



*School of Arts & Science  
Humanities*

**RELIGION 100**  
**World Religions of the West**  
**Fall 2015**

*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, & Islam, this course explores the sources, beliefs (including representative texts), & practices of these religions. The traditions of each will be studied in their cultural & political contexts from both historical & 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:	TuTh - 2:30-3:20, Th 5:30-6:20		
(c)	Location:	Y323		
(d)	Phone:	250-370-3347		
(e)	Email:	cbolt@camosun.bc.ca		

### **4. Required Materials**

- a. Willard Oxtoby, ed., *World's Religions: Western Traditions, 3<sup>rd</sup> edition* Companion website -- [www.oupcanada.com/OxtobyWest3e](http://www.oupcanada.com/OxtobyWest3e)
- b. *Bible*, recommended translations: *New Revised Standard Version, Revised Standard Version, or New International Version*
- c. William K. Kay, *Pentecostalism, A Very Short Introduction*.
- d. *Qur'an*, recommended translation: by M.A.S. Abdel Haleem (bookstore)

The following website links to online scriptural sources:

<http://www.usc.edu/org/cmje/religious-texts/home/>

During class time, we use the Oxtoby text, the scriptures of each tradition, and readings provided by email or links. Be sure to read the assigned readings before class. Outlines for each class as well as guide questions are provided for ease of reading and note-taking. Always bring the books/sources from which we will be working to class, that is, the Oxtoby text, a Bible or Qur'an, and emailed/linked readings, as well as a copy of the lecture outline.

Oxtoby chapters are divided into sections with UPPER CASE letter headings and subsections with lower case titles. For each section and subsection, ask the following:

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

Reading the book and attending class ensures the best results.

Classes largely follow the book's format. A significant amount of time is devoted to discussing both the textbook and readings (mostly primary sources) assigned for discussion. Before class, you will hand in short, concise responses to the questions on the DISCUSSION readings. Each student will also make one brief presentation on a 'current event' from the media.

Questions for quizzes, take homes, and the final exam will reflect the book's major themes/points as well as information presented and discussed in class.

# Course Content and Schedule

## Course Introduction

### Week 1      About Religion – The Foundation Stories and Sources on Which Judaism, Christianity, & Islam are Based

#### Reference readings (not required, but useful!)

Oxtoby, ch. 1, ch. 2, pp. 35-47, 56-58, 68-72

**Hand out syllabus and discuss course expectations**

## Judaism

Judaism, the 1<sup>st</sup> of the 3 traditions covered, originated in the 1<sup>st</sup> century at the same time as Christianity with which it and Islam share sources, namely, the Hebrew traditions of Israel. Tonight and Next Week, we examine these sources, before examining what distinguishes Judaism from Christianity and Islam.

Some websites to consult for information about the chronology/story of the Hebrew Scriptures, also known as the TaNaKh:

1. Synopsis of Contents of the TaNaKh (the Jewish Bible), Christine Hayes
2. Two links to sites summarizing the TaNaKh
  - a. <http://www.templeisrael.com/pdfs/Adult%20Jewish%20Learning%20-%202010%20-%20Intro%20Packet%20-%20Torah%20and%20Tanakh.pdf>
  - b. [http://www.myjewishlearning.com/texts/Bible/Torah/Portion\\_by\\_Portion.shtml](http://www.myjewishlearning.com/texts/Bible/Torah/Portion_by_Portion.shtml)
3. A Timeline for Jewish History  
<http://www.jewishvirtuallibrary.org/jsource/History/israeltimeline.html>

### Week 2      More on Foundation Stories for the 3 faiths. Major Names & Key Words (Creation, Covenant, Law, Prophets, Exile, and Beyond)

#### Readings for the class

Oxtoby, pp. 68-98

On Abraham & Moses, you may want to check the following:

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

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

Feel free to use *The Encyclopedia of Religion* or *Wikipedia*.

