

# RELIGIOUS STUDIES PROGRAM

## MINI-CALENDAR 2018-2019

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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 courses, students will learn the history of different theoretical approaches to the study of religion and how to use various analytical methods to explore the rich variety of the world's religious traditions. 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, Foundations courses will count as 6 credits towards the major.

### 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.
- **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 TONY BURKE

**CONTACT:** 416-736-2100, EXT. 33712

[tburke@yorku.ca](mailto:tburke@yorku.ca)

**OFFICE LOCATION:** 247 Vanier College

**HOURS:** MONDAY & TUESDAY 4-6 PM (OTHER TIMES BY APPOINTMENT)

## **UNDERGRADUATE PROGRAM SECRETARY**

RITA PARENTE

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**CONTACT:** 416-736-2100, EXT. 77389

**OFFICE LOCATION:** 210 VANIER COLLEGE

**HOURS:** MONDAY - FRIDAY 8:30 AM - 4:30 PM

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

## RELIGIOUS STUDIES TEACHING FACULTY

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## DEGREE TYPE

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

All approved general education courses may count for general education credits; some may count for major credits; none may count as both.

### **SPECIALIZED HONOURS BA: 120 CREDITS**

**RESIDENCY REQUIREMENT:** A minimum of 30 course credits and at least half (50 percent) 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)
- 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 BA: 120 CREDITS**

**RESIDENCY REQUIREMENT:** A minimum of 30 course credits and at least half (50 percent) 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.)

## **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 Environmental Studies, Health, Liberal Arts & Professional Studies, or the School of the Arts, Media, Performance and Design, or the Lassonde School of 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 Interdisciplinary Programme. Courses taken to meet Religious Studies requirements cannot also be used to meet the requirement of these Interdisciplinary 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. For further details of requirements, refer to the listings for specific Honours Double Major Interdisciplinary BA programs.



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 Environmental Studies, Health, Liberal Arts & Professional Studies, Science, the School of the Arts, Media, Performance and Design, or the Lassonde School of 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 Environmental Studies, Health, Liberal Arts and Professional Studies, Science, the School of the Arts, Media, Performance and Design, or the Lassonde School of 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.

## ORDINARY BA: 90 CREDITS

**RESIDENCY REQUIREMENT:** A minimum of 30 course credits and at least half (50 percent) 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 above the 2000 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.
- At least 12 credits in the major at the 3000 level or above.

**UPPER-LEVEL CREDITS:** At least 18 credits at the 3000 or 4000 level

**CREDITS OUTSIDE THE MAJOR:** At least 18 credits

## 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 2018/2019 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 1165](#) 6.0 GODS AND HUMANS

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

\*[AP/HUMA 1870](#) 9.0 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 3421](#) 3.0 INTERPRETING THE NEW TESTAMENT I

\*[AP/HUMA 3422](#) 3.0 INTERPRETING THE NEW TESTAMENT II

AP/HUMA 3423 3.0 NEW TESTAMENT APOCRYPHA

AP/HUMA 3424 3.0 HISTORY OF THE BIBLE

AP/HUMA 3425 3.0 DEAD SEA SCROLLS

AP/HUMA 3435 3.0 AUGUSTINE

AP/HUMA 3435 6.0 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 3.0 THE ARABIAN NIGHTS  
 AP/HUMA 4813 6.0 THE ARABIAN NIGHTS  
 AP/HUMA 4816 3.0 WOMEN IN ISLAMIC LITERATURE  
[\\*AP/HUMA 4816](#) 6.0 WOMEN IN ISLAMIC LITERATURE  
 AP/HUMA 4819 3.0 VISIONS OF THE END: EARLY JEWISH AND CHRISTIAN APOCALYPTICISM  
 AP/HUMA 4819 6.0 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/MUSI 3700](#) 3.0 MUSIC, MYTH AND RITUAL  
 FA/THEA 4334 3.0 THEATRE OF THE HOLOCAUST  
 FA/THEA 4334 6.0 THEATRE OF THE HOLOCAUST  
[\\*GL/SOCI 4275](#) 6.0 RELIGION, MEDIA, CULTURE

