



*School of Arts & Science
Humanities*

RELIGION 100
World Religions of the West
Fall, 2012

What is hateful to yourself, do not to your fellow man. That is the whole of the Torah and the remainder is but commentary. Go and study.

Rabbi Hillel (ca. 30 BCE - 10 CE)

The holy books say one thing about a religion, the people who believe in and practice that religion do quite another. Trying to understand the difference between official religion, defined by the religious virtuosi, and the believed and practiced religion of the faithful defines a central problem in making sense of religion as we see it in today's world.

Jacob Neusner, The Way of the Torah

People of the Book, let us arrive at a statement that is common to all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.'

Qur'an 3:65

The beliefs of each that it possesses the one true revelation and special covenant and, in the cases of Christianity and Islam, that it supersedes earlier revelations and has a universal mission, have been stumbling blocks to religious pluralism and tolerance.

John Esposito, *The Future of Islam*

1. Course Description and Intended Learning Outcomes

An introductory survey of Judaism, Christianity, and Islam, this course explores the sources, beliefs (including representative texts), and practices of these religions. The traditions of each will be studied in their cultural and political contexts from both historical and contemporary perspectives.

Upon completion of this course you will be able to:

1. Explain the contexts/historical settings in which Judaism, Christianity, and Islam arose.
2. List major dates, events, and places central to each.
3. Describe the historical linkage/relationships among them.
4. Summarize their major beliefs, teachings, ideals, and practices.
5. Explain variations/splits/divisions in each tradition.
6. Analyze their similarities/differences.
7. Compare/contrast each religion's view of the others.
8. Evaluate their relationship to and impact on the world today

3. Instructor Information

(a)	Instructor:	Clarence Bolt		
(b)	Office Hours:	MW - 9:00-10:20, Th - 4:30-5:20		
(c)	Location:	Y323		
(d)	Phone:	370-3347		
(e)	Email:	cbolt@camosun.bc.ca		

4. Required Materials

- a. Willard Oxtoby, ed., *World's Religions: Western Traditions*, 3rd edition and companion website -- www.oupcanada.com/OxtobyWest3e (handy for studying for class and for tests)
- b. Michael Coogan, *The Old Testament: A Very Short Introduction*
- c. *Bible*, recommended editions, *New Revised Standard Version*, *Revised Standard Version*, or the *New International Version*. There are online versions of these .E.g., <http://www.biblegateway.com/versions/New-International-Version-NIV-Bible/>
- d. *Qur'an*, recommended edition by M.A.S. Abdel Haleem (available in the bookstore)

The following website links to online scriptural sources:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/>

4. Course Content and Schedule

The course is offered over two days, Mondays for seminars, and Wednesdays for lectures. At registration you chose either a 10:30 or 11:30 Monday Seminar. The 2-hour Lecture is 10:30 every Wednesday.

The Lecture component is based on the Oxtoby text and the scriptures of each tradition. Read assigned readings before class. I will provide an outline for each lecture for ease of note-taking as well as provide guide questions for each of the traditions. For each lecture and seminar, make sure that you bring to class the books/sources from which we will be working, i.e., the text book and either a Bible or a Qur'an (when we are using them), and a copy of the lecture outline.

Lectures will largely follow the book's format. Each chapter in the book is organized into sections, the major ones which have titles in UPPER CASE letters and subheadings which are in lower case. When reading (anything, for that matter), always ask the following:

1. What is the main question of this section and how is it answered?
2. What are the main and the sub-themes of this section?

Seminars discuss the materials (mostly primary sources) assigned for those sessions. You will hand in short, concise responses to the questions on the seminar readings before the seminar starts. These questions are listed in the syllabus. You will be asked to do one brief media presentation at some pint in the semester.

Questions for quizzes and the final exam will reflect both the book's major themes/points, those emphasized in class, and those raised in seminars. They will include items from the list of terms at the end of each chapter. Reading the book and attending the lectures/seminars will ensure good results.

Course Introduction

Week 1

Seminar - Jan. 6

Hand out syllabus and discuss course

Lecture – Jan. 8

About Religion - the Waves of Religious Experience

Coogan, chs. 1-3

Oxtoby, browse through ch. 1 and ch. 2, pp. 35-47, 56-58

Judaism

Judaism, the first of the 3 faith traditions we cover, originated in the 1st century about the same time as Christianity with which it and Islam share common sources, namely, the Hebrew traditions of Israel. In Weeks 2 and 3, we will examine these sources, then look at how Judaism develops until modern times.

