Honolulu Community College
University of Hawai‘i
General Education
Foundations Course Designation Proposal Form
For Fall 2009 – Summer 2014

Global & Multicultural Perspectives  Symbolic Reasoning  Written Communication

The Honolulu Community College Foundations Board will review all proposals to ensure that approved courses meet Foundations Hallmarks. If clarification is needed, a Board member will contact you. If the Foundations Board and the General Education Committee approve the proposal, all sections of the course will be designated as satisfying the requirement. The course will be reviewed every five years.

1. Course information.  Course Alpha REL  Course Number 150
If the course is cross listed, please provide the cross-listing:  Alpha Number

Course Title:

2. Foundations area requested. Check one:
Global & Multicultural Perspectives  Symbolic Reasoning  Written Communication

3. How many instructors currently teach this course? It makes a difference if there are only one or two instructors teaching this course versus ten instructors teaching this course. This question is asked to get an idea of how many instructors the department needs to communicate with to discuss this foundation course.

4. Syllabus. Submit a master syllabus. If multiple instructors teach the course and use varying texts and/or assignments, please include multiple representative syllabi for comparison. (Three is recommended.)

5. Hallmark Requirements. Provide an explanation of how each of the hallmarks for this proposed Foundation course will be satisfied. Try to completely answer how the course intends to meet each particular hallmark. Referencing assignments, tasks, and evaluations used in the course (as stated on the syllabus /syllabi being submitted) as supporting evidence would be very helpful. See the previously submitted Religion 150 application for examples located at [http://honolulu.hawaii.edu/intranet/articulation/foundations/REL150.pdf](http://honolulu.hawaii.edu/intranet/articulation/foundations/REL150.pdf)

6. Assessment. Provide a brief explanation of how the department will periodically review that this course has been meeting the Foundations Hallmarks including a description of what kinds of evidence will be collected to demonstrate this (Knowledge Survey results, sample of exam responses, writing samples, etc.). Also include a detailed description of how the department plans to have all instructors of this course share information with each other regarding how the hallmarks have been met. Please include a brief explanation of the assessment tools you will use to make this determination (such as Knowledge Surveys, Exams, Projects, Portfolios, etc.) and how you will use the results to make course improvements.

7. Signatures. The signatures of the initiator and the initiator’s Division Chair are required. The completed proposal must be routed to the Chair of the CPC before being delivered to the chair of the Foundations Board. No action on the part of the CPC is required unless the proposal also includes a new course Curriculum Action or a course modification Curriculum Action. The “routing” is a courtesy to the CPC. Signatures indicate approval/acceptance.

Initiated by: [Signature]  Initiated’s printed name  Date

Approved by: [Signature]  Division Chair’s printed name  Date

Routed via: [Signature]  CPC Chair’s printed name  Date

Accepted by: [Signature]  Foundation Board Chair’s printed name  Date
Renewal Application: Global and Multicultural Perspectives. Rel. 150 (category C)
Honolulu Community College

submitted by: David Panisnick, David Wong.

Course Description: Introduction to the world’s living religions: Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam.

Changes: No significant changes have been made to Rel. 150 since the original request for the Global Multicultural Foundation course was approved.

HALLMARKS: (and sample test questions):

1. From multiple perspectives, the course analyzes the development of human societies and their cultural traditions through time and throughout the world, including Africa, the Americas, Asia, Europe, and Oceania. Which human societies and cultural traditions are analyzed? What perspectives are employed? What time periods are covered?

Rel. 150 covers the major world religions that emerged in South Asia (Hinduism and Buddhism) and in the East Asian societies of China, Korea and Japan (Confucianism, Taoism, Shinto and some forms of Buddhism), as well as those that emerged in the Middle East and spread throughout Europe, Africa, Oceania and the Americas (Judaism, Christianity and Islam). In addition, it includes one unit on Hawaiian religion as an example of indigenous or oral religion.

The course is taught primarily from an historical perspective, tracing the various traditions from their origins through their modern formations, including coverage of contemporary issues and manifestations, especially with regard to opposing views with each tradition. The time periods covered therefore vary depending on the tradition. In addition, faculty employ a phenomenological approach to the material to assist students in grasping the interplay between religious traditions as well as their distinctive elements. In some domains this is called comparative religion. Faculty may also introduce anthropological, sociological and/or psychological approaches to the material, depending on the individual professor’s preferences and training.