## RELIGION AND GENDER

[\\*AP/GWST 3557](#) 6.0 SUPERSTITION, RELIGION AND SEXUALITY  
[\\*AP/GWST 3560](#) 3.0 (cross-listed to: GL/GWST 3560 3.0) BAD GIRLS IN THE BIBLE I  
 AP/GWST 3561 3.0 (cross-listed to: GL/GWST 3561 3.0) BAD GIRLS IN THE BIBLE II  
[\\*AP/HUMA 3510](#) 6.0 (cross-listed to: AP/MIST 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 4750 3.0 GENDER AND SEXUALITY IN JEWISH LIFE  
 AP/HUMA 4755 3.00 GENDER & CONTEMPORARY RELIGIOUS MOVEMENTS  
 AP/HUMA 4808 6.0 SEX AND VIOLENCE IN THE HEBREW BIBLE  
 AP/HUMA 4816 3.0 WOMEN IN ISLAMIC LITERATURE  
[\\*AP/HUMA 4816](#) 6.0 WOMEN IN ISLAMIC LITERATURE  
 AP/HUMA 4822 3.0 GENDER AND WOMANHOOD IN ISRAEL  
[\\*GL/SOCI 3609](#) 3.0 WOMEN AND RELIGION (cross-listed to: GL/GWST 3609 3.0 and GL/HUMA 3609 3.0)

## 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/ARB 2700](#) 6.0 (cross-listed to: AP/HUMA 2710 6.0) INTRODUCTION TO ARAB CULTURE  
 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 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 HUMA 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 HUMA 2800 9.0](#) ([cross-listed to: AP/SOSC 2600 9.0](#)) INTRODUCTION TO WORLD RELIGIONS  
 \*[AP/HUMA 1875](#) 9.0 = [Prior HUMA 2835 9.0](#) CHRISTIANITY IN CONTEXT  
 AP/HUMA 1880 6.0 = [Prior HUMA 2850 9.0](#) JEWISH EXPERIENCE: SYMBIOSIS AND REJECTION  
 \*[AP/HUMA 2310](#) 6.0 AN INTRODUCTION TO CARIBBEAN STUDIES  
 AP/HUMA 2830 6.0 FOUNDERS OF CHRISTIANITY  
 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 WORLD RELIGIONS  
 AP/HUMA 3482 6.0 ([cross-listed to: AP/MIST 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/MIST 3802 3.0](#)) SIKH HISTORY AND THOUGHT: DEVELOPMENT AND INTERPRETATION  
 AP/HUMA 3815 6.0 ([cross-listed to: AP/MIST 3815 6.0](#)) ASPECTS OF ISLAMIC THOUGHT  
 \*[AP/HUMA 3818](#) 3.0 SACRED SPACE AND RITUAL PRACTICES IN ISLAM  
 AP/HUMA 3823 3.0 HELLENISTIC RELIGION  
 \* [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 BELLARMINE  
 AP/HUMA 3975 3.0 ([cross-listed to: SC/STS 3975 3.0](#)) SCIENCE AND RELIGION IN MODERN WESTERN CULTURE  
 AP/HUMA 3975 6.0 ([cross-listed to: SC/STS 3975 3.0](#)) 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 4655 6.0 THE SYNOPIC GOSPELS  
 AP/HUMA 4770 3.0 BUDDHISM IN MODERN SOUTHEAST ASIA: COMMUNITY, CONFLICT AND CHANGE  
 \*[AP/HUMA 4775](#) 3.0 SOUTH ASIAN RELIGIONS AND POPULAR CULTURE  
 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](#) 3.0 STUDIES IN ISLAMIC MYSTICISM  
 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/JP 3620 3.0 ASIAN RELIGIONS AND ETHNICITY IN CANADA: THE JAPANESE CANADIAN EXPERIENCE  
 \*[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 2430 6.0 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 ANTH 4180 6.0 ANTHROPOLOGY, ISLAM AND MUSLIM SOCIETIE  
 \*[AP/HUMA 1860](#) 6.0 NATURE OF RELIGION  
 \*[AP/HUMA 1865](#) 6.0 = Prior HUMA 2800 9.0 (cross-listed to: AP/SOSC 2600 9.0) INTRODUCTION TO WORLD RELIGION  
 AP/HUMA 2500 6.0 CULTURES IN CONFLICT  
 AP/HUMA 2515 6.0 MYTHS AND THEIR MEANINGS  
 AP/HUMA 3480 6.0 CONTEMPORARY RELIGIOUS ISSUES  
 AP/HUMA 3518 6.0 FEMINIST APPROACHES TO RELIGION  
 \*[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 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 3975 6.0 (cross-listed to: SC/STS 3975 3.0) SCIENCE AND RELIGION IN MODERN WESTERN CULTURE  
 AP/HUMA 4178 6.0 THE DEATH OF GOD: ATHEISM AND MODERNITY IN THE WEST  
 AP/HUMA 4630 3.0 TEXT AND INTERPRETATION  
 AP/HUMA 4630 6.0 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 3325 6.0 ISLAM AND EUROPE: PAST AND PRESENT

AP/HIST 3555 6.0 CANADIAN JEWISH HISTORY

AP/HIST 3860 6.0 MODERN HISTORY OF THE JEWS

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 = [prior HUMA 2110 9.0](#) EGYPT IN THE GREEK & ROMAN MEDITERRANEAN