To get a heads-up on Judaism, you may consult the following websites about the Hebrew chronology/story and about Judaism's scriptures, the TaNaKh.

1. Synopsis of the Contents of the TaNaKh (the Jewish Bible), Christine Hayes
2. Another link to a site summarizing the TaNaKh
<http://www.templeisrael.com/pdfs/Adult%20Jewish%20Learning%20-%202010%20-%20Intro%20Packet%20-%20Torah%20and%20Tanakh.pdf>
3. A link to a site summarizing the Torah
http://www.myjewishlearning.com/texts/Bible/Torah/Portion_by_Portion.shtml
4. A Timeline for Jewish History
<http://www.jewishvirtuallibrary.org/jsource/History/israeltimeline.html>

Week 2

Seminar – January 13

From the TaNaKh - Genesis 1-11, Genesis 12:1-8,

Genesis 16-17, Genesis 21-22

Coogan ch. 4

Questions for the seminar discussion:

What do the Creation, Noah, and Abraham accounts say about the relationship between God and humans? What is a 'covenant?' How is it relevant for Abraham, Ishmael, and Isaac?

For more information on Adam & Abraham:

<http://www.jewishvirtuallibrary.org/jsource/biography/adam.html>

<http://www.jewishvirtuallibrary.org/jsource/biography/abraham.html>

See also: *The Encyclopedia of Religion* or *Wikipedia*

Lecture – Jan. 15

Hebrew Background to Judaism (and the other two!!)

Oxtoby, pp. 68-85

Browse through Exodus 1-11, read Exodus 20:1-20 & Exodus 32

Background scriptures for these lectures comes from the Torah (5 books of Moses – Genesis through to Deuteronomy). Feel free to browse through them. I will give a brief chronology, but reading excerpts allows you to catch the flavor of the TaNaKh.

Check the following for more on Moses:

<http://www.jewishvirtuallibrary.org/jsource/biography/moses.html>

Week 3

Seminar – Jan. 20

From the TaNaKh

-Job 1, 2, 6, 7, 31, 38-42 (skim portions in between)

-Ecclesiastes 1-4, 6, 9-12

Song of Solomon (check online and pick selections)

Check the *Jewish virtual Library* on Job, Ecclesiastes, & Song of Solomon – or Google them or use Wikipedia.

Coogan, ch. 10

Questions for the seminar discussion:

1. What are the main themes of the Job and Ecclesiastes passages?
2. Are they surprising given the themes discussed in the previous seminar? Are they more universal? Why might this be?

Lecture – Jan. 22

Formation of Judaism – Early Years, Captivity, and Hellenism (Kings, Prophets, and Beyond)

Oxtoby, pp. 85-98, Coogan, chs. 4, 8

Background scriptures for the lecture include Joshua, Judges, Samuel, Kings and Chronicles, the Prophets, Ezra, and Nehemiah. For interest, check Hosea 1-3 and Jeremiah 1, 2 as well as the book of Esther. As with the previous lecture, browsing through writings of your choice will give you a flavor of the scriptures. The online *Jewish Virtual Library* gives a good summary of each of these books.

Week 4 **Seminar – Jan. 27**

Jewish Observances

Oxtoby, pp. 127-141

Coogan, ch. 7

Questions for the seminar discussion:

1. What is the purpose of ‘ritual?’ Why do people practice them?
2. How do the various rituals described in the text connect with the major themes of Judaism? Why is that important?

Lecture – Jan. 29

What is Judaism? Rabbinic Innovation: Talmudic and Medieval Judaism

Oxtoby, 98-113

For insight into how the Talmud works, browse the following:

http://www.jewishvirtuallibrary.org/jsource/Judaism/talmud_&_mishna.html

<http://www.sacred-texts.com/jud/etm/index.htm>

A *Kabbalah* site:

<http://www.jewfaq.org/kabbalah.htm>

Declare if you are doing the Media Option- Jan. 27

Project Proposal - Jan. 29

Week 5 **Seminar – Feb. 3**

A key issue for Jews today is the relationship among the Jewish Diaspora, the Jewish community in the State of Israel, and increasing secularization. Since the destruction of the Second Temple (70 CE), Jewish self-identity is that of an exiled and dispersed community. Today, of approximately 14 million Jews worldwide, more than half live outside of Israel with about 6 million in the United States, and smaller communities across

Canada, Europe, Southern Africa, Middle and South America, Australia, the Middle East, and Asia.