Sample Test Questions:

1. Discuss the Jewish, Roman and Greek influences on Christian dualism.
2. The Jewish Torah has been described as a reaction against Near Eastern and Greek fertility based religions. Explain.
3. Discuss the early resistance and later synthesis of Buddhism into Confucian and Taoist traditions.
4. Discuss the Chinese cultural influences on Japanese religion, specifically with reference to the Shinto Creation myth.

2. The course offers a broad, integrated analysis of cultural, economic, political, scientific, and/or social development that recognizes the diversity of human societies and their cultural traditions. Which of these aspects of development are analyzed? How does the course recognize diversity? In what ways are analyses integrated?

The study of religion necessarily includes discussion of the cultural, political and social development of the various societies covered (in the same sense in which a World history course would have to discuss religion). Religions are closely associated with cultural developments in belief, ethics, literature, the arts, music and architecture. While the heaviest emphasis falls on cultural developments, religion is intrinsically entwined with political and social structures.

World view analysis provides the primary integrating strategy for all the analysis done in the course. Rel.
150 recognizes diversity through its extensive coverage of all the major religious traditions, from Asia and from the West. Each tradition is presented as a unique means for human beings to make sense of their world. Areas of mutual influence between traditions and common elements in belief, practice and ethical norms are likewise discussed. In addition, students are introduced to the manner in which religious traditions interact in various cultural settings, especially in the United States today.

Sample Test Questions:

1. The 613 laws of the Torah apply to Jewish men only. By today’s standards they may appear misogynist. In what sense may these laws be seen to have benefitted women?
2. Explain Muslim fundamentalism with reference to Arab tribal religious and cultural traditions.
3. The eventual survival of both Christianity and Buddhism was largely due to political events associated with emperors (Constantine and Asoka) who became political and financial benefactors for these religions. Explain.
4. One of the most difficult Christian beliefs for non-Christians to understand is that of Christ’s atonement on the cross. Supply a reasoned understanding of this belief using evolutionary psychology and the Old Testament.

3. While recognizing diversity, the course also examines processes of cross-cultural interaction and exchange that have linked the world’s peoples through time. What processes of cross-cultural interaction are examined?

Rel. 150 examines the spread of several major traditions across broad cultural areas, especially the spread of Buddhism from South Asia through South East Asia, Central Asia and East Asia; the spread of Christianity through Europe, the Americas, and Africa; and the spread of Islam into Africa and South East Asia. This allows students to examine how a world-view introduced from another culture can impact the traditional view of a region, as well as how religions are adapted and transformed to accommodate a new cultural environment. In addition, Rel. 150 examines developments within pluralistic cultural areas, such as the interactions and mutual influences between Judaism, Christianity and Islam in the Middle East and Europe, and between Buddhism, Taoism, Confucianism and Shinto in East Asia.

Sample Test Questions:

1. Much of Buddhism’s success in China has been attributed to its vision of an afterlife. Explain.
2. Discuss the Shinto creation myth in terms of its Chinese influences.
3. Linguistic analysis has demonstrated a strong ancient Near Eastern influence on classical Hinduism. Explain.
4. Discuss the Old Testament influences on Islam.

4. The course includes at least one component on Hawaiian, Pacific, and Asian societies and their cultural traditions. What components of Hawaiian, Pacific, and Asian societies and their cultural traditions are included in the course?

Rel. 150 includes extensive coverage of the major religious traditions of Asia that comprises approximately 50% of the course, as well as a smaller unit on Indigenous (Hawaiian) religion. The Rel. 150 course typically breakdown along the following parameters:

a. Western Religions: 7 weeks
b. Asian Religions: 7 weeks
c. Indigenous (Hawaiian) Religion: 2 weeks

Eight weeks of a 16 week course are dedicated to satisfying this hallmark.