[\\*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 1710](#) 6.0 ROOTS OF WESTERN CULTURE

[\\*AP/HUMA 1846](#) 6.0 = [prior HUMA2440 6.0](#) INDIA: LIFE, CULTURE AND THE ARTS

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

[\\*AP/HUMA 1875](#) 6.0 = [prior HUMA 2835 6.0](#) CHRISTIANITY IN CONTEXT

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

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 WORLD RELIGIONS

AP/HUMA 3810 6.0 HEBREW BIBLE

AP/HUMA 3825 6.0 HOLOCAUSTS IN CROSS-CULTURAL CONTEXT: CANADA, GERMANY, POLAND

AP/HUMA 3829 3.0 (cross-listed to: AP/HIST 3829 3.00) 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 4178 6.0 THE DEATH OF GOD: ATHEISM AND MODERNITY IN THE WEST

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\_3.0 TEXT AND INTERPRETATION

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/JP 3620 3.0 ASIAN RELIGIONS AND ETHNICITY IN CANADA: THE JAPANESE CANADIAN EXPERIENCE  
AP/MIST 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 3.0 CONTEMPORARY JEWISH LIFE IN NORTH AMERICA  
[\\*AP/SOSC 3917 6.0](#) (cross-listed to AP/HUMA 3917 6.0) CONTEMPORARY JEWISH LIFE IN NORTH AMERICA  
GL/SOCI 4615 6.0 (cross-listed to: GL/ILST 4615 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 4000 6.0 ADVANCED MODERN HEBREW II  
AP/HND 1000 6.0 ELEMENTARY HINDI-URDU  
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 2018-2019

## DESCRIPTION OF COURSES OFFERED IN FALL/WINTER 2018-2019

### ANTHROPOLOGY

#### *AP/ANTH 3320 6.0 ANTHROPOLOGY OF RELIGIOUS RITUAL AND SYMBOLISM*

How major anthropological thinkers seek to explain the variety and complexity of human ritual and symbolic behaviours informs this course. Ethnographic examples and materials on ritual events, religious symbolism, and belief systems will enrich this anthropological perspective. A series of topics will be investigated including shamans, sorcery and witchcraft, specific examples of Asian and European religions and New Age religious movements. After a review of various ways to approach the study of religion within Anthropology with a focus on symbolic theory, the course will concentrate on a number of topics. Some of the areas of interest investigated and developed for extensive discussion include myth, ritual, shamans, sorcery and witchcraft, and religious systems of the Americas, Africa, Europe and Asia. Students will be encouraged to discuss topics including issues surrounding purity and pollution, gender and religion, religious festivals and performances, and major life concerns like the problem of evil and suffering. Students will be exposed to the anthropological approach to the study of religion through discussions of theories in anthropology and a variety of ethnographic examples. This course will provide the students with grounding in the anthropological approach to the study of religion and expand their knowledge of anthropological techniques and perspectives.

COURSE CREDIT EXCLUSION: AP/ANTH 3320 3.00 (prior to Fall 2012).

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Arun Chaudhuri

#### *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: Tuesday 11:30-14:30

COURSE DIRECTOR: Arun Chaudhuri

## **ARTS, MEDIA, PERFORMANCE, AND DESIGN**

### ***AMPD /ARTH 2340 3.0 (FALL) 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

BLENDED ONLINE

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Hong Kal

### ***AMPD /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.

Examines visual culture at different localities of modern Asia that builds a framework for understanding artistic and cultural activities in the 20th century in their historical and social context. As modern Asia is not a unified but dynamic space, we will explore various kinds of visual and built environments including art works, exhibitions, literature, popular culture and events. Visual representations are analyzed as crucial in the formation of the norms of history, culture and politics of the region. Discussion focuses on the binary conception of "the East" versus "the West", and notions of "Asia," "tradition," "modernity," and nationalism in particular postcolonial conditions of East Asia. Questions such as what is "Asia"? How do we define the notion of "modernity" in Asia? These and other questions seek to construct and deconstruct fundamental assumptions on "modern Asian art," examining contemporary theories of art, culture, and nation. Students develop visual and analytic skills needed to read Asian modern art and culture in relation to growing tension and interaction between national, regional and global flows.

OPEN TO NON-MAJORS

TIME: Wednesday 14:30-17:30

COURSE DIRECTOR: Hong Kal

## **GENDER AND WOMEN'S STUDIES**

### ***AP/GWST 3557 6.0 SUPERSTITION, RELIGION & SEXUALITY***

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

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

TIME: Wednesday 9:00-12:00 (Glendon Campus)

COURSE DIRECTOR: Ruby K. Newman

### ***AP/GWST 3560 3.0 (= GL/GWST 3560 3.0) BAD GIRLS IN THE BIBLE I***

The Bible offers archetypal figures for Western art, music, and film as well as literature. This course will analyze women in the Hebrew Bible in English (Old Testament) with a focus on sexuality, seduction, murder, and mayhem. Note: AP/GWST 3560 3.00 may be taken independently of AP/GWST 3561 3.00.