Since religious experience is deeply imbedded within Jewish culture and history, it is often argued that the religious and non-religious elements within Judaism cannot be disentangled. Many who identify themselves as Jewish see themselves as secular, or non-practicing, Jews. Many other Jews are guided by Halakah, the laws for daily life. **While Judaism is frequently described as a religion, many within the tradition see this categorization as problematic.** The following website contains brief summaries of 5 modern forms of Judaism.

<http://judaism.about.com/od/denominationsofjudaism/p/branches.htm>

Questions for the Seminar Discussion:

Consider especially the **bold** sections above.

1. Of the 5 main current forms (see site), which is truest to Judaism's history?
2. Which best paves the way for a healthy Jewish future? Or is this a non-issue? Does it matter for Jews?
(Use a chart/graph if you feel this displays the differences best).

Lecture – Feb. 5

Judaism in a Modern, Racialized World (2nd age of Diversity) and the Dilemmas of Identity

Oxtoby, pp 141-157, 239-43

Fascinating web site examining current USA Jewish Identity. Pew Research center has fascinating surveys of current issues.

<http://www.pewresearch.org/topics/jews-and-judaism/>

First Journals Set Due Feb. 5

Week 6 **No Seminar – Feb. 10**
Family Day

Lecture – Feb. 12

1st Hour of class - **Quiz on Judaism** (part take home)

2nd Hour of class - **Christian Origins – the Canon**

Oxtoby, pp. 166-175

For non-Canonical Writings rejected or lost

<http://aggreen.net/bible/noncanon.html>

From the Christian New Testament – I will reference the following in class. Make sure you have your New Testaments.

Matthew 1-3, 25-28

Mark 1, 16

Luke 1, 2

John 1:1-18

Who is each ‘gospel’ (define this word) targeting (Google each one) and how does the audience impact both how they introduce and how they portray Jesus? In short, how and why do they differ? See Oxtoby as well.

Christianity

For Christianity, the following website links to original sources from earliest days to the recent times: <http://www.fordham.edu/halsall/sbook2.html>

Week 7 **Seminar – Feb. 17**

From the Christian Scriptures

Romans 4-5; 7:1-6; 8:18-39; 9:1-21; 10:1-4, 16-21;

11:11-36

Hebrews 11

Questions for the seminar discussion:

1. In the selections from Romans, 4, 5 and 7, what is Paul arguing about faith and about the inheritance from the Hebrew traditions? From where do sin and salvation come?
2. In the selections from Romans, 8-11, what is Paul saying about the Israelites (Jews) and their ultimate fate? What might be the legacy of such a belief? Does it explain why interfaith dialogue is sometimes difficult?
3. How does Hebrews 11 define faith? Does this set up an issue in Christianity for the relationship between faith and science?

Lecture – Feb. 19

From Sect to Church to Imperial Religion

Oxtoby, pp. 166-193.

Scriptures for the lecture:

Acts 1-2; 9:1-31; 15:1-29; 24-26

Augustine (to be emailed) - How has Paul influenced Augustine’s views on original sin and on the cosmic division in the universe?

Week 8

Seminar – Feb. 24

Oxtoby, pp. 227-239, 199-204

Questions for the seminar discussion:

1. What is the role of ritual (including life rituals), festivals, prayer, etc.?
2. What is ‘popular religion?’ Why possibly did the church develop such ‘techniques’ as relics, cathedrals, saints, veneration of Mary, indulgences, or sacraments? Do some (or all) of these popular practices detract from the message and essence of Christianity, or are they the substance of the faith? Explain.

Lecture – Feb. 26

Orthodox and Roman (Catholic) Christianity – So-called Medieval Period

Oxtoby, pp. 191-209

Aquinas on-line (Note the range of areas that he covers. He remains the official theologian/philosopher of the Roman Catholic Church. Why might that be?

<http://www.aquinasonline.com/>

First Article Review for those doing a Journal, Due Feb. 24

Week 9

Seminar – Mar 3:

Reformation Writings (to be emailed)

Luther on James and letter to Weller

Calvin

Council of Trent’s list of Prohibited Books

Questions for the seminar discussion:

1. Why did Luther have trouble with the book of James?
2. Summarize and evaluate Luther’s prescription for Weller’s (Google Jerome Weller) depression.
3. What is Calvin’s view of salvation?
4. What criteria did the Council of Trent provide the Catholic Church for approving books?