Sample Test Questions:
1. Explain how Hawaiian religion meets the criteria of indigenous religions.
2. Discuss Pacific island influences on the Hawaiian creation myth.
3. Compare the Hawaiian beliefs in supernatural agents with those of China.
4. Compare the Taoist and Hawaiian approaches to nature.

5. The course engages students in the study and analysis of writings, narratives, texts, artifacts, and/or practices that represent the perspectives of different societies and cultural traditions. List the items that students will analyze and briefly explain what perspectives they represent.

Rel. 150 includes an examination of religious texts and narratives (stories) from all the religious traditions included in the course. The selections will vary among instructors and textbooks, but all sections make use of excerpts from the scriptures and mythologies of the major religions. Textbooks include numerous examples of religious art and architecture related to each tradition, and in many cases include pictures of other important religious artifacts such as ritual implements and garments. Emphasizes on the use of religious literature, art, architecture and music will vary with instructor. In addition to the examination of material culture, students are also introduced to the ritual practices and ethical systems of each tradition. Scriptures, rituals and ethical codes are viewed from both the etic and emic perspective, so that students are introduced to the scholarly study of religion as well as to an understanding of how insiders understand their own tradition.

Sample Text Questions:

1. Compare traditional Muslim accounts for the compilation of the Koran with non-Muslim scholarly analysis of the Koran's origins.
2. Critically discuss the evolution of the New Testament with special attention to the problems of manuscripts, translations, and the canonization process.
3. The Buddhist Pali Canon is an open canon. Explain and discuss in terms of its transmission in the Mahayana tradition.

6. In combination, a student's two GMP courses will provide a large-scale analysis of human development and change over time from prehistory to the present. The Foundations Board will consider single courses that cover prehistory to the present as well as single courses that cover a shorter time period and might meet the requirement when combined with a course with a complementary time frame. How does your course fit into the larger time scheme?

Rel. 150 covers prehistory to the present. Emphasis varies somewhat from instructor to instructor, but all sections cover religious traditions from their formative period through modern and contemporary manifestations. Various ways in which prehistory themes are included in the course (one or more depending on instructor) are: pre-existing cosmologies as frames of reference for later religions, cognitive and evolutionary psychology exploration of *homo religiosus* as precursors to later beliefs and practices, and examination of non-literate, oral traditions common to “archaic” religion.

Sample Test Question:

1. Discuss the major differences between “archaic” and “historic” religion.
RATING THE EFFECTIVENESS OF STUDENT LEARNING OUTCOMES

A Proposal
by
Fumiko Takasugi and David Panisnick

The most curious part of the thing was, that the trees and other things around them never changed their places at all: however fast they went they never seemed to pass anything. “I wonder if all the things move along with us?” thought poor puzzled Alice. And the Queen seemed to guess her thoughts, for she cried, “Faster! Don’t try to talk!”

Lewis Carroll, Through The Looking-Glass

INTRODUCTION:

Years ago, when we were first alerted to the necessity of developing Student Learning Outcomes (SLOs) for our courses, we were also advised that we would eventually have to demonstrate that we were delivering on the promise, that we were actually teaching what we were claiming to teach as “contracted” in the SLOs.

Now, we may be wrong about this, and we are certainly open to correction, but it seems that between then and now, the mandate, or at least the language of the mandate, has become subsumed into the assessment conundrum. In other words, there is a difference between demonstrating that SLOs are being taught, and how well they are being taught. The first question seeks to extract information, as for instance in whether some SLOs are being taught more than others. This we think can be quantitatively measured. The second, the assessment question, which proposes to measure quality of instruction, has been beleaguered by much criticism and faculty debate. For example, how can an instructor’s effectiveness in teaching SLOs be evaluated without accounting for the student’s role in their own learning through motivation and work ethic? Does all of the responsibility fall on the instructor if the outcomes are not met? How much?

We are proposing a method by which to measure which SLOs in any given course and class are being taught more, less, or not at all, specifically in relation to each other. We are not claiming to be able to demonstrate how well the SLOs are being taught.

