

**UNIVERSITY OF CALGARY  
FACULTY OF HUMANITIES  
DEPARTMENT OF RELIGIOUS STUDIES**

*September 8, 2006*

*Rels 201 L04 - Introduction to World Religions—Western*

**FALL 2006 COURSE OUTLINE**

<b>Logistics</b>	<p><b>Time</b>            T/R, 5:00-6:15 pm</p> <p><b>Location</b>        A 140</p> <p><b>Instructor</b>      Dr. David A. Bergen</p> <p><b>Office Hours</b>    T/R 12:00 - 2:00, or by appointment (SS 1322)</p> <p><b>Telephone</b>       220-3285</p> <p><b>Email</b>            burgndy@telus.net</p> <p><b>Course Website</b>    <a href="http://www.ucalgary.ca/~dabergen/">http://www.ucalgary.ca/~dabergen/</a></p> <p><b>Textbooks</b>        All course readings available electronically on course website.</p>
<b>Course Description</b>	<p>This course will examine the major western religions of Judaism, Christianity, and Islam from three perspectives, moving from macro to wide analysis. First, the outstanding features, concepts, and personalities of each tradition will be examined up-close (i.e., synchronic analysis). Then, a historical trajectory of each religious tradition will be sketched from ancient beginnings to modern developments (i.e., diachronic analysis). Finally, the deep human impulses and concerns underpinning each tradition will be identified within the broad context of grand cosmic-time (i.e., hyperchronic analysis). At each level, comparative assessments will be made between the three western religious streams. Class instruction will include lectures, films, assigned readings, and discussions.</p>
<b>Core Competencies</b>	<p>This course promotes the following academic competencies:</p> <ul style="list-style-type: none"> <li>• Knowledge of the common concerns and multiple differences in world religions.</li> <li>• Understanding of the competing claims of Judaism, Christianity, and Islam concerning humanity's place and purpose within the cosmos.</li> <li>• Awareness of how Judaism, Christianity, and Islam have been appropriated in history and society and how these religious systems influence modern thought and life.</li> <li>• Skill in reading and interpreting secondary materials on topics of religion.</li> <li>• Ability to critically assess religion from a variety of academic, "outsider" perspectives.</li> <li>• An introductory appreciation of Religious Studies as an academic field of inquiry.</li> </ul>

- Student Responsibilities**
- Attendance of lectures
  - Comprehension and engagement of presented materials
  - Conceptual control of basic facts, concepts, and issues
  - Study of assigned readings

<b>Learning Assessment</b>	Three equally weighted tests (September 26, October 3 and 10)	30%
	Midterm Exam (October 31)	30%
	<b>Registrar scheduled final exam</b> (2 hours)	40%
		Total: 100%

PLEASE NOTE:

- given the nature of the subject of the subject and the approaches adopted for this course, it is vital that students attend the first week of class to understand the basic premises involved in academic studies of religion.
- tests must be written/submitted on the dates scheduled. No exceptions will be made, except for death, significant illness, or domestic affliction (corroborated by a valid note from a physician or counsellor). The instructor must be contacted within twenty-four hours of a missed exam or deadline.
- a variety of testing styles will be employed in the midterm and final exams (multiple choice, fill-in-the-blank, matching, short answer, long answer etc.).
- students anticipating a class absence should find a classmate willing to loan his/her notes; no lecture notes will be available from the instructor.

**Grading Scale**                      A numerical grade is assigned for each course requirement. Following the final graded component, a letter grade is assigned, using the department-approved table of equivalencies:

A+ 100-96	B+ 84-80	C+ 69-65	D+ 54-53
A 95-90	B 79-75	C 64-60	D 52-50
A- 89-85	B- 74-70	C- 59-55	F under 50

N.B. All written assignments will be graded with regard to both form and content.

**Academic Honesty**                      *Plagiarism is not tolerated at the University of Calgary and has serious consequences. Your essays/presentations must be your own work and inadequate referencing may be seen as plagiarism. Please see the relevant sections on Academic Misconduct in the current University Calendar. If you have questions about correct referencing, please consult your instructor.*

**Academic  
Accommodation**

If you are a student with a disability who requires academic accommodation and you have not registered with the Disability Resource Centre, please contact their office at 220-8237. Students who have not registered with the Disability Resource Centre are not eligible for formal academic accommodation. Once registered, please discuss any upcoming tests/examinations with the instructor **two weeks** before the scheduled date.

**Gnosis**

Gnosis is the Religious Studies Student Club. For membership or more information please email: [gnosis@ucalgary.ca](mailto:gnosis@ucalgary.ca) or visit <http://www.ucalgary.ca/~gnosis>.

**COURSE SCHEDULE**

<b>I. COMPARATIVE FEATURES OF WESTERN RELIGIONS (Synchronic Approach)</b>	
<b>September 12/14</b>	Introduction to RELS 201 Introduction: The Academic Study of Western Religion
<b>19/21</b>	Comparative Ideologies in Western Religions Judaism Christianity Islam
<b>26/28</b>	<b>Test #1</b> Comparative Authority Systems in Western Religions Judaism Christianity Islam Film (if time): <i>Half the Kingdom</i>
<b>October 3/5</b>	<b>Test #2</b> Comparative Ritual/Ethical Systems in Western Religions Judaism Christianity Islam
<b>I. WESTERN RELIGIONS IN HISTORY (Diachronic Approach)</b>	
<b>10/12</b>	<b>Test #3</b> Excursus: Introduction to Western Religion in History Judaism in History Part One Part Two Part Three Film (if time): <i>Night and Fog</i>
<b>17/19</b>	Christianity in History Part One Part Two Part Three Film (if time): <i>The Protestant Spirit</i>
<b>24/26</b>	Islam in History Part One Part Two

Part Three	
<b>III. WESTERN RELIGIONS IN DEEP-TIME (Hyperchronic Approach)</b>	
<b>October 31/ November 2</b>	<b>Midterm Exam</b> Western Religion in Deep-Time The West's Cognitive Map The West's Divine-Human Economy
<b>7/9</b>	Western Religion in Deep-Time Futurism in Western Mytho-Ideology Pragmatism in Western Mytho-Ideology
<b>14</b>	<i>Reading Day – No Lecture</i>
<b>21-23</b>	Axial Shifts in Western Cosmo-Mythology Summary Review of Western Religion in Deep-Time Recent Palestinian-Israeli Issues
<b>28/30</b>	Film: <i>Elusive Peace</i> or <i>Shattered Dreams of Peace</i>
<b>December 5/7</b>	The Jerusalem Myth
<b>(Western Religion in Deep-Time) – Registrar Scheduled</b>	