Lecture – Mar. 5

The Protestant Reformation and Modernity

Oxtoby, 209-227, 239-49

Note the range of Martin Luther's writings. Is his range of topics as comprehensive as those of Aquinas?

<http://www.angelfire.com/ny4/djw/lutherantheology.lutherswritings.html>

Article Review for those doing a paper -- Due March 5

Week 10 Seminar – Mar. 10

1. Which (or all) of the following groups would you define as Christian within the frameworks covered in this class: Jehovah's Witness, Seventh Day Adventist, Mormons, Christian Science? Google them (Wikipedia even!) for further information.

2. Note their origins and their major ideas (those which distinguish them and give them their identity), and explain why or why not you think they fit the definition of Christian.

Lecture – Mar. 12

Tying it together - Contemporary Christianity in a World of Diversity

Oxtoby, 249-59

Check this example of a current Christian phenomenon. Is the election of Pope Francis I a sign that the Roman Catholic Church is renewing itself? Or is he an exception to the rule?

<http://poy.time.com/2013/12/11/person-of-the-year-pope-francis-the-peoples-pope/?iid=poy-main-lead>

Second Journals Set Due – Mar. 10

Week 11 Seminar – Mar. 17 - Quiz 2 (Christianity - including take home portion)

Islam

Week 11 Lecture – Mar. 19

Origins of Islam, formation of Practice, and the Issue of Succession (the Caliphate)

Oxtoby, pp. 268-78, 297-302, 283-85

See the Mar. 17 Handout on Major Qur'an passages

History of Shi'ism

Week 12 **Seminar – Mar 24**

View of Abraham

2:124-140

3:65-68

17:120-3

37:101-113

View of Jesus http://www.youtube.com/watch?v=yeR_fU1acjM

3:33-634:153-159

4:170-172

5:17

17:111

View of Satan

7:10-27

17:61-65

View of Jews and Christians

3:84-101

4:123-126

5:56-86

Questions for the seminar discussion:

1. How does the Qur'an view Abraham, Jesus, and Satan?
2. Compare the above views with those from other two scriptures. Account for differences/similarities.
3. How is the relationship of Muslims to the other people of the book (Jews & Christians) portrayed?

Lecture – Mar. 26

Islamic Law, Sufism, the Spread of Islam, and the Question of Culture

Oxtoby, pp. 278-97, 302-5

Sharia is at the heart of Islam. Read the sections in the book carefully and figure out what is meant by the word.

Second Article Review for those doing a Journal Due Mar. 24

Paper due for those doing the Paper Option – Mar. 26

Week 13 **Seminar – Mar. 31**

View of Women -- read the following *suras*

4:1-35, 127-30

2:221-242

16:56-9

9:71-2

33:35

View of Paradise – read the following *suras*

38:50-52

44:40-57

52:17-27

55:39-76

56:1-26

Modesty - read the following *suras*

7:26-31, 24:27-33

Questions for the seminar discussion:

1. How are women written about? Are there any unexpected insights that you gained? You may want to browse this site on women in Islam. Who created it?

<http://www.islamfortoday.com/women.htm>

2. How is paradise viewed? What kind of place is it? Does the notion of paradise have implications for the view of women?

Lecture – Apr 2

Modernity and Islam

Oxtoby, pp. 307-15

This is a complex topic. Consider the options presented in the chapter, especially the varieties within each of the following – Reformism, Revivalism, and Secularism. Consider the following: what is at the heart of the crisis in modern Islam, and which of the above, Reformism, Revivalism, Secularism, is likely best equipped to deal with that crisis?

Here is a Pew Research study similar to the one on Judaism.

<http://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-overview/>

Here is a link to an article which spins the typical view we have the other way – the headscarf issue can be an identity issue for some westerners, not just for Muslims.

<http://www.thelocal.fr/20130807/france-is-having-an-identity-crisis-over-islam>

Media Project - Due Apr. 2

Week 14 Seminar – Apr. 7

Osama Bin Laden and Tariq Ramadan (to be emailed)

Questions for seminar discussion:

1. Contrast and account for the views of Osama bin Laden and Tariq Ramadan.
2. What is the future of Islam and of the other 2?