COURSE CREDIT EXCLUSIONS: AP/HUMA 3436 3.00 (prior to Fall 2011). Previously offered as AP/WMST 3560 3.00, GL/WMST 3560 3.00.

TIME: Thursday 14:30-15:30

COURSE DIRECTOR: Ruby K. Newman

## **HISTORY**

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

Civilization began in Mesopotamia (modern Iraq) and then Egypt. Shortly thereafter, civilizations developed all over the Near East (modern Israel, Jordan, Lebanon, Syria, Turkey, and Iran). 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.

TIME: Monday and Wednesday 11:30-13:00

COURSE DIRECTOR: Carl Ehrlich

### ***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 and Thursday 10:30-11:30 + 1 Hour Tutorial

COURSE DIRECTOR: Rachel Koopmans

### ***AP/HIST 2790 6.0 ISLAMIC CIVILIZATION (622-1400)***

This course explores the development and nature of Islamic civilization from the seventh century to 1400 AD.

COURSE CREDIT EXCLUSIONS: None.

TIME: Thursday 14:30-17:30

COURSE DIRECTOR: Shiraz Sheikh

## 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.

Course credit exclusion: AP/HUMA 1710 6.00.

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

TIME: Tuesday and Thursday 8:30-9:30 + 2 hours Tutorial

COURSE DIRECTOR: Mohamed Khimji

### *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.

RESERVED SPACES: Some spaces are reserved for Year 01 students

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

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).

TIME: Monday and Wednesday 10:30-11:30 + 2 hours Tutorial

COURSE DIRECTOR: Sarah Blake

### **AP/HUMA 1105 9.0 B 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.

RESERVED SPACES: Some spaces are reserved for Year 01 students

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

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).

TIME: Thursday 14:30-16:30 + 2 hours Tutorial

COURSE DIRECTOR: Loredana Kun

### **AP/HUMA 1106 9.0 EGYPT IN THE GREEK & ROMAN MEDITERRANEAN**

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

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

COURSE CREDIT EXCLUSION: AP/HUMA 2110 9.00 (prior to Fall 2014).

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2110 9.00.

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

COURSE DIRECTOR: Robin Gillam

### **AP/HUMA 1125 9.0 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.

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.

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)

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

COURSE DIRECTOR: Tom Cohen

### **AP/HUMA 1165 6.0 GODS AND HUMANS**

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

This course explores the interactions between Gods and humans in literature, art, and philosophy. We focus on critical questions, emotional struggles, and personal journeys that characterize interactions between humans and Gods. Special attention is given to the reasons why religious and secular people are interested in these interactions today. Using texts, films, and diverse works of art, we personally, publicly, and critically engage in the richly living struggle for faith, certainty, and beauty in our everyday world. This course concentrates on four interdisciplinary themes: 1) the struggle to be good, 2) personal trials and transformations, 3) the challenge of the Enlightenment and 4) the cleaving to the Gods.

PREREQUISITES: None.

COURSE CREDIT EXCLUSIONS: None.

TIME: Wednesday 16:30-18:30 + 2 hours Tutorial

COURSE DIRECTOR: Eric Bronson

### **AP/HUMA 1300 9.0 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 14:30-16:30 +2 hour Tutorial

COURSE DIRECTOR: Andrea Davis/Andrea Medovarski

### **AP/HUMA 1400 9.0 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)

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

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

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.

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

COURSE DIRECTOR: Gordon Anderson

### **AP/HUMA 1710 6.0 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.

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 1110 9.0.

ASSIGNMENTS: 1. Response Papers 30%; 2. Two Group Presentations 10%; 3. Two Tests 30%; 4. Essay (1500 words) 15%; 5. Final Exam 15%.

REPRESENTATIVE READINGS: 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.

TIME: Thursday 11:30-14:30 +2 hour Tutorial

COURSE DIRECTOR: Carol Bigwood

### **AP/HUMA 1845 6.0 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: Tuesday 12:30-14:30 + 1 hour Tutorial

COURSE DIRECTOR: M. Simidchieva

## *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 19<sup>th</sup>-21<sup>st</sup> century; voices of the marginalized in modern India – dalits (untouchables), women and homosexuals; diasporic writings; and changes and inequities in contemporary Indian society.

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 2440 9.0 (prior to Fall 2014).