For information - background scriptures for the lecture are from the Torah (5 books of Moses – Genesis - Deuteronomy), Joshua, Judges, Samuel, Kings,

Chronicles and the Prophets. I will provide a brief chronology and summary of the 'stories.' Note that only by reading the TaNaKh does one get its flavour.

Some Scriptures to which I will directly refer in the lecture (feel free to peruse):

Genesis chs. 1-3; ch. 12:1-8; chs.16-17; chs. 21-2  
Exodus 6-14  
Hosea chs.1-3  
Jeremiah 1-2

### **Required Readings for discussion**

A. Genesis chs. 5-9  
B. Genesis ch. 11:1-9  
C. Joshua chs. 1, 6, 8  
D. Exodus 20:1-20, 32  
E. Hosea 1-3

### **Questions on the Discussion Readings (hand in)**

A. What might be the point of the genealogies in Genesis 5? Why was a flood sent? What promises did God make after the flood?  
B. What is the point of the story of the tower of Babel in Genesis 11?  
C. What does God want the Israelites to do to the people of Canaan? Why?  
D. What is the point of the stories in Exodus?  
E. What was Hosea required to do? Why?

## **Week 3**

### **Rabbinic Judaism – Hellenism, Talmud & Medieval Times**

The following are good, concise summaries for your interest.

<http://oyc.yale.edu/sites/default/files/tanakh-synopsis.pdf>

<http://www.torah.org/learning/basics/primer/torah/bible.html>

### **Readings for the Class**

Oxtoby, pp. 90-127

For insight into how the Talmud works (how is it like the internet?):

<http://www.jewishvirtuallibrary.org/jsource/Talmud/talmudtoc.html>

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

### **Required Readings for discussion**

A. Job 1, 2, 6, 7, 31, 38-42 (skim in between for interest) and Ecclesiastes 1-4, 6, 9, 12  
B. From the Babylonian Talmud - CHAPTER XV.  
REGULATIONS CONCERNING THE TYING AND UNTYING  
OF KNOTS ON THE SABBATH (emailed with the Judaism Files)

### **Questions on the Discussion Readings (hand in)**

A. What do Job and Ecclesiastes (also Google, Wikipedia and/or check the *Jewish Virtual Library* on them) tell us about fundamental religious questions

(origin, meaning, and ethics)? Are their themes more universal than those of earlier writings, especially about such ideas as the covenants with Abraham and Moses, and are they surprising given what we have discussed so far?

B. Why might questions around the tying and untying knots occupy so much of a Rabbi's time?

**For Interest - Song of Solomon** (check online and pick selections). Why might this book be in the TaNaKh?

## **Project Proposal, September 24**

### **Week 4      Modernity and its Ups and Downs – the Case for Zionism**

Short Quiz, beginning of class

#### **Readings for the Class**

Oxtoby, 239-43, 141-145, 147-151

#### **Required Readings for discussion**

Jewish Observances, Oxtoby, pp. 127-141

Mysticism, 121-7, 404-7

#### **Questions on the Discussion Readings (hand in)**

A. What is the purpose of prayer, 'ritual,' circumcision, dietary restrictions, or symbolic wear (why certain 'things' are worn)?

B. Why are festivals and feasts celebrated, and how do the rituals relate to the major themes of Judaism?

C. How does mysticism, especially the *kabbala*, fit into the Jewish tradition? Why might rabbis be uncomfortable with it?

## **First Set of Journals, October 1**

### **Week 5      Judaism in our Racialized World – the State of Israel, the 'Neighbourhood' and the Dilemmas of Identity**

#### **Readings for the class**

Oxtoby, pp 141-157, 239-43

#### **Required Readings and Questions for discussion**

A key contemporary Jewish issue is the relationship among the Jewish Diaspora, the Jewish community in the State of Israel, and secularization (non-religiosity). Since the destruction of the Second Temple (70 CE), Jews have lived as exiled and dispersed peoples. Today, of approximately 15 million people who identify

as Jews worldwide, approximately 6 million live in the USA, 6 million in the State of Israel (founded 1948), with smaller communities across Europe, Southern Africa, the rest of the Americas, Australia, the Middle East, and Asia.