Lecture – Apr. 9

Wrap-up on Course – Where are we, and what’s new?

Oxtoby, ch. pp. 397-404, Oxtoby ch. 8

Sites illustrating what some from all 3 traditions are attempting:

A Common Word: <http://www.acommonword.com/>

JCM Conference, 2013

<http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=H-Judaic&month=1303&week=d&msg=GgxvwDBeHW4SVorhmSVtJg>

JCM of Australia

<http://jcma.org.au/>

Final Journals due Apr. 9

Semi-Cumulative Final in the exam period.

Basis of Your Assessment (Weighting)

- | | |
|---|-----------------|
| 1. Two quizzes | 15% each |
| Final | 20% |
| 2. Paper, Journal, Reviews, or Media Project | |
| A. Paper | |
| Proposal | 05% |
| Article | 05% |
| Paper | 25% |
| B. Journal | |
| Journal | 25% |
| Articles (5% each) | 10% |
| C. Media Project | |
| 1 Article | 5% |
| The Project | 30% |
| 3. Participation | 15% |
| (including media presentation) | |

- 1. Quiz/Final** details will be handed out well in advance. Use the Guide Questions emailed to you for major themes. The quizzes may consist of 4 types of questions:
- Terms to identify** based on the list given at the end of Oxtoby chapters.
 - Short paragraph**-size answers to questions on themes and issues.
 - Longer essays** requiring synthesis of main themes and issues.
 - Take home options**

2. Paper, Journal, Media Project

A. Paper

The paper, **due March 26**, will be on a topic from the list below or one approved by me. It may focus on any of the following:

- key concepts/movements/people within one of the traditions
- offshoots or sects/cults deriving from these traditions
- contacts among the traditions, whether it be of major groups or individuals
- encounters with non-western traditions
- an evaluation of the works/books of a major figure within a tradition
- or any topic** arranged after consultation with me

Please consult with me before starting your work and do so regularly to stay on track.

Step 1. Proposal – Feb. 3

By Jan. 29, you will submit a proposal (annotated bibliography) with a list of sources, a minimum of **3 books** and **2 academic articles**, specific to the topic.* If you want to vary these numbers to include fewer books and more articles, put together a list and consult me before handing in the assignment. You may also include primary material. Feel free to consult with me to negotiate what you may want to include and how you may want to construct your essay.

The proposal should look like this:

a. Paragraph with Topic Proposal which will

- introduce the topic (who, what, when, where – not how or why)
- will explain which question that the paper will answer
- will lay out the approach/style of presentation.

There is no need to formulate a thesis at this point. Theses should be generated by research rather than the other way around.

Before choosing books or articles, use reference works to define the topic, such as the *Encyclopedia of Religion*, *Catholic Encyclopedia* (online), *Encyclopedia of Islam*, *Encyclopedia of the Qur'an Online*, or other similar encyclopedias (even Wikipedia)]. Reference works must not be part of your bibliography. They are important to define a topic, but sources for the essay must be academic books/articles focused on the topic. The site *Judaica* is a good point of access to Jewish sources. Look for Bibliographies of sources, either in print or on-line (such as the following):

b. Bibliography

Author. *Title*. Place: Publisher, Date.

e.g., a book

Ellis, Deborah. *Three Wishes, Palestinian and Israeli Children Speak*. Toronto: House of Anansi, 2004

e.g., article

LaViolette, Forrest. "Missionaries and the Potlatch." *Queen's Quarterly* 58 (1951):237-51.

Entries must be alphabetical, double-spaced, and second-line indented. Consult the *History Style Guide* for direction.

Suggestions for finding books and articles:

Using the **Camosun library**, find **six books** and four articles either completely devoted to your topic or with substantial references to it. If you have difficulty finding these numbers, you may wish to widen your topic or select a different one. Since content may not live up to what the titles suggest, it is helpful to look up more titles than you need, locate them in the stacks or on-line, skim them for content, and then select those that best fit the topic. [Camosun has an e-books collection]. Feel free as well to scan the bibliographies of the books you choose to find additional useful sources. This is using the research skills of those who have come before you!!

C. Once you have settled on three books and two articles, write out a summary that will:

Explain why your choices will help create an essay on the topic. Usefulness/value is determined by both the work's content (primary or secondary) and, where applicable, the author's use of the material.

