

## **SRS 1112: Religions of the World I**

Professor Emma Anderson

Fall 2021

### **Course Schedule and Contact Information:**

Tuesdays, 11:30 am - 12:50 pm and Fridays, 1:00 pm-2:20 pm

Classroom: FSS 1007 (or online: this is a bimodal course)

Office phone: 613-562-5800 ext. 1176

My email: [eanderso@uottawa.ca](mailto:eanderso@uottawa.ca)

Course TAs: Cory Steele, [cstee023@uottawa.ca](mailto:cstee023@uottawa.ca)

Alex Grammatikopoulos, [agram031@uottawa.ca](mailto:agram031@uottawa.ca)

### **Office Hours:**

For in-person students, I will be available after each course in the corridor for brief questions and consultations. My in-person office hours will be Fridays from 2:45-3:45 in my office, 10-112 Desmarais. For online students, I will have virtual office hours via Zoom on Mondays from 10 am to 11 am. So as to ensure private conversations, and ensure that others are not kept waiting, please email me to advise me of the time you would like to reserve sometime prior to each week's office hours (in-person students are also welcome to take advantage of virtual office hours. More office hours may be added if there is sufficient demand).

### **Course Description:**

This course introduces students to Indigenous, Jewish, Christian, and Muslim religious traditions in historical and contemporary perspective. We will study the sacred narratives, beliefs, and rituals of these traditions and explore how they have evolved over time the centuries, and how they affect the mentalities, psychology, and sense of community felt by their adherents. In addition, we will consider the internal diversity of these spiritual traditions that enrich but also divide them into (often competing, and sometimes openly antagonistic) factions. Finally, we will explore the many fascinating areas of overlap between these religious traditions.

### **Required Readings:**

All of the readings for this course are available online, either as e-readings through Morisset Library or scanned for you on Brightspace (and the provenance of each reading is carefully noted on the syllabus). There is thus no need to buy a Course Packet.

### **Term Work:**

The term's workload will consist of two writing assignments and two take-home examinations. My goal with this course is to spread out the assignments evenly throughout the semester to avoid student burnout at the end of term, and burdening students with long research papers just when they are feeling most overwhelmed.

**Students are STRONGLY URGED to embrace this philosophy of a "front-loaded" course and to GET MOVING on all of their assignments early in the term.** The early due dates for the assignments in this class means that students will have earned 45% of their grade by Monday, November 1, 2021 (5% for their Research Paper Proposal, 20% for their Book Review, and 20% for their Midterm. By November 19, 2021, when you pass in your Research Paper (worth 25%), you will have earned 70% of their final grade, with only the Final Exam (worth 30%) left to do (due December 14, 2021).

### ***Examinations:***

**1) "Take-Home" Midterm Exam – 20%, due November 1, 2021 by midnight, submission via Brightspace)**

The midterm will consist of a short essays written in response to questions posed on material from the first half of the course (on Indigenous spirituality and Judaism). Your midterm examination will be posted on

Brightspace on Friday, October 22, 2021, the last day of classes before Fall Reading Week. There will be a choice of questions. You will thus have all Reading Week to work on your midterm, if you so desire.

**2) “Take-Home” Final Examination – 30%**, due **December 14, 2021** (by midnight, submission via Brightspace).

Your Final Examination will be non-cumulative, addressing material only from the second half of the semester (the sections on Christianity and Islam). Once again, you will have a choice of questions to which to respond. As with the Midterm, your Final Examination questions will be posted on Brightspace on the last day of classes (Tuesday, December 7, 2021). You will have a full week to complete and submit it.

*Written Work* (in order of due date):

**1) Research Paper Proposal - 5%**, due on **OR BEFORE** Friday, **September 24, 2021** (by midnight, electronic submission through Brightspace)

Students are encouraged to think about topics for their Research Papers as soon as possible in the term so that they can get to work. To that end, I am asking students to write me up a formal Research Paper Proposal. This short outline should include their topic, their proposed thesis, and a bibliography of **at least five scholarly sources** (to ensure that there is enough material for a successful essay on their chosen topic). Students should await my approval of their topic before really getting down to work. **Please keep in mind that you may pass in your Research Paper Proposal BEFORE the September 24, 2021 deadline** (in fact, this is encouraged!). **Students who do not submit a Research Paper Proposal will not be permitted to turn in their Research Paper.** More information about this assignment (and the Research Paper itself) is available to you in a handout posted on Brightspace.