THE PROCESS:

1. The form (Fig. 1) is completed at or near the end of the semester by the students in the class and the instructor.
2. The form (Fig. 1) simply consists of all SLOs for the course listed and each accompanied by a box in which to insert a numerical value.
3. The SLOs are to be ranked according to the perceptions of how much the SLO had indeed been addressed/communicated during the course.
4. Assume five SLOs. Each SLO is ranked utilizing each number 1 through 5. 1 indicates the SLO having been most impressed upon the students, 5 the least.
5. The class ranking is then tabulated (Fig. 2). Assume 20 students in a class. The best possible score a single SLO could receive would be 20 (1 x 20). The worst possible score would be 100 (5 x 20).
6. The instructor is then able to compare his or her own ranking with the overall class ranking.

7. The degree to which the class ranking is consistent with the instructor's ranking indicates how well the instructor is in touch with which SLOs are being communicated and which SLOs require attention.

8. If the student rankings show a high degree of inconsistency with the instructor's ranking, then there is a "dissonance factor" which needs to be addressed.

9. For those courses having more than seven SLOs, it might be better to create separate groupings for ranking purposes (e.g., eight SLOs, two groups of four). Or, an instructor might limit the number of SLOs to be rated.

10. Final tabulations will include four categories:

   a. % of students who completely agree: rated (1).
   b. % of students who strongly agree: rated (1) + (2).
   c. % of students who completely disagree: rated (5).
   d. % of students who strongly disagree: rated (5) + (4).

VALUE OF THE RANKING SYSTEM:

1. We are actually measuring what we claim to measure.

2. Any instructor who participates in the exercise should be motivated to start thinking or continue thinking about communicating SLOs.

3. Strengths and weaknesses. The exercise should provide a fairly accurate snapshot of which SLOs are "getting through" in comparison to those SLOs which are being neglected.

4. Reality check. What is the degree of dissonance between the instructor's and the classes' perception of learning SLOs? This is worth knowing.

5. Over a number of semesters, the process could constructively result in changing or re-shaping SLOs.

6. The process lends itself to Program analysis.

7. Administering and completing ranking forms should take two minutes at most. Elegant when considered in terms of amount and value of feedback.

8. The main advantage of the rating system over an assessment is that it renders null the bane of student assessments which are heavily influenced by anticipation of final grade and personal likeability of the instructor, neither of which have anything to do with quality teaching; and, neither of which can have any influence on the ranking.

AFTERTHOUGHTS:

1. It is possible that some SLOs are effectively communicated in spite of an instructor's efforts, perhaps because of the structure of the course or the instructor's approach to the discipline. This would be good to know.

2. Some SLOs might receive poor scores because they are too ambitious or too abstractly phrased (students don't know what they mean). This would be good to know.

3. College instructors, like everyone else, tend to view their own performance as comparatively superior. This is partly due to an absence of familiarity with what other instructors are actually doing. Where we have more than one instructor in a discipline, our rating system should provide a motivation for intra-discipline dialogue, especially when instructors show significant discrepancies in regard to specific SLOs.

4. Where there are multiple sections of the same course taught by the same instructor, a strong similarity in results would signal a greater approximation to objectivity.
5. Program review. The rating system, when administered over several semesters, should show improvement in teaching specific SLOs. This has relevance for accreditation.
6. Generally, the rating system could be referred to as an assessment. Some may see institutional value in this. However, we think the distinction between the two as expressed in the introduction is relevant.
7. There are a number of options for administering the rating system:
   a. Along with other evaluations: class, W, E, in 7-620.
   b. In class, manually. The simplicity of the system would allow for the instructor to choose a day toward the end of the semester when more, rather than less students are in class.
8. If the Division supports the rating system, we should discuss whether it should be voluntary.
9. The rating system does not require the protective shield of secrecy demanded of other evaluations.
10. Alice and the Red Queen. For those who believe in and or strive for excellence, our rating system might seem counter-intuitive at best or counter-productive at worst. Even the most monumental effort to resuscitate a (5) into a (1), will only consign another SLO into a (5). Progress is always relative and guarantees another defeat. And so, the SLO rating system will not be of any use for those instructors who are already teaching all SLOs excellently.
SLO Ranking Project

Figure 1: Example of form with ranking column to be filled by students

The following are the SLOs that were established by the instructor for Religion 150. Take a minute to reacquaint yourself with the SLOs and rank them in order of which SLO you think you learned the most and which the least. The best communicated SLO receives a "1" in the rank column, "2," "3," "4," the least communicated, a "5."