Since religious experience is imbedded in Jewish culture and history, it can be said that religious and non-religious elements of Judaism have become intertwined. In fact, many Jews self-identify as secular or non-practicing Jews. Others are guided by *Halakah*, the laws for daily life. **Is the categorization of Judaism as a religion problematic?** The following website summarizes 5 modern forms of Judaism.

[http://www.myjewishlearning.com/history/Jewish\\_World\\_Today/Denominations.shtml](http://www.myjewishlearning.com/history/Jewish_World_Today/Denominations.shtml)

Here is a link to a current discussion on the two-state solution for Palestine.

<http://www.pcpsr.org/en/node/611>

### **Questions on the Discussion Readings (hand in)**

Consider especially the bold section above.

- A. Of the 5 forms, which is truest to Jewish history, which is the most popular, and why might that be? In short, what is the current state of 'being Jewish'?
- B. Which of the 5 best guarantees a healthy Jewish future? Is this a non-issue and does it really matter for Jews? (Is this a poor question?)
- C. What is the two state Solution for Palestine? Look up what this means and consider why this is so difficult.

# **Christianity**

## **Week 6 Christian Origins: From Jesus to Church**

### **Hand in Take-home part of Judaism**

For Christianity, the following website links to original sources from earliest days to recent times: <http://www.fordham.edu/halsall/sbook2.html>. There were many other gospels which did not become part of the New Testament. <http://aggreen.net/bible/noncanon.html>

The following Scriptures will be used in my presentation. Feel free, as always to peruse them. Matthew 1-2, 25, 27-28; Mark 1, 16; Luke 1, 2, John 1.1-18; and Acts 1-2, 9:1-31, 15:1-29

### **Readings for the class**

Oxtoby, pp. 166-181

Hebrews ch. 11:1-3, 8-19.

### **Required Readings for discussion**

- A. Matthew ch. 5:1-12, 17-20, 27-48,  
ch. 7:1-6
- B. Matthew ch. 25:31-46
- C. Romans chs.4-5

A. In Matthew chs. 5 and 7, which values and what kind of ethics are promoted? You may want to Google ‘Sermon on the Mount’ from which this is taken.

B. What kind of behavior is eternally rewarded and which is punished (how and why)?

C. What is Paul saying about Abraham and the meaning of circumcision and of law? How does he view Adam and Jesus, and why are these views central key to Christianity? How do these views differentiate Christianity from Judaism (and Islam too!)? Hint: think of ‘original sin.’

## **Week 7**      **From Church to Imperial Religion and Beyond – Orthodox and Roman Christianity (the first 2 of the 3 main traditions)**

### **Readings for the class**

-Oxtoby, pp. 181-202

For interest, read Romans 9-11 which lay out Paul’s views of Jews, opinions that continue to influence how many Christians view Jews.

### **Required Readings for discussion**

- A. Nicene Creed (Oxtoby, p. 183)
- B. Augustine (emailed with Christianity files)
- C. Justin and John Chrysostom (emailed with Christianity files)

### **Questions on the Discussion Readings (hand in)**

A. What role does the Nicene Creed play for Christians around the world? What is the importance of a creed?

B. What is the significance of Augustine’s views on original sin and of the divisions in the universe?

C. What might be the legacy of Justin and Chrysostom’s views of Jews? Are you surprised?

## **Article Review for those doing a Journal, October 22**

## **Week 8**      **Roman (con’t) and Reformation Christianity (a 3<sup>rd</sup> main tradition) & Modernity**

Short Quiz, beginning of class

### **Readings for the class**

Oxtoby, pp. 197-221

### **Required Readings for discussion**

Oxtoby, pp. 199-204, 227-239

### **Questions on the Discussion Readings (hand in)**

- A. What is the role of the sacraments and of ritual?
- B. What is popular religion (199-204), and, in particular, why did Medieval Christianity, both Roman and “Orthodox, advocate honoring relics and saints, building cathedrals, venerating Mary, selling indulgences, and creating sacraments? Does popular religion detract from or enhance the message, the essence of the faith?
- C. Why did the elements of popular Roman Catholic religion lead the reformers to another route? What were the reformers after?

