES IN RELIGION

[*AP/HUMA 4630](#) 6.0 TEXT AND INTERPRETATION

[*AP/HUMA 4653](#) 6.0 ADVANCED STUDIES IN RELIGION

[*AP/HUMA 4730](#) 6.0 TOPICS IN ARTS AND IDEAS

[*AP/HUMA 4775](#) 3.0 SOUTH ASIAN RELIGIONS AND POPULAR CULTURE

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

AP/HUMA 4810 6.0 RELIGION IN POST-COLONIAL LITERATURE

AP/HUMA 4812 3.0 CHRISTIANITY AND FILM

[*AP/HUMA 4813](#) 6.0 THE ARABIAN NIGHTS

[*AP/HUMA 4816](#) 6.0 WOMEN IN ISLAMIC LITERATURE

AP/HUMA 4819 3.0 VISIONS OF THE END: EARLY JEWISH AND CHRISTIAN APOCALYPTICISM

AP/IT 4330 3.0 THE DIVINA COMMEDIA OF DANTE ALGHERI

- *[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
- FA/THEA 4334 3.0 THEATRE OF THE HOLOCAUST
- FA/VISA 3343 3.0 ART OF CHINA
- FA/VISA 3344 3.0 ART OF JAPAN AND KOREA
- *[GL/SOCI 4275](#) 6.0 RELIGION, MEDIA, CULTURE

RELIGION AND GENDER

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

RELIGIOUS THOUGHTS AND PRACTICES

- AP/ANTH 2180 3.0 SOCIAL ANTHROPOLOGY OF THE NEAR EAST
- AP/ANTH 3320 3.0 RELIGIOUS RITUAL AND SYMBOLISM
- * [AP/ANTH 3320](#) 6.0 RELIGIOUS RITUAL AND SYMBOLISM
- AP/CLTR 3838 3.0 (cross-listed to: AP/HUMA 3438 3.0) THE CELTIC TRADITION: THEN AND NOW
- AP/GEOG 4250 3.0 IMAGINED LANDSCAPES
- *[AP/HIST 2110](#) 6.0 HISTORY OF THE ANCIENT NEAR EAST
- *[AP/HIST 2220](#) 6.0 MEDIEVAL AND EARLY MODERN EUROPE
- *[AP/HIST 2790](#) 6.0 ISLAMIC CIVILIZATION (622-1400)
- AP/HIST 3110 6.0 ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT TO THE BABYLONIAN EXILE
- AP/HIST 3809 6.0 (cross-listed to: AP/HUMA 3780 6.0) HISTORY OF THE CHRISTIAN CHURCH: BEGINNINGS TO REFORMATION
- AP/HIST 3810 6.0 (cross-listed to: AP/HUMA 3781 6.0) HISTORY OF THE CHRISTIAN CHURCH: REFORMATION TO THE PRESENT
- AP/HIST 3811 3.0 (cross-listed to: AP/HUMA 3811 3.0) THE CHRISTIAN CHURCH: ORIGINS – 850
- AP/HIST 3812 3.0 THE CHRISTIAN CHURCH: 850 – PRE-REFORMATION
- AP/HIST 3860 6.0 MODERN HISTORY OF THE JEWS
- *[AP/HIST 4055](#) 3.0A GOD/U.S.A.: RELIGION IN AMERICA SINCE 1491
- *[AP/HIST 4100](#) 6.0 SELECTED PROBLEMS IN ISRAELITE HISTORY
- AP/HIST 4753 6.0 CHRISTIANITIES AND INDIGENOUS CIVILIZATIONS IN COLONIAL LATIN AMERICA
- *[AP/HUMA 1100](#) 9.0 WORLDS OF ANCIENT GREECE AND ROME
- *[AP/HUMA 1110](#) 9.0 GREEK AND BIBLICAL TRADITIONS
- *[AP/HUMA 1125](#) 9.0 CIVILIZATION OF MEDIEVAL AND RENAISSANCE EUROPE
- * [AP/HUMA 1300](#) 9.0 CULTURES OF RESISTANCE IN THE AMERICAS: THE AFRICAN AMERICAN EXPERIENCE
- * [AP/HUMA 1400](#) 9.0 CULTURE AND SOCIETY IN EAST ASIA
- *[AP/HUMA 1845](#) 6.0 = **Prior 2815 9.0** ISLAMIC TRADITIONS
- *[AP/HUMA 1850](#) 6.0 BIBLE AND MODERN CONTEXTS

* [AP/HUMA 1855](#) 9.0 BUDDHISM IN ASIAN CULTURES

* [AP/HUMA 1865](#) 6.0 = **Prior 2800 9.0** (cross-listed to: AP/SOSC 2600 9.0) INTRODUCTION TO WORLD RELIGIONS

* [AP/HUMA 1875](#) 9.0 = **Prior 2835 9.0** CHRISTIANITY IN CONTEXT

* [AP/HUMA 1880](#) 6.0 = **Prior 2850 9.0** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION

* [AP/HUMA 2310](#) 6.0 AN INTRODUCTION TO CARIBBEAN STUDIES

AP/HUMA 2800 9.0 = **Now 1865 6.0** (cross-listed to: AP/SOSC 2600 9.0) INTRODUCTION TO THE STUDY OF RELIGION

AP/HUMA 2815 9.0 = **Now 1845 6.0** ISLAMIC TRADITIONS

* [AP/HUMA 2830](#) 6.0 FOUNDERS OF CHRISTIANITY

AP/HUMA 2850 9.0 = **Now 1880 6.0** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION

* [AP/HUMA 3105](#) 6.0 GREEK AND ROMAN RELIGION

AP/HUMA 3439 3.0 HOW THE IRISH SAVED CIVILIZATION

AP/HUMA 3440 6.0 (cross-listed to: AP/HIST 3221 6.0) ISSUES AND THEMES IN MEDIEVAL CULTURE

* [AP/HUMA 3457](#) 3.0 GNOSTICISM

* [AP/HUMA 3481](#) 6.0 STUDIES IN WORLD RELIGIONS: AFRICA

AP/HUMA 3482 6.0 (cross-listed to: AP/REI 3482 6.0) ISLAM THROUGH THE AGES: ISSUES AND IDEAS

* [AP/HUMA 3519](#) 6.0 CONTEMPORARY WOMEN'S RITUALS: AN INTRODUCTION

* [AP/HUMA 3795](#) 3.0 A CULTURAL HISTORY OF SATAN: PERSONIFIED EVIL IN EARLY JUDAISM AND IN CHRISTIANITY

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

* [AP/HUMA 3802](#) 3.0 (cross-listed to: AP/REI 3802 3.0) SIKH HISTORY AND THOUGHT: DEVELOPMENT AND INTERPRETATION

* [AP/HUMA 3815](#) 6.0 (cross-listed to: AP/REI 3815 6.0) ASPECTS OF ISLAMIC THOUGHT

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

* [AP/HUMA 3831](#) 3.0 TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO PRESENT

* [AP/HUMA 3840](#) 6.0 RABBINIC JUDAISM: THOUGHT AND INSTRUCTIONS

* [AP/HUMA 3875](#) 6.0 METAPHOR, MYSTICISM AND SPIRITUALITY: PLATO TO BELLARMINI

* [AP/HUMA 3975](#) 3.0 (cross-listed to: SC/STS 3975) SCIENCE AND RELIGION IN MODERN WESTERN CULTURE