<table>
<thead>
<tr>
<th>SLO</th>
<th>Description of SLO</th>
<th>ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLO-1</td>
<td>Speak and write objectively about Religion as an academic topic.</td>
<td></td>
</tr>
<tr>
<td>SLO-2</td>
<td>Critically explain contemporary challenges in understanding the historical origins of the world's major religions.</td>
<td></td>
</tr>
<tr>
<td>SLO-3</td>
<td>Accurately identify important names, dates, and events in the world's major religions.</td>
<td></td>
</tr>
<tr>
<td>SLO-4</td>
<td>Succinctly and objectively explain the major beliefs and practices of the world's major religions.</td>
<td></td>
</tr>
<tr>
<td>SLO-5</td>
<td>Analyze the contemporary status of each of the world's major religions within a global perspective.</td>
<td></td>
</tr>
</tbody>
</table>
I. INTRODUCTION

2. The Importance of Context and Interpretation.

II. JUDAISM

1. Historical Origins.
   a. The Hebrew Bible
   b. In Search of Ancient Israel

2. Cosmology.
   a. Yahweh: From Henotheism to Monotheism
   b. Salvation History and Damnation History

3. Ethics.
   a. The Torah: 613 Laws

   a. Orthodox, Conservative and Reform

5. Focus Analysis: Creation Myths

III. CHRISTIANITY

1. Historical Origins.
   a. The New Testament
   b. From Jesus to Paul to Constantine

2. Cosmology.
   a. Religious Synthesis: Dualism and the Kingdom of God
   b. Universalization of Sin and the Response of Faith

3. Ethics.
   a. Jesus and the Fulfillment of the Jewish Law
   a. Catholicism and Protestantism
   b. Liberal vs. Conservative

5. Focus Analysis: Sacrifice

IV. ISLAM

1. Historical Origins.
   a. From Muhammad to Uthman
   b. The Koran

2. Cosmology.
   a. Radical Monotheism: Allah
   b. The Five Doctrines

3. Ethics.
   a. The Five Pillars
   b. Other Observances

   a. Sunni and Shi‘ite

5. Focus Analysis: Fundamentalism

V. HINDUISM

1. Historical Origins.
   a. Dravidian Civilization and the Aryan Invasion
   b. Sacred Texts: Vedas and Epics

2. Cosmology.
   a. Brahman, Atman and Maya
   b. Thirty-two Million gods

3. Ethics.
   a. Karma and the Caste System
   b. Stages and Duties of Life

   a. Yoga, Bhakti and Tantra

5. Focus Analysis: Gods and Goddesses
VI. BUDDHISM

1. Historical Origins.
   a. Siddhartha Gautama and the Indian Period
   b. The Pali Canon
   c. Geographical Expansion

2. Cosmology.
   a. The Four Noble Truths
   b. Non-Attachment
   c. Sunyata

3. Ethics.
   a. The Noble Eightfold Path
   b. The Bodhisattva and Compassion

   a. Theravada and Mahayana
   b. Zen

5. Focus Analysis: Meditation

VII. RELIGION IN CHINA: CONFUCIANISM AND TAOISM

1. Historical Origins.
   a. Confucius and Mencius
   b. The Han Dynasty
   c. Texts: I Ching and Tao Te Ching

2. Cosmology.
   a. The Tao: Yin and Yang
   b. Household gods and Ancestor Veneration

3. Ethics.
   a. Confucian: Jen and Li
   b. Taoist: Wu Wei


5. Analysis: Ritual
VIII. SHINTO

1. Historical Origins.
   a. Primitive Shinto
   b. Chinese Influence
   c. Texts: Kojiki and Nihongi

2. Cosmology.
   a. Creation and the World of the Kami

3. Ethics.
   a. Ritual and Purification
   b. The Bushido Code

   a. The New Religions and the New New Religions

5. Focus Analysis: Purity Systems

IX. INDIGENOUS RELIGION

1. Case Study: Hawaiian Religion
   a. Polynesian Antecedents
   b. Animism
   c. Anthropomorphism

2. Focus Analysis: Myth


GRADING: There will be three exams, each of equal worth and each covering approximately one-third of the course. Your final grade will be based on two of the three exam scores: the best of the first two exams and the last exam. You must take all three exams.