## **Article Review for those doing a paper, October 29**

### **Week 9**     **Modern Christianity - Diversity in a Global World – Pentecostalism as an Example**

### **Readings for the class**

Oxtoby, pp. 221-227, 239-50, 257-59, 397-99,

### **Required Readings for discussion**

William K. Kay, *Pentecostalism, A very Short Introduction*.  
Revelations of St John, chs. 1, 7, 19-22

### **Questions on the Discussion Readings (hand in)**

In addition to discussing questions for Kay Assignment consider the following:

1. Discuss the diversity/pluralism/secularism/ecumenism issues.
2. Is modernity compatible with Christianity?

## **Report on Kay due, November 5**



# Islam

## Week 10 Origins of Islam

Hand in Take home on Christianity

### Readings for the class

Oxtoby, pp. 268-78

#### From the Qur'an

##### **View of Muhammad**

61:1-7

33:40-48

##### **View of Jews and Christians**

3:84-9, 95-97

*The Awakening*

### Required Readings for discussion

#### **View of Abraham**

3:65-68 – What is Abraham's true identity, according to the Qur'an?

2:124-140 – In what context does the Qur'an place Abraham?

37:101-113 – How does this version compare to the Jewish version?

**View of Jesus** [http://www.youtube.com/watch?v=yeR\\_fU1acjM](http://www.youtube.com/watch?v=yeR_fU1acjM)

3:33-63 (see 49 – Jesus and miracles) and 4:153-159, 170-172 – How is Jesus venerated? How is it similar to/different from the Christian version of the life of Jesus? Why might Christians not like it?

#### **View of Satan**

7:10-27 and 17:61-65 - Who is Satan? Why did he become the source of evil? How are Adam and Eve portrayed on the Satan story?

## Second Journal Set - Due November 12

## Week 11 Formation of Practice, the Issue of Succession (Caliphate), and the Spread of Islam

### Readings for the class

Oxtoby, 283-85, 291-305

History of Shi'ism

[http://www.iranchamber.com/religions/articles/history\\_of\\_shiism.php](http://www.iranchamber.com/religions/articles/history_of_shiism.php)

### Required Readings for discussion

**View of Women -- read the following *suras***

4:1-35 and 2:222-242 – How does the Qur'an view marriage and divorce?

16:54-60 – What view of a girl's birth does the Qur'an reject?

9:71-2 and 33:35 – Are these passages of a 'feminist' Qur'an? See also

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

**View of Paradise – read the following *suras***

52:17-27 and 56:1-56 – What is heaven like? Relate to view on women.

**Modesty - read the following *suras***

7:26-31 and 24:27-33 – Is a hijab Qur'anic? What is the principle here?

## **Week 12 Islamic Law, Philosophy, and Sufism**

**Readings for the class**

Oxtoby, pp. 275-91

**Required Readings for Discussion**

<http://www.torontosun.com/2014/03/27/allowing-sharia-law-sets-dangerous-precedent>

<http://blogs.vancouversun.com/2013/06/08/sharia-set-off-alarms-in-canada-check-the-facts/>

**Questions on the Discussion Readings (hand in)**

1. Compare the readings on sharia. How are they different? Which one is more believable, and why?
2. What did the Pew Survey find about sharia and its relationship to Muslims around the world? Note some of the related articles.