ASSIGNMENTS: 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: Robert Sims

## *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.

RESERVED SPACES: Some spaces are reserved for Year 01 students

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. 4<sup>th</sup> edition. Oxford, 2010.

TIME: Monday 19:00–22:00

COURSE DIRECTOR: Tony Michael/Tony Burke

### 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).**

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.

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

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. 4<sup>th</sup> edition. Oxford, 2010.

TIME: Monday & Wednesday 14:30-16:30 + 1 hour tutorial

COURSE DIRECTOR: Tony Michael

### AP/HUMA 1855 9.0 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 the diversity of Buddhist ideas and practices in Asia. Exploring Buddhism as a living tradition, it focuses on the impact and interpretation of Buddhism in historical and contemporary cultures. After developing a background in basic Buddhist philosophy we explore Buddhism's cultural impact in literature, art, ritual, ethics, economics, social interaction and politics. Beginning with the biography of the Buddha and origins of Buddhism in ancient India, the course covers the development of Theravada, Mahayana and Vajrayana schools. The first semester will focus on the development of Buddhist ideas and their interpretation in contemporary practice in Southeast Asia (Burma/Myanmar, Thailand, Cambodia or Laos), South Asia (India, Nepal, or Sri Lanka) and East Asia (China, Japan or Korea). The first semester's topics will include philosophical and narrative texts, art, archaeology, film and studies of ritual, including issues of monasticism and meditation. The second semester will explore ethnographic accounts of Buddhist life and contemporary issues, including discussions of magic, alchemy, gender and sexuality, democracy, nationalism and war.

**Required Texts:** Lopez, Donald S. *The Story Of Buddhism : A Concise Guide To Its History And Teachings*. 1st ed. San Francisco: Harper SanFrancisco, 2001; Harvey, Peter. *An Introduction To Buddhism: Teachings, History, And Practices*. Second Edition. New York: Cambridge University Press, 2013; Booth, Wayne C., Gregory G. Colomb, and Joseph M.

Williams. *The Craft of Research*. 3rd ed, Chicago: University of Chicago Press, 2008; McDaniel, Justin Thomas. *The Lovelorn Ghost and the Magical Monk Practicing Buddhism in Modern Thailand*. New York: Columbia University Press, 2011; Rowe, Mark Michael. *Bonds of the Dead: Temples, Burial, and the Transformation of Contemporary Japanese Buddhism*. Chicago: University of Chicago Press, 2011.

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

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

COURSE DIRECTOR: Alicia 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?

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*, 3<sup>rd</sup> 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 16:30-18:30 + 1 hour tutorial

COURSE DIRECTOR: Donald Burke

### **AP/HUMA 1865 6.0 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.

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).

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

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

COURSE DIRECTOR: G. Anderson/Donald Burke

### **AP/HUMA 1870 9.0 THE BIBLE AND THE ARTS**

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

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

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

COURSE DIRECTOR: Cristiana Conti

### **AP/HUMA 1875 9.0 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.

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

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

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.

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

COURSE DIRECTOR: Tony Michael

### **AP/HUMA 2310 9.0 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.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: David Trotman/Maxine Wood

### **AP/HUMA 2805 6.0 (=AP/CDNS 2805 6.0): WORLD RELIGIONS IN CANADA**

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.

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

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.

TIME: Tuesday 14:30-17:30

COURSE DIRECTOR: Jamie Scott

**AP/HUMA 3100 6.0 GREEK DRAMA AND CULTURE**

A survey of ancient Greek drama in translation. The plays will be looked at mainly in terms of structure, of religious thought, and of political expression.

COURSE CREDIT EXCLUSIONS: None.

TIME: Friday 14:30-17:30

COURSE DIRECTOR: Robert Tordoff

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

A historical and literary study of the traditions of the apostle Paul as they developed from the time of his missionary career through later generations of those who followed his teachings. The course begins with a study of Paul's own writings (seven letters written ca. 50-60 CE to Christian communities throughout the Mediterranean world), through early biographical traditions (the Book of Acts), and into traditions about Paul used in later conflicts between rival Christian groups (the pseudo-Pauline letters, the so-called Pastoral Epistles, the *Apostolikon* of Marcion, and the non-canonical *Acts of Paul* and the *Pseudo-Clementine Romance*). Emphasis will be placed on examining the Greco-Roman background to Paul's teachings and on reconstructing the situations that led to the composition of the texts. 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.

COURSE CREDIT EXCLUSIONS: May be taken independently of HUMA 3422 3.0. Not open to students who have taken HUMA 2830 6.0.

ASSIGNMENTS: 1) Map quiz 10%; 2) Three short text analyses 30%; 3) Tweeting assignment 15%; 4) Book Review 20%; 5) Participation 10%.