Your mark will be determined by both the work's usefulness and your assessment of why it is so. Do not simply say that you liked 'it' or that 'it' covered the topic. Try to figure out the deeper themes and meaning to explain why the work is useful. This summary may be written beneath the bibliographic entry.

To find articles, use indexes such as JSTOR and EBSCO. Academic journal articles are peer-reviewed and well documented (footnotes and bibliography). *National Geographic*, news magazines, *Life*, *Reader's Digest*, and such popular magazines **are not** appropriate. **Articles must be from respected and established periodicals.**

D. Attachments

1. a photocopy of the title page and of the table of contents of each book
2. the 1st page of the articles.

Papers will not be considered unless a proposal is submitted. Late work is not accepted without permission from the instructor.

Note. I will entertain proposals of your choice, ones that may include Primary Sources. Maintain regular communication with me to keep things on track.

Step 2 -- Article Review

By Mar. 5, you will write a review of one of the two academic articles chosen for the essay. Each review will be 300 words and consist of three paragraphs:

- paragraph one will define the theme (argument, thesis, main point)
- paragraph two will discuss style, sources, and method of argument
- paragraph three will give your opinion on the basis of the information in paragraphs one and two.

Include a full bibliographic citation as well as attach the complete article (or a direct link). Failure to follow these instructions will mean the return of the review.

Step 3 –The Essay

The paper, **due Mar 26**, will meet the following Conditions and Standards:

1. It will be no longer than 2500 words (approx. 7-8 pp).
2. It will consist of a thesis, supported by evidence, analysis of alternative interpretations, and a conclusion summarizing why the chosen interpretation fits the evidence best.
3. It must contain
 - title page
 - double spacing, with no headings and no extra space between paragraphs
 - minimum of 20 end/footnotes documenting specific information, themes, ideas, quotes, or paraphrases
 - proper end/footnote and bibliographical style – *Chicago Manual of Style* (see the Humanities web page, *History Style Guide*)
 - copy of the original proposal, along with the article review
 - a second copy of the essay emailed to the instructor (to be kept on file for 5 years)**
4. Grammar, spelling, and syntax are critical to a good paper. Marks will be lost for deficiencies in these areas.
5. The final grade is based on the quality of work and presentation (see 4), use of sources, a clear/strong thesis, consistent argument, proper transitions, and originality of approach.

B. Journal

A journal is a record of personal reactions and responses over time. Subjects in journals can vary widely. A journal for this course is a specialized type and is not to be confused with a private diary. Entries, while personal, must be analytical, intellectual responses, focused on specific subjects and meeting established criteria. They will be based on two foundations:

- the course material (texts, readings, lectures, and discussions)
- previous knowledge, intuitive reactions, and feelings about the material

Your entries must be solid, well-articulated positions. It is not adequate to say that you like or do not like something. This does not have to be award-winning writing. Religion 100 is neither a creative writing nor a psychology course.

You will make a minimum of **2 entries per week**, as outlined in a file ‘Religious Journal Questions’ emailed to you in the first of classes.

One entry each week will answer this question: what is one key (new) insight that you gained this week for the particular faith tradition we are covering, and what is its significance for that tradition? Did it change your previous knowledge or ideas about that tradition? How? Why?

A second entry will come from a list of questions, from the emailed file, for that week, from which you can choose one.

Entries should not exceed 500 words. Be precise and to the point. Do not over edit.

Your grade will be based on the following:

- engagement of material
- depth of response
- use of course material
- quality of writing (not expected to be literary masterpieces)

Entries may be handwritten or printed but hard copies are due on the assigned dates.

Due dates are – Feb. 5, Mar. 10, Apr. 9.

For those choosing this option, you will also submit two article reviews: the first by **Feb. 24** and the second by **Mar. 24**. These are from academic journals, from a list provided by the instructor. See **Paper Step 2** (above) for details on writing a review. Include a Bibliographical citation, double space between sentences, and justify the margins.

All work is due in class on the due date, before the class meets. Attendance for that class is mandatory. Failure to follow these rules forfeits the mark.

C. Media Project

This project, **due Apr 2**, will analyze one media story per week from three perspectives: **The Israeli Net TV** (<http://tin.tv/site/show/cat-1/israeli-tv-news-israel-tv-2>), the **BBC**, and **Aljazeera**. Pick a major news story highlighting a religious theme and covered by all three media. Make a brief summary of the issue, highlighting contrasting/similar perspectives in each of the media.