**Paper/Project due for those doing this Option, November 26**

**Second Article Review for those doing a Journal, November 26**

## **Week 13 Modernity and Islam**

**Short Quiz, beginning of class**

**Readings for the class**

Oxtoby, pp. 305-17, 399-404

**Required Readings for discussion**

Oxtoby, pp. 305-17

Osama Bin Laden and Tariq Ramadan (to be emailed)

**Questions for discussion:**

Contrast and account for the views of Osama bin Laden and Tariq Ramadan on how to address Islam in the modern world. What does each suggest and offer?

This is a complex topic. For assistance in answering the above question, consider the options presented in the chapter, especially the varieties within each of the following – Reformism, Revivalism, and Secularism. Which of them is likely best equipped to deal with current realities?

**Further aids for these questions:**

A Pew Research study similar to the one on Judaism.

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

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>

**Week 14 Wrap-up; Where are we Today? What's new?**

**Readings:**

-Oxtoby, ch. 8

-*A Common Word*: <http://www.acommonword.com/> (JCM -Conference, 2013)

-Documents and sites collected over the semester - to be handed out.

**Discussion (no hand-ins tonight)**

Some issues:

-Is the future of the 3 traditions in a globalizing world to convergence or to further division? Has the Internet and Social Media 'changed everything?'

-Is inter-faith dialogue possible?

-Can both pluralistic and secular approaches work?

-Any issues that are appropriate

**Final Journals due**

**Cumulative Final** in exam period.



The Final Exam will be cumulative, with most focus on Islam.

## **2. Paper/Project or Journal**

### **A. Paper/Project – due November 26**

The Paper/project will be on a topic from the list handed out during the first class or one approved by me, based on an idea you may have for a project.

**There will be two types of paper/projects.**

- 1. A paper/project on a traditional topic with a traditional approach, namely, using mainly primary sources, books and articles primarily.**
- 2. A paper/project on a contemporary topic, current topic or issue, using mainly primary, Web/Internet-based sources.**

For those choosing the **paper/project option**, in the 1<sup>st</sup> two weeks of the course we will negotiate and create a plan consisting of the following:

- an idea/topic, including a question to answer
- a plan/tentative outline for how you want to answer it
- a tentative list of sources that may help you meet your goal.

### **‘Crucial’ Step – to get started!**

To get started, you need to define your topic. Use Reference works to get key information – who, what, where, when, how, etc. Examples of reference works: *Jewish Encyclopedia*, ***Jewish Women: a Comprehensive Historical Encyclopedia***, *Encyclopedia of Religion and Society*, *(New) Catholic Encyclopedia (online)*, *Encyclopedia of Islam*, *Encyclopedia of the Qur’an Online*, *New Schaff-Herzog Encyclopedia of Religious Knowledge*, *Postmodern Bible Dictionary*, or other similar encyclopedias.).

Wikipedia may be used, with caution. Some sites are better than others. Always check the footnotes and bibliography of an entry. Be aware that some topics in religion are hotly contested, and occasionally there are dueling views competing for the ‘correct’ information on the site.

The site *Judaica*, accesses Jewish sources. Look for Bibliographies of sources, either in print or on-line (such as the following – one of the best):

<http://www.fordham.edu/halsall/sbook2.html>

**In short, it is essential, for success, to begin with a clear path.** To ensure that it remains navigable, maintain regular contact with me. Always ask questions before getting stuck and spinning your wheels. Remember, the only stupid question is the one not asked!