AP/HUMA 4225 6.0 TOPICS IN SCIENCE IN CULTURAL CONTEXT

* [AP/HUMA 4430](#) 6.0 LIVING CONFUCIANISM

AP/HUMA 4652 3.0 THE WESTERN RELIGIOUS HERITAGE

* [AP/HUMA 4770](#) 3.0 BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE

* [AP/HUMA 4807](#) 6.0 MAIMONIDES

AP/HUMA 4814 3.0 THE QUR'AN AND ITS INTERPRETERS

AP/HUMA 4814 6.0 THE QUR'AN AND ITS INTERPRETERS

* [AP/HUMA 4815](#) 6.0 STUDIES IN ISLAMIC MYSTICISM

AP/HUMA 4817 6.0 IMAGINATION AND THE SACRED

* [AP/HUMA 4820](#) 3.0 TRANSFORMATION OF JEWISH THOUGHT AND CULTURE

* [AP/HUMA 4825](#) 6.0 DIVERSITY IN EARLY CHRISTIANITY

* [AP/PHIL 2020](#) 3.0 DESCARTES, SPINOZA AND LEIBNIZ

* [AP/PHIL 2035](#) 3.0 ASIAN PHILOSOPHICAL TRADITIONS

AP/PHIL 2040 3.0 INTRODUCTION TO ISLAMIC PHILOSOPHY

* [AP/PHIL 2090](#) 3.0 INTRODUCTION TO THE PHILOSOPHY OF RELIGION

* [AP/PHIL 2120](#) 3.0 INTRODUCTION TO EXISTENTIALISM

AP/PHIL 3125 3.0 CONTEMPORARY EXISTENTIALISM

* [AP/PHIL 3200](#) 3.0 PHILOSOPHY OF LANGUAGE

AP/PHIL 4030 3.0 SEMINAR IN ANCIENT PHILOSOPHY

* [AP/PHIL 4040](#) 3.0 SEMINAR IN CONTEMPORARY PHILOSOPHY

AP/SOSC 2430 3.0 PEOPLES AND CULTURES OF SOUTHEAST ASIA

* [AP/SOSC 3918](#) 6.0 THE SEPHARDI JEWS: A SOCIOLOGICAL ANALYSIS OF THEIR SURVIVAL

GL/HIST 3623 6.0 (cross-listed to: GL/HUMA 3623 6.0) WORLD OF EARLY CHRISTIANITY FROM BIRTH OF CHRIST TO THE RISE OF ISLAM

GL/HIST 3649 3.0 (cross-listed to: GL/HUMA 3649 3.0) HISTORY OF ISLAM TO THE THIRTEENTH CENTURY

METHODS AND APPROACHES

AP/ANTH 3320 3.0 ANTHROPOLOGY OF RELIGIOUS RITUAL AND SYMBOLISM
* [AP/ANTH 3320](#) 6.0 ANTHROPOLOGY OF RELIGIOUS RITUAL AND SYMBOLISM
* [AP/ANTH 3570](#) 6.0 = **Prior 4180 6.0** ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES
AP/ANTH 4180 6.0 = **Now 3570 6.0** ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIES
* [AP/HUMA 1860](#) 6.0 NATURE OF RELIGION
AP/HUMA 2500 6.0 CULTURES IN CONFLICT
AP/HUMA 2515 6.0 MYTHS AND THEIR MEANINGS
* [AP/HUMA 1865](#) 6.0 = **Prior 2800 9.0** (cross-listed to: AP/SOSC 2600 9.0) INTRODUCTION TO WORLD RELIGIONS
AP/HUMA 3480 6.0 CONTEMPORARY RELIGIOUS ISSUES
AP/HUMA 3518 6.0 FEMINIST APPROACHES TO RELIGION
* [AP/HUMA 3795](#) 3.0 A CULTURAL HISTORY OF SATAN: PERSONIFIED EVIL IN EARLY JUDAISM AND IN CHRISTIANITY
AP/HUMA 3801 6.0 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 3810](#) 6.0 HEBREW BIBLE/OLD TESTAMENT IN CONTEXT
* [AP/HUMA 3816](#) 3.0 THE BALKANS
* [AP/HUMA 3817](#) 3.0 MEMORY, AUTHORITY AND THE TRANSMISSION OF KNOWLEDGE IN THE MUSLIM WORLD
AP/HUMA 3818 3.0 SACRED SPACE AND RITUAL PRACTICES IN ISLAM
* [AP/HUMA 3819](#) 3.0 OUTSIDERS IN RELIGION
* [AP/HUMA 3821](#) 3.0 FEMALE SPIRITUALITY: COMPARATIVE PERSPECTIVES – WESTERN TRADITIONS
AP/HUMA 3828 6.0 (cross-listed to: AP/HIST 3111 6.0) PRACTICUM IN BIBLICAL ARCHAEOLOGY
AP/HUMA 3875 6.0 METAPHOR, MYSTICISM & SPIRITUALITY
* [AP/HUMA 3975](#) 3.0 (cross-listed to: SC/STS 3975 3.0) SCIENCE AND RELIGION IN MODERN WESTERN CULTURE
* [AP/HUMA 4630](#) 3.0 TEXT AND INTERPRETATION
AP/HUMA 4653 6.0 ADVANCED STUDIES IN RELIGION
AP/HUMA 4755 3.0 GENDER AND CONTEMPORARY RELIGIOUS MOVEMENTS
AP/HUMA 4771 3.0 BUDDHISM AS SEEN FROM THE WEST: THE COLONIAL ENCOUNTER AND THE STUDY OF BUDDHISM
AP/PHIL 3095 3.0 PHILOSOPHY OF RELIGION
* [AP/SOCI 3650](#) 3.0 SOCIOLOGY OF RELIGION
* [AP/SOCI 3650](#) 6.0 SOCIOLOGY OF RELIGION
GL/PHIL 3931 3.0 (cross-listed to: GL/HUMA 3931 3.0, GL/MODR 3931 3.0) PHILOSOPHY OF RELIGION
* [GL/SOCI 2672](#) 3.0 RELIGION AND SOCIETY

SELF, SOCIETY, AND THE OTHER

AP/ANTH 2180 3.0 SOCIAL ANTHROPOLOGY OF THE NEAR EAST
* [AP/ANTH 4250](#) 6.0 RELIGIOUS MOVEMENTS IN GLOBAL PERSPECTIVE
* [AP/HIST 2220](#) 6.0 MEDIEVAL AND EARLY MODERN EUROPE
* [AP/HIST 2710](#) 6.0 HISTORY OF EAST ASIA
AP/HIST 3100 6.0 MESOPOTAMIAN HISTORY
* [AP/HIST 3110](#) 6.0 ANCIENT ISRAEL: FROM ITS ORIGINS IN THE SETTLEMENT TO THE BABYLONIAN EXILE
* [AP/HIST 3555](#) 6.0 CANADIAN JEWISH HISTORY
AP/HIST 3791 6.0 ISLAMIC GUNPOWDER EMPIRES
AP/HIST 4385 6.0 HISTORY AND CULTURE OF JEWS IN EASTERN EUROPE
AP/HIST 4753 6.0 CHRISTIANITIES AND INDIGENOUS CIVILIZATIONS IN COLONIAL LATIN AMERICA
* [AP/HUMA 1105](#) 9.0 MYTH AND IMAGINATION IN ANCIENT GREECE AND ROME
* [AP/HUMA 1106](#) 9.0 EGYPT IN THE GREEK & ROMAN MEDITERRANEAN
* [AP/HUMA 1125](#) 9.0 = **prior 2110 9.0** CIVILIZATION OF MEDIEVAL AND RENAISSANCE EUROPE
* [AP/HUMA 1300](#) 9.0 CULTURES OF RESISTANCE IN THE AMERICAS: THE AFRICAN AMERICAN EXPERIENCE
* [AP/HUMA 1710](#) 6.0 ROOTS OF WESTERN CULTURE
* [AP/HUMA 1846](#) 6.0 = **prior 2440 6.0** INDIA: LIFE, CULTURE AND THE ARTS
* [AP/HUMA 1855](#) 9.0 BUDDHISM IN ASIAN CULTURES