The final presentation will consist of a scrapbook-type of handed in work accompanied by an essay of no more than 1500 words on the following:

1. Compare/contrast the biases in the three media, giving examples.
2. An examination of the ownership model, Mission Statement, and stated approach to covering the media.
3. What you learned about news and media coverage.

Precise details as well as a handout on how you are to present the final project will be given ahead of time.

In addition, you are to do a review according to the model above from the file of articles provided. This is due **Mar 10**.

3. Participation and Media Presentation

Engagement in classroom activities is an important component of the course. Seminar sessions will be devoted to discussion of assigned readings. Attendance is required. If you must miss one, your absence must be arranged/discussed with me ahead of time. More than 3 absences will reduce the marks for this component of the course, unless prior arrangements have been made. You will hand in short, concise responses to the questions on the seminar readings before they start as a passport into the seminar.

For each seminar, one or two students will present a news item on a religious topic, for the week prior to the seminar, from any media. Be prepared, to present a (very) brief summary of the story and why it caught your attention. A short written summary will be handed in. Each student will sign up for a seminar media presentation during the first week.

List of Possible Paper Topics

Dead Sea Scrolls, Essenes, Qumran	Hagarism
Jihad	Voice of Unity (Muslim Youth organization –online)
Baha'i faith	99 names for God in Islam
Mormonism	Atheism in Indonesia
Jehovah's Witnesses	Pesantren or Pondok Pesantren
Sufism	Salafism
Black Muslims	Dubai as modern city
Kabbalism	Doha Debates
Wahhabism	Amina Wadud, Muslim feminist
Shi-ism	Female Rabbis or Imams
Zionism	Hijab (in all of its forms)
Augustine	Dispensationalism
Roman vs. Orthodox Christians	Jack T. Chick (fund. comic artist)
Creation versus evolution	Grace Baptist Church
Eschatology	
Pietism	
Maria TV	

Coca Cola, Christmas, and the 'real thing'
 Abdullahi An-Na'im
 Sharia law in a particular place, time
 20th c fundamentalism – in any of the three traditions or comparison of two
 Science/culture and faith – are they compatible –pick one tradition or compare two
 Thinkers/philosophers/theologians in any of the tradition (browse through the text)
 Sects and denominations within any of the traditions (see lists in text)
 Compare Islam in two countries with dominant Muslim populations
 Islam in the west (Europe, Canada, US – see Bibliography of Esposito, *The Future of Islam*)
 Christianity in China, South Korea, Africa
 Pluralism vs secularism (or inclusivism, exclusivism, and pluralism)
 Multi-culturalism and religion
 Televangelism in either Christianity or Islam (Amr Khaled or Abdullah Gymnastiar)
 West-Islamic World Dialogue (named C-100) Also produces *Islam and the West, Annual Report on the State of Dialogue*
 Alliance of Civilizations
 Amman Message (Jordanian initiative)
 "A Common Word between us" (Pope Benedict initiative after his ill-fated Regensburg Speech)
 Institute for Global Engagement
 Gallup World Polls
 Gender (LGBTQ) issues in any of the faiths
 Cow's head protest in Malaysia and subsequent reactions

Internet sites

- Worldnet Grace Ministries
- JesusChristNet
- Dial-the-truth ministries
- Biblical discernment Ministries
- Universal Life Church
- First Church of Cyberspace
- Christian Prayer Cell Network
- Cyber Center for Liberated Christians
- BibleUSA.com Prayer Center

Note the dimension of time. Be clear about which time in the past, which place, and about whom you are writing. **Context is crucial in writing accurate papers.**

Other

1. Grading System

Percentage	Grade	Description	Grade Equivalency	Point
90-100	A+		9	
85-89	A		8	
80-84	A-		7	
77-79	B+		6	
73-76	B		5	
70-72	B-		4	
65-69	C+		3	
60-64	C		2	
50-59	D		1	
0-49	F	Minimum level has not been achieved.	0	

Temporary Grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at camosun.ca or information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
I	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
IP	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
CW	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.

2. Recommended Materials or Services to Assist Students to Succeed Throughout the Course

LEARNING SUPPORT AND SERVICES FOR STUDENTS

There are a variety of services available for students to assist them throughout their learning. This information is available in the College calendar, at Student Services or the College web site at camosun.ca.