### **Step 1. Proposal – October 1**

**By October 1**, submit an annotated bibliography (proposal) with a list of sources, including, as appropriate, **academic books, academic articles, and possible primary sources, or a list agreed upon in our earlier conversation**. It should look like this:

**. Paragraph with Topic Proposal**

--introduce the topic (who, what, when, where – not how or why)

--explain the question that the paper/project will answer

--lay out the approach/style of presentation

**There is no need to formulate a thesis at this point. Good theses are generated by research rather than the other way around.**

As noted above, while you should use reference works to define the topic, they are not to be part of your bibliography. Reference works help to define a topic, to guide where you go for source and information but are not the sources for the essay. Sources for the essay must be **primary material, academic books/articles focused on the topic, or Web-sites identified as appropriate.**

**b. Bibliography**

Author. *Title*. Place: Publisher, Date. **Entries must be alphabetical, double-spaced, and second-line indented. Consult the *History Style Guide* for direction.**

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.

**Suggestions for finding books, articles, and websites:**

Using the **Camosun library**, find numerous **books and articles** either completely devoted to your topic or with substantial references to it. Since content may not live up to what the titles suggest, it helps 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]. Scan the bibliographies of selected books to find additional sources, thus using the research skills of those who have come before you!! Eliminate those which will be of little use. Or, to put it another way, pick those that are of most use.

Use academic and respected books such as those published by academic institutions (universities) and major respected publishers. The books you are to use are peer-reviewed, and contain a substantial number of footnotes and a large bibliography. Fictionalized history is not appropriate.

Use articles from **only respected and established periodicals** which can be accessed from indexes such as JSTOR and Academic Search Premier (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.

Web-sites to be used must be agreed upon ahead of time. If you are using them as secondary sources, check the url as well as its home-page and the site's creators.

### **C. Once you have settled on sources, 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 sources' content (primary or secondary) and, where applicable, the author's use of the material.

Your mark will be determined by both the sources' usefulness and your assessment of why it is so. Do not simply say that you liked 'it' or that 'it' covered the topic. Amount of material for your paper/project is one criteria. More importantly assess its deeper themes and meaning to explain why the source is useful. This summary may be written beneath the bibliographic entry.

### **D. Attachments**

1. a photocopy of the title page and of the table of contents of each book (or link)
2. the 1<sup>st</sup> page of the articles
3. the link to web sources

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

Note. Maintain regular contact with me to negotiate modifications on your list if you encounter better sources or shift the focus of your paper. A paper is a work in progress; "it's not done till it's done."

## **Step 2 -- Article Review**

**By October 29**, you will review one of the academic articles chosen for the paper/project. If you do not have one, select one from the file I sent you at the beginning of the semester.

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 November 26**, will meet the following Conditions and Standards:

1. It will be no longer than 2000 words (approx. 6-7 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

--*Chicago Manual of Style* end/footnote and bibliographical style (see also 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.

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.**

## **B. Journal**

A journal is a record of personal reactions and responses over time, to a wide variety of topics. The journal for this course is a specialized type and 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, analytical 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 key (new) insight did you gain 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:

--use of /engagement of course material (books, lectures, readings, news)

--depth of response

--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 – Oct. 1, Nov. 12, Dec. 10.**

For those choosing this option, you will also submit an article review, due **October 22**. It will be sourced from an academic journal, from the list provided by the instructor. See **Paper Step 2** (above) for details on writing a review. Include a full Bibliographical citation and double space between sentences.

**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.**

## **3. Participation**

Engagement in classroom activities is an important component of the course. Absences from class should be arranged/discussed ahead of time. **More than 3 absences** reduces marks for this component of the course, unless you make prior arrangements. You will email to me short, concise responses to the questions on the discussion as a passport into each class.

## **4. Report on Kay**

The Pentecostal and charismatic movements are among the fastest growing movements in the world, with implications for both religious traditions, differing cultural traditions, and geopolitics. This assignment will consist of a review of this book, **due November 5**. Details on precisely what you are to do will be handed out well ahead of time.

## **5. Media Presentation**

Each student will present a recent news item on a religious topic from any media. You will present a brief summary of the story and why it caught your attention, accompanied with a short written summary. You will sign up for a presentation during the first week.