David Panisnick
Office: 7-623
Hours: MW 8:00-8:30, 1:00-2:00, F 8:00-11:00; by appointment.
Phone: 845-9423
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SLO: Student Learning Opportunities: Upon completion of the course a student should be able to:

1. Speak and write objectively about Religion as an academic topic.
2. Critically explain contemporary challenges in understanding the historical origins of the world’s major religions.
3. Accurately identify important names, dates, and events in the world’s major religions.
4. Succinctly and objectively explain the major beliefs and practices of the world’s major religions.
5. Analyze the contemporary status of each of the world’s major religions within a global perspective.

Prerequisites and General Education Core: Recommended Prep: Placement in ENG 22/60. Rel. 150 fulfills a general education core requirement for the A.S., A.A.S., and A.T.S. degrees in (d) Understanding and appreciating world cultures and values. For the A.A. degree, Rel. 150 fulfills a diversification requirement in Arts, Humanities, and Literature in Group 2: Humanities (DH). Rel. 150 fulfills 3 credits of the Foundations Requirements under Global and Multicultural Perspectives.
RELIGION 150 will deal primarily with the major Eastern and Western Religions and their historical expressions of man's quest for the ultimate, which give meaning and direction to his life. Students will be introduced to the contemporary scene of this quest with the particular intention of helping him delineate the main thrusts of his own questing.

To attain this, the course will be developed along with the following lines:

A. **Background**

With the aid of lectures, films, guest speakers, class handouts, a systematic presentation of some of the main elements of the contemporary religious stance will be made.

B. **Problems**

An in-depth analysis of some of the commonly encountered, person and cultural human experiences which make up the content of this Quest.

C. **Awareness**

The movement in a course such as this is interior, going from one standpoint to another. “Progress in religious studies is not a logical progression, within one fixed and unchanging standpoint. It is a series of ‘conversions’ from standpoint to standpoint, of breakthroughs of perspective shifts.” Therefore, there will be an emphasis on human experiences, awareness, insights and integration.

**Course Objectives:**

In the world today, everything is separated into polarities, Eastern and Western Religions–beliefs, culture, ideology, conviction and outlook, and each is acclaimed to have the best of all possible solutions which should ultimately be adopted as a universal category.

Yet, each culture, East and West which is historically beset with his own ideology and conviction, is viewed in so many different ways that what is viewed must always be entirely correlated with the viewer and his culture and is subjectively seen by that culture as truth, at time may not seem true, but even different, if not diametrically oppose to that of the other culture.

Thus, neither culture could proclaim that it has the only solution, and should neither one culture under the pretext of fear–of being conquered and or the loss of identity in the process of acculturation–by not trying to understand what the other view, ‘truth’ to be. For is it not that the world we live in, commonly and inevitably, shared by both, is basically unbifurcated, neither East nor West, not contradiction but complementation.
Perhaps a ‘third’ alternative may life between the two polemics if by examining what the
differences between each cultures basic philosophy of consciousness and perception to be, a meaningful
and mutual acceptance could be attained.

The student will achieve an understanding of selected points and emphasis which religion,
philosophy and culture offer to the question of the meaning of existence.

The student will develop his own philosophy and the meaning of existence and through the
process of understanding Eastern and Western religion and to change or clarify his beliefs and values.

The student will acquire direct experiences of various religious, philosophical, or ‘popular’
answers to the question of the meaning of existence where possible. Secondary means of acquiring
experiences will also be offered, such as films, speakers, lectures, and reading materials.

The student will learn to share in the teaching/learning process by offering opinions, information,
and beliefs in the class interaction and by evaluating and suggesting learning activities.

The course is based upon the premise that man achieves or discovers his own meaning of
existence by participation or interacting in world of experience and culture (e.g., Hawaiian multi-culture,
multi-racial), and that this is a continual, ongoing process. The student will achieve an understanding of
this dimension through his participation in class discussion.