**2) Book Review – 20%**, due Tuesday, **October 12, 2021** (by midnight, electronic submission through Brightspace)

Students are required to read a monograph addressing one of the four religious traditions under discussion in this class (Indigenous Traditions, Judaism, Christianity, and Islam) and to write a **five (5) page** (double spaced) Book Review that describes, analyzes, and critiques the work. All of the books listed below are available as e-books through Morisset Library. **Further information about this assignment is available in a handout on Brightspace.**

*Suggested Book Selections on Indigenous Spirituality:*

- Anderson, Emma. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Harvard University Press, 2007 (Indigenous spirituality and the encounter with Christianity in 17<sup>th</sup> century Canada).
- Anderson, Emma. *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2011 (Catholic-Indigenous encounter in early modern and modern Canada).
- Goulet, Jean-Guy. *Ways of Knowing: Experience, Knowledge, and Power among the Dene Tha*, 1998. (Contemporary Indigenous religions in western and northern Canada)
- Greer, Allan. *Mohawk Saint: Catherine Tekakwitha and the Jesuits*, 2005 (story of Kateri Tekakwitha, the first Indigenous saint).
- Knott, Helen. *In my own Moccasins: A Memoir of Resilience*. 2019 (first person, contemporary memoir).
- Miller, J. R. *Shingwauk's Vision: A History of Native Residential Schools*, 1996 (history of assimilative education in Canada).
- Morrison, Kenneth. *The Solidarity of Kin: Ethnohistory, Religious Studies, and the Algonquin-French Encounter*, 2002 (classic work on Algonquin peoples' spirituality).
- Sioui, Georges. *For an Amerindian Autohistory: an Essay on the Foundations of a Social Ethic*, 1992 (historical and contemporary aspects of Indigenous experiences from a Wendat scholar's perspective).

- Trigger, Bruce. *The Children of Aatahensic: A History of the Huron People to 1660*, 1987 (classic work of Wendat ethnohistory).
- \* Wagamese, Richard. *Indian Horse: A Novel*, 2012\*
- or suggest your own idea to the professor!

### **Suggested Book Selections on Judaism:**

- Arbella, Irving. *None is Too Many: Canada and the Jews of Europe, 1933-1948*, 2012 (Jewish history in Canada during and after WWII).
- Fader, Ayala. *Hidden Heretics: Jewish Doubt in the Digital Age*. Princeton, NJ: Princeton University Press, 2020 (explores the world of contemporary ultra-orthodox Jews questioning their faith in the internet age).
- Finkel, Evgeny. *Ordinary Jews: Choice and Survival during the Holocaust*, 2017 (looks at psychological factors underlying survival and resistance).
- Kaplan, Marion. *Between Dignity and Despair: Jewish Life in Nazi Germany*, 1999 (explores the gradual erosion of Jewish rights under Hitler).
- Koffman, David. *No Better Home?: Jews, Canada, and the Sense of Belonging*, 2020 (Jewish history in Canada).
- Weinfeld, Morton et al. *Like Everyone Else...But Different: The Paradoxical Success of Canadian Jews*, 2<sup>nd</sup> Edition. Montreal: McGill-Queen's University Press, 2018 (general introduction to contemporary Canadian Judaism).
- or suggest your own idea to the professor!

### **Suggested Book Selections on Christianity:**

- Barrett-Fox, Rebecca. *God Hates: Westboro Baptist Church, American Nationalism, and the Religious Right*. 2016.
- Choquette, Robert. *The Oblate Assault on Canada's Northwest*. Ottawa: University of Ottawa Press, 1995 (Catholic evangelization of the Canadian West and North in the 19<sup>th</sup> and 20<sup>th</sup> centuries).
- Dann, G. Elijah, ed. *Leaving Fundamentalism: Personal Stories*. Waterloo, ON: Wilfred Laurier University Press, 2008 (Contemporary de-conversion/atheism in Canada).
- Fedele, Anna. *Looking for Mary Magdalene: Alternative Pilgrimage and Ritual Creativity at Catholic Shrines in France*. Oxford: Oxford University Press, 2013 (contrasts contemporary Catholic and New Age veneration of Mary Magdalene).
- Griffith, Marie. *God's Daughters: Evangelical Women and the Power of Submission*, 2000 (explores the worldview of conservative Christian women).
- Peterfeso, Jill. *Womanpriest: Tradition and Transgression in the Contemporary Roman Catholic Church*, 2020 (on the breakaway women's ordination movement in Catholicism).
- or suggest your own idea to the professor!

### **Suggested Book Selections on Islam:**

- Ali, Kecia. *The Lives of Muhammad*, 2014 (explores the different ways that that Prophet Muhammad has been understood by Muslims and non-Muslims)
- Ali, Mohamed Abdulkarim. *Angry Queer Somali Boy: A Complicated Memoir*, 2019 (life story of a contemporary young Muslim).
- Alvi, Sajida et al. *The Muslim Veil in North America: Issues and Debates*. Women's Press, 2003 (Islam in contemporary North America).
- Bouhdiba, Abdelwahab. *Sexuality in Islam*, 2008 (explores topics of sexuality and gender roles in Islam).
- Reinhart, Kevin. *Lived Islam*, 2020 (looks at Islam through the analogy of a language that has different dialects to argue that the experience of Islam is very much shaped by history, geography, and culture).
- Thompson, David. *The Returned: They Left to Wage Jihad, now They're Back*, 2018 (explores the processes of radicalization and de-radicalization through real-life case studies).

or suggest your own idea to the professor!