## **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](http://camosun.ca) or information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
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<b>I</b>	<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.
<b>IP</b>	<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.
<b>CW</b>	<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](http://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. They will indeed contain 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] was made manifest.' They are about 'religion.' They are not works of 'history,' 'philosophy,' or 'theology.'<sup>1</sup>

We are all outsiders to faiths, traditions, and belief systems not our own. In this course, we are all outsiders at most or all points this semester. Recognize that the scriptures in each tradition are sacred to adherents and meaningful to large numbers of people.

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

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

### The Judaic and Christian Scriptures

Judaism's Scriptures are based on Hebrew traditions collected over the 1<sup>st</sup> millennium BCE and collectively known as the TaNaKh, an acronym for its three sections (Torah, Prophets, and Writings). They record the covenant relationship between Jews and God.

Christianity's Scriptures include the TaNaKh, which they renamed the Old Testament, and a further set of writings dating from the 1<sup>st</sup> century CE, which they named the New Testament.

The two traditions interpret the TaNaKh in markedly different ways. The Bibles popular in Canada are from the Christian perspective and use the Old/New Testament format. The Old Testament in these versions are

<sup>1</sup> R. G. Collingwood, *The Idea of history* (Oxford: Clarendon Press, 1946), pp. 12-15

reliable translations of the TaNaKh and are useful for this course. Of course, there is no such thing as a perfect Bible translation but some translations are better 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 such as the **Living Bible**, **Amplified Bible**, **The Message**, and **Barclay's Bible** are not translations. The **Douay-Reims Bible** is a Catholic translation of a Latin translation rather than a direct one from the Greek or Old Testament Hebrew.

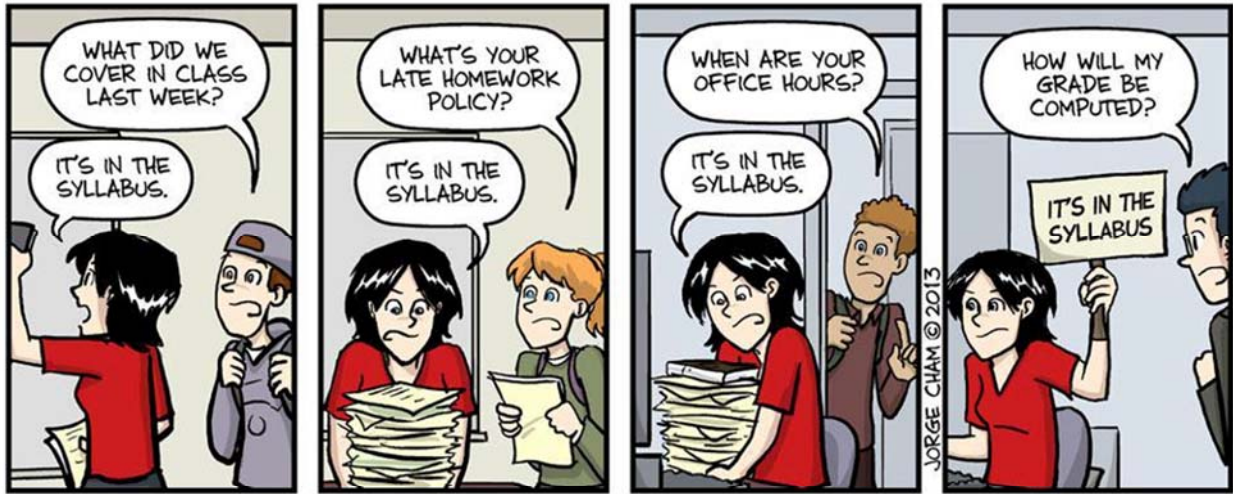
## The Qur'an

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 traditions 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 are taught 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. An aesthetic consequence of veneration is that calligraphy is a highly developed art form in the Islamic world.

As is true of scriptures for all religious traditions, simply reading it for content does not do it justice or capture its significance for followers.



# IT'S IN THE SYLLABUS

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