* [AP/HUMA 1875](#) 6.0 = **prior 2835 6.0** CHRISTIANITY IN CONTEXT
 * [AP/HUMA 1880](#) 9.0 = **prior 2850 6.0** JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION
 AP/HUMA 2110 9.0 = **now 1106 9.0** EGYPT IN THE GREEK AND ROMAN MEDITERRANEAN
 AP/HUMA 2500 6.0 CULTURES IN CONFLICT
 * [AP/HUMA 2805](#) 6.0 (cross-listed to: AP/CDNS 2805 6.0) RELIGIONS OF CANADIANS
 AP/HUMA 3110 6.0 ROMAN CULTURE AND SOCIETY
 AP/HUMA 3200 6.0 POLITICS AND REPRESENTATION OF TERROR AND TERRORISM
 AP/HUMA 3425 6.0 DEAD SEA SCROLLS
 * [AP/HUMA 3481](#) 6.0 WORLDS RELIGIONS
 * [AP/HUMA 3810](#) 6.0 HEBREW BIBLE
 AP/HUMA 3825 6.0 HOLOCAUST IN CROSS-CULTURAL CONTEXT: CANADA, GERMANY, POLAND
 * [AP/HUMA 3829](#) 3.0 ANTISEMITISM FROM THE ENLIGHTENMENT TO THE HOLOCAUST AND BEYOND
 * [AP/HUMA 3841](#) 3.0 THE EMERGENCE OF MODERN YIDDISH CULTURE
 * [AP/HUMA 3850](#) 6.0 THE FINAL SOLUTION: PERSPECTIVES OF THE HOLOCAUST
 * [AP/HUMA 3855](#) 6.0 IMAGINING THE WORST: RESPONSES TO THE HOLOCAUST
 AP/HUMA 4225 6.0 TOPICS IN SCIENCE IN CULTURAL CONTEXT
 AP/HUMA 4535 3.0 (cross-listed to: AP/CLTR 4535 3.0) RELIGIOUS REFORMATION AND ITS CULTURAL EXPRESSION
 * [AP/HUMA 4630](#) 6.0 TEXT AND INTERPRETATION
 AP/HUMA 4755 3.0 GENDER & CONTEMPORARY RELIGIOUS MOVEMENTS
 * [AP/HUMA 4770](#) 3.0 BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE
 * [AP/HUMA 4803](#) 6.0 (cross-listed to: AP/HIST 4225 6.0) CHURCH, MOSQUE AND SYNAGOGUE
 AP/HUMA 4804 6.0 HISTORICAL AND MYTHOLOGICAL VIEWS OF JEWISH HISTORY
 * [AP/HUMA 4808](#) 6.0 SEX AND VIOLENCE IN THE HEBREW BIBLE
 AP/HUMA 4811 3.0 GOLDEN AGE? THE JEWS IN MUSLIM AND CHRISTIAN SPAIN
 AP/HUMA 4821 3.0 CULTURE, SOCIETY AND VALUES IN ISRAEL
 * [AP/HUMA 4825](#) 6.0 DIVERSITY IN EARLY CHRISTIANITY
 * [AP/HUMA 4826](#) 3.0 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](#) 6.0 (cross-listed to: GL/SOSC 3640 6.0) FORMAL ORGANIZATIONS
 AP/MIST 4040 6.0 (cross-listed to: AP/REI 4040 6.0) JEWISH COMMUNITIES
 AP/SOSC 2430 3.0 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 AP/SOSC 2430 6.0 PEOPLES AND CULTURES OF SOUTHEAST ASIA
 AP/SOSC 3917 6.0 CONTEMPORARY JEWISH LIFE IN NORTH AMERICA
 * [GL/SOCI 3609](#) 3.0 (EN) WOMEN AND RELIGION
 GL/SOCI 3609 3.0 (cross-listed to: GL/GWST 3609 3.0 & HUMA3609 3.0) WOMAN AND RELIGION
 GL/SOCI 4615 6.0 (cross-listed to: GL/ILST 4010 6.0) RELIGION IN GLOBAL PERSPECTIVE

LANGUAGES

* [AP/ARB 1000](#) 6.0 INTRODUCTION TO MODERN STANDARD ARABIC
 * [AP/ARB 1010](#) 6.0 INTRODUCTION TO MODERN STANDARD ARABIC FOR ADVANCED BEGINNERS
 * [AP/ARB 2000](#) 6.0 INTERMEDIATE MODERN STANDARD ARABIC
 * [AP/ARB 2010](#) 6.0 INTERMEDIATE ARABIC (HERITAGE STUDENTS)
 * [AP/ARB 2700](#) 6.0 INTRODUCTION TO ARAB CULTURE
 * [AP/ARB 3000](#) 6.0 ADVANCED MODERN STANDARD ARABIC
 * [AP/CH 1000](#) 6.0 ELEMENTARY MODERN STANDARD CHINESE
 * [AP/CH 1010](#) 6.0 ELEMENTARY CHINESE FOR ADVANCED BEGINNERS
 * [AP/CH 2000](#) 6.0 INTERMEDIATE MODERN STANDARD CHINESE
 AP/CH 2030 6.0 INTERMEDIATE CHINESE LANGUAGE AND CULTURE IN CHINA
 * [AP/CH 3000](#) 6.0 ADVANCED MODERN STANDARD CHINESE
 * [AP/GK 1000](#) 6.0 ELEMENTARY CLASSICAL GREEK
 * [AP/GK 2000](#) 6.0 INTERMEDIATE CLASSICAL AND BIBLICAL GREEK
 * [AP/HEB 1000](#) 6.0 ELEMENTARY MODERN HEBREW, LEVEL 1
 * [AP/HEB 2000](#) 6.0 INTERMEDIATE MODERN HEBREW

- * [AP/HEB 3000](#) 6.0 ADVANCED MODERN HEBREW I
- * [AP/HEB 3710](#) 3.0 MODERN JEWISH WOMEN'S LITERATURE
- AP/HEB 4000 6.0 ADVANCED MODERN HEBREW II
- * [AP/HND 1010](#) 6.0 INTRO TO HINDI-URDU FOR HERITAGE SPEAKERS
- * [AP/HND 2000](#) 6.0 INTERMEDIATE HINDI-URDU
- * [AP/HND 2700](#) 6.0 SOUTH ASIAN LITERATURE AND CULTURE
- * [AP/JP 1000](#) 6.0 ELEMENTARY MODERN STANDARD JAPANESE
- * [AP/JP 2000](#) 6.0 INTERMEDIATE MODERN STANDARD JAPANESE
- * [AP/JP 3000](#) 6.0 ADVANCED MODERN STANDARD JAPANESE
- * [AP/JP 4000](#) 6.0 ADVANCED READING IN CONTEMPORARY JAPANESE
- * [AP/LA 1000](#) 6.0 ELEMENTARY LATIN
- * [AP/LA 2000](#) 6.0 INTERMEDIATE LATIN

RELIGIOUS STUDIES COURSE OFFERINGS 2015-2016

DESCRIPTION OF COURSES OFFERED IN SUMMER 2015

AP/HUMA 1105 9.0A (S15 SU) MYTH AND IMAGINATION IN GREECE AND ROME

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

The mythical narratives of the ancient Greeks and the Romans constitute a continuous tradition that extends from before the reach of history to the present day. Myths survive in literary texts and visual art because their narratives have continued to prove compelling and fascinating in different languages, historical eras, and social contexts (the myths of Odysseus or of Romulus and Remus are just a few examples). Literature and art of all kinds have been inspired to retell and represent stories from Greek and Roman mythology, 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 popular 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 very different from 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, logical, and persuasive academic writing, critical and analytical skills for reading and understanding texts, constructive participation in group discussion and debate (primarily in tutorials), and basic methods and techniques of research.