### **3) Research Paper - 25%** (due November 19, 2021, by midnight, submission through Brightspace)

Students are also required to write a **ten (10) page** research paper (double-spaced and exclusive of the scholarly apparatus, such as footnotes and bibliography) on some aspect of one of the four religious traditions we are studying this term (Indigenous spiritualities, Judaism, Christianity, and Islam). Students may also choose to write a comparative essay that explores how more than one of these religious traditions address a given issue, such as mourning rituals, dietary norms, etc. The parameters of this paper are deliberately broad so as to allow the greatest possible scope for student imagination in pursuing topics that interest them. Students wishing to examine in more depth one of the topics explored in the course are welcome to do so, but are warned in advance that they must bring significant new research to their discussion of the issue. Re-hashing concepts and ideas discussed in class does not a research paper make! **Further information about the Research Paper is available on Brightspace.**

#### **Policies on Student Assignments:**

All assignments are due on the dates indicated. Your work should be turned in through Brightspace. Late papers will be penalized 2% points (out of a possible 100%) for each day they are late. Students experiencing serious personal difficulties (illness, bereavement, or debilitating family problems) are encouraged to approach the professor. I can't help if I am unaware of what is going on.

Plagiarism (the unattributed use of the work of others) is absolutely unacceptable and, if engaged in, could result in failing the course and other academic penalties. Additional information on plagiarism is available at the end of this syllabus.

#### **Course Calendar:**

### **INDIGEOUS TRADITIONS**

Friday, September 10, 2021:

#### **Introduction to SRS 1112**

Introduction to the themes and content of the course. Explanation of the course structure, readings, and assignments. Delineation of expectations for student participation. Question and answer session.

Tuesday, September 14, 2021:

#### **Indigenous Traditions I: An Introduction**

Indigenous traditions are the original form of Canadian religious life. From the sixteenth century to the present day, the Indigenous peoples of Canada have attempted to maintain their traditional religious beliefs and practices in the face of a maelstrom of religious, social, and political change. Today we will overview both the diversity and the important commonalities shared by many Indigenous traditions.

*Required Readings:*

- Doris R. Jakobsh's *World Religions: Canadian Perspectives, Western Traditions*. Chapter Five, "Indigenous Traditions," p. 203-235 (on Brightspace).

Friday, September 17, 2021:

#### **Indigenous Traditions II: Cosmogony and Myth**

Throughout history, the transmission of oral narratives has played a critical role in sustaining Indigenous linguistic, cultural, and spiritual identity. Despite their variety, many Indigenous cosmogonic myths (or origin stories) focus upon the harmonious interaction of the human and non-human world. The beginning times are

generally imagined by various Indigenous societies as a time before divisions were created between humans and animal beings: they communicated easily and frequently intermarried. Many Indigenous ethical myths address the necessity of re-establishing harmonious relationships between human and non-human beings. Indigenous cosmogonic myths provide a fascinating contrast with the Genesis narrative shared by the three other monotheistic religions we are studying this term: Judaism, Christianity, and Islam.

*Required Readings:*

- 1) Donna Rosenberg, *World Mythology: An Anthology of the Great Myths and Epics*, “The Woman Who Fell From the Sky,” p. 625-633, “Raven and the Sources of Light,” p. 634-636, “Sedna,” p. 637-641 (on Brightspace).
- 2) Naomi Adelson, *Being Alive Well: Health and the Politics of Cree Wellbeing*. Toronto: University of Toronto Press, 2000, p. 67-81 (e-resource of Morisset Library).

Tuesday, September 21, 2021:

### **Indigenous Traditions III: Educating the Young**

Indigenous cultures, languages, and spiritual traditions were passed on through the education of the young: an often low-key process of observation and imitation of their elders. Direct experience and personal autonomy, even for the very young, were and are important values in traditional Indigenous pedagogies.

*Required Readings:*

- 1) Emma Anderson, *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. 2007, Chapter One, “Thy God has not Come to Our Country: Innu Childhood,” p.11-45 (on Brightspace).
- 2) Jean-Guy Goulet, *Ways of Knowing: Experience, Knowledge, and Power among the Dene Tha*, 1998, Chapter 2, “True Knowledge and True Responsibility,” 27-47 (e-resource of Morisset Library).

Friday, September 24, 2021:

### **Indigenous Traditions IV: Death and the Afterlife**

Indigenous practices around dying, death and the afterlife are fascinating and various. Many Indigenous concepts of the afterlife combined elements of a celestial journey to an actual afterworld and the belief that beloved family and community members could return to this earthly realm through reincarnation. Collective burial practices, like the Wendat Feast of the Dead, also speak to the importance of community cohesion and continuity in death, as well as in life.