REPRESENTATIVE READINGS: Ehrman, B. *The New Testament: A Historical Introduction to the Early Christian Writings*. 6th ed. New York/Oxford: Oxford University Press, 2015 (earlier editions are permitted but students must ensure they are covering the appropriate materials for each class as page and chapter numbering differ between editions); E. Randolph Richards, *Paul and First-Century Letter-Writing: Secretaries, Composition and Collection*. Interservice Press, 2004.

TIME: Tuesday 19:00-22:00

COURSE DIRECTOR: Tony Burke

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

A study of the New Testament Gospels (Mark, Matthew, Luke, and John) and other early Christian texts from a historical and literary perspective. The course begins with a discussion of the first-century Palestinian context for traditions about Jesus and a look at scholars' attempts to reconstruct the oral traditions that preceded the Mark, Matthew, and Luke—known as the Synoptic Gospels. Each of these Gospels is then examined in turn with emphasis on the socio-historical background of the text and its interpretation and transformation of oral and literary sources. Theories on the literary relationships between the three Gospels will be discussed also. The Synoptic Gospels are considered historians' best source for the life of Jesus. Therefore, the course will examine closely certain episodes from Jesus' life as recorded in these Gospels, including the stories of his birth, death, and resurrection, and finish with a look at various scholarly reconstructions of the teachings and activities of the Historical Jesus. The Gospel of John will also be discussed, though scholars find little in its pages that sheds light on Jesus' earthly life. Non-canonical texts and non-Christian texts will be brought into the discussions where they shed light on the canonical gospels. COURSE CREDIT EXCLUSIONS: None.

COURSE CREDIT EXCLUSIONS: May be taken independently of HUMA 3421 3.0. Not open to students who have taken HUMA 2830 6.0.

ASSIGNMENTS: 1) Map quiz 10%; 2) Five short text analyses 25%; 3) Tweeting assignment 25%; 4) Historical Jesus Essay 30%; 5) Participation 10%.

REPRESENTATIVE READINGS: Ehrman, B. *The New Testament: A Historical Introduction to the Early Christian Writings*. 6th ed. New York/Oxford: Oxford University Press, 2015 (earlier editions are permitted but students must ensure they are covering the appropriate materials for each class as page and chapter numbering differ between editions); Throckmorton Jr., Burton H. *Gospel Parallels: A Comparison of the Synoptic Gospels*. 5th ed.; Nashville: Thomas Nelson, 1992.

TIME: Tuesday 19:00-22:00

COURSE DIRECTOR: Tony Burke

### **AP/HUMA 3481 6.0 WORLD RELIGIONS**

This is an academic study of what has come to be termed World Religions. We will look at the three major Western traditions, known also as the Abrahamic traditions — Judaism, Christianity and Islam. We need to realize right up front that these are broad classifications for what are truly complex and multivalent movements that have as much disagreement and contrasting beliefs and practices within each of them as they have between them. There is no single definition that constitutes exactly who every Jew, Christian and Muslim is or what he or she believes. Be aware of how much academic studies of these traditions work within artificial and imposed constructions when discussing them and making conclusions about them. With that having been said, we will still attempt to speak about them and make scholarly observations concerning them in as objective and non-judgmental away as possible. We will also look at the major Eastern traditions (Hinduism, Buddhism and East Asian religions) with the same awareness and the same objective. Our search is not for truth per se but for clarity of thought about the phenomenon known as “religion.”

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

REPRESENTATIVE READINGS: *Religion and Globalization* by John L. Esposito, Darrell J. Fasching and Todd Lewis, OUP, 2008 (ISBN: 978-0-19-517695-7), *Religion and Global Politics*, by Paul S. Rowe, 2012 (ISBN 978-0-19-543812-3)

TIME: Tuesday 8:30-11:30



COURSE DIRECTOR: Tony Michael

***AP/HUMA 3510 (=AP/MIST 3520) 6.0 RELIGION, GENDER AND KOREAN CULTURE***

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

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

COURSE CREDIT EXCLUSION: PRIOR TO FALL 2009: AS/HUMA 3000D 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3425 6.00.

TIME: Monday 11:30-14:30

COURSE DIRECTOR: Teresa Hyun

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

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

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

COURSE CREDIT EXCLUSION: AP/WMST 3519 6.0 (prior to Fall 2010).

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.