The student will gain an awareness that there is no single “right” answer to the question, and that
he must choose from alternatives which seem to fulfill the needs of one moment and place, but which
may change in the next moment and place and for the next person.

Course Objectives will be achieved by the following:

1. Each student will demonstrate his ability to understand the Major Religion in terms of its:
a. Theological and Philosophical Concepts
b. Its Tenets and Doctrines
c. Its Founder and its Movements
d. Its Disciples and its Subsequent Expansion
e. Its Historical and Culture Milieu
f. Its Geographical Location
g. Its Linguistic Problems
h. Its Symbols and its Meaning

2. The student will demonstrate his ability to recognize and to identify important “terms” as
used and described by:
a. Theology c. Sociology e. Psychology
b. Philosophy d. Anthropology

3. The student will demonstrate his ability to identify different “terms” as used and ascribed
by the major religion:
a. Identify “terms” and to correspond it to its religion or philosophical concepts.
b. Identify “terms” and to correspond it to its founder and historical milieu.
c. Identify “terms” and to correspond it to its geographical location.

4. The student will demonstrate his ability to recognize and identify perennial problems
concerning the inter-relationships between the individual and society.
The student will also demonstrate his ability to discuss analytically the various proposals or "solution" offered for these problems by the various religions and cultures under study.

The student will demonstrate evidence of achieving the above objectives by:

1. Passing three (3) examinations based on the lectures, required readings and class handouts.

2. "N" Grade:
   a. Cannot be substituted for an "F" or any other grade.
   b. Cannot be granted to those who DISAPPEAR.
   c. Will be given to those who have a "C" or better and have exceptional personal reason in completing the course

3. Participation in class discussions.
   Demonstrate his ability to discuss analytically the various proposals or "solutions" offered for those problems by the various religions and cultures studied in the course.

4. Achieve a minimum grade of D in a classroom essay exam.

5. Method of Grading
   a. Two essay questions totaling sixty points (60)
      A week before the exam the student will receive the set of 4 or 5 essay questions to consider. At the time of the exam, he will be required to answer (2) questions from the set. The questions will focus primarily on topics raised in classroom lectures and discussions, but the student will be expected to relate and coordinate those topics with the data provided in the assigned texts.

      Criteria for grading essay exam:
      1. Discussion answers directly and specifically the question asked.
      2. Discussion relates analysis of specific problem to the religious context of the civilizations under consideration.
      3. Discussion is supported by acceptable evidence.
      4. Discussion is organized logically and persuasively.
      5. Discussion shows analytical ability by presentation of appropriate comparative data from different religions and their theories.

   b. Ten multiple choice questions.
      Total twenty points (20)
      Questions will be based on reading and class discussions.

   c. Ten identification of terms.
      Total twenty points (20)
      Terms will be based on reading and class discussions.
Course Topics

1. Definition of Religion
   a. Indigenous/Primitive Religion
   b. Evolution & Development of Indigenous Religion
   c. The World View of these religions

2. Judaism
   a. Genesis: a historical approach
   b. Meaning of Creation
   c. Meaning of Exodus

3. Christianity
   a. The concept of “Messiah”
   b. Jesus: the man and his message
   c. The understanding of Resurrection

4. Hinduism
   a. Temporality of Things and Man
   b. Illusion of things in this world
   c. Release of the Wheel of Life

5. Buddhism
   a. Hinayama/Mahayana, in contrast
   b. Suffering: the Universal Truth
   c. Method to eliminate Suffering
   d. Zen (Ch’an): the non-abstract way of life/aesthetic way of life - the sound of one hand clapping

6. Taoism
   a. Integral between Nature and Man
   b. Non-Duality
   c. Mind of No-Action “Wu Wei”
   d. Yin/Yang, Tao

7. Confucianism
   a. “Gentry” Institution
   b. Mandate of Heaven
   c. Unity of State and Man

8. Marxism
   a. Concept of Master and Slave
   b. Alienation
   c. Religion is the opium of mankind

9. Islam
   a. The historical background
   b. The founder
   c. The philosophy: the Five Pillars
   d. Pressing world ramifications