*Required Readings:*

- 1) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2011, Chapter 5 (section), “Feast of the Dead,” p. 231-242 (e-resource of Morisset Library).
- 2) Jean-Guy Goulet, *Ways of Knowing*: Chapter 7, “Searching for a Womb,” (section), p. 167-192 (e-resource of Morisset Library).

Tuesday, September 28, 2021:

### **Indigenous Traditions V: Residential Schools**

Christian missionaries in early Canada often targeted Indigenous children for religious conversion and education because they considered them to be more persuadable and moldable than Indigenous adults. From the early seventeenth century until the waning days of the twentieth, schools were established that sought to separate Indigenous children from their families and communities and to rear them in the Christian faith. However, despite the similarity of this overall objective, residential schools in the seventeenth and twentieth centuries also had many important differences, as we will explore today. **Reminder: Your Research Paper Proposal is due tonight by midnight** (electronic submission through Brightspace).

*Required Readings:*

- 1) Emma Anderson, *The Betrayal of Faith*, Chapter 5 (section) “Pastedechouan Now,” p. 218-234 (on Brightspace).
- 2) Emma Anderson, “Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of

the Carrier Nation,” *Church History*, September, 2020, Volume 89, Issue 3 (Morisset e-resource, pdf also available on Brightspace). Please read pages 592-616 for this class.

Friday, October 1, 2021:

### **Indigenous Traditions V: Contemporary Indigenous Catholicism - the Importance of Female Saints**

Today, Indigenous nations across North America are re-discovering their ancient lifeways and spiritual practices. But many also remain committed to Christianity, seeing the two spiritual paths as essentially compatible. Fascinatingly, when we look at Indigenous Catholicism today, the importance of female saints is readily apparent: from the critical, if controversial figure of Saint Kateri Tekakwitha, to the traditional importance of St. Anne, the mother of the Virgin Mary and a beloved grandmother figure, to the rise of dedication to Rose Prince, a mid twentieth-century residential school student.

*Required Readings:*

- 1) Emma Anderson, “Kateri Tekakwitha” (unpublished book chapter, on Brightspace).
- 2) Emma Anderson, “Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation,” *Church History*, September, 2020, Volume 89, Issue 3 (Morisset e-resource, pdf also available on Brightspace). Please read pages 616-631 for this class.

## **JUDAISM**

Tuesday, October 5, 2021:

### **Judaism I: A Radically New Religion**

Judaism is the “mother” tradition out of which her two “daughters” – Christianity and Islam, emerge. Judaism sets up clear patterns and norms that each of her “daughters” would both follow and contest. This class will explore the emergence of Judaism and the sharp contrast its monotheism and aniconism (e.g. forbidding of imagery) presented to the great polytheistic and image-rich religious cultures of the ancient Middle East. We will explore the foundational narratives that set Judaism apart within this ancient context, explore its key beliefs, and sketch in its historical development.

*Required Readings:*

- 1) Doris Jakobsh, *World Religions*, Chapter 2, p. 31-62 (on Brightspace).
- 2) Albert C. Moore, *Iconography of Religions: An Introduction*. Philadelphia: Fortress Press, 1977, “Prophetic Iconoclasm: Judaism and Islam,” p. 204-227 (on Brightspace).

Friday, October 8, 2021:

### **Judaism II: Abraham and the Sacrifice of Isaac**

In both Judaism and Islam, Abraham is seen as a paradigmatic founder-figure who established a holy and enduring covenant with God. Of particular fascination to both religious cultures is the critical story of Abraham’s radical obedience to God in which he was willing to sacrifice his son. This class will explore the original Jewish version of the story of the Aqedah or the sacrifice of Isaac, as well as Christian and Muslim reinterpretations of this story of radical obedience.

*Required Readings:*

- Jon Levenson, *Inheriting Abraham: the Legacy of the Patriarch in Judaism, Christianity, and Islam*, 2012, Chapter 3, “The Test,” p. 60-92 (e-resource of Morisset Library).

Tuesday, October 12, 2021:

### **Judaism III: Ritual, Practice, and Identity**

Judaism is an orthopraxic (practice-focused rather than belief-focused) tradition, in which the correct observance of ritual actions is very important. This class will explore central Jewish rituals, focusing both on the weekly rhythms of devotion, key ritual events in the human life cycle life, and the special observances and

holidays of the Jewish year, giving special attention to issues of Jewish diversity and identity. **Reminder: Your Book Review is due tonight, by midnight (electronic submission via Brightspace).**

*Required Readings:*

- 1) Doris Jakobsh, *World Religions*, Chapter 2, p. 67-79 (on Brightspace).
- 2) Morton Weinfeld et al. *Like Everyone Else...But Different: The Paradoxical Success of Canadian Jews*, 2<sup>nd</sup> Edition. Montreal: McGill-Queen's University Press, 2018, Introduction, "A Paradoxical People: Diversity and Success," p. 3-15 and the Epilogue, "A Canadian Jewish Model?" p. 337-342 (e-resource of Morisset Library).