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: Sherry Rowley

***AP/HUMA 3795 3.0 (WINTER) 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.

TIME: Friday 11:30-14:30

COURSE DIRECTOR: Phil Harland

### **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.

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

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

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

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Amila Buturovic

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

This course introduces students to the foundational theorists and key questions 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 three key thinkers for the humanities and social sciences, Karl Marx, Emile Durkheim and Max Weber, the course explores a variety of theoretical models and contemporary debates. In this, it provides students with an overview of the development of the field. The overall goal is to become familiar with the range of theoretical approaches and history of the field so that we can place ourselves within the stream of critical scholarly thinking about religion. Some of the content of the course will shift from year to year to consider various historical, sociological, psychological, phenomenological, comparative, feminist and/or post-structuralist/literary theoretical approaches. It will expose students to key debates in the study of religion including the history and problems of definitions of religion, the insider/outsider problem, post-colonial critiques and critiques of secularism.

Required Texts: Pals, Daniel L. *Eight Theories of Religion*. 2nd ed. New York: Oxford University Press, 2006; Olson, Carl. *Theory and Method in the Study of Religion: A Selection of Critical Readings*. Belmont, CA: Thompson Wadsworth, 2003; Lincoln, Bruce. *Theorizing Myth: Narrative, Ideology and Scholarship*. Chicago: University of Chicago Press, 1999; Masuzawa, Tomoko. *The Invention of World Religions*. Chicago: University of Chicago Press, 2005.

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

TIME: Wednesdays 14:30-17:30

COURSE DIRECTOR: Alicia Turner

### **AP/HUMA 3818 3.0 (FALL) SACRED SPACE IN ISLAM**

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

COURSE CREDIT EXCLUSIONS: None.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Amila Buturovic

### **AP/HUMA 3826 3.0 (FALL) RELIGION AND FILM**

This course examines the role and representation of the religious in popular film. It identifies and analyzes ways in which contemporary cinema reflects, shapes and embodies our world-views, values and commitments, both as individuals and as a society.

COURSE CREDIT EXCLUSIONS: None.

TIME: Wednesday 14:30-16:30 and Wednesday 16:30-18:30

COURSE DIRECTOR: Jamie Scott

### **AP/HUMA 3831 3.0 (WINTER; FULLY ONLINE) 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 subsection 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.

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).

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).

TIME: Fully online

COURSE DIRECTOR: Martin Lockshin

### ***AP/HUMA 3850 6.0 PERSPECTIVES ON THE HOLOCAUST***

An examination of the Nazi attempt to exterminate the Jews: the historical and philosophical background, the theological and psychological implications, the history and literature of the period.

COURSE CREDIT EXCLUSIONS: None.

TIME: Tuesday 11:30-14:30

COURSE DIRECTOR: Michael Brown

### ***AP/HUMA 3855 6.0 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 CREDIT EXCLUSIONS: None

TIME: Monday and Wednesday 11:30-13:00

COURSE DIRECTOR: Sara Horowitz

### ***AP/HUMA 3917 (cross-listed to 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 of concern to Jewish communities are analyzed, such as assimilation, intermarriage, Jewish identity, etc. The course focuses on the Canadian Jewish experience and where relevant compares this to the United States. It also offers comparisons between Canadian Jews and other Canadian ethnic groups. The course begins with a historical overview of the major immigration patterns of Jews to North America. Canadian Census data is used to develop a demographic profile of contemporary Canadian Jewry. The course emphasizes the pluralistic nature and diversity of Canadian Jewish communities. Particular attention is paid to less studied Canadian Jewish groups, such as ultra-Orthodox / Hasidic Jews, Israeli Jews, Jewish women, and gay and lesbian Jews.

COURSE CREDIT EXCLUSIONS: None

TIME: Thursday 11:30-14:30

COURSE DIRECTOR: Randal Schnoor

### ***AP/HUMA 4430 6.0 LIVING CONFUCIANISM***

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

COURSE CREDIT EXCLUSIONS: None.

TIME: Wednesday 14:30-17:30

COURSE DIRECTOR: Gordon Anderson

### ***AP/HUMA 4730 6.0 TOPICS IN ARTS AND IDEAS***

A study of the sources, contexts, expressions, and inter-relationships of the ideas and the non-literary arts of a place or period. Social, literary, philosophical and religious works and their interactions with the arts (painting, sculpture, music, and architecture) are examined in a specific context.

PREREQUISITE: Permission of the instructor.

COURSE CREDIT EXCLUSIONS: None.

TIME: Wednesday 11:30-14:30

COURSE DIRECTOR: Diana Cooper-Clark

### ***AP/HUMA 4775 3.0 (FALL) 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 8:30-11:30

COURSE DIRECTOR: Khyati Nagar

### ***AP/HUMA 4803 6.0 (=AP/HIST 4225) 6.0 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: Tuesday 16:00-19:00

COURSE DIRECTOR: Randal Schnoor

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

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

COURSE CREDIT EXCLUSIONS: None.