ASSIGNMENTS:

1. Academic Honesty Tutorial
2. Diagnostic Writing Exercise
3. Essay Assignment Part I
4. Essay Assignment Part II
5. Mid-term Examination
6. Final Examination
7. Tutorial Participation

REPRESENTATIVE READINGS: Hesiod, *Theogony*; Euripides, *Hippolytus*; *Trojan Women*; Homer, *Iliad* XXIV; *Odyssey*; Sophocles, *Ajax*; *Philoctetes*; Livy, *Ab Urbe Condita* I; Plutarch, *Romulus*, *Numa*, *Coriolanus*, *Publicola*, *Fabius Maximus*, *Marcus Cato* (selected passages); Vergil, *Aeneid*; Ovid, *Fasti*; *Metamorphoses* XIV; Propertius IV (selected poems).

RESERVED SPACES: Some spaces are reserved for Year 01 students

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 1105 9.0

COURSE DIRECTOR: Loredana Kun (section A)

AP/HUMA 1710 6.0A (S15 S1) THE ROOTS OF WESTERN CULTURE: THE ANCIENT WORLD (CIRCA 1000 BC-400 AD)

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

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

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

In addition to excerpts from the Old and New Testament, we will engage with a number of Greek and Roman authors which will include many of the following: Homer, Hesiod, 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 9.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1710 6.0, AS/HUMA 1110 9.0.

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

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

TIME: Monday-Thursday 11:30-14:30

COURSE DIRECTOR: Mohamed Khimji (Section A)

AP/HUMA 1850 6.0A (\$15 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 16:00-19:00

COURSE DIRECTOR: Tony Michael

AP/HUMA 3424 3.0 (\$15 S1) THE HISTORY OF THE BIBLE

Most people take the existence of the modern English Bible for granted—they assume it sprang fully-formed from the hands of the ancient writers or even directly from God. But the Bible has been three millennia in the making. This course traces the development of the Bible beginning with discussions in the first to third centuries on canon formation, through the myriad translations made from antiquity to today, to modern scholars' attempts to reconstruct the original form of the biblical texts. We will look also at the form various Bibles have taken—from the original scrolls and codices, to elaborately decorated manuscripts, to modern books—as well as the historical events that precipitated the creation of several key editions, and the impact these editions have made over time. Particular attention will be paid to the techniques of text criticism—i.e., the painstaking efforts to sift through the variety of readings in ancient manuscripts to recover the biblical writers' original words.

ASSIGNMENTS: a short introductory essay, an essay in the style of an encyclopedia article, a book review, and class participation.

REQUIRED TEXTS: Paul D. Wegner, *The Journey from Texts to Translations: The Origins and Development of the Bible* (Grand Rapids, MI: Baker, 1999); Clinton E. Arnold, *How We Got the Bible: A Visual Journey* (Grand Rapids, MI: Zondervan, 2008); Timothy Beal, *The Rise and Fall of the Bible: The Unexpected History of an Accidental Book* (Boston & New York: Houghton Mifflin Harcourt, 2011).

COURSE CREDIT EXCLUSION: None.

TIME: Monday and Wednesday 19:00-22:00

COURSE DIRECTOR: T. Burke

AP/HUMA 3435 3.0 (S15 S1) AUGUSTINE

A study of the life and seminal ideas of Augustine of Hippo. Setting his ideas in the context of his life story, the course explores his teaching on such themes as religion, education, philosophy, grace and free will, sexuality and politics.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3605J 3.0 (prior to Fall/Winter 1998-1999), AK/HUMA 3435 3.0 and AK/HUMA 3435 6.0.

TIME: Tuesday and Thursday 14:30 – 17:30

COURSE DIRECTOR: Michael Herren

AP/HUMA 3816 3.0 (S15 S2) 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 DIRECTOR: Marta Simidchieva

COURSE CREDIT EXCLUSIONS: None

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

TIME: Tuesday and Thursday 16:00 – 19:00

DESCRIPTION OF COURSES OFFERED IN FALL/WINTER 2015-2016

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: Thursday 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: Monday 11:30 – 14:30

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 – 14:30

COURSE DIRECTOR: TBA

GENDER & WOMEN STUDY

AP/GWST 3561 3.0 BAD GIRLS IN THE BIBLE II

The Bible offers archetypal figures for Western art, music and film as well as literature. This course will analyze women in the New Testament with a focus on sexuality, seduction, murder and mayhem. Note: AP/GWST 3561 3.0 may be taken independently of AP/GWST 3560 3.0.

Course credit exclusions: AP/HUMA 3437 3.0 (prior to Fall 2011), (cross-listed to: GL/WMST 3561 3.0) (prior to Fall 2013).

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3437 3.0.

TIME: Thursday 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 6.0, GL/HIST 3225 3.0. Prior to Fall 2009: AK/HIST 2510 6.0, AS/HIST 2200 6.0 (prior to Fall/Winter 2001-2002), AS/HIST 2210 6.0 (prior to Fall/Winter 2001-2002), AS/HIST 2220 6.0, GL/HIST 2600 6.0, GL/HIST 2625 6.0 (prior to Fall/Winter 2001-2002), GL/HIST 3225 3.0.

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

COURSE DIRECTOR: TBA

AP/HIST 2710 6.0 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 6.0.

TIME: Wednesday 14:30-17:30pm

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: Wednesday 16:00-19:00 COURSE DIRECTOR: TBA

COURSE DIRECTOR: TBA

AP/HIST 3555 6.0 CANADIAN JEWISH HISTORY

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

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

TIME: Wednesday 11:30- 14:30pm

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

COURSE DIRECTOR: TBA

AP/HIST 4100 6.0 SELECTED PROBLEMS IN ISRAELITE HISTORY

Problems in the determination of the international relations of the Israelite states in the Iron Age. Sources, written and unwritten, from Israel, Assyria, Babylonia, Egypt and Israel's smaller neighbours will be examined in the course of these investigations.

Note: Priority is given to History, Classical Studies, Jewish Studies or Religious Studies Honours majors and minors who have successfully completed at least 84 credits.

PREREQUISITES: AP/HIST 2110 6.0 or AP/HIST 3100 6.0 or AP/HIST 3110 6.0 or by departmental permission. Course credit exclusions: None.

PRIOR TO FALL 2009: Course credit exclusion: AS/HIST 4100 6.0

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

COURSE DIRECTOR: TBA

HUMANITIES

AP/HUMA 1100 9.0 WORLD OF ANCIENT GREECE & ROME

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

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 6.0. Prior to Fall 2009: AS/HUMA 1100 9.0, AK/HUMA 1710 6.0

TIME: Monday and Wednesday 8:30 + 2 hours Tutorial

COURSE DIRECTOR: TBA

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

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

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 to prove compelling and fascinating in different languages, historical eras, and social contexts (the myths of Odysseus or of Romulus and Remus are just a few examples). Literature and art of all kinds have been inspired to retell and represent stories from Greek and Roman mythology, 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 popular 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 very different from 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, logical, and persuasive academic writing, critical and analytical skills for reading and understanding texts, constructive participation in group discussion and debate (primarily in tutorials), and basic methods and techniques of research.

ASSIGNMENTS:

1. Academic Honesty Tutorial
2. Diagnostic Writing Exercise
3. Essay Assignment Part I
4. Essay Assignment Part II
5. Mid-term Examination
6. Final Examination
7. Tutorial Participation

REPRESENTATIVE READINGS: Hesiod, *Theogony*; Euripides, *Hippolytus*; *Trojan Women*; Homer, *Iliad* XXIV; *Odyssey*; Sophocles, *Ajax*; *Philoctetes*; Livy, *Ab Urbe Condita* I; Plutarch, *Romulus*, *Numa*, *Coriolanus*, *Publicola*, *Fabius Maximus*, *Marcus Cato* (selected passages); Vergil, *Aeneid*; Ovid, *Fasti*; *Metamorphoses* XIV; Propertius IV (selected poems).