Friday, October 15, 2021:

#### **Judaism IV: The Dark History of Antisemitism**

Much of the suffering inflicted on the Jewish community during the horrific years of Hitler in Nazi Germany (including, even, its forcing of Jews to wear special clothing and badges) was presaged by attitudes and beliefs that went back to the medieval period. This section of the course will explore the deep theological roots of Christian antisemitism in medieval Europe and track the history of this intolerance into twentieth-century Germany, with the rise of the Nazi movement. Antisemitism, while particularly vicious under Nazism, was widespread in this period, including in Canada. Just before and during World War II, Canadian federal immigration policy turned European Jews away when they most needed asylum, and often set up barriers to their full participation in society when they were given sanctuary.

*Required Readings:*

- 1) Doris Jakobsh, *World Religions*, Chapter 2, p. 62-67, 79-84 (on Brightspace).
- 2) Walter Laqueur, *The Changing Face of Anti-Semitism: From Ancient Times to the Present Day*, 2006, p. 52-64 (on Brightspace).
- 3) Joe King, "A Bas Les Juifs: No Dogs or Hebrews Allowed," and "None is Too Many: How Canada Denied Sanctuary to Endangered European Jews" in *From the Ghetto to the Main: The Story of the Jews of Montreal*. The Montreal Jewish Publication Society, 2001, p. 207-215 (on Brightspace).

Tuesday, October 19, 2021:

#### **Judaism V: The Holocaust and Jewish Theological Reactions**

As well as having major political, military, and humanitarian implications, the Holocaust or *shoah* called into question many aspects of traditional Jewish theology, which insisted upon God's providentialism or involvement in human history in a process of creative interaction with his chosen people. The question raised by the radical evil of the Holocaust, then, was a profound one: where was God in all this? The troubling question of God's inaction, indifference, or inability to act has split Jewish theology from 1945 to the present.

*Required Readings:*

- 1) Steven Jacobs. *Rethinking Jewish Faith: The Child of a Survivor Responds*. State University of New York Press, p. 13-21, "The Problem with God" (on Brightspace).
- 2) Elie Wiesel, *Against Silence: The Voice and Vision of Elie Wiesel* (ed. Irving Abrahamson). New York: Holocaust Library, 1985, "The Silence of Man and God," p. 110, "On Jewish Values in the Post-Holocaust Future," p. 203-207, "Jewish Atheist: A Quarrel with God," p. 243-244, "The Eternal Question of Suffering and Evil," p. 351-352 (on Brightspace).

Friday, October 22, 2021:

#### **Judaism VI: Losing My Religion – Leaving Ultra-Orthodox Judaism**

The last twenty years have seen a rash of confessional autobiographies of those who have left Ultra-Orthodox Judaism, as well as a corresponding uptick in scholarly interest in the psychology of both conversion and de-conversion. In this class, we will explore the reasons why some within conservative religious communities (such as Ultra-Orthodox Judaism) chose to leave this natal tradition behind, and their difficulties in so doing.

**Your "Take Home" Midterm examination will be posted on Brightspace today. It is due Monday, November 1, 2021 by midnight.**

*Required Readings:*

- 1) Lynn Davidman and Arthur Griel. "Characters in Search of a Script: The Exit Narratives of Formerly Ultra-Orthodox Jews," *Sociology of Religion: A Reader*, 2<sup>nd</sup> Edition. Boston: Allyn & Bacon, 2011, p. 24-34 (e-resource of Morisset Library).
- 2) Shalom Auslander. *Foreskin's Lament: A Memoir*. New York: Riverhead Books, 2007, Chapter 1, p. 1-10 (on Brightspace).

**\*\*\*\*The Autumn 2021 Study Break is from Saturday, October 23 to Sunday, October 31, 2021: classes and office hours cancelled for the week\*\*\*\***

**CHRISTIANITY**

Tuesday, November 2, 2021:

**Christianity I: The Formation and Development of a Tradition**

This course will explore the genesis of Christianity, with the life of Jesus of Nazareth and his immediate followers, male and female, emphasizing both the radicalism and the continuities of Jesus' message in the context of Jewish culture within Roman society. It will explore the initial, early diversity of Christianity, how it developed and changed in the aftermath of Jesus' unexpected and traumatic death, and its turn towards the patriarchal and the authoritarian after being adopted as the official religion of the Roman Empire.

*Required Readings:*

- 1) Doris R. Jakobsh, *World Religions*, Chapter 3, p. 89-111 (on Brightspace).
- 2) Robin Griffith-Jones. *Beloved Disciple: The Misunderstood Legacy of Mary Magdalene, the Woman Closest to Jesus*. New York: Harper, 2008, "Not a Christian, but a Christ," p. 75-90 (on Brightspace).