There is a Student Conduct Policy **which includes plagiarism**. It is the student's responsibility to become familiar with the content of this policy. The policy is available in each School Administration Office, at Student Services and on the College web site in the Policy Section.

Notes on the Readings from the Scriptures of Each Tradition.

1. Scriptures are not historical works, academic treatises, analytical inquiries, or literary creations in the modern sense of these words. They are literary, written expressions of beliefs, values, teachings, lessons, and the like. Certainly, one can find contained in them history, reasoned argument, and literature but they are religious expressions first of all, fundamental to the writers' existence as human beings. They record the 'deeds whereby [God] has made himself manifest.' They were writing 'religion,' not 'history,' 'philosophy,' or 'theology.'^a

2. With that in mind, as you read each section, try to determine what is being said. Remove preconceived notions as much as possible. The scriptures employ various writing genres. Understanding how each genre works is vital to comprehending meaning and message. About each selection, ask the following:

- Why was it written, and in what genre?
- What was the message to its audience?
- What was being said about God?
- What was it telling humans about how they ought to live? not to live?
- What should the believer walk away with?

3. We are all outsiders to faiths, traditions, and belief systems not our own. Hence, because we are covering three 'religions' in this course, no matter what our belief and value systems, we will all be outsiders at most or all points this semester. Even if you do share the values/beliefs of any of these traditions, recognize that the scriptures in each tradition are sacred to adherents. These readings have been chosen to provide a sense of what is meaningful to large numbers of people.

Note on the Hebrew and Christian Scriptures, known in popular circles as the Old and New Testaments

There is no such thing as a perfect Bible translation and so no particular translation is assigned for this class. However, some translations are more appropriate than others.

Most recommended: The **New Revised Standard Version** has become the standard academic translation of the Bible for many Jewish, Christian and non-religious Bible scholars. It is based on the best original texts available. Other recommended versions include the **Revised Standard Version**, **New International Version**, **New American Bible** (with the *revised New Testament*), **New American Standard Bible**, **Modern Language Bible**.

Acceptable but not recommended: The **King James Version** (Authorized Version) uses 400-year-old English, which is partially resolved by the **New King James Version**. Their New Testaments are based on slightly different Greek texts from those used for most modern translations. The **Jerusalem Bible**, **Good News Bible** (Today's English Version), and **New English Bible** are less literal.

Not suitable: Paraphrases are not really translations, and include the **Living Bible**, **Amplified Bible**, **The Message**, and **Barclay's Bible**. The **Douay-Reims Bible** is a Catholic translation of a Latin translation rather than a direct translation from the Greek or Old Testament Hebrew.

^a R. G. Collingwood, *The Idea of history* (Oxford: Clarendon Press, 1946), pp. 12-15

Notes on the Qur'an

For most Muslims, the Qur'an ('to read' or 'to recite' – 'a collection of things to be recited') is God's final revelation, God's single greatest sign, containing all that is needed for salvation, whether instructions for how to live or ethical principles. Most believe that God's word(s) is written on a tablet, one that resides in God's presence. The revelations in the Qur'an, revealed to Muhammad, as well as the ones revealed to Jews and Christians before him, came from this original holy source. Hence, the Qur'an confirms the teachings of the older scriptures: the laws, the prophets, and the gospels. Its style differs from the other 2 'books,' reflecting Arabic religious traditions, consisting of rhymed prose (rather than poetry) which is easy to memorize.

There are 114 chapters, known as *suras*. They are not arranged chronologically but in terms of length, starting with the longer ones. The name for each *sura* is chosen from a word that appears somewhere at its beginning. Each *sura* has verses called *ayat* ('signs'). Twenty-nine *suras* begin with seemingly disjointed letters which may be a code or simply a filing system.

Even if they are not Arabic, Muslim children across the world learn the Arabic alphabet and to sound out the Qur'an's words phonetically. It is, thus, both a *source* of prayer and a *prayer* in its own right, highly venerated and resting in its own bookstand. Muslims generally do not buy or sell it; gifts rather than money are often offered in exchange. An aesthetic consequence of veneration is that calligraphy is a highly developed art form in the Islamic world.

The recitation of the Qur'an is captivating and reciters have a high status. As is true of all scriptures for all religious traditions, simply reading it for content does not do it justice or capture its significance for followers.