RESERVED SPACES: Some spaces are reserved for Year 01 students

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/HUMA 1105 9.0.

TIME: Tuesday and Thursday 10:30-11:30 + 2 hours Tutorial

COURSE DIRECTOR: Robert Tordoff

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).

The stories, symbols and myths of Greek and Biblical literature have provided the basic images for Western society's interpretation of itself and its experience. An examination of Greek and Biblical traditions which inform personal and community life today.

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

Course Credit Exclusion: AP/HUMA 1710 6.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1710 6.0, AS/HUMA 1110 9.0.

TIME: Thursday 12:30-10:30 + 2 hours Tutorial

COURSE DIRECTOR: Y. Eisenstat

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

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

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. The course has two deep lessons: the “pastness of the past” and “the textuality of text” (for writings have their rules).

As a Foundations course, Humanities 1125 9.0 puts great stress on critical skills, and particularly on students’ own writing. We stress both clarity and style. Students write something short almost every week, usually just a single sentence or one good paragraph. We do classroom editing to improve your grade before you hand these assignments in. The longest paper is just five or six pages. Students hand in a full outline first, for a critique of the argument by the teacher. The final exam covers the whole year.

ASSIGNMENTS:

Very many papers, usually very short: 50%; Mid-term: 15%; Final: 25%; Participation: 10%. (subject to change)

REPRESENTATIVE READINGS:

Beowulf; *The Letters of Abelard and Heloise*; Peter Abelard, *History of his Calamities*; *The Song of Roland*; Gottfried von Strassburg, *Tristan*; Jean de Jeanville, *The Life of Saint Louis*; Dante Alighieri, *The Divine Comedy*; Geoffrey Chaucer, *The Canterbury Tales*; Saint Catherine of Siena, *Selected Letters*; Raimundo of Capua, *The Life of Catherine of Siena*; Benvenuto Cellini, *Autobiography*; Desiderius Erasmus, *Colloquies*; Thomas More, *Utopia*; Niccolò Machiavelli, *The Prince*; Michel de Montaigne, *Essays*; William Shakespeare, *The Tempest*. (subject to change)

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 1800 6.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1800 6.0, AS/HUMA 1120 9.0, AS/HUMA 1125 9.0 and AS/HUMA 1130 9.0.

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

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.

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

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

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

COURSE DIRECTOR: S. Krishnamurti

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

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

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: Some spaces are reserved for Year 01 students.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 1400 9.0.

TIME: Monday 11:30-13:30 +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: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit (Humanities).

This course investigates the two major branches of Western thought: the Greco-Roman and the Judeo-Christian. The course begins by critically thinking about ancient times when oral stories were reworked and transmitted for generations. Students will be oriented to the ancient world by studying the emerging cultural identities of the ancient

Hebrews against the background of ancient Mesopotamia. Most of the course will be engaged with the ancient Greeks from the Archaic period to the Classical and Hellenistic, and the Romans from the Republic to the early Empire. The course will end with a consideration of the emergence of proto-orthodox Christianity within the surprising mix of philosophical and religious ideas in the Roman world.

Our aim will be to examine texts both critically and in context. 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 which are themselves dependent on second and third hand authors.

Students will be introduced to many kinds of works that emerged in the ancient period: epic poetry, lyric poetry, fables, 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. We will consider influences from even more ancient civilizations; highlight certain Greek gods and goddesses and their festivals; consider the social status of women and slaves and differences between ethnic groups such as the Spartans and Athenians. We will engage with the texts interpretively which will involve examining various perspectives, the use of art and literature for ideological ends, as well as our own embedded assumptions about the past.

Our primary texts will include most of the following and many more: excerpts from the Hebrew Bible, Homer, Hesiod, Sappho, Aesop, Aeschylus, Sophocles, Aristophanes, Pythagoras, Plato, Aristotle, Herodotus, Thucydides, Hippocrates, Livy, Virgil, Lucretius, Epicurus, Epictetus, Apuleius, Marcus Aurelius, Ovid, and excerpts from the New Testament.

ASSIGNMENTS:

Response Papers 30%

2 Group Presentations 10%

Two Tests: 30%

Essay (1500 words): 15%

Final Exam 15%

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 1110 9.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1710 6.0, AS/HUMA 1110 9.0.

COURSE DIRECTOR: C. Bigwood

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 9.0.

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

TIME: Thursday 16:30-14:30 + 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 9.0 (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: TBA

AP/HUMA 1850 6.0A THE BIBLE AND MODERN CONTEXTS

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

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: Some spaces are reserved for Year 01 students.

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 1850 6.0.

TIME: Monday 19:00–22:00pm

COURSE DIRECTOR: T. Burke (Section A)

AP/HUMA 1850 6.0M THE BIBLE AND MODERN CONTEXTS

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

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

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

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 1850 6.0.

TIME: Monday & Wednesday 1 4:40-16:30pm + 1 hour tutorial

COURSE DIRECTOR: TBA

AP/HUMA 1855 9.0A BUDDHISM AND ASIAN CULTURES

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

This course introduces students to the diversity of Buddhist ideas and practices in Asia. Exploring Buddhism as a living tradition, the course focuses on the impact and interpretation of Buddhism in historical and contemporary cultures. The course develops a background in basic Buddhist philosophy in order to explore its broader cultural impact in literature, art, ritual, ethics, economics, social interaction and politics.

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

TIME: Tuesday 12:30-14:30 pm + 2 hour tutorial

COURSE DIRECTOR: A. Turner

AP/HUMA 1860 6.0A THE NATURE OF RELIGION
AP/HUMA 1860 6.0B (Section B = FULLY ONLINE)

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?

COURSE DIRECTOR: TBA

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 9.0, AP/SOSC 2600 9.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 1860 6.0, AS/HUMA 2800 9.0, AS/SOSC 2600 9.0.

TIME: Tuesday 16:30-6:30 pm + 1 hour tutorial

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 6.0, AP/HUMA 2800 9.0 (prior to Fall 2014), AP/SOSC 2600 9.0 (prior to Fall 2014).

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

COURSE DIRECTOR: TBA

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

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; Research Report – 20%; Research Essay, including proposal and annotated bibliography – 20%; Weekly Reading Assignments – 10%; Participation – 10%.

REPRESENTATIVE READINGS: (subject to change) D. Jacobsen, *The World's Christians: Who They Are, Where They Are, and How They Got There*, Wiley-Blackwell, 2011. R. E. Van Voorst, ed., *Readings in Christianity*, 3rd ed., Wadsworth, 2015; Course Kit: Selections from M. J. Weaver, *Introduction to Christianity*, 4th ed., Wadsworth, 2009; M. Northey, *Making sense: A student's guide to research and writing: Religious Studies*, OUP, 2011.

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

COURSE CREDIT EXCLUSION: AP/HUMA 2835 9.0 (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 9.0 (prior to Fall 2014).

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

COURSE DIRECTOR: Yedida Eisenstat

AP/HUMA 2105 6.0 ROMAN LITERATURE AND CULTURE

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

COURSE CREDIT EXCLUSION: AP/HUMA 2105 9.0 (prior to Fall 2014).

TIME: Monday & Wednesday 10:30-11:30 + 1 hour tutorial

COURSE DIRECTOR: Sarah Blake

AP/HUMA 2310 9.0A AN INTRODUCTION TO CARIBBEAN 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 9.0.