Friday, November 5, 2021:

**Christianity II: Martyrdom and Asceticism**

Christianity was a religion doubly baptized in blood: firstly, because its central religious narrative celebrated the salvation of the world through the death of Jesus, and secondly because its earliest history was marked by periods of active persecution, which fostered the Christian enshrinement of death over religious dishonor as a crucial marker of their emergent collective identity. As persecution faded, however, Christianity faced something of an identity crisis. Christian asceticism, with its hermetic isolation and "mortification of the flesh" became, for the professionally religious, an acceptable substitute for martyrdom.

*Required Readings:*

- 1) Middleton, Paul. *Martyrdom: A Guide for the Perplexed*. London: T & T Clark, 2011, "Following Jesus the Martyr," p. 65-76 (on Brightspace).
- 2) Hartney, Aileen. *Gruesome Deaths and Celibate Lives: Christian Martyrs and Ascetics*. Exeter, UK: Bristol Phoenix Press, 2005, "The Rise of the Holy Person in Late Antiquity," p. 59-77 (e-resource of Morisset Library).

Tuesday, November 9, 2021:

**Christianity III: Medieval Catholic Spirituality, Art, and Architecture**

The medieval period represented a high point of Catholic aesthetic expression across Europe, as artists and architects vied with one another to create proud monuments of stone in honour of Christ, his mother, the Virgin Mary, and the ever expanding pantheon of Catholic saints. The forgers of this Gothic aesthetic creates a panoply of symbols, iconography, and typologies of sacred space that are still vivid and meaningful today by marrying form with function. In this class, we will focus on how to "read" the many theological symbols encoded into Catholic church architecture, and uncover their hidden meanings.

*Required Readings:*



- 1) Robert A. Scott. *The Gothic Enterprise: A Guide to Understanding the Medieval Cathedral*. Berkeley, CA: University of California Press, 2011, "Honoring the Dead," p. 183-208 (on Brightspace).
- 2) Richard Taylor. *How to Read a Church: A Guide to Images, Symbols and Meanings in Churches and Cathedrals*. Ebury Press, 2003, "Reading a Church: Preliminaries," p. 1-20 (on Brightspace).

Friday, November 12, 2021:

### **Christianity IV: Catholics and Protestants – Sibling Rivalry**

This class will explore the evolution of Roman Catholicism in the medieval period and its confrontation by Protestant Reformers such as Martin Luther and Jean Calvin, who challenged virtually every aspect of Catholic rituals, beliefs, practices, and aesthetics. Protestant revolt against the Catholic Church unleashed a bloodbath of confessional violence across Europe. But what are the real differences between Protestants and Catholics anyway? In this class, we will explore both convergences and contrasts between these Christian confessions.

*Required Readings:*

- 1) Doris Jakobsh, *World Religions*, Chapter 3, p. 111-115, p. 118-131 (on Brightspace).
- 2) Robert Scribner, *Popular Culture and Popular Movements in Reformation Germany*. London: The Hambleton Press, 1987, Chapter 14, "Incombustible Luther: The Image of the Reformer in Early Modern Germany," p. 323-338 (on Brightspace).

Tuesday, November 16, 2021:

### **Christianity V: Gender, the Family, and Religious Leadership**

Contemporary Christianity presents a fascinating spectrum of views on gender roles, marriage, and the family. Many conservative Christians conceive of gender roles (and human sexuality) in quite traditional terms, drawing on their understanding of the scriptures to craft a view of men and women as having essentially contrasting, yet complimentary roles, and speaking of the necessity of "obeying" and "submitting" to their husbands and the (generally male) authority figures of their churches. Fascinatingly, Franks's article allows us to bring conservative Christian and Muslim visions of appropriate gender norms and family dynamics into a rich, comparative dialogue. On the more liberal side of the spectrum, some Catholic women, tired of their church's refusal to ordain them to the priesthood, have simply broken away from the mainstream church and begun practicing independently as female Catholic priests.

*Required Readings:*

- 1) Myfanwy Franks, *Women and Revivalism in the West: Choosing Fundamentalism in a Liberal Democracy*. New York: Palgrave, 2001, "Marriage, Obedience, and Feminine Submission," p. 77-101 (on Brightspace).
- 2) Jill Peterfeso, *Womanpriest: Tradition and Transgression in the Contemporary Roman Catholic Church*, 2020, Chapter 1, "Called," p. 20-32 (e-resource of Morisset Library).

Friday, November 19, 2021:

### **Christianity VI: Christianity and Contemporary Politics in the United States**

The last few years, which witnessed the surprising rise of Donald Trump to the presidency, have raised important and troubling questions about the relationship between Christianity, white nationalism, and cult-like conspiracy theories such as Qanon. In this class, we will try to grapple with the issue of why a figure such as Donald Trump was and is appealing to many Evangelical Christians in the United States, and explore how conspiracy theories, such as Qanon, can easily co-exist with more mainstream forms of religious faith.