PRIOR TO FALL 2009: AS/HUMA 4812 3.00

TIME: Wednesday 14:30-16:30 and Wednesday 16:30-18:30

COURSE DIRECTOR: Jamie Scott

### ***AP/HUMA 4815 6.0 STUDIES IN ISLAMIC MYSTICISM***

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

COURSE CREDIT EXCLUSIONS: AP/HUMA 4815 3.00

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

TIME: Monday 16:00-19:00pm

COURSE DIRECTOR: Amila Buturovic

### ***AP/HUMA 4816 6.0 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 16:00-19:00pm

COURSE DIRECTOR: Marta Simidchieva

### ***AP/HUMA 4825 6.0 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.

COURSE CREDIT EXCLUSIONS: None.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4825 6.00.

TIME: Thursday 11:30-14:30pm

COURSE DIRECTOR: Phil Harland

## **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: Tuesday & Thursday 14:30 – 16:30

COURSE DIRECTOR: Carmela Shehadi Mishiael

### ***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-Kitaabfii Tacallum al-cArabiyya: A Textbook for Arabic, Part I, by Brustad, Al-Batal& Al-Tonsi, Georgetown University Press, 1995; Hans Wehr. A Dictionary of Modern Written Arabic (any edition).

TIME:

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

COURSE DIRECTOR: Alfared Abadir

### ***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 12:30- 14:30

COURSE DIRECTOR: Carmela Shehadi Mishiael

### ***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: Monday & Wednesday 14:30 – 16:30

COURSE DIRECTOR: Walid El Khachab



### ***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.

TIME:

C. Monday & Wednesday 10:30 – 12:30

D. Monday & Wednesday 12:30 – 14:30

COURSE DIRECTOR: Xiao Nin Shi

### ***AP/CH 1010 6.0 ELEMENTARY CHINESE FOR ADVANCED BEGINNERS***

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

COURSE CREDIT EXCLUSIONS: AP/CH 1000 6.00.

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

COURSE DIRECTOR: Xiao Nin Shi

### ***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: Monday & Wednesday 12:30 – 14:30

COURSE DIRECTOR: Alice Dong

### ***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.

TIME: Tuesday & Thursday 14:30 – 15:30

COURSE DIRECTOR: Alice Dong

### ***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 & Thursday 10:00 – 11:30

**COURSE DIRECTOR:** Anne-Marie Lewis

### ***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 & Thursday 13:00 – 14:30

**COURSE DIRECTOR:** Matthew Clark

### ***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:** Ahouva Shulman

### ***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: Thursday 10:30 – 11:30 + Two 90 minute tutorials

COURSE DIRECTOR: Kiyoko Toratani

### ***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.

TIME:

A. Monday & Wednesday 14:30 – 16:30

B. Tuesday & Thursday 12:30 – 14:30

C. Tuesday & Thursday 16:30 – 18:30

COURSE DIRECTOR: Komiko Inutsuka

### ***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: Monday & Wednesday 12:30 – 14:30

COURSE DIRECTOR: Noriko Yabuki-Sho

### ***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.

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

COURSE DIRECTOR: Anne-Marie Lewis

### ***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.

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

COURSE DIRECTOR: Roger Fisher

## 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 Al Jopling

### *AP/PHIL 2120 3.0 (WINTER) 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: Tuesday 14:30 – 17:30

COURSE DIRECTOR: James P. Vernon

### *AP/PHIL 4030 3.0 (FALL) SEMINAR IN ANCIENT PHILOSOPHY*

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

PREREQUISITE: At least 9 credits in Philosophy.

TIME: Monday 11:30-13:30pm

COURSE DIRECTOR: Michael Montes

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

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

COURSE CREDIT EXCLUSION: Prior to Fall 2009: AS/PHIL 4040 3.0.

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

TIME: Wednesday 14:30-17:30pm

COURSE DIRECTOR: Lorraine Code

## SOCIOLOGY

### *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: Thursday 16:00 – 19:00

COURSE DIRECTOR: Michael Nijhawan

### *GL/SOCI 2672 3.0 (WINTER) RELIGION AND SOCIETY*

This course analyses 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: Tuesday 18:00 – 20:00

COURSE DIRECTOR: Veronique Tomaszewski Ramze

### *GL/SOCI 3609 3.0 (=GL/GWST 3609 AND GL/HUMA 3609) (WINTER) 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: Tuesday 18:00 – 21:00

COURSE DIRECTOR: Veronique Tomaszewski Ramze

### *GL/SOCI 4275 6.0 RELIGION, MEDIA AND CULTURE*

This course is an interdisciplinary investigation of how religion is mediated in culture through mass media (television, radio, the press) as well as through electronic media (internet, video games) and popular culture (film).

PREREQUISITE: GL/SOCI 2672 3.00 or permission of the department.

TIME: Monday 12:00-15:00

COURSE DIRECTOR: Veronique Tomaszewski Ramze