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

COURSE DIRECTOR: TBA

AP/HUMA 2805 6.0A/AP/CDNS 2805 6.0A: THE RELIGIONS OF CANADIANS

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

ASSIGNMENTS: 1) Two in-class tests 30%; 2) Mid-term examination 20%; 3) Tutorial quizzes and participation 10%; 4) Final examination 40%.

REPRESENTATIVE READINGS:

1) Jamie S. Scott, ed. *The Religions of Canadians* (Toronto: University of Toronto Press, 2012). 2) Extensive weekly lecture materials posted on the course's Moodle website, including selected archival and scholarly readings, and excerpts and clips from popular media.

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

COURSE DIRECTOR: J. Scott

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).

COURSE DIRECTOR: P. Harland

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

COURSE CREDIT EXCLUSION: AP/HUMA 2830 9.0 (prior to Fall 2014).

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2830 9.0.

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 6.0. PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3423 3.0, AK/HUMA 3457 6.0.

TIME: Tuesday 19:00-22:00

COURSE DIRECTOR: T. Burke

AP/HUMA 3424 3.0M (WINTER) THE HISTORY OF THE BIBLE

Most people take the existence of the modern English Bible for granted—they assume it sprang fully-formed from the hands of the ancient writers or even directly from God. But the Bible has been three millennia in the making. This course traces the development of the Bible beginning with discussions in the first to third centuries on canon formation, through the myriad translations made from antiquity to today, to modern scholars' attempts to reconstruct the original form of the biblical texts. We will look also at the form various Bibles have taken—from the original scrolls and codices, to elaborately decorated manuscripts, to modern books—as well as the historical events that precipitated the creation of several key editions, and the impact these editions have made over time. Particular attention will be paid to the techniques of text criticism—i.e., the painstaking efforts to sift through the variety of readings in ancient manuscripts to recover the biblical writers' original words.

ASSIGNMENTS:

a short introductory essay, an essay in the style of an encyclopedia article, a book review, and class participation.

REQUIRED TEXTS:

Paul D. Wegner, *The Journey from Texts to Translations: The Origins and Development of the Bible* (Grand Rapids, MI: Baker, 1999; ISBN 9780801027994); Clinton E. Arnold, *How We Got the Bible: A Visual Journey* (Grand Rapids, MI: Zondervan, 2008; ISBN 9780310253068); Timothy Beal, *The Rise and Fall of the Bible: The Unexpected History of an Accidental Book* (Boston & New York: Houghton Mifflin Harcourt, 2011; ISBN 9780547737348).

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

TIME: Tuesday 19:00-22:00

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 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 6.0 (prior to Fall 2010).

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

COURSE DIRECTOR: A. Goldberg

AP/HUMA 3795 3.0A (FALL) A CULTURAL HISTORY OF SATAN

This course investigates the origins, development, significance, and social functions of personified evil--Satan and his demons--in early Judaism and in the history of Christianity. We will consider some of the most important literary and visual depictions of this figure (and his story) from the ancient world through the middle ages to our own day.

Course credit exclusions: None.

COURSE DIRECTOR: TBA

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.

This course explores key disciplinary approaches in the study of religion to understand how the choice of method shapes one's understanding of beliefs, rituals, everyday practices and religious meaning in general. We begin by asking questions about the value and significance of the term 'religion', which is neither self-evident nor easily defined. The

course examines different disciplinary perspectives that inform the ways in which religion is approached, understood and conceptualized, while providing an opportunity for students to appreciate the complex role religion plays in today's world at many levels of social, cultural and political action. Finally, the course offers an overview of the field of 'Religious Studies' in terms of its historical and methodological scope, and examines its implications and challenges in light of many current issues such as secularism, spirituality, fundamentalism, globalization, minority and gender rights, and others.

ASSIGNMENTS: Oral in-class presentation; course blog; research essay; test.

REQUIRED READINGS: *The Routledge Companion to the Study of Religion*

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

TIME: Thursdays 11:30-14:30pm

COURSE DIRECTOR: A. Buturovic

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: All spaces reserved for Religious Studies Majors and Minors only

TIME: Thursdays 16:00-19:00pm

COURSE DIRECTOR: A. Turner

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.

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

Course Credit Exclusions: AP/HUMA 3415 3.0, AP/HUMA 3417 3.0.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3415 3.0, AK/HUMA 3417 3.0, AS/HUMA 2810 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 3810 6.0.

TIME: Wednesday 16:00-19:00pm

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. Attendance: 5 %; 2. Participation: 10%; 3. Weekly questions for in-class discussions (10%); 4. In-class presentation of a scholarly article or a book-chapter: 10%; 5. Midterm exam: 20%; 6. Research essay proposal including bibliography (2-3pages): 5%; 7. Research essay (12 pages inclusive) 20%; 8. 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* (Cambridge: Harvard University Press, 2008); Abdelwahab Bouhdiba. *Sexuality in Islam* (New York: Routledge, 2008); Dror Ze’evi *Producing Desire: Changing Sexual Discourse in the Ottoman Middle East, 1500-1900* (Berkeley and Los Angeles: University of California Press, 2006).

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

COURSE CREDIT EXCLUSION: AS/HUMA 3814 6.0 (Prior to Fall 2009)

TIME: Tuesday 14:30-17:30pm

COURSE DIRECTOR: S. Zecevic

AP/HUMA 3815 6.0A ASPECTS OF ISLAMIC THOUGHT

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

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

COURSE CREDIT EXCLUSION: AP/REI 3815 6.0 (prior to Fall 2013)

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3815 6.0

TIME: Thursday 16:00-19:00pm

COURSE DIRECTOR: A. Buturovic

AP/HUMA 3816 3.0M (Winter 16) 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 6.0 (Prior to Fall 2009).

TIME: Thursday 11:30am-14:30pm

COURSE DIRECTOR: TBA

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 – 20%; Internet Research Exercise – 20%; Research Essay - 30%; Group Presentation – 30%.

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 6.0. PRIOR TO FALL 2009: AS/AK/GL/WMST 3518 6.0, AS/HUMA 3819 3.0.

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

Topics covered include Israelite religion and biblical texts (including the "First Temple" period); Judaism in Persian and Greco-Roman times (the "Second-Temple" period); the emergence of rabbinic Judaism and its classical texts, with emphasis on Judaism's second "foundation document" (after the Bible), the Babylonian Talmud; varieties of Jewish literature and piety in medieval times; modern religious cross-currents (Reform, Orthodox, Conservative, Reconstructionist), and contemporary issues and challenges (e.g., post-Holocaust theology, feminism). Themes covered

include God, the Jewish people, Torah and its interpretation, the land of Israel; the commandments (*mitzvot*) and their *halakhic* (legal) expressions; the Sabbath; daily and calendrical cycles of holiness; rites of passage, and messianic teachings.

ASSIGNMENTS: (subject to change) Class participation 10% (based on attendance *and* actual involvement); Paper proposal 10%; Term paper 40%; Final exam 40% (during exam period)

REPRESENTATIVE READINGS: (subject to change) Breslauer, S. Daniel, *Understanding Judaism through History* (Toronto, 2003); Fishman, Sylvia Barack, *The Way into Varieties of Jewishness* (Woodstock, Vermont, 2007; Marcus, Jacob Rader (ed.), *The Jew in the Medieval World: A Sourcebook: 315-1791* (Revised edition with introduction by Marc Saperstein; Cincinnati, Ohio, 1999); Schiffman, Lawrence H. (ed.), *Texts and Traditions: A Source Reader for the Study of Second Temple and Rabbinic Judaism* (Hoboken, New Jersey, 1998).

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

COURSE CREDIT EXCLUSION: AS/HUMA 3831 3.0 (Prior to Fall 2009).

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

COURSE DIRECTOR: C. Ehrlich

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 Meged, "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 3.0 (Prior to Fall 2009).