**Reminder: Your Research Paper, worth 30% of your final grade, is due tonight by midnight** (electronic submission through Brightspace)

*Required Readings:*

- 1) Gerardo Marti, "The Unexpected Orthodoxy of Donald J. Trump: White Evangelical Support for the 45<sup>th</sup> President of the United States," in *Sociology of Religion*, Vol. 80, #1, p. 1-8, 2019 (Morisset Library e-resource).

2) Mia Bloom and Sophie Moskalenko, *Pastels and Pedophiles: Inside the Mind of Qanon*, 2021, Chapter 2, “January 6, 2021: Capitol Hill, the Failed Insurrection,” (selection) p. 38-63 (on Brightspace).

## **ISLAM**

Tuesday, November 23, 2021:

### **Islam I: The Prophet Muhammad and the Genesis, Development, and Diffusion of Islam**

Islam is the “younger daughter” of Judaism and, like its mother tradition, emerged in the context of a polytheistic and image rich dominant tradition on the Arabian Peninsula. This class will trace the fascinating biography of the Prophet Muhammad and his family, and trace the genesis and dissemination of Islam. We will also explore intriguing continuities and contrasts between Islam and its mother tradition, Judaism, and sister tradition, Christianity.

#### **Required Readings:**

- 1) Doris Jakobsh, *World Religions*, Chapter 4, p. 151-173 (on Brightspace).
- 2) Tarif Khalidi, *Images of Muhammad: Narratives of the Prophet in Islam Across the Centuries*. New York: Doubleday, 2009, Introduction, “Reflections on Muhammad and Biography” (section), p. 1-11, Chapter One, “Turning Point: Muhammad in the Quran,” p. 21-35 (on Brightspace).

Friday, November 26, 2021:

### **Islam II: Key Muslim Beliefs and Ritual Practices – The Five Pillars**

Like Judaism, Islam is considered to be an “orthopraxic” (or practice-focused) tradition. This class will explore the famed “Five Pillars” of Islam and how they reflect and support its key beliefs, focusing in particular on the Hajj, or the mandatory pilgrimage to Mecca that all Muslims must try to undertake once in their lifetimes.

#### **Required Readings:**

- 1) Doris Jakobsh, *World Religions*, Chapter 4, p. 173-180, 183-189 (on Brightspace).
- 2) Pnina Werbner, “Sacrifice, Purification, and Gender in the Hajj: Personhood, Metonymy, and Ritual Transformation,” in *Hajj: Global Interactions through Pilgrimage*, ed. by Luitgard Mols and Marjo Buitelaar. Leiden: Sidestone Press, 2015, p. 27-38 (on Brightspace).

Tuesday, November 30, 2021:

### **Islam III: A Golden Age in Medieval Spain**

Under Muslim rule, medieval Spain enjoyed a long “golden age” of *convivencia* (or harmonious co-existence) between Jews, Muslims, and Christians. The period marked a high point for art, scholarship, culture, and architecture across the Iberian Peninsula. But as Spanish Catholics sought aggressively to reassert their faith as the Iberian norm, this promising period of interfaith harmony ended in bloodshed and betrayal, with the *Reconquista*.

#### **Required Readings:**

- 1) Brian A. Carlos. *Kingdoms of Faith: A New History of Islamic Spain*. New York: Basic Books, 2018, Introduction, p. 1-7, Chapter 24, “Crescent Under Cross,” p. 317-332 (on Brightspace).
- 2) James Carroll. *Constantine’s Sword: the Church and the Jews – A History*. Boston: Houghton Mifflin, 2001, “*Convivencia* to *Reconquista*,” p. 321-332 (on Brightspace).

Friday, December 3, 2021:

### **Islam IV: Attitudes to Veiling in Canada**

Religious clothing has, in the past, often become a flashpoint of controversy within Canadian society, to the extent that some have even attempted to ban its wearing in certain contexts, with the justification that this practice is patriarchal and authoritarian. What often gets left out of the debate are the voices of Muslim women themselves, who hold fascinatingly diverse views on veiling, and present many revealing reasons why they choose – or refuse - to wear the hijab: reasons we will explore in this class.

*Required Readings:*

- 1) Doris Jakobsh, *Western Religions*, Chapter 4, p. 180-183 (on Brightspace).
- 2) Homa Hoodfar, "More Than Clothing: Veiling as an Adaptive Strategy," in Alvi, et al. *The Muslim Veil in North America: Issues and Debates*. Women's Press, 2003, p. 11-40. (e-resource of Morisset Library).
- 3) Sheema Khan, *Of Hijabs and Hockey: Reflections of a Canadian Muslim Woman*, Tsar Pubs, 2009, "Banning Hijab: the New Colonialism," p. 134-137, "No Veiled Threat," p. 137-140, "Hijabs: Don't Kick up a Fuss," p. 140-142, "Our Right to Flash Some Veil," p. 142-144 (on Brightspace).