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

AP/HUMA 3855 6.0A IMAGINING THE WORST: RESPONSES TO THE HOLOCAUST

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

COURSE DIRECTOR: TBA

COURSE CREDIT EXCLUSION: AS/HUMA 3000R 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 3855 6.0.

TIME: Wednesday 14:30am-17:30pm

COURSE DIRECTOR: TBA

AP/HUMA 3975 3.0A (FALL) SC/STS 3975 3.0A SCIENCE AND RELIGION IN MODERN WESTERN CULTURE

Ordinarily, when we consider the relationship between modern science and religion, our thoughts are dominated by a series of vivid scenes from the past. We may remember the heroism of the seventeenth century scientist, Galileo who, when forced by the Catholic Church to abjure his belief in the heliocentric world system, defiantly murmured under his breath, "yet the earth still moves," as he was led away from his trial. Or the famous debates of 1860 on the validity of evolutionary theory, which pitted the biologist T. H. Huxley against Bishop Samuel Wilberforce, may come to mind. Perhaps we may even recall the sensational Scopes trial of the twentieth century as symbolic of the relations between science and religion. Dramatic, confrontational episodes such as these have come to symbolize our sense that ever since the seventeenth century there has been a war between supporters of science and the upholders of religion. But does the "conflict" thesis really capture the historical reality?

In this course we will examine the relationship between science and religion through a study of the implications of scientific thought for significant intellectual developments from the seventeenth century to the present. We will focus on the words and thoughts of major thinkers who tried to articulate their views on the relationship between science and religion, starting with the ideas of the seventeenth and eighteenth century intellectuals who investigated the consequences of Newtonian science for the religious perspective. Next, we will discuss the disruption of the harmonious relationship between science and religion in the nineteenth century by new discoveries in geology and Darwin's theory of evolution. Then, we will study important twentieth century developments including the challenges presented by relativity theory, quantum physics, modern astronomy, and creationism to the peaceful co-existence of science and religion. Finally, we will examine the relationship between science and unbelief as well as the science-religion issue outside of the west. Throughout the course we will question the validity of the "conflict" thesis, or even its opposite the "harmony" thesis, to accurately describe the historical relationship between science and religion.

ASSIGNMENTS: Research essay 30%; Oral report 20%; Final take home essay 30%; Class participation 20%.

REPRESENTATIVE READINGS: Peter Harrison (ed.). *The Cambridge Companion to Science and Religion* (Cambridge); David Lindberg and Ronald L. Number (eds). *When Science and Christianity Meet* (University of Chicago Press); Ronald Numbers (ed.). *Galileo Goes to Jail and Other Myths About Science and Religion* (Harvard UP); Ronald Numbers and John Brooke (ed.). *Science and Religion Around the World* (Oxford UP).

RESERVED SPACES: Some spaces reserved for Humanities and Science & Technology Majors and Minors.

COURSE CREDIT EXCLUSION: AP/HUMA 3975 6.0, SC/STS 3975 6.0.

TIME: Thursday 11:30am-14:30pm

COURSE DIRECTOR: B. Lightman

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. **First Term:** Vietnam War films: *The Green Berets*, *Rambo: First Blood 11*, *Apocalypse Now*, *Platoon*, *Born on the Fourth of July*. **Second Term:** Architecture (Frank Lloyd Wright, Frank Gehry and others), the religious in painting, and speculative fiction and the series *Star Trek: The Next Generation*. Throughout the year, HUMA 4730 investigates the unifying and fracturing concepts of frontiers in all of their diversity.

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: Ursula Le Guin, *The Left Hand of Darkness* (Ace Edition via Penguin); 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 Mechtild* and speculative science fiction.

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

COURSE CREDIT EXCLUSION: AS/HUMA 4730 6.0 (Prior to Fall 2009)

TIME: Wednesday 11:30am-14:30pm

COURSE DIRECTOR: D. Cooper-Clark

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

Explores Buddhist responses to the changing conditions of modernity in Southeast Asia. Seeking to understand Buddhism as a living religion, it investigates how Buddhists have drawn on religious narratives, symbols and rituals to respond to social and political challenges from the nineteenth century to the present, including issues of religious reform, colonialism, nationalism and ethnicity. Course credit exclusions: None.

COURSE DIRECTOR: A. Turner

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

TIME: Monday 11:30am-14:30pm

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

The objective of this course is to inquire into how South Asian religions are represented, practiced, communicated, and transformed through popular culture. How are religious themes, images, and ideas explored in contemporary film, television, print media and music? What roles do language, gender, caste, literacy, and poverty play in the reading of cultural texts, and in the practice of religion? What can ‘popular culture’ mean in a subcontinent with more than 1.5 billion people, with hundreds of languages and multifarious religious traditions? How are ideas about religion transmitted and disseminated through the South Asian diaspora and around the world?

We will begin by considering historical contexts for 'popular' culture, studying some significant early and medieval art forms and their engagement with Hinduism, Buddhism, Islam, and Sikhism. With this grounding, we will then move on to consider contemporary popular cultural forms like visual art, film, television, photography, and comics in their historical, regional and social contexts. Throughout the course, we will consider religion and popular culture in relation to colonialism, nationalism and communalist conflict. The course travels through India, Pakistan, Bangladesh and Sri Lanka, allowing us to explore several religious and cultural locations. In the latter part of the course, we will also consider South Asian religions in the diaspora and the role of globalization. Taking an interdisciplinary approach to the History of Religions, the course draws on theory and research in cultural studies, art history and film studies.

ASSIGNMENTS: Textual analysis 20%; Seminar facilitation on assigned reading 10%; Research project proposal and bibliography 10%; Final research project 30%; Oral presentation of research project 5%; Participation (seminar discussions) 15%; Weekly reading journal 10%.

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

TIME: Thursday 8:30am-11:30pm

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 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 4803 6.0 (Prior to Fall 2009)

TIME: Monday 14:30-17:30am

COURSE DIRECTOR: TBA

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

The Hebrew Bible presents a varied tapestry of views regarding sexuality and violence. In addition, metaphors employing sexual and martial imagery occur frequently in the biblical text. While some of these texts are empowering, many of them are disturbing to the modern reader. This course will attempt a nuanced reading of texts dealing with sexuality and/or violence in the Hebrew Bible. The discussion will focus both on a contextual and on a contemporary reading of these texts.

ASSIGNMENTS: (subject to change) Classroom participation 10%; In-class presentation 20%; Paper proposal (300 words) 10%; Annotated bibliography 10%; Paper outline 10%; Research paper (4000-5000 words) 40%.

REPRESENTATIVE READINGS: (subject to change) Course Kit HUMA 4808 6.0; Susan Niditch, *War in the Hebrew Bible: A Study in the Ethics of Violence* (New York-Oxford: Oxford University Press, 1993); Phyllis Trible, *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Philadelphia: Fortress Press, 1984).

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

COURSE CREDIT EXCLUSIONS: AS/HUMA 4820E 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 4808 6.0.

TIME: Wednesday 14:30-17:30am

COURSE DIRECTOR: C. Ehrlich

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: 1. Attendance: 5 %; 2. Participation: 10%; 3. Weekly questions for in-class discussions (10%); 4. In-class presentation of a scholarly article or a book-chapter: 10%; 5. Midterm exam: 20%; 6. Research essay proposal including bibliography (2-3pages): 5%; 7. Research essay (15 pages inclusive) 20%; 8. Final (in-class) exam: 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); *The Arabian Nights Reader*, edited by Ulrich Marzolph (Detroit: Wayne State University Press, 2006); 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 EXCLUSIONS: AP/HUMA 4813 3.0

TIME: Wednesday 11:30-14:30pm

COURSE DIRECTOR: S. Zecevic

AP/HUMA 4815 6.0A STUDIES IN ISLAMIC MYSTICISM

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

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

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4000A 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 4815 6.0.

TIME: Tuesday 14:30-17:30pm

COURSE DIRECTOR: A. Buturovic

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 6.0 (prior to Fall/Winter 2003-2004), AS/HUMA 4816 6.0.

TIME: Wednesday 19:00-22:00pm

COURSE DIRECTOR: TBA

AP/HUMA 4825 6.0A DIVERSITY IN EARLY CHRISTIANITY

This course explores diversity in early Christian thought and practice by investigating groups traditionally viewed as "heretical". This will include analysis of the New Testament Apocrypha, Nag Hammadi writings, and the opponents attacked in canonical and heresiological literature.

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

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4825 6.0

TIME: Wednesday 11:30-14:30pm

COURSE DIRECTOR: P. Harland

AP/HUMA 4826 3.0A (FALL) URBAN LIFE AND THE ISLAMIC CITY: RELIGION, SOCIETY AND THE FORMATION OF SPACE

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

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

TIME: Thursday 14:30-17:30pm

COURSE DIRECTOR: S. Zecevic

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.

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

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, Heracleitus, 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*.

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: Monday 14:30-17:30pm

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-KitaabfiiTacallum 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) Tuesday and Thursday 14:30 – 16:30pm

(B) Tuesday and Thursday 8:30 – 10:30am

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 6.0. 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-KitaabfiiTacallum 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 14:30-16:30pm

(B) Tuesday and Thursday 8:30-10:30am

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 2010 6.0 INTERMEDIATE ARABIC (HERITAGE STUDENTS)

Designed for students with knowledge of spoken and/or written Arabic exceeding that of a student who took the Introduction course for beginners. Students in this course will have taken the Introduction for Advanced Beginners or will have equivalent knowledge of the language. This course focuses on developing proficiency in reading, writing, listening and speaking the standard Arabic language. By its end, students are expected to be able to read and understand long texts, from a variety of genres of Arabic and translate them from Arabic into English, and vice versa.

PREREQUISITE: AP/ARB 1010 6.0 or equivalent competence.

COURSE CREDIT EXCLUSIONS: AP/ARB 2000 6.0. 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.

NOTES: An authorization slip is required; it can be obtained at the Main Office of DLLL, after the required written placement test.

TIME: Monday & Wednesday 11:30- 4:30

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 6.0 (Prior to Fall 2009).

TIME: Wednesday 11:30- 4:30

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 6.0.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/CH 1000 6.0.

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 6.0, AP/CH 2030 6.0, or with permission of the department, AP/CH 3000 6.0.

COURSE CREDIT EXCLUSIONS: AP/CH 1000 6.0. Prior to Fall 2009: AS/CH 1000 6.0 and AS/CH 2010 6.0.

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 6.0 so that students can hold discussions on contemporary China and can read and write approximately 1100 characters.

PREREQUISITE: AP/CH 1000 6.0.

COURSE CREDIT EXCLUSIONS: AP/CH 2030 6.0. Prior to Fall 2009: AS/CH 2000 6.0, AS/CH 2010 6.0 and AS/CH 2030 6.0.

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 6.0.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: Prerequisite: AS/CH 2000 6.0 or AS/CH 2010 6.0. Course credit exclusion: AS/CH 3000 6.0.

TIME: Monday and Wednesday 17:30 – 19:00

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 13:00-14:30

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 12:30-14:30

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 3220 3.0 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS & ANALYSIS

This course introduces a specialized genre of Hebrew literature: liturgical texts. The texts analyzed will include a variety

PREREQUISITE: AP/HEB 3000 6.0 or permission of the department.

COURSE CREDIT EXCLUSIONS: AP/HEB 3221 3.0

PREREQUISITE: AS/HEB 3000 6.0 or permission of the department. Course credit exclusions: AS/HEB 3220 3.0 and AS/HEB 3221 3.0.

TIME: Wednesday 8:30-10:00am

COURSE DIRECTOR: TBA

AP/HEB 3710 3.0 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 3.0. Prior to Fall 2009: AS/HEB 3710 3.0 and AS/HEB 4710 3.0.

TIME: Tuesday and Thursday 14:30 – 17:00

COURSE DIRECTOR: TBA

AP/HEB 3770 3.0 INVENTING ISRAEL, CRISIS AND CONTINUITY IN HEBREW LITERATURE IN TRANSLATION

Modern Hebrew writers faced the challenge of reinventing a language and culture during a century of upheaval and change. Examining fiction, poetry, memoirs and film (in translation), this course addresses such issues as personal and collective identities and relationships with the past.

COURSE CREDIT EXCLUSIONS: None

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

COURSE DIRECTOR: TBA

AP/HND 1010 6.0 INTRO HINDI-URDU FOR HERITAGE SPEAKERS

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 6.0.

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

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 6.0.

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 6.0 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 6.0 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisites: AS/JP 1000 6.0 or equivalent. Course credit exclusion: AS/JP 2000 6.0.

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 6.0 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisite: AS/JP 2000 6.0 or equivalent. Course credit exclusion: AS/JP 3000 6.0.

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 6.0 or equivalent.

COURSE CREDIT EXCLUSIONS: None. Prior to Fall 2009: Prerequisite: AS/JP 3000 6.0 or equivalent. Course credit exclusion: AS/JP 4000 6.0.

LANGUAGE OF INSTRUCTION: Japanese

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

COURSE DIRECTOR: TBA

AP/LA 1000 6.0 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 6.0. Prior to Fall 2009: AK/LA 1400 6.0, AS/LA 1000 6.0.

TIME:

A. Tuesday & Thursday 11:30 – 13:00

B. Tuesday & Thursday 14:30 – 16:00

COURSE DIRECTOR: TBA

AP/LA 2000 6.0 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 6.0 or AP/LA 1400 6.0 or permission from the director of classical studies. Prior to Fall 2009: Prerequisite: AK/LA 1400 6.0 or AS/LA 1000 6.0 or permission from the director of classical studies.

COURSE CREDIT EXCLUSIONS: Prior to Fall 2009: AS/LA 2000 6.0.

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

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: Thursday 16:00 – 19:00pm

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 3.0 or AP/PHIL 2100 3.0 or AP/PHIL 2240 3.0. Course credit exclusion: GL/PHIL 3910 3.0. Prior to Fall 2009: At least six credits in philosophy. AS/PHIL 2100 3.0 or AK/PHIL 2100 3.0 (prior to Summer 2007) is recommended.

COURSE CREDIT EXCLUSION: AK/AS/PHIL 3200 3.0

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

COURSE DIRECTOR: TBA

AP/PHIL 4040 3.0 (FALL) 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: Wednesday 14:30-17:30pm

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 11:30-14:30am

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: Wednesday 14:30 – 17:30

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 6.0. Prior to Fall 2009: AS/SOCI 3620 6.0, GL/SOCI 3460 6.0.

TIME: Monday 16:00-19:00pm

COURSE DIRECTOR: TBA

AP/SOCI 3650 6.0 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: Wednesday 8:30-11:30

COURSE DIRECTOR: TBA

AP/SOCI 3650 3.0 SOCIOLOGY OF RELIGION

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

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

TIME: Tuesday 11:30-14:30pm

COURSE DIRECTOR: TBA

GL/SOCI 2672 3.0 RELIGION AND SOCIETY

This course analyzes the relationship between religion, culture and social class. It observes how religion, as a social structure, organizes communities around beliefs and rituals. It introduces students to classical sociological theories about religion; looking at empirical cases globally.

COURSE CREDIT EXCLUSION: GL/SOCI 2010 3.0 (Fall 1991, Fall 1992 and Fall 1993) and GL/SOCI 2525 3.0.

TIME: Monday 12:00 – 3:00

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