Tuesday, December 7, 2021:

**Islam V: Islam in the Post-911 Era**

The attacks of September 11, 2001 had global reverberations. One was that it affected how Muslims in North America and Europe were perceived and treated by non-Muslims. This class will explore the impact of scrutiny and suspicion on Canadian Muslim communities. We will also explore how Canadian police conceptualize (and attempt to counter) the perceived dangers of radicalization and extremism at home and abroad.

*Required Readings:*

- 1) Doris Jakobsh, *Western Religions*, Chapter 4, p. 190-198 (on Brightspace).
- 2) Yousif, Ahmad. "The Impact of 9/11 on Muslim Identity in the Canadian National Capital Region : Institutional Response and Future Prospects." in *Studies in Religion/Sciences Religieuses* Vol. 34, #1, 2005, 49-68. (e-resource of Morisset Library).
- 3) RCMP, *Radicalization: A Guide for the Perplexed*. National Security Criminal Investigations Program, 2011 (e-resource of Morisset Library).

Tuesday, December 24, 2021 (by midnight):

**Due date for your "Take Home" Final Examination** (electronic submission via Brightspace)

**Supplementary Information for Students**  
**Appendix of Student Responsibilities and Student Services:**

**Regulation on Plagiarism and Academic Fraud**

**Academic integrity** means being responsible for the quality of your work, preparing it honestly and respecting the intellectual community you are part of as a student. It is a core value in all scholarly work.

**Academic fraud** refers to "an act by a student that may result in a false academic evaluation of that student or of another student" ([Regulation 14 - Academic Fraud](#)). Here are some examples:

- Submitting work prepared by someone else or for someone else
- Using work you have previously submitted for another course, without your professor's permission
- Falsifying or making up information or data
- Falsifying an academic evaluation
- Submitting work you have purchased on the Internet
- Plagiarizing (see below) ideas or facts from others

**Plagiarism** means using words, sentences, ideas and facts you have gotten from others and passing them off as yours, by failing to quote or reference them correctly. Plagiarism comes in many forms, including the following:

- Failing to place words or sentences you have taken from other authors in quotation marks (“...”)
  - “Copying and pasting” information found on the Internet without providing a reference
  - Translating texts without providing a reference for their sources
  - Not providing a reference for a paraphrase or a summary
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Academic integrity is a value that is fundamental to all scholarly activity. Every member of the University community has the moral obligation to learn and share knowledge with honesty and integrity. Students should be proud to show their diploma, knowing that they’ve earned it honestly and by respecting the principles of academic integrity.

<http://www.uottawa.ca/vice-president-academic/academic-integrity>

#### **Academic regulation 14 - Academic fraud and other information**

<http://www.uottawa.ca/administration-and-governance/academic-regulation-14-other-important-information>

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### **Free Services Available to Students**

#### **Arts Bistro – Technical Help**

Do you need technical help related to our class? Password help? Help with Brightspace? Help uploading an assignment or accessing your exam? Please visit the Virtual Help Desk where tech support is waiting to help you. Please visit Arts Bistro and click on Help Desk.

<https://arts.uottawa.ca/en/arts-bistro>

#### **Student Mentoring Centre - Faculty of Arts Academic Support**

Run by the Faculty of Arts - meet with a mentor, take workshops, get involved in university life. Visit the website for info on writing, studying, time management, and many other helpful and fun topics.

<http://arts.uottawa.ca/en/mentoring>

#### **Writing Centre - Faculty of Arts Academic Support (Service in English only)**

During the fall and winter terms, graduate assistants from the Department of English are on hand to assist students with everything from style to grammar and the structure of their writing assignments. In addition, computerized dictionaries and databases complement the Centre's small library of print material. Internet access is restricted to academic learning activities only.

<http://arts.uottawa.ca/writingcentre/>

**\*\* For service in French, see SASS Centre d’aide à la rédaction**

<http://sass.uottawa.ca/fr/redaction>

#### **SASS - Student Academic Success Service**

A free network of services and programs designed to give you the tools and information you need to succeed. From their website you can access the *Aboriginal Resource Centre, Academic*

*Writing Help Centre, Access Service, Mental Health & Wellness, Counselling and Coaching Service and Mentoring.*

<http://sass.uottawa.ca/en>

### **Academic Essentials**

Information on everything you need to do throughout your studies is available on this webpage – admissions, events and activities, fees, student guides, deadlines, financial aid and much more.

<http://www.uottawa.ca/strategic-enrollment-management/>

### **Good2talk**

Fee, **confidential and anonymous** helpline providing professional counselling on any issue, and information and referrals for mental health, addictions and well-being to post-secondary students in Ontario, 24/7/365

<http://www.good2talk.ca/> or 1-866-925-5454

### **Sexual Violence: Support and Prevention**

**The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment or online harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance and providing for a procedure to report an incident or make a complaint.**

[www.uOttawa.ca/sexual-violence-support-and-prevention](http://www.uOttawa.ca/sexual-violence-support-